

THE
BIBLE:
THAT IS,
THE HOLY SCRIPTURES
contained in the Old and New
TESTAMENT.

Translated according to the Hebrew and Greeke, and
conferred with the best Translations in
diuers Languages.
*With most profitable Annotations upon all hard places,
and other things of great importance.*

IMPRINTED AT
London by ROBERT BARKER,
Printer to the Kings most
Excellent Majestie.

1613.

LEVI.

SIMEON.

PETER.

JAMES.

IVDAH.



IOHN.

DAN.



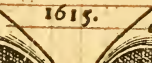
PHILIP.

NEPHTHALI.



BARTHOLO.

GAD.



MATHEWE.

ASHER.



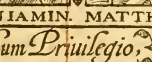
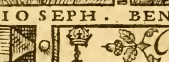
THOMAS.

ISACAR.



JAMES.

ZARVLON.



SIMON.

IOSEPH. BENIAMIN. MATTHIAS. IVDE.

Cum Privilegio.



THE
GENEALOGIES
RECORDED IN THE SA-
CRED SCRIPTURES, AC-
cording to every FAMILY
and TRIBE.

WITH
The Line of our Saviour JESUS
CHRIST observed from *Adam*
to the blessed VIRGIN
MARY.

By

J. S.



CVM PRIVILEGIO.

To the Christian Reader.



THE Spirit of God in the sacred Historie, hath laid down such helps, as are the light and life of all Nations originals. In them the circumstances of *Person, Time, and Place*, are the chiefe; else doe wee wander as without a guide: and of these the *Person* is principall. *Genealogies* then drawne from them, from whom all are descended, and by Gods owne warrant recorded vnto vs, must moue a speciall reuerence that they are holy, and farre from those other, against which *S. Paul* writeth, Amongst whose manifold vses, this is the chiefe, that by them is proued how *Christ* was made very man. And therefore in seuerall Tables they are here exhibited euen from their first root, and so continued through their spreading branches, so faire as the Scripture giueth them shappe. In the reading whereof, let these few directions be thy guides.

1 Such descents as hold on from the *Parents* to their *Children*, without interruption, are verie plaine by their double lines, which runne from rundle to rundle.

2 Those whose *Parents* are not certainly knowne, but are named of their *Countrie, City, or Tribe*, are ioined each vnder other, with this figure here in the margent.

3 And likewise such as are set in ranke side by side, and distinguished by this marginall mark, are not to be reputed *Brethren*, but some other *Persons* of note, of that descent where they are so inserted.

4 The names of *Nations* and *People*, (as likewise sometimes of *Cities* and other places of note) we haue not incompassed in rundles as the rest, but in Compartiments, and different letters betwixt direct lines, that so they might be knowne from particular person, and the *Names* next vnder them, are not inserted as certainly thence descended, but as eminent *Persons* among them.

5 And where of necessity we are to breake off the succession, to bee continued in some other page, that doe wee at some principall *Persons*: as at the flood with *Noahs* sonnes; at the Promise with *Terah* and *Abraham*; &c. So that euer the *Man* at which we breake off, is againe set in the first place of some ensuing page, where his issue is continued, though many times whole leaves fall betwixt them; which are supplied with other collaterals: such is from *Abraham* page 3. vnto his Wiues and seed, page 6. and 7. &c.

6 The lineage of our blessed Saviour (which is our principall scope) is knowne by a Chainelike traile, continued from *Adam* to *Sem*, pag. 1. and thence to *Terah* and *Abraham*, pag. 3. &c. So likewise from *Dauid*, pag. 22. to his sonnes *Salomon* and *Nathan*, pag. 33. And lastly, to our Saviours parents, pag. 34. linked together (as other marriages here are) by the sculpture of an hand in hand. Both descended from ^a *Zorobabel*, as the holy Euangelists haue recorded: from *Dauid*, *Judab*, and *Abraham*, ^b as *Moses* and the *Prophets* haue spoken; and *Jewes* themselves thus faire grant, that the *Messiah* should be the *Sonne* of a *Virgin*, her name *Mari*e, and shee of ^c *Echibum*, the daughter of *Elie*, of the house of *Zorobabel*, and *Tribe* of *Judab*. In all which, our *Christ* is manifestly designed, and by these Iewes both acknowledged to haue bene of the ^d *bleud-reiall*, and also recorded in the number of the *Priests*, in their publike Register at *Ierusalem*, by this Title, *IESVS THE SONNE OF THE LIVING GOD, AND OF THE VIRGIN MARY*. Thus is he *Dauids Sonne*, and *Abrahams Heire*, in whom all the kindreds of the earth are blessed, ^e beeing the verie Image of the inuisible God, ^f the brightness of the glorie, and the ingrauen forme of his person, in whom dwellerh the fulnes of the *God-head* bodily, and vnto whom be ascribed all glorie, ^g praise, wisdom, thanks, power and might, for euermore,

Amen.

1. Tim. 4.

1

2

Matt.
Luke 3.
De. 18. 15.
Rab. H. kadosh in his third question vpon Efy 9. 1.
Rab. H. canas.
Rab. P. la Talmud the treatise of S. hedrin.
Cha. Nigmar Had.
e Theodof the Jew in Euid: on the word Te-
cus.
Col. 1. 15.
Heb. 1. 3.
Apo. 7. 42

GOD
IUV. 3:18

ADAM
Gen. 2.17

EVE,
Gen. 2.22.

Cain
Gen. 4.1.

Abel
Gen. 4.2.

SETH
Gen. 4.25.

Enoch
Gen. 4.17.

ENOS
Gen. 4.26

CAI-
NAN.

Irad
Gen. 4.18.

MAHA-
LAHEL

JARED
Gen. 5.15.

Mehuel
Gen. 4.18

ENOCH,
Gen. 5.18.

METHV.
SELAH.

Methu-
sael.

LA-
MECH,
Gen. 5.25



Adah
Gen. 4.19

Jamech
Gen. 4.18

Zillah
Gen. 4.19.

NOAH
Gen. 5.28

Iabal
Gen. 4.20

Iubal
Gen. 4.21.

Tubal-
cain.

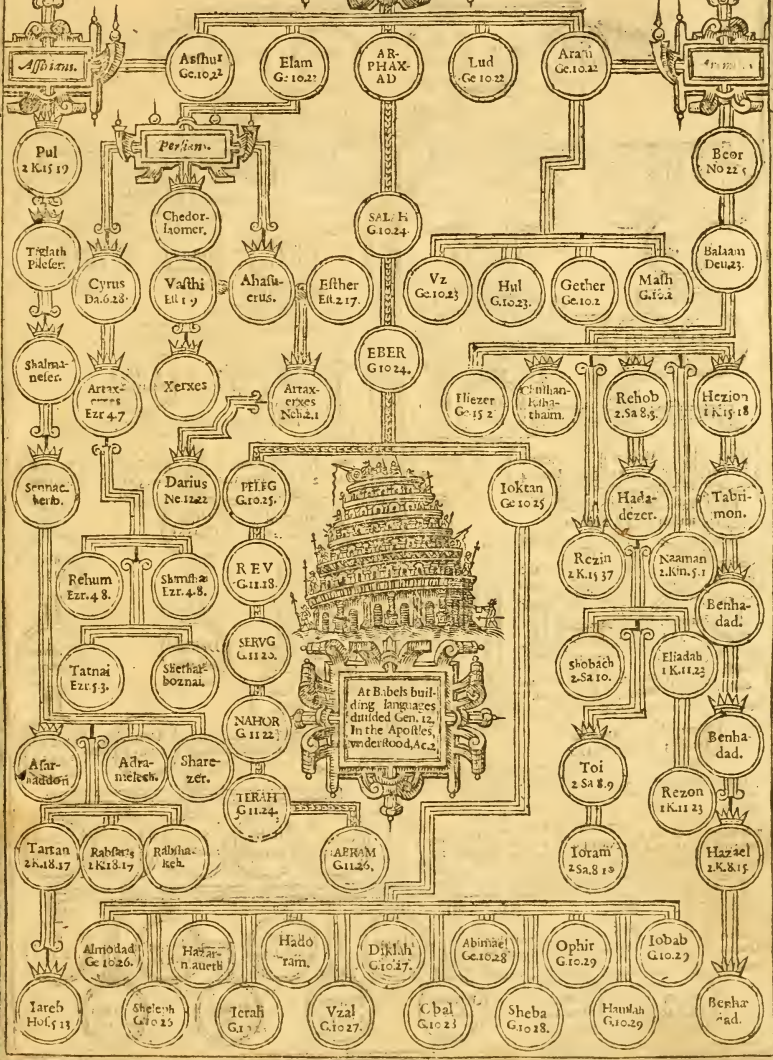
Naamah
Gen. 4.22

Japheth
Gen. 5.32

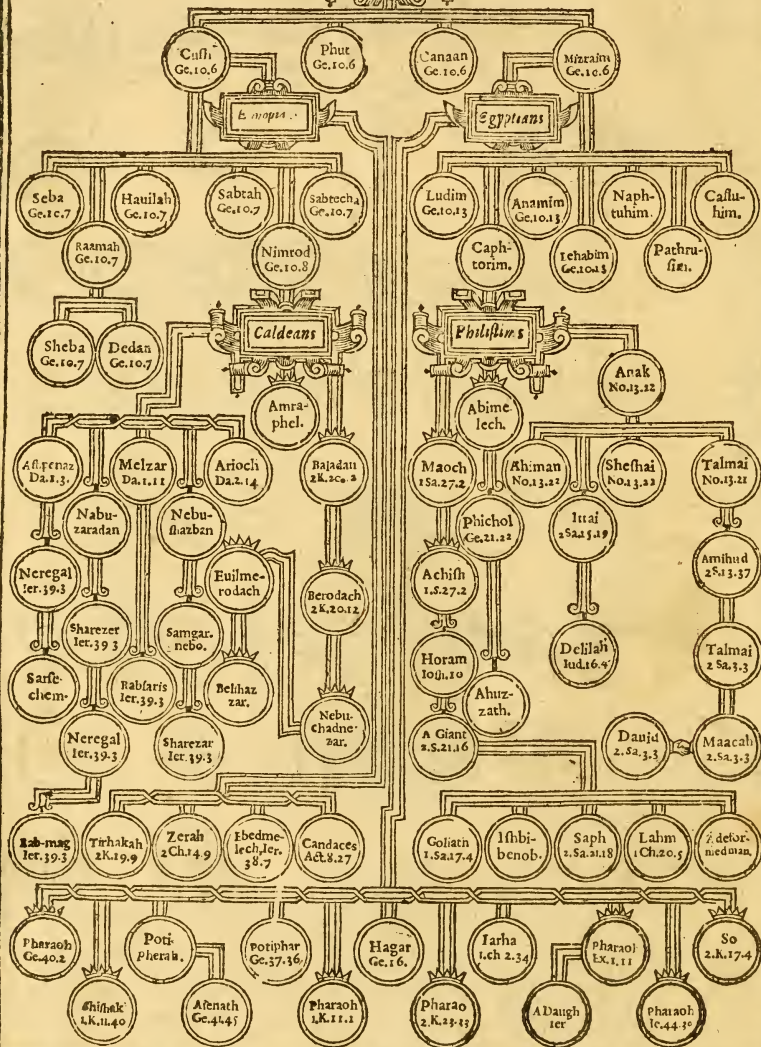
SEM,
Gen. 5.32.

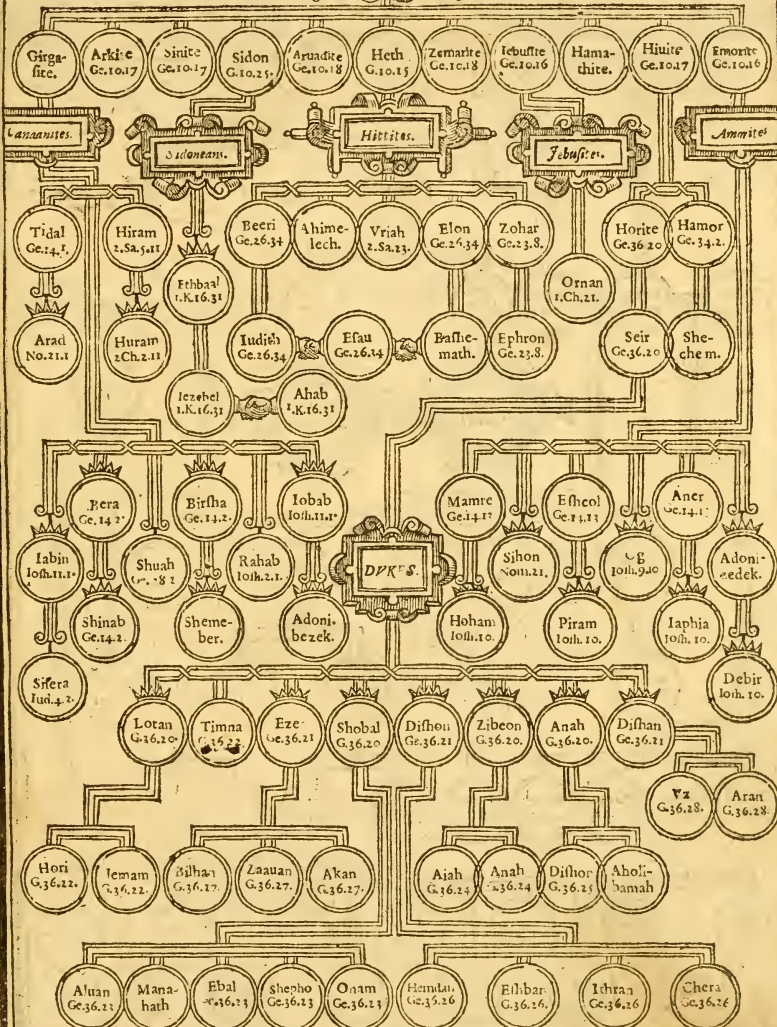
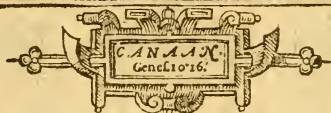
Ham
Gen. 5.32.

SHEM



Ham, Ge 9.32





TERAH,

Vizil Terah, the worlds
age was reckoned by the
yeeres of men, but he the
first recorded idolater.
Ioh. 24. is the last in that
dignitie of Computation

Abraham not the eldest son
of Terah: for he begat a
son at seventy and deeded
two hundred and five.
Gen. 12. 26. 27. then was
Abraham 75. Gen. 12. 4.

Harah
Gen. 26.

Lot
Gen. 11. 34.

Reuma
Gen. 22. 24.

Nahor
Gen. 22. 26.

Misciah
Gen. 22. 29.

The
elder
daught.

The
younger
daught.

SARAI,
Gen. 11. 29.

A-
BRAM

Hagar
Gen. 16. 3.

MOAB
Gen. 19. 37.

BEN-
AMMI

Ismael
Gen. 16. 11.

Kemuel
Gen. 22.

Huz
Gen. 22.

Cheled
Gen. 22.

Buz
Gen. 22.

Hazo
Gen. 22.

Bethuel
Gen. 22.

Yldah
Gen. 22.

Idlaph
Gen. 22.

Aram
Gen. 22.

Bara-
chel.

Laban
Gen. 24.

REBEK-
AH.

ISAAC,
Gen. 21. 3.

Tebah
Gen. 22.

Gaham
Gen. 22.

Thahah
Gen. 22.

Maac-
lah.

Eljhu
Iob. 2. 2.

LEAH
Gen. 29.

Rachel
Gen. 29.

Efau
Gen. 25.

IACOB,
Gen. 25.

Neba-
ioth.

Adheel
Gen. 25.

Mihma
Gen. 25.

Massa
Gen. 25.

Tema
Gen. 25.

Naphthi
Gen. 25.

Ma'a-
lath.

Kedar
Gen. 25.

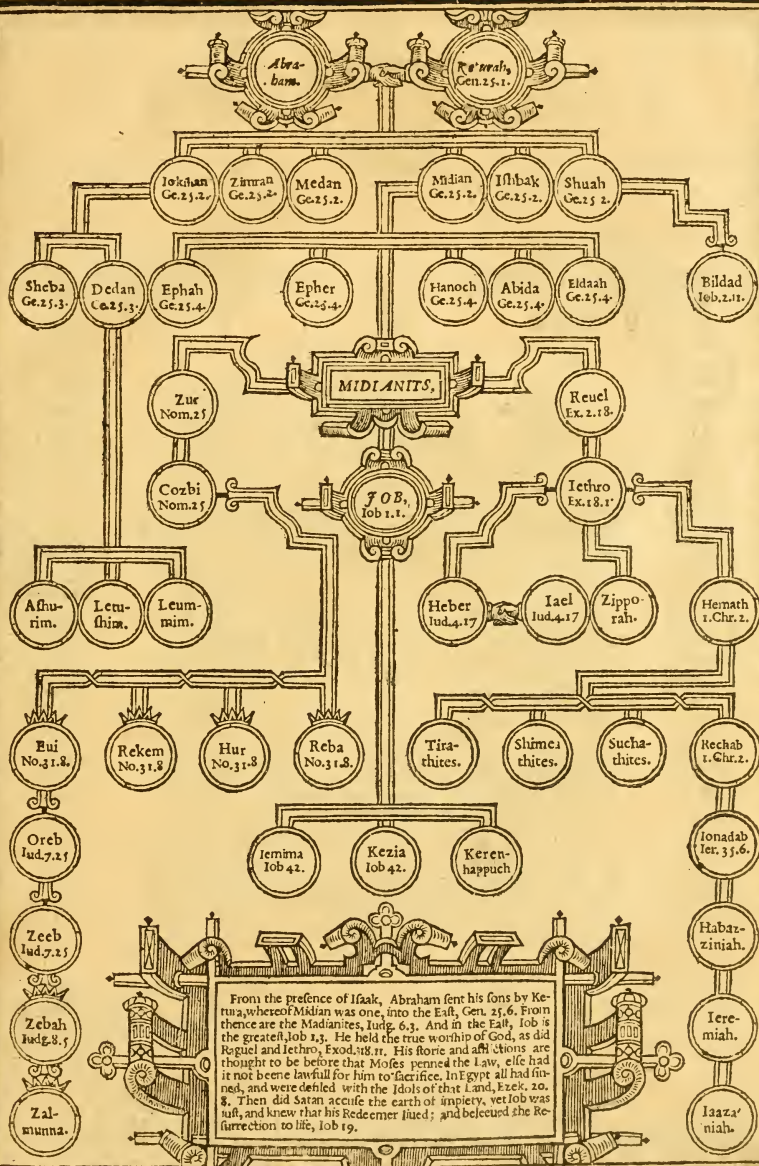
Mibsam
Gen. 25.

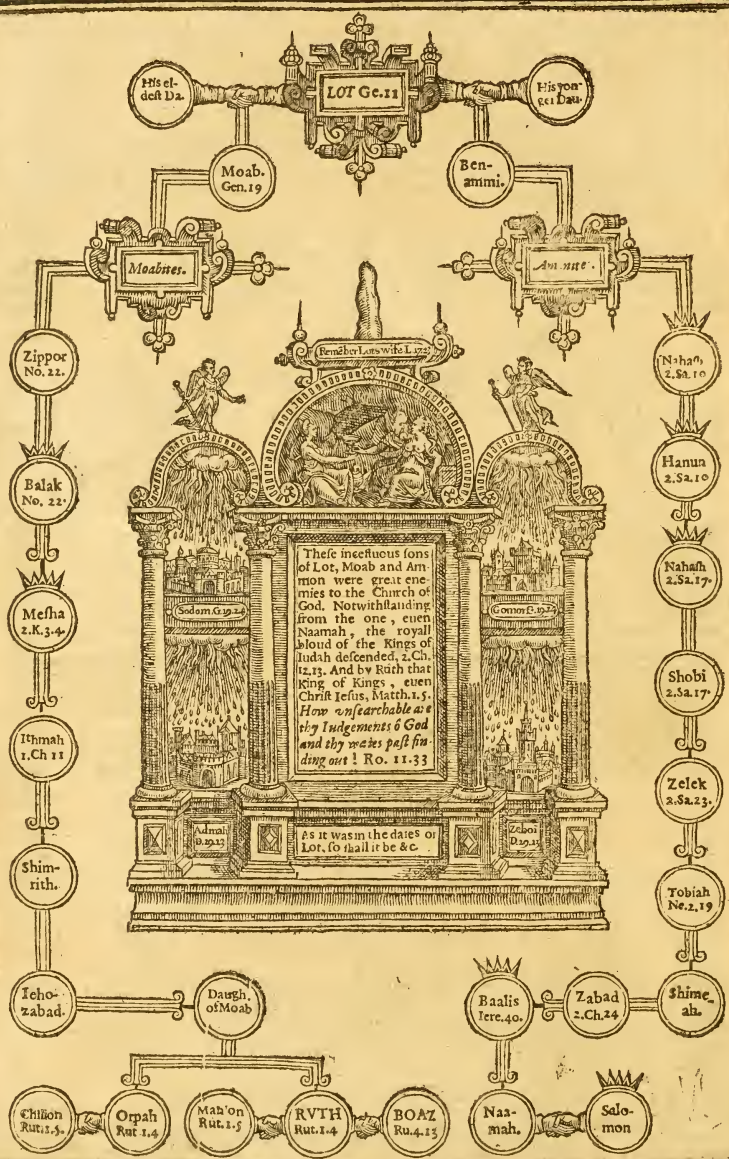
Dumah
Gen. 25.

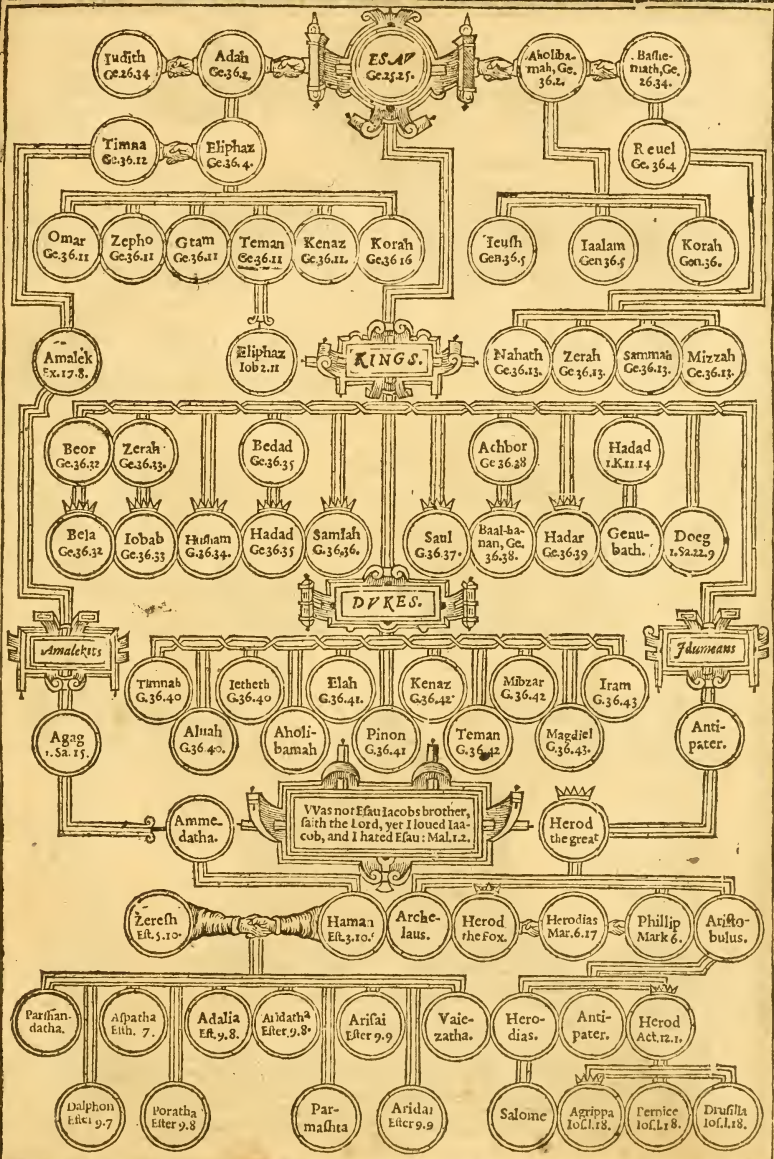
Hadar
Gen. 25.

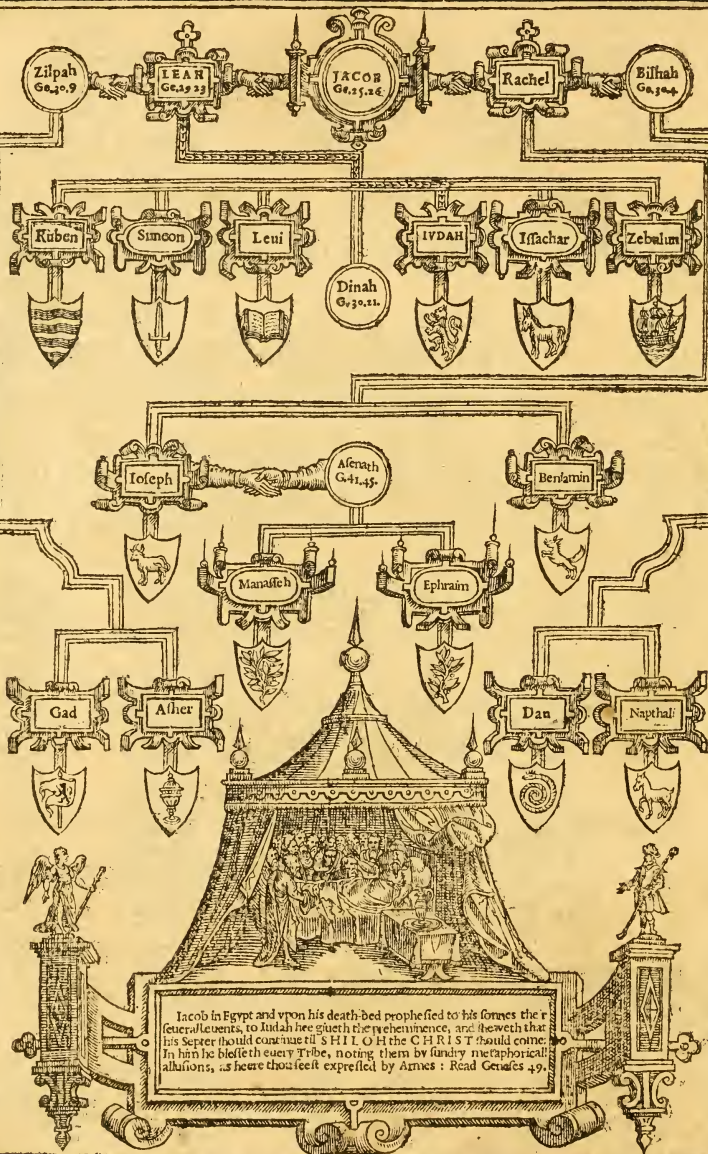
Ietur
Gen. 25.

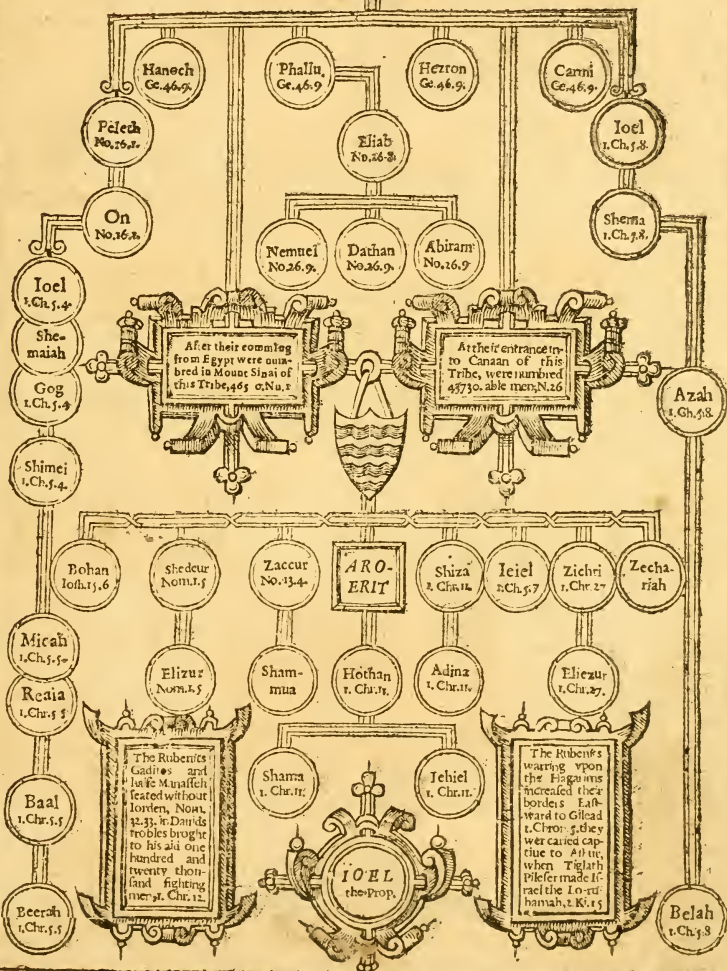
Kede-
mah.

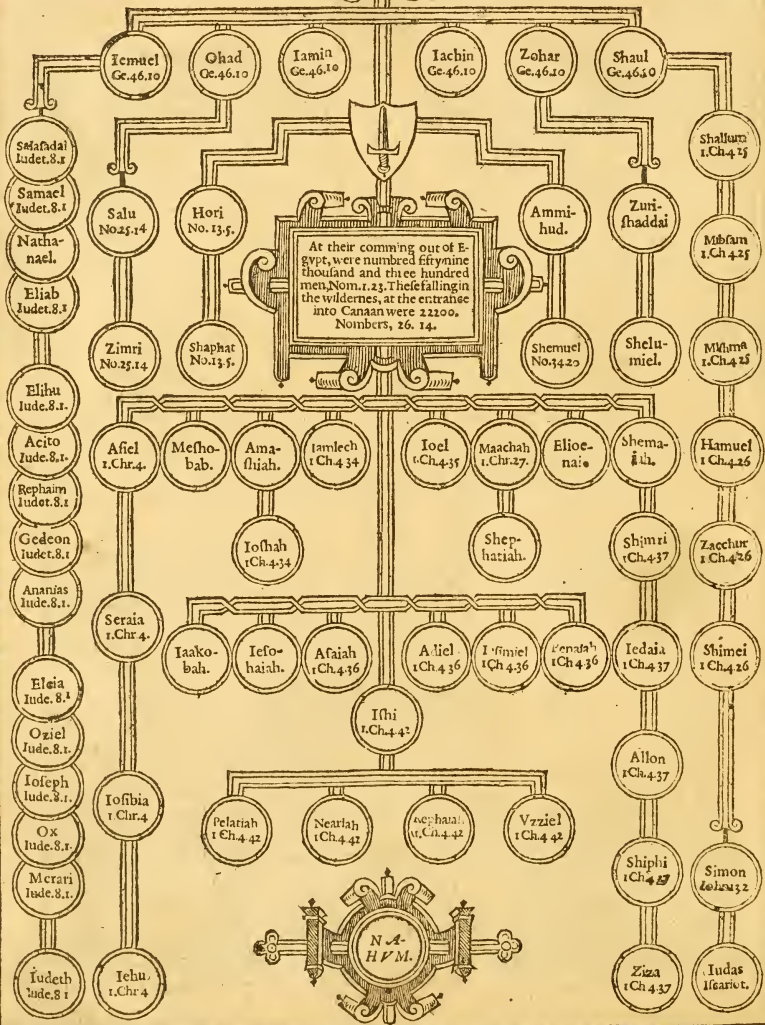




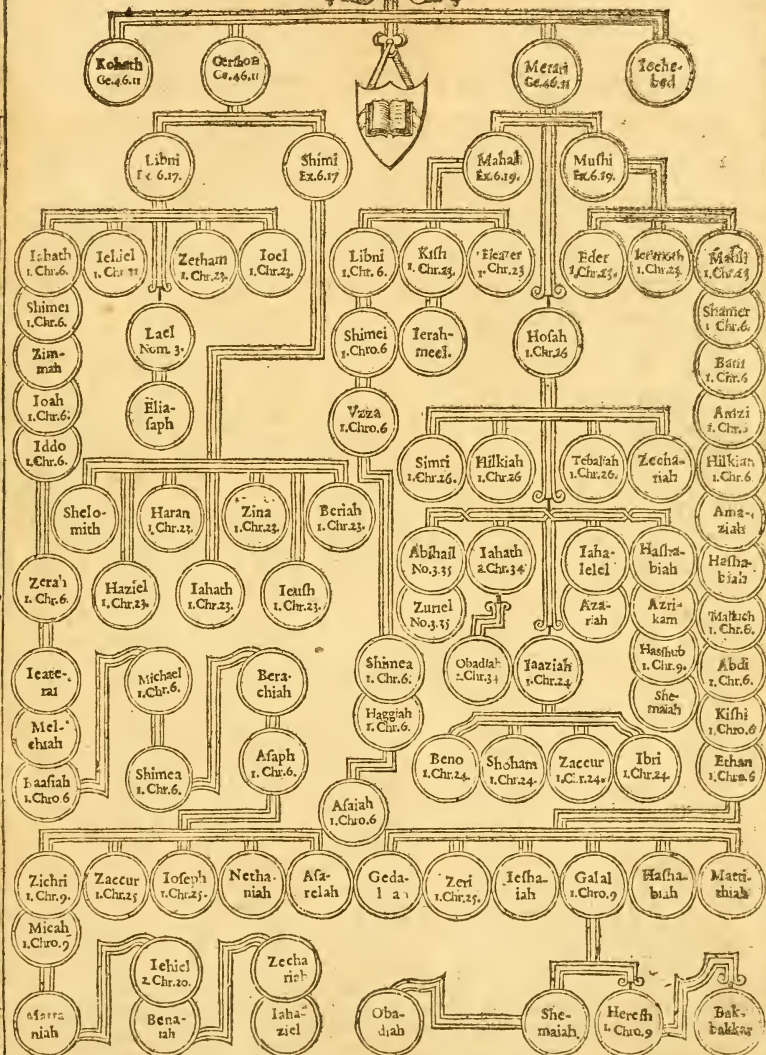


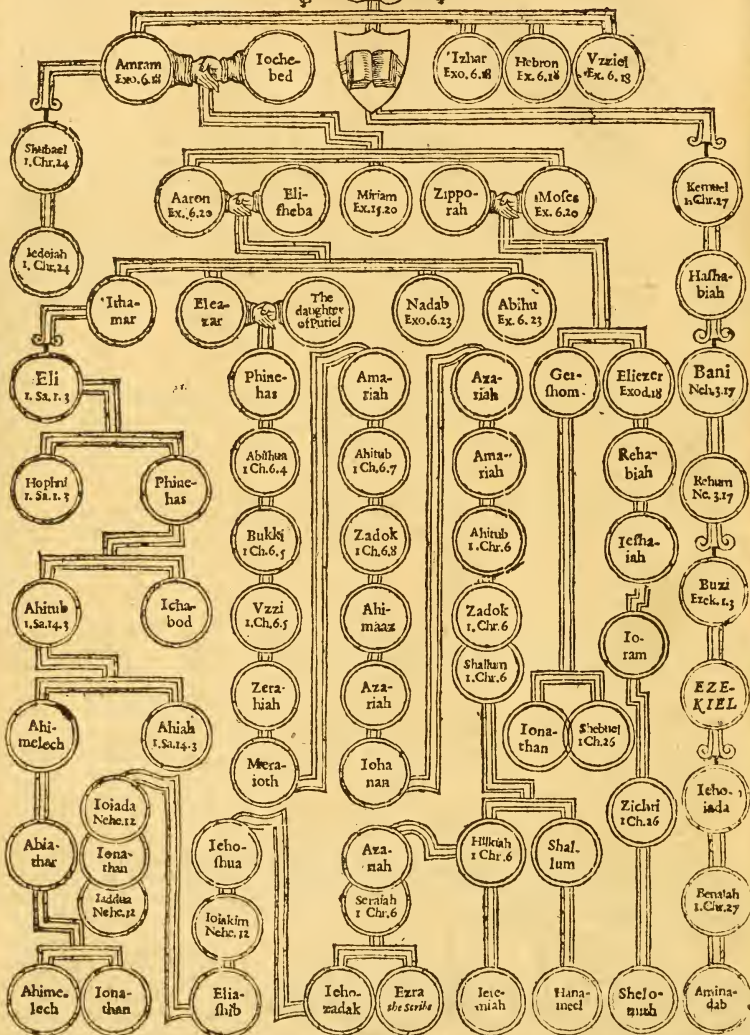


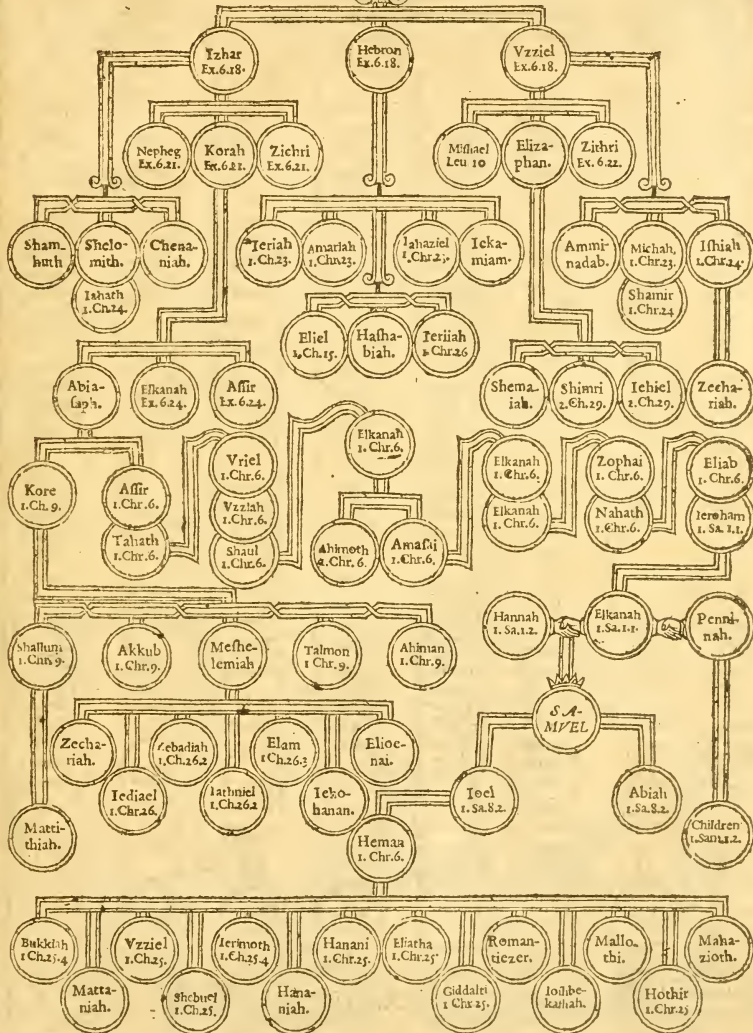




Lent, Ge. 29.







The successi-
on of the high
priests from A-
ron to Christ.

ARON

The priests
counted as they
served by Jor-
in the temple

H.P. to Capt. H.P. to Alex. The Macc. H.P. to Christ

Ithamar
Ex. 38.21

Elcazar
No. 20.28

Zadok
1 Ch. 6.8

Icho-
biuah

Judas
Machab.

Anane-
lus.

Jehoiarib
1 Ch. 24.7

Huppah
1 Ch. 24

Eli

Phinehas
Jud. 20.28

Ahimas
1 Ch. 6.8

Tojakim
Ne. 12.10

Iona-
than.

Aristo-
bulus.

Jedaiah
1 Ch. 24.7

Jehebe-
ab 1 Ch. 24

Phine-
as

Abisbus
1 Ch. 6.4

Azariah
1 Ch. 6.9

Tojada
Ne. 12.10

Simon.

Hircan-
us.

Harim
1 Ch. 24.8

Bilgah
1 Ch. 24

Abie-
zer

Bukki
1 Ch. 6.5

Iohanan
1 Ch. 6.9

Ionathā
Ne. 12.11

Tohan-
nes.

Iesus.

Seorim
1 Ch. 24.8

Immer
1 Ch. 24

Buzi

Amariah
1 Ch. 6.10

Iadduah
Ne. 12.11

Onias
the anc.

Aristo-
bulus.

Elea-
zar.

Malchia
1 Ch. 24.9

Hezir
1 Ch. 24

Ozi

Vzzi
1 Ch. 6.5

Amariah
1 Ch. 6.11

Simon
the anc.

Alexan-
der.

Iesus.

Misamin
1 Ch. 24.9

Aphses
1 Ch. 24

Eli
1.32.19

Zecha-
riah.

Ahitub
1 Ch. 6.11

Eleazar

Manaf-
ses.

Isa-
rus.

Hakkoz
1 Ch. 24

Petha-
hah

Ahitub
1.32.23

Meraioth
1 Ch. 6.6

Zadok
1 Ch. 6.12

Onias
the cou.

Hircan-
us.

Ismael.

Abiah
1 Ch. 24

Ieze-
kel

Ahime-
lech

Amariah
1 Ch. 6.7

Shallum
1 Ch. 6.12

Simon
the iust

Aristo-
bulus.

Eleazar

Ieshua
1 Ch. 24

Iachin
1 Ch. 24

Ahiash
1.32.14.3

Azariah
1 Ch. 6.13

Hilkiah
1 Ch. 6.13

Onias
the holy

Alexan-
der.

Simon.

Shecania
1 Ch. 24

Ganul
1 Ch. 24

Abiathar
1 K. 2.26

Ahitub
1 Ch. 6.7

Seraiah
1 Ch. 6.14

Iesus
or Iafon

Antigo-
mus.

Caiphas
10.11.49

Eliashib
1 Ch. 24

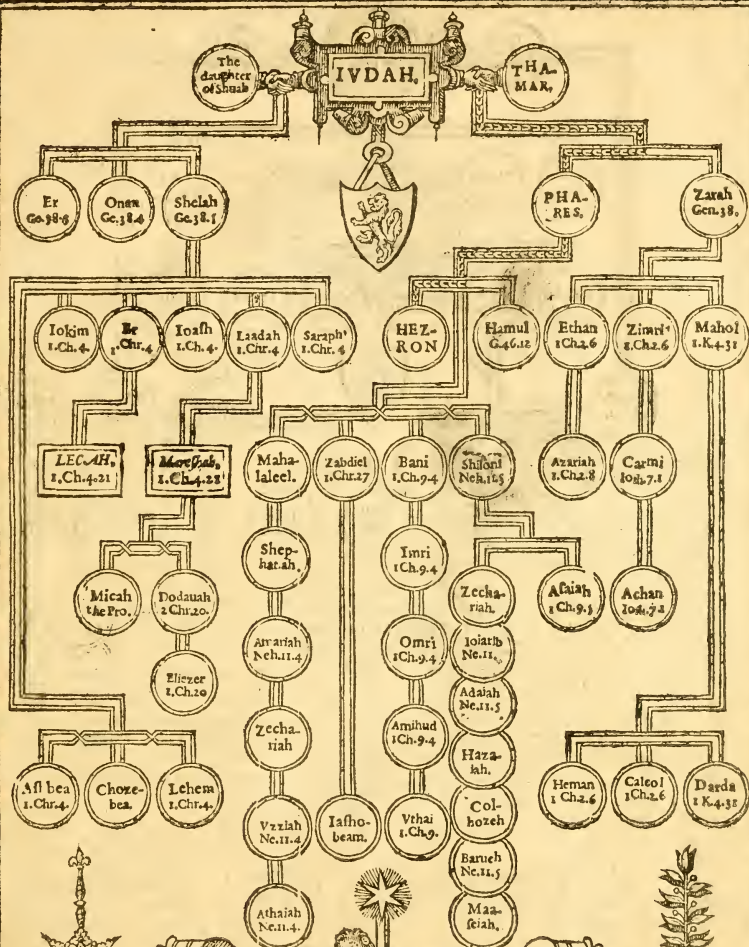
Delaiah
1 Ch. 24

Abiathar disphaced.

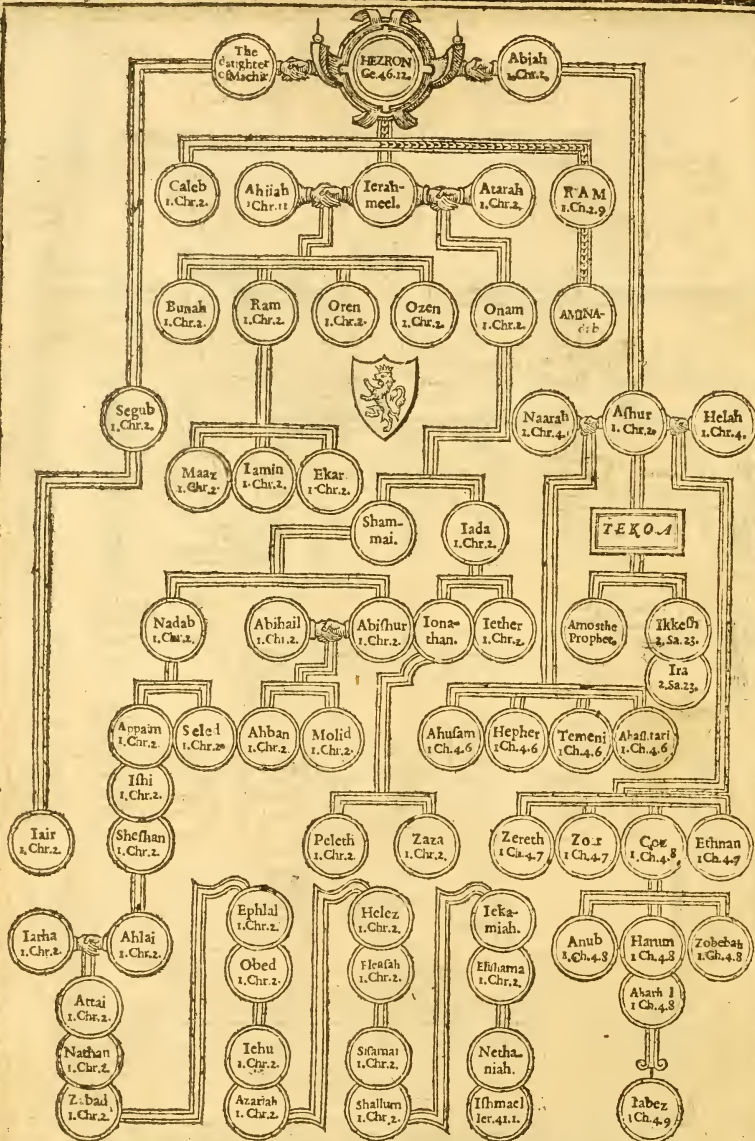
H.P. to Iadduah.

Iohn Baptist.

H.P. by Ioseph.



Judah, thy brethren shall praise thee: thy fathers sonnes shall bow vnto thee. Judah is a Lions whelpe and shall come from the spoile, and coucheth as a Lion, and as an old Lion: who shall rouse him vp? The scepter shall not depart from Judah, nor a law-guer from between his feet, vntill Shilo come, Gen. 49. who is the Starre of Iacob, and branch of Iliad, Nomb. 24. Iliad 11. and the God ener blessed.





This was not Caleb
that feared the Lord
but another before him

Icho-
hanan.

Ieriold.
1.Ch.2.18

Ephraim
1.Ch.2.19

Azubah
1.Ch.2.18

Caleb
Ch.2.18

Maacha
Concu.1
Ch.2.48

Ephah
Concu.1
Ch.2.46

Zehri
2.Ch.17

Ithmael
2.Ch.23

Hur
1.Ch.2.19

Nabal
1.Sa.25.3

Amasai
2.Ch.17

Iesi'er
1.Ch.2

Shobab
1.Ch.2

Ardon
1.Ch.2

Mareha
1.Ch.2

Mesha
1.Ch.2

Haran
1.Ch.2

Gazez
1.Ch.2

Moza
1.Ch.2

Zeba-
diah.

Hebron
1.Ch.2.42

ZIPH,
1.Ch.2.42

Gazez
1.Ch.2

Aadiah
2.Ch.17

Hizkiah
Zep.1.11

Korah
1.Ch.2

Tap-
puah.

Shaaph
1.Ch.2

Sheber
1.Ch.2

Tirha-
nah.

Sheua
1.Ch.2

Achfah
1.Ch.2

Iahdai
1.Ch.2

Abieho-
phel, 2.
Sa.5.12

Rekem
1.Ch.2

Shema
1.Ch.2

Madmanah
1.Ch.2.49

Machenah
1.Ch.2.49

GIBE.A,
1.Ch.2.49

Amariah
Zep.1.2

Eliam
2.Sa.23

Sham-
mai.

Raham
1.Ch.2

Geda-
hiah.

Maon
1.Ch.2

Ior-
koam.

Regem
1.Ch.2

Iorham
1.Ch.2

Geshan
1.Ch.2

Pelez
1.Ch.2

Ephah
1.Ch.2

shaaph
1.Ch.2

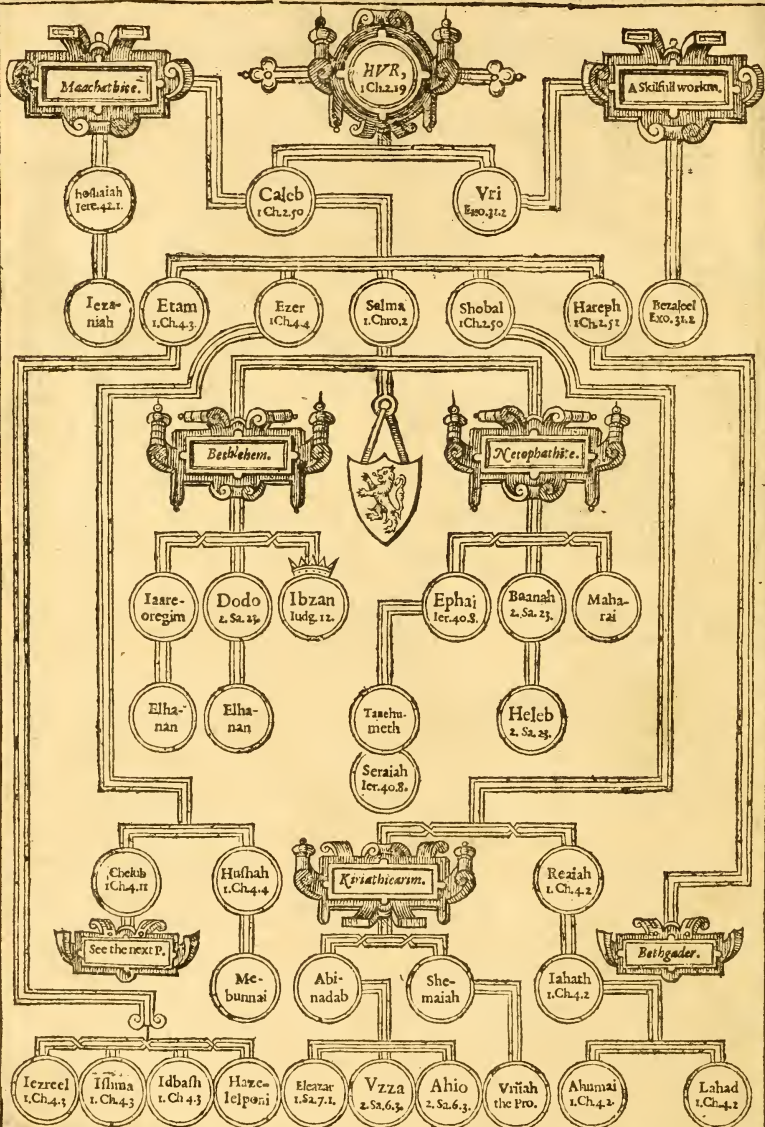
Cushi
Zep.1.1

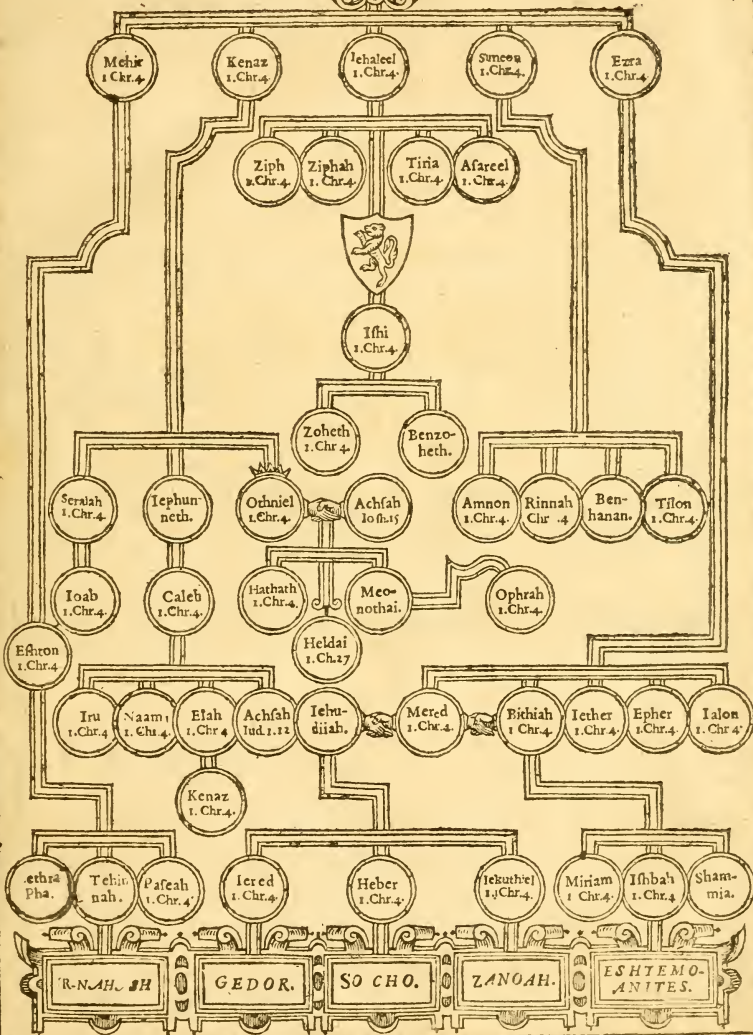
Beth-
zur,
1.Ch.2.45

Obadiah,
the Prop.

Habakkuk
the Prop.

Zephaniah
the Prop.

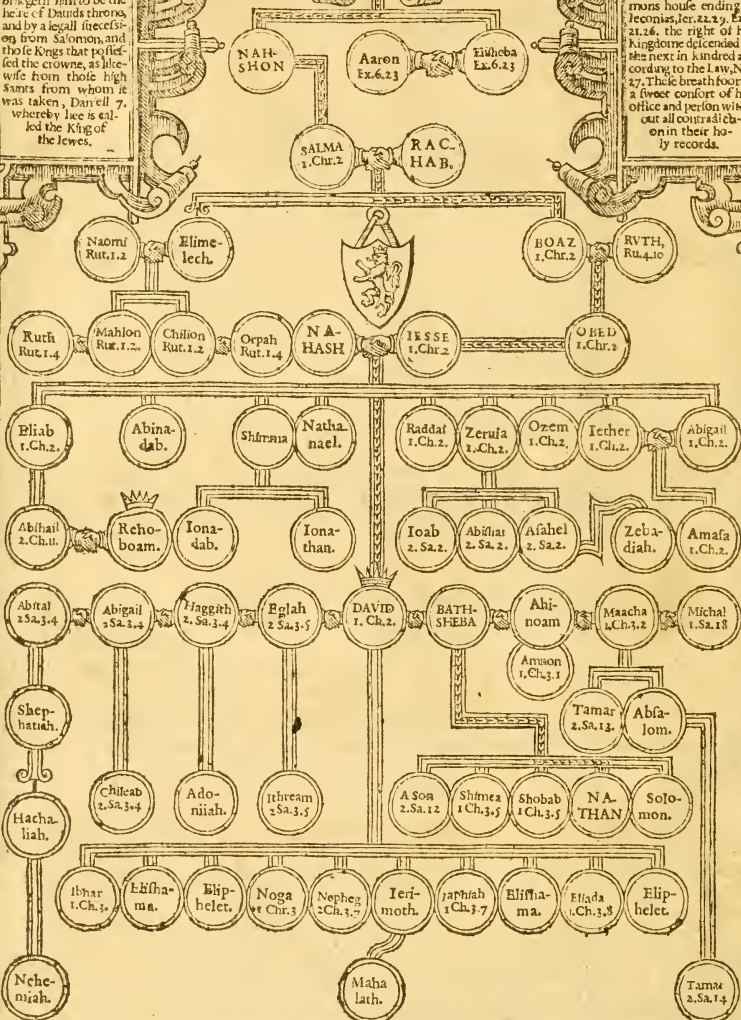




AMINADAB.

The Evangelist, from David to Mary doe directly descende the descender of Christ, Mathew bringeth him to be the heire of Dauid throne, and by a legal succession from Salomon, and those Kings that possessed the crowne, as likewise from those high priests from whom it was taken, Danell 7. whereby hee is called the King of the Iewes.

St. Luke sheweth him the seed promised in paradise, and by his natural parents bringeth him to Adam. For Solomons house ending in Ieconias, Ier. 22. 27. Eze. 21. 26. the right of his Kingdome descended to the next in kindred according to the Law, No. 27. Thine breath forth a sweet comfort of his office and person without all contradiction in their holy records.



DA N₂ Ge. 30.6Bilhah
Ge. 30.6

NAPHTALI

Hushim
Ge. 46.23

After their coming out of Egypt, were numbered of this Tribe from twenty yeeres old and above, sixty two thousand and seven hundred persons, besides their women and children not numbered, Numbers 1.39.

232

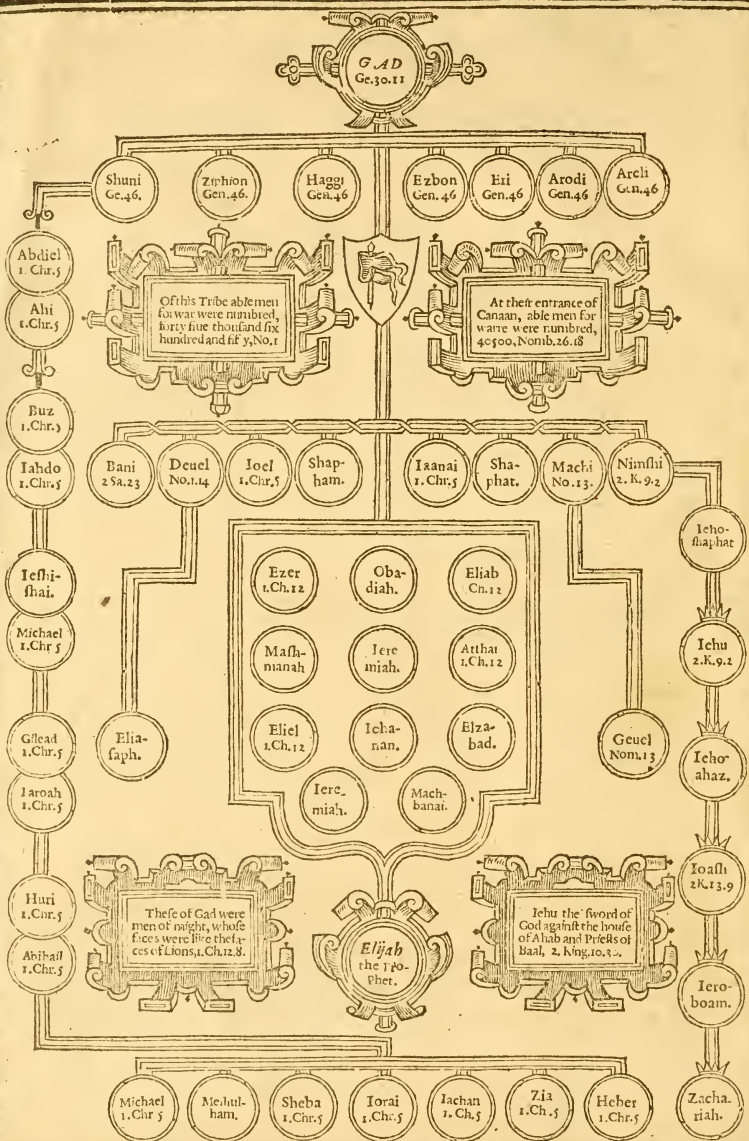
Jahzeel
Ge. 46.24Guni
Ge. 46.24Jezer
Ge. 46.24Shillem
Ge. 42.46

This Tribe numbered in the wilderness of Sinai, the second month and second yeere after their coming from Egypt, fifty three thousand and four hundred men, able to goe fourth to warre, from twenty yeeres old and upward, Nomib. 1.41.

Ammi-
nahdab.Iogli
No. 34.22Ieroham
1. Chr. 27Dibri
Le. 24.11Enan
No. 1.15Vophsi
No. 33.14Azriel
1. Chr. 27Gemali
No. 13.12Ahifa-
mach.Manoah
Jud. 13.2A womā
of Dan.Ammor
naphtaliAbino-
am.Ammi-
hud.Ahi-
maaz.Ahiezer
No. 1.12Euzki
No. 34.22Azariel
1. Chr. 27Shelo-
mith.Ahira
No. 1.15Nahbi
No. 33.14Jeremoth
1. Chr. 27Ammiel
No. 43.12Aholiab
Exo. 31.6Samson
Jud. 13.24A Blas-
phemerHiram
1. K. 7.13Barak
Judg. 4.6Pedahel
No. 34.28

All the men of this Tribe numbered in mount Sinai being dead in the wilderness, the r. 1000es were numbered sixty four thousand and four hundred able men from twenty yeeres old and above, besides women and children, Numbers 26.43.

Orth's Tribe in the plaine of Moab before they entered into Canaan were numbered, forty five thousand and four hundred able men from twenty yeeres old and above, besides their women and children, Numbers 26.40.

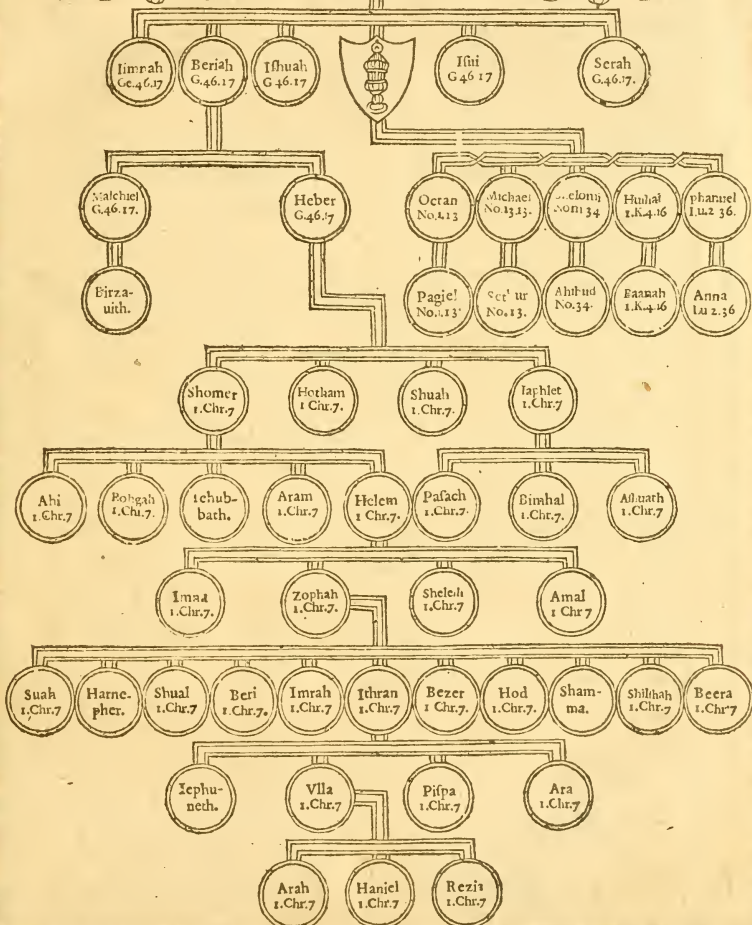


At the coming from Egypt in
the wilderness of Sinai, were
numbered of this Tribe, 4500.
men. All which died in their
wanderings. Num. 1. 41.

Zilpah,
Ge. 30. 9

SS. H. 16

At the entrance into Canaan,
and all those dead that came out
of Egypt, were numbered of this
Tribe 53400 men, all of them
from 20 years old and above, N. 26



ISSACHAR.

LEAH,
G. 30.13

ZEBULON.

Tola
G. 46.13.Phunah
G. 46.13.Iob
G. 46.13.Shim-
ron.Sered
G. 46.14.E'lon
G. 46.14.Iahleel
G. 46.14.

At the coming from Egypt
were numbered of this Tribe,
sixty four thousand and four
hundred men, Num. 1. 29. These
perishing in the wilderness at
their entrance into Canaan
were numbered sixty four thou-
sand and three hundred, No. 26. 25

This Tribe at their coming
from Egypt afforded fifty seven
thousand and four hundred able
men, Num. 1. 31. All which dying,
in the Plain of Moab ready to en-
ter Canaan, were accounted sixty
thousand and nine hundred men,
Numbers 26. 27.

Dodo
Jud. 10. 1Ahiiah
1. Kin. 15Azzan
No. 34.Omri
1. Kin. 16Zimri
1. K. 16. 9.Helon
No. 1. 9.Sodi
No. 13.Pamach
No. 34.Joseph
No. 13. 7Zuar
No. 1. 8.Beer
Hof. 1. 1.Abihag
1. K. 1. 3.Naboth
1. K. 21. 1.Eliab
No. 1. 9.Gadziel
No. 13. 10

Elizaphan.

Puah
Jud. 10. 1Baasba
1. Kin. 15Palcie
No. 34.Ahab
1. K. 16.Izebel
1. K. 16.Obadiah
1. Ch. 27.Amittai
Ion. 1. 2.Igal
No. 13. 7

Nethaneel.

Hofea
the Pro.Gomer
Hof. 1. 3.

Ishmaiah.

Jonah
the Pro.Tola
Jud. 10. 1Elah
1. K. 16. 8.

These his wife and
children were by a
supernatural vision

CANAN,
10. 22.

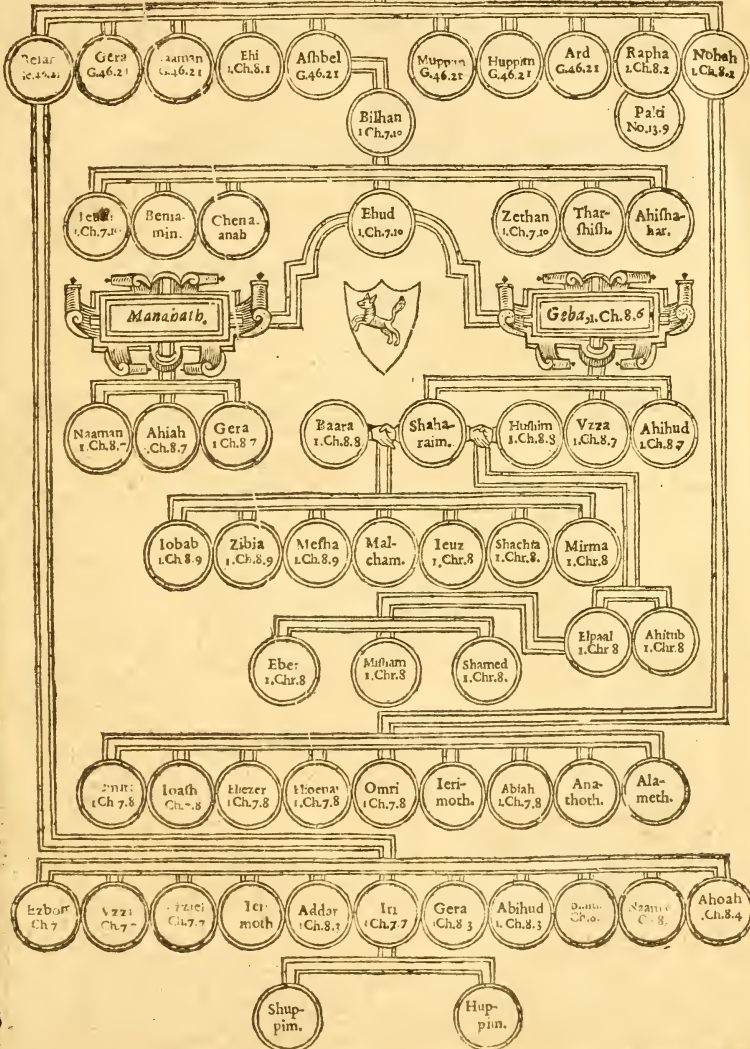
Nathanael.

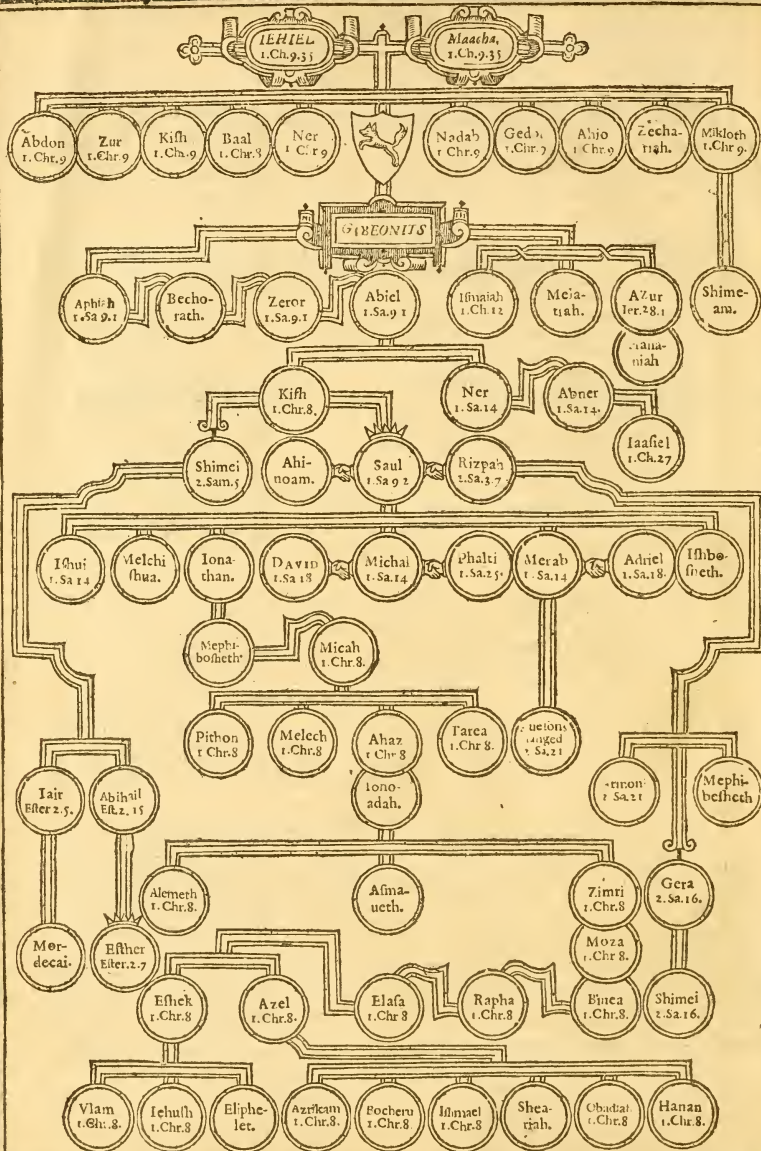
Elon
Jud. 3. 12Ieric
1. Ch. 7. 2Rephai-
ah.Vzzi
1. Ch. 7. 2Iahmal
1. Ch. 7. 2Ihsam
1. Ch. 7. 2Shemuel
1. Ch. 7. 2Zerahiah
1. Ch. 7. 3Izreel
Hof. 1. 4.Lo-ru-
hamahIoanvu
Hof. 1. 9.

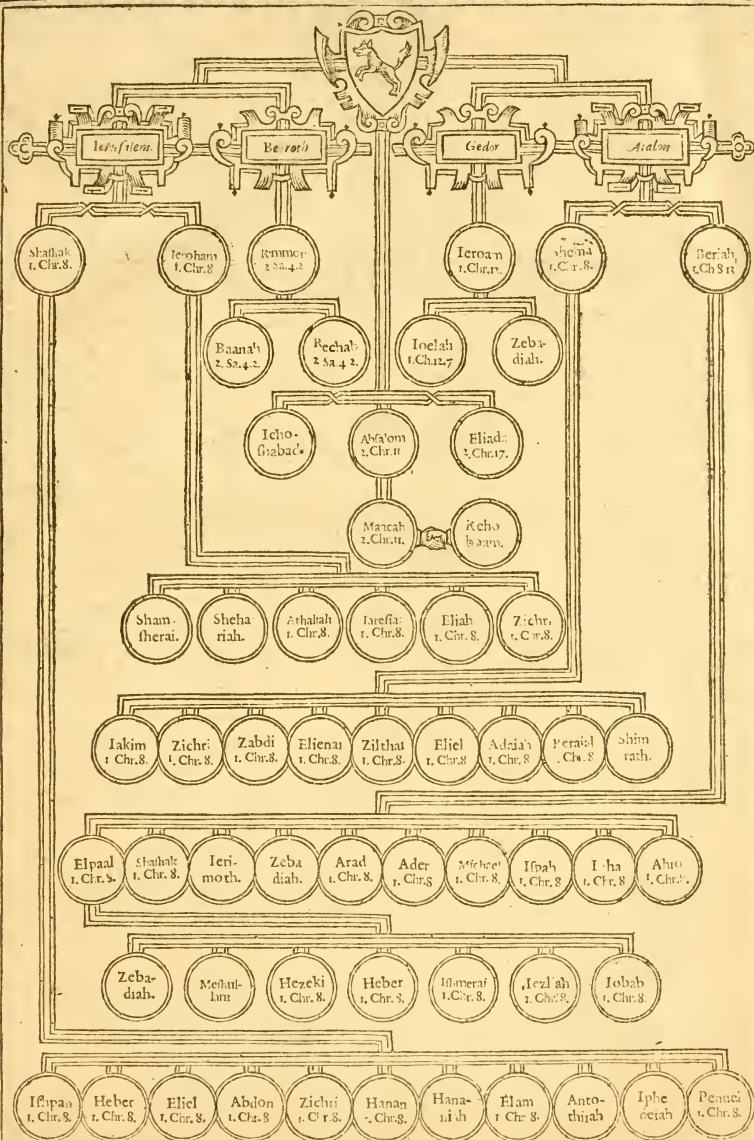
Obadiah.

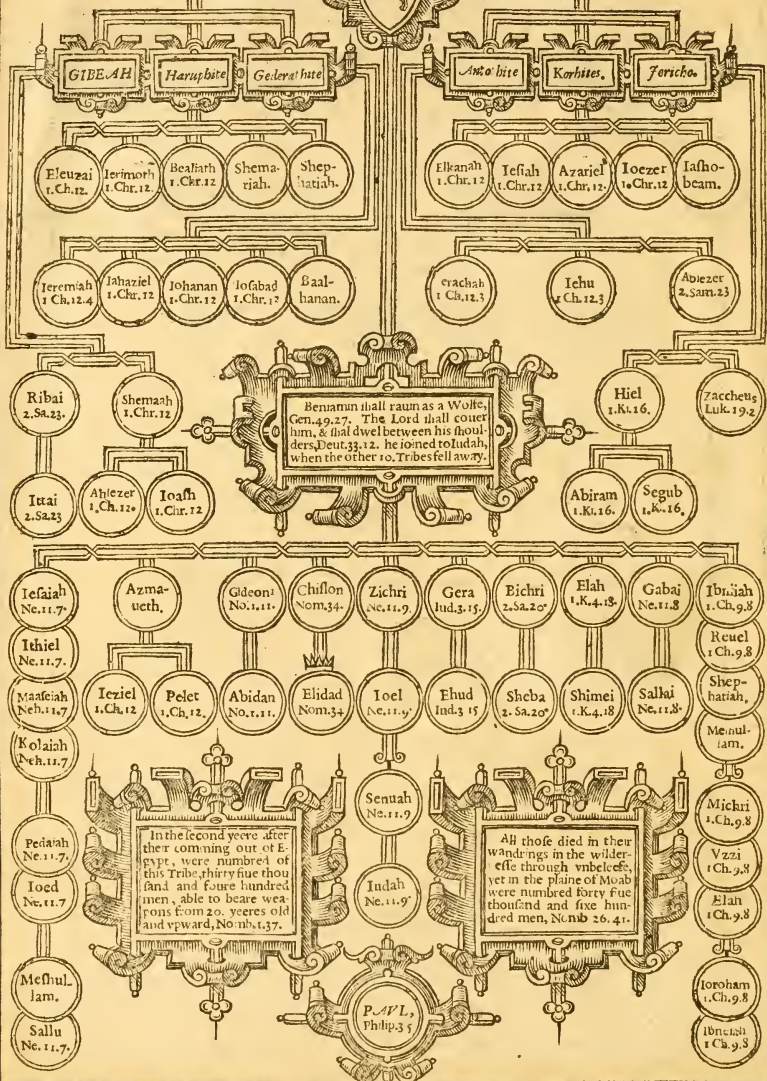
Ioel
1. Ch. 7. 3Ishiah
1. Ch. 7. 3Michael
1. Ch. 7. 3Omri
1. Ch. 27Ahaziah
1. K. 22.Icho-
ram.Ioash
1. K. 22.

Athaliah.





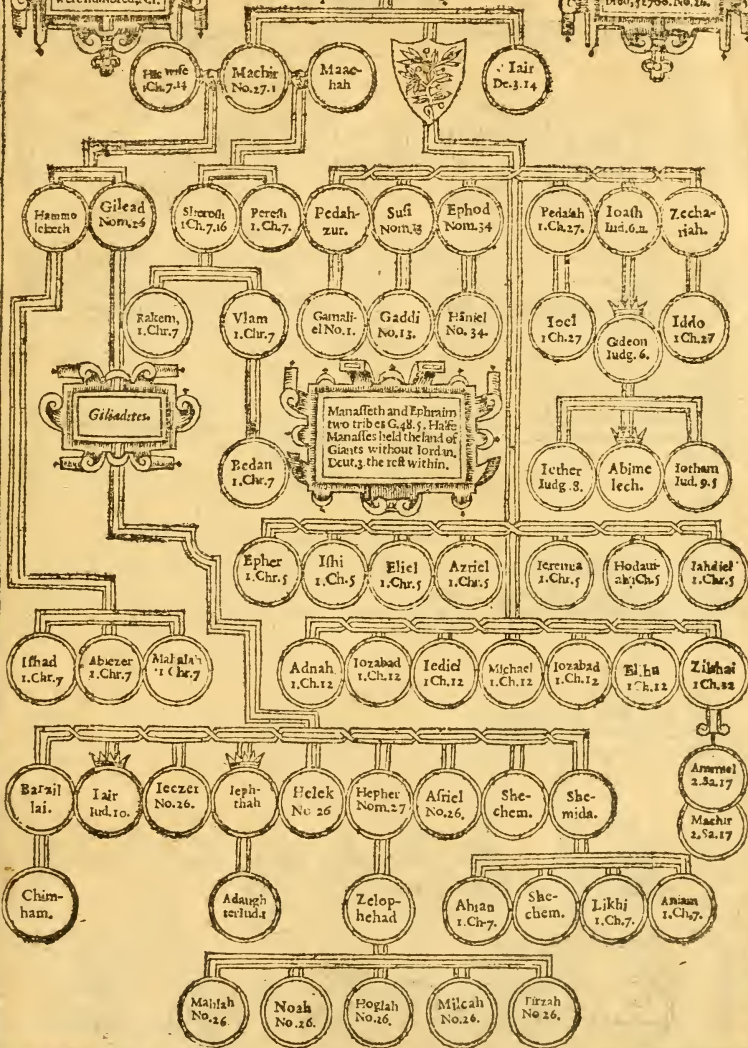


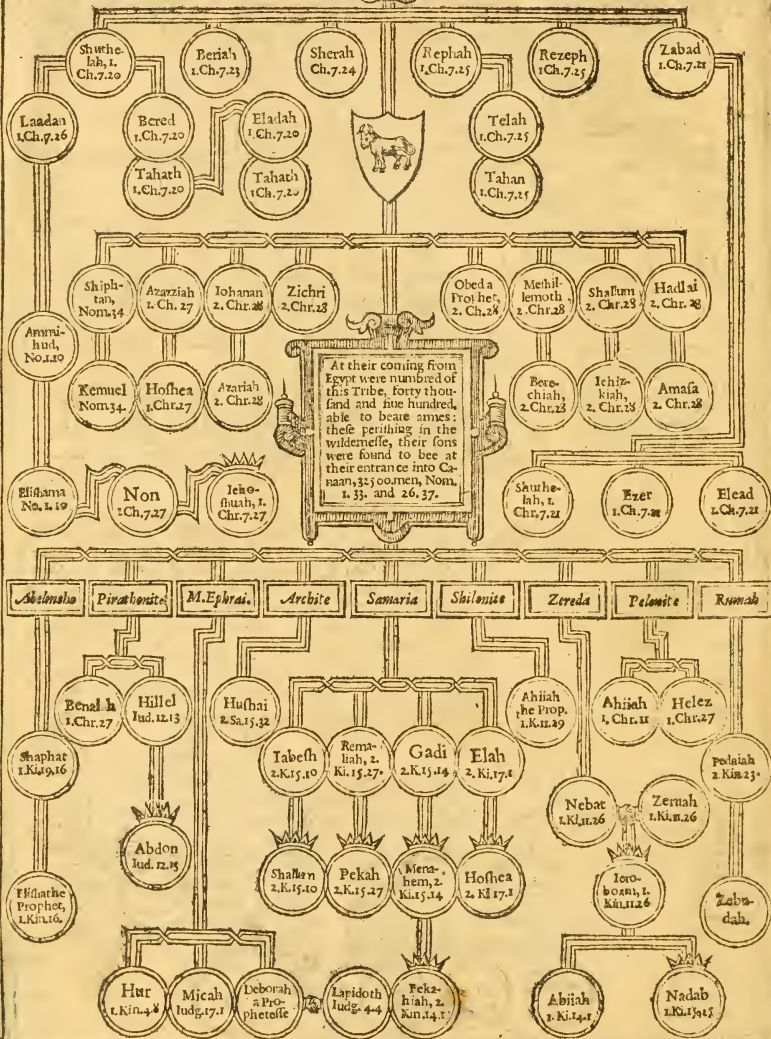
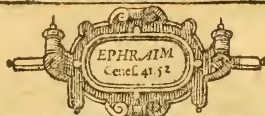


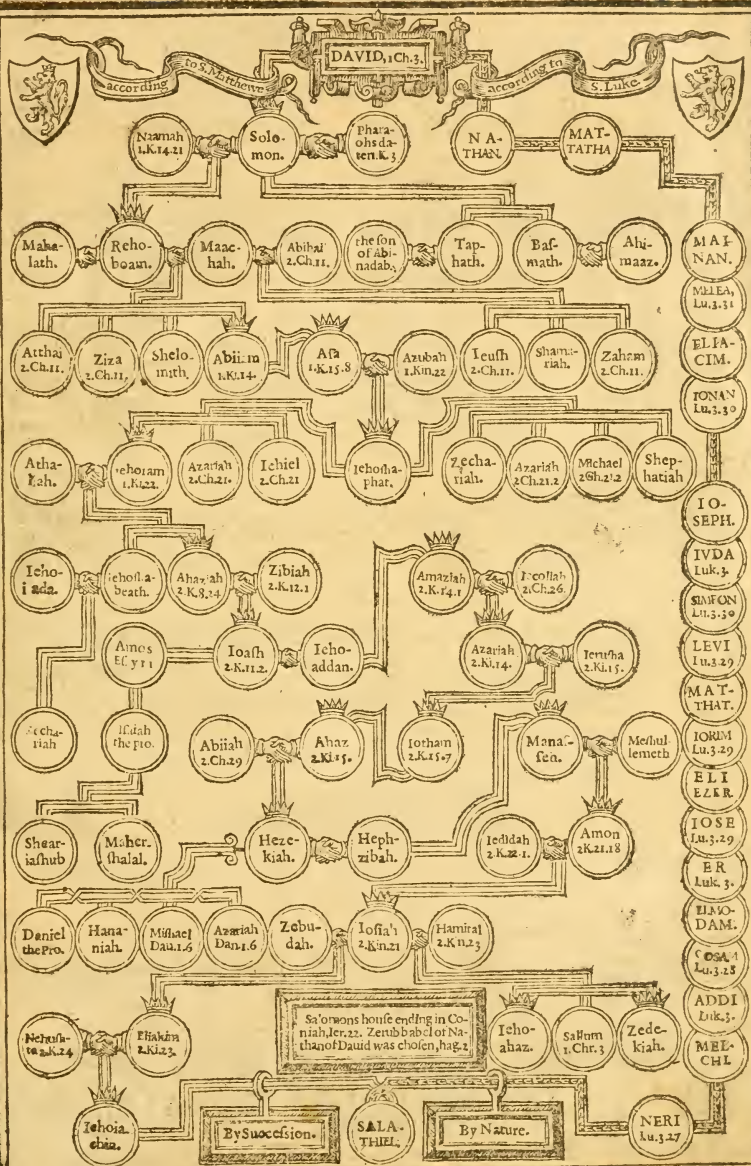
This Tribe formerly
lived in Egypt, that
52,000. able men
were numbered, N. 1.

MANASSEH

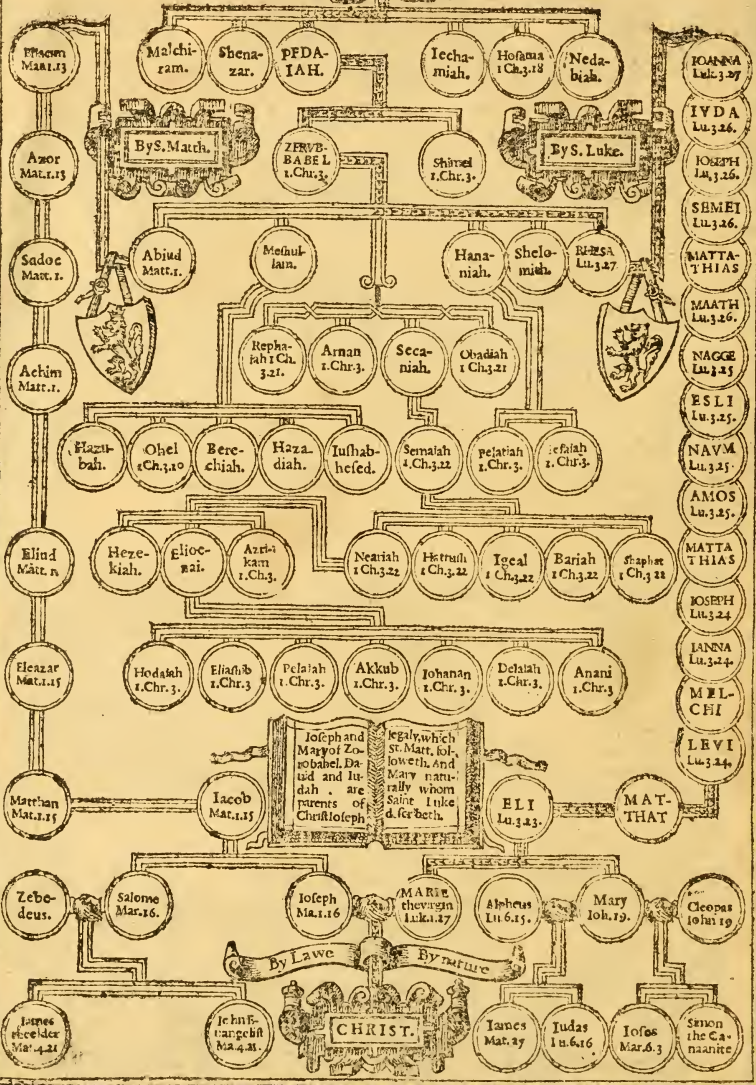
All the able men
dead : in the plains
of Moab were num-
bered, 52,700. No. 16.







SALATHIEL.



F





A description so Canaan.

Amalekites sprung from *Eſau*, was ſeated alſo vpon the ^b South of *Iurie*, and were the ^b fiſt that warred againſt *Iſrael*. ^c *Saul* ſlew a great number of them : ^d *Dauid* many more, and the reſt in Mount *Seir* did the Tribe of ^e *Simeon* deſtroie, in the daies of *Hezekiah* King of *Iudah*.

Kedar South from *Amaleke*, was peopled from ^a *Kedar* the ſecond ſonne of *Iſmael*. A Countrey ^b abounding with flockes of Sheepe and Goats. Thoſe as heard-men dwelt in ^c Tents, who are mentioned by the ^d *Pſalmiſt*, ^e *Iſaiab*, ^f *Ezekiel*, and ^g *Jeremie*.

The *Philiftines* vpon the Weſt Coaſt of *Canaan*, threw out the *Amims* and poſſeſſed their ^b inheritance. Their Land was allotted to ^b *Iudah*, ^c *Dan*, and ^d *Simeon*, but could not be overcome : yet ^e *Dauid* conquered them. Againſt them they propheſied ^f *Iſaiab*, ^g *Jeremie*, ^h *Ezekiel*, ⁱ *Amos*, ^k *Zephania*, and ^l *Zacharie*. Theſe *Philiftines* are alſo called *Cherethims*, as in the ^m *1 Sam* 30. 14 *Ezek* 25. 16. and *Zephania* 2. 5. and the whole Land, as it ſeemeth, from them was called *Paleſtina*.

Arabia was diuided into three parts; the *Stonie*, the *Deſert*, and the *Happie*. Theſe lay South-eaſt vpon *Canaan*. Through the *Deſert*, the children of ^b *Iſrael* paſſed. *Arabia* is mentioned by ^c *Ezekiel*, and the *Arabians*, in the Hiſtorie of ^d *Iudahs* Kings. Againſt whom propheſied ^e *Iſaiab*. *Arabia the Happie*, lay more Eaſt, and was peopled by the ^f *Iſraelites*, the *Midianites*, and the ^g *Hagarins*. Theſe, the *Rubenites* and *Gadites* expelled, in the daies of *Saul* and *Iotham*. Theſe parts vntill the yeere 632. were Chriſtians, when *Mahomet* erected his wicked Religion, which to this day they hold, and are vnder the ſubteſtſion of the great *Turke*.

Egypt, lying South of ^a *Canaan*, was peopled from ^b *Ham*, by ^c *Mizraim* his ſecond ſonne. Thether ^d *Abraham*

went in time of Famine, as alſo ^e *Jacob* with his ſonnes, whence after ^f 215. yeeres bondage, they were deliuered. The Land was fruitful, and like vnto *Eden* the ^g Garden of the Lord, and watered with the ^h ſeuene ſtreamed *Nilus*. Againſt *Egypt* propheſied ⁱ *Iſaiab*, ^k *Jeremie*, ^l *Ezekiel*, and ^m *Zacharie*. Thether ⁿ *Mary* fled with Chriſt, and thence ^o God called his *Sonne*.

Jeruſalem the ^a holie Citie and ^b throne of God, was anciently a Fort of the ^c *Iebusiſtes* vpon Mount *Zion*, vnto conquered by ^d *Iſobuah*, but ſubdued by ^e *Dauid* who built thereon the ^f City, vnto which adioined Mount *Moriab*, and therefore called the ^g Daughter of *Zion*, where *Abraham* ^h would haue offered his ſonne, where ⁱ *Dauid* built his Altar, & ^k *Salomon* his beautifull Temple : of both which ^l glorious things are ſpoken : and being ſet in the miſt of ^m Nations, was the place of ⁿ holy worſhip and ^o perfect ioy. From this ^p Mountaine exalted aboue others, ranne thoſe ^q Waters that gaue life where they came, whence Chriſt ^r ſent his Apoſtles as Fiſhers, to catch the ſoules of men. In this City ſtood the Throne of *Dauid*, through the ſucceſſion of one and twentie Kings of himſelfe and his ſonnes, which was often aſſailed before the ſmall ſurprize : as by ^s *Shiſhake* King of *Egypt*, in *Rehoboams* daies, who carried away much Treafure : by ^t *Ioaſ* King of *Iſrael* in *Amaſias* time, who brake downe 400. Cubites of the wall : beſieged by ^u *Rezin* and *Peſhab* Kings of *Aram* and *Iſrael*, whom God put backe in the raigne of wicked *Abab* : by ^v *Senacherib* King of *Aſhur*, whoſe Hoſt in ^w *Hezekias* daies, the Angell of God deſtroyed : by the ^x *Aſſyrians* that tooke *Manaſſeh* captive : by ^y *Tihraab* *Necho* that carried *Iehoah* ^z as priſoner into *Egypt* : and laſtly by the ^{aa} *Caldeans* who burnt the Temple and, defaced the Citie.

FINIS.

Ann Eyre

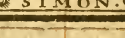
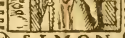
Ann Eyre to
E. Langford



1847

1848

1849



THE
BIBLE:
THAT IS,
THE HOLY SCRIPTURES
contained in the Old and New
TESTAMENT.

Translated according to the Hebrew and Greeke, and
conferred with the best Translations in
diuers Languages.

9 With most profitable Annotations upon all hard places,
and other things of great importance.

PRINTED AT
London by ROBERT BARKER,
Printer to the Kings most
Excellent Majestie.

1615.

Cum Priuilegio,

*The names and order of all the Bookes
of the Olde and New Testament, with the
number of their Chapters.*

G Enecis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Solomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Ioshua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hosea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh,		Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

The Bookes called Apocrypha.

1 E Sdras hath Chapters	9	Baruch with the Epistle of Ie-	
Esdra	16	remiah	6
Tobit	14	The Song of the three children.	
Iudeth	16	The story of Iusanna	
The rest of Esther	6	The idole Bel and the dragon.	
Wisdome	19	1. Maccabees	16
Ecclesiasticus	51	2. Maccabees	15

The Bookes of the New Testament.

M Atthew hath Chapters	28	1. Timotheus hath Chapters	6
Matke	16	2. Timotheus	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epistle to the Romanes	16	The Epistle of Iames	5
1. Corinthians	16	1. Peter	5
2. Corinthians	13	2. Peter	3
Galatians	6	1. Iohn	1
Ephesians	6	2. Iohn	1
Philippians	4	3. Iohn	1
Colossians	4	Iude	
1. Thessalonians	5	Reuelation	22.
2. Thessalonians	3		

The



Effides the manifold and continuall benefites which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and vnspcakable mercies, in that it hath pleased him to call vs vnto this maruellous light of his Gospel, and mercifully to regard vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenes, from the liuing God to dumme and dead idoles, and that after to cruell murder of Gods Saints, as alas, hath bene among vs, wee are not altogether cast off, as were the Israelites, and many others for the like, or not so manifestly wicked vs, but receiued againe to grace with most euident signes and tokens of Gods especial loue and fauour. To the intent therefore that we may not be vnmindful of these great mercies, but seeke by all meanes (according to our duetie) to be thankfull for the same: it behoueth vs to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is the light to our pathes, the key of the kingdom of heauen, our comfort in affliction, our shield & sword against Satan, the schoole of all wisdom, the glasse wherein we behold Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that wee could bestow our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeauoured to attchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reuieled, the translations required greatly to be perused and reformed. Not that wee vendicate any thing to our selues about the least of our brethren (for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence exhorted, and also encouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunity and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vnderooke this great and wonderfull worke (with all renuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vn sufficient) which now God, according to his diuine prouidence and mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in every point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendered the text, and in all hard places most sincerely expounded the same. For God is our witness, that we haue by all meanes endeauoured to set forth the purity of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integrities: so haue we most reuerently kept the propriety of the words, considering that the Apollies who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrew, then entered farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places referred the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their ears: that are not well practised, and also defend the sweet sounding phrases of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust causillation, seeing for translations read after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the mind of the holy Ghost, and proper for our language with this marke ||. Again, whereas the Ebrew speech seemed hardly to agree with ours, we haue noted it in the margin after this sort, ¶, which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing and first originally, whereof they haue their signification, yet in the vsuall names little is changed for feare of troubling the simple readers. Moreover whereas the necessity of the sentence required any thing to be added (for such is the grace and propriety of the Ebrew & Greeke tongues that it cannot but either by circumlocution, or by adding the verbe of some word, be vnderstood of them that are not well practised therein) we haue put it in the text with another kind of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue followed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memory, so doth it agree with the best translations, and is most easie to find out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this*. Besides this, the principal matters are noted & distinguished by this marke ¶. Yea & the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set vnder the head of euery page some notable word or sentence which may greatly further as well for the memory, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also endeouored both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren: to gather briefe annotations vpon all the hard places, as well for the vnderstanding of such wayes as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory and the edification of his Church.

Furthermore, whereas certain places in the books of Moses, of the Kings, & Ezekiel seemed so dark, that by no description they could be made easie to the simple reader, we haue set them forth with figures and notes for the better declaration thereof, that they which cannot by iudgment, being holpen by the annotations with letters a, b, c, &c. attaine therunto, yet by the perspective, and as it were by the eye, may sufficiently know the true meaning of all such places. Whereunto also we haue added certaine Maps of Cosmographie, which necessarily serue for the perfect vnderstanding and memory of diuers places and countreys, partly described, and partly by occasion touched, both in the old and new Testament.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioined two most profitable tables the one serving for the interpretation of the Ebrew names: and the other containing all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle & inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdom, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receive the word of God, earnestly study it, and in all your life practise it, that ye may n. w. appear in deed to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for

¶ Of the incomparable Treasure of
the holy Scriptures, with a prayer
for the true vse of the same.

Esaï. 12. 3. & 49

10. reue. 21. 16

and 22. 17.

Ierem. 33. 15.

psal. 119. 160.

reue. 2. 7. and

22. 2. psal. 119.

142. 144.

Iohn 6. 35.

Luke 2. 10.

Ephes. 6. 16.

Matth. 7. 6.

2. Pet. 2. 22.

Matth. 6. 23.

Psal. 119. 27.

73.

Iude 20.

Psal. 119. 11.

Ioshua 1. 8.

Psal. 1. 1. 2.

Psal. 94. 12. 13.

Here is the Spring where waters flow,
to quench our heat of sinne :

Here is the Tree where truth doth grow,
to leade our liues therein :

Here is the Iudge that stints the strife,
when mens deuices faile :

Here is the Bread that feeds the life,
that death can not assaile.

The tidings of Saluation deere,
comes to our eares from hence :

The fortresse of our Faith is heere,
and shield of our defence.

Then be not like the hogge, that hath
a pearle at his desire,

And takes more pleasure of the trough
and wallowing in the mire.

Reade not this booke, in any case,
but with a single eye:

Reade not, but first desire Gods grace,
to vnderstand thereby.

Pray still in faith, with this respect,
to fructifie therein,

That knowledge may bring this effect,
to mortifie thy sinne.

Then happy thou, in all thy life,
what so to thee befallles :

Yea, double happy shalt thou be,
when God by death thee calles,

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewel of thy holy Word, assist vs with thy Spirit, that it may be written in our hearts to our euertlasting comfort, to reforme vs, to renew vs according to thine owne image, to build vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and increasing in vs all heauenly vertues. Grant this, O heauenly Father, for Iesus Christes sake. Amen.

How to take profit in reading of the holy Scriptures.

Who so euer mindeth to take profit by reading scriptures, must

- 1 Earnestly and vially pray vnto God that he will vouchsafe to
 - Teache the way of his statutes.
 - Giue vnderstanding.
 - Direct in the path of his commandements.
 - At the least, twise eury daye this exercise be kept.
- 2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
 - The time once appointed hereunto after a good entrie, be no otherwise employed.
 - Superstition be auoyded.
 - At one other time that be done, which is left vndone at any time.
- 3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
 - Teache, that we may learne truth.
 - Improue, that we may be kept from errors.
 - Correct, that we may be driuen from vice.
 - Instruct, that wee may be settled in the way of well doing.
 - Comfort, that in trouble we may be conformed in patient hope.
- 4 Remember that Scriptures containe matter concerning
 - Religion and the right worshipping of God, as
 - Faith in one God
 - Father.
 - Sonne.
 - Holy Ghost.
 - The state of mankind, by
 - 1. Creation.
 - 2. Fall and sinne.
 - 3. regeneration in Christ.
 - The Church and the gouernment thereof
 - Before Christ.
 - Since Christ.
 - The word of God writen in the Testament
 - Olde.
 - Newe.
 - Sacraments
 - Before Christ.
 - Since Christ.
 - The ende and generall iudgement of the
 - Good.
 - Wicked.
 - Common wealthes and governments of people, by
 - Magistrates
 - Good.
 - Euill.
 - Peace and waite.
 - Prosperitie and plagues.
 - Subiectes
 - Quiet.
 - Disordered.
 - Families and things hat belong to household, in which age
 - Husbands.
 - Wiuues.
 - Parents.
 - Children.
 - Masters.
 - Seruants.
 - The private life and doings of eury man in
 - Godly blessed.
 - Vngodly plagued.
 - The common life of all men, as
 - Riches, pouertie.
 - Nobilitie.
 - Fauour.
 - Labour and idlenesse.
 - Wisedome and follie.
 - Loue and hatred.
 - Sobernesse and incontinencie.
 - Mirth and sorrowe.
 - Speach and silence.
 - Pride and humilitie.
 - Couetousnesse and liberalitie.
- 5 Refuse all sense of Scripture contrary to the
 - Articles of Christian faith, contained in the common Creeds.
 - First and second table of Gods commandements.
- 6 Marke and consider the
 - 1. Coherence of the text, how it hangeth together.
 - 2. Course of times and ages, with such things as belong vnto them.
 - 3. Maner of speach proper to the Scriptures.
 - 4. Agreement that one place of Scripture lieth with an other, whereby that which seemeth darke in one is made easie in an other.
- 7 Take opportunitee to
 - Reade interpreters, if he be able.
 - Conferre with such as can open the Scriptures. Acts. 8. v. 30. 31. &c.
 - Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 13.

411-1111
411-1111
411-1111
411-1111
411-1111
411-1111

411-1111
411-1111

411-1111
411-1111
411-1111

411-1111
411-1111
411-1111

411-1111
411-1111
411-1111

411-1111
411-1111
411-1111

411-1111
411-1111
411-1111

411-1111
411-1111
411-1111

411-1111
411-1111
411-1111
411-1111
411-1111
411-1111

411-1111
411-1111

411-1111
411-1111
411-1111

411-1111
411-1111
411-1111

411-1111
411-1111
411-1111

411-1111
411-1111
411-1111

411-1111
411-1111
411-1111

411-1111
411-1111
411-1111



THE FIRST BOOKE OF MOSES, CALLED *GENESIS.

THE ARGUMENT.

Moses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world and all things therein were created by God, and that man being placed in the great Tabernacle of the world, to behold Gods wonderful workes, and to praise his Name for the infinite graces wherewith he had indued him, fell willingly from God through disobedience, who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come by whom he should overcome Satan, death, and hell. Secondly, that the wicked unminfull of Gods most excellent benefices, remained still in their wickednesse, and so falling most horribly from sinne to sinne, provoked Gods who by his Preachers called them continually to repentance, as he sought to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iacob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, and to profess his Name in the earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preservation, and success thereof might be onely attributed to God, Moses sheweth by the examples of Cain, Ishmael, Esau, and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobility of the world: and also by the feinesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdom might be confounded, and the Name of God euer more praised.

CHAP. I.

1 God created the heauen and the earth, 3 The light and the darknesse, 8 The firmament, 9 Hee separated the water from the earth, 16 Hee created the Sunne, the Moone, and the starres, 21 Hee created the fith, birds, beasts, 26 Hee created man, and gaue him rule ouer all creatures, 29 and prouided nourishment for man and beasts.



In the beginning *God created the heauen & the earth.

2 And the earth was b| without forme and void, and c| darknesse was vpon the † deepe, and the Spirit of God a| moued vpon the † waters.

3 Then God said, * Let there bee light: And there was light.

4 And God saw the light that it was good, and God separated † the light from the darknesse.

5 And God called the light, Day, and the darknes he called Night. † † So the euening and the morning were the first day.

6 ¶ Againe God said, * Let there be a| firmament in the mids of the waters, and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were † vnder the firmament, from the waters which were * aboue the firmament, and it was so.

8 And God called the firmament, g| Heauen. † So the euening and the morning were the second day.

9 ¶ God said againe, * Let the waters vnder were were most not attribute that to the creatures that are Gods instruments, which only appertaineth to God † Eber between the light, and between the darknes. ¶ The first day. † Eber so was the euening, so was the morning. * Plal 33. 6. and 136. v. 10. 13. and 51. 15. For, breathing ouer, and aue. f| As the fee and flowers from those waters that are in the clouds, which are vpholden by Gods power, left they should ouerwhelme the world. * Tyl. 148. 4. g| That is, the region of the aire, and all that is aboue vs. † The second day. * Plal 33. 7. and 89. 11. and 136. 6. Job 34. 4.

the heauen be gathered into one place, and let the dry land appeare. And it was so.

10 And God called the drieland, Earth, and hee called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, h| Let the earth bud forth the bud of the herbe, that feedeth feed, the fruitful tree, which beareth fruit according to his kinde, which hath his seed in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe that feedeth feed according to his kind, also the tree that beareth fruit, which hath his seede in it selfe according to his kinde: and God saw that it was good.

13 † So the euening and the morning were the third day.

14 ¶ And God said, * Let there be h| lights in the firmament of the heauen, to † separate the day from the night, and let them be for † figures, and for seasons, and for dayes, and yeeres.

15 And let them bee for lights in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two a| great lights: the greater light to a| rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to a| rule in the day, and n| the night, and to separate the light from the darknesse: and God saw that it was good.

19 † So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring

forth as man indgeth by his eye, for the Moone is lesse than the Sunne, and the light of the Moone is lesse than the light of the Sunne. * Tyl. 148. 4. g| That is, the region of the aire, and all that is aboue vs. † The second day. * Plal 33. 7. and 89. 11. and 136. 6. Job 34. 4.

* This word signifieth the beginning and generation of the creature

h| So that we see it is the only power of Gods word that maketh the earth fruitful, which else naturally is barren.

i| This sentence is so oft repeated, to signifye that God made all his creatures to serue to his glory, and to the profit of man: but for sin, they were accursed, yet to the end vs.

o| The end vs. Onell the preachers, and to rule their will h.

o| he third day. * Plal 136. 7. am. 9.

h| By the lights hee meaneth the Sun, the Moone, and the starres.

l| Which is the artificiall day: from the Sunne rising to the going downe.

m| C| things appertaining to naturall and politick orders, and decisions.

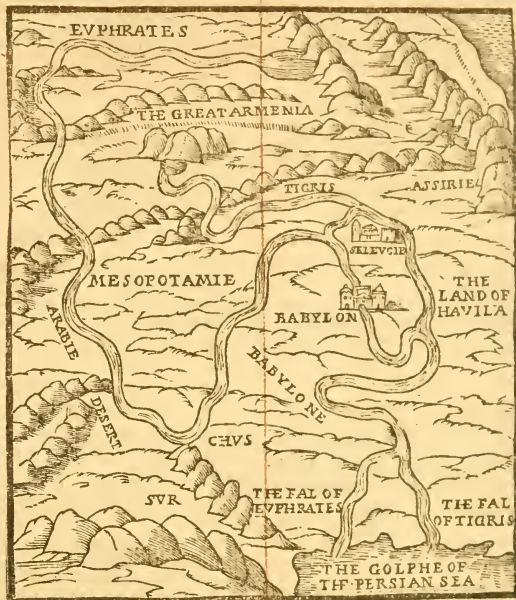
n| o| with, and the Sun, and the Moone, and for the planets, comets, &c.

ph| planets, comets, &c. v. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

foorth

THE SITUATION OF THE
GARDEN OF EDEN.

Brooks' version is based in turn on several other chapters of the river that watered the garden, we must note that Euphrates and Tigris, called in Hebrew, Perath, and Hiddekel, were joined, but one river where they conjoined, they they had four heads: that is, two at their springs, and two where they flung into the sea. The Tigris, in Assyrian and most powerful land Admetia, and thus we called Paragde, that is, a garden of pleasure, because of the fruitfulness and abundance thereof, And whereas it is said that Pison compasseth the land of Hamah, it is meant of Tigris, which in some country, as it is said by divers geographers, is called Hamah, and is sometimes Digliss, in other places Paphnys, and of some Phagn, or Tigris, Likewise Euphrate toward the countries of Cush or Ethiopia, or Arabia, was called Ghison. So the Tigris & Euphrates, (which were but two rivers, and lower now when they joined together, were called fours, because they were divided into four parts, called by its four names, for as they might seem to have been four rivers Tigris.



Armenia the great.

The land of H₂-
nash.

The fall of Euphrates.
The fall of Tygris.

The gulf of the Per-
sian Sea.

CHAP. III.

1 The woman seduced by the serpent, 6 enlists her husband to
sinne, 8 They both flee from God. 14 They three are puni-
shed. 15 Christ is promised. 19 Man is dust. 23 Man is cast
out of Paradise.

NOW ^a the serpent was more a subtilt then any beaſt of the field, which the Lord God had made: and he ^b ſaid to the woman, Yea, hath God indeed ſaid, Yee ſhall not eat of every tree of the garden?

2 And the woman said vnto the Serpenr, Wee
eate of the fruit of the trees of the garden:

3 But of the fruite of the tree which is in the
mids of the garden, God hath said, Yee shall not
eate of it, neither shall ye touch it, ^c lest ye die.

4 Then * the serpent said to the woman, Yee shall not ^{d†} die at all,

5 But God doth know that when ye shall eat thereof, your eyes shall be opened, and ye shall be as gods, & knowing good and euill.

6 So the woman (seeing that the tree was good for meat, & that it was pleasant to the eyes, and a tree to be desired, to get knowledge) took of the fruit thereof, and did ^eate, and gave also to her husband with her, and he ^f did eat.

7 Then the eyes of them both were opened, and they knew that they were naked, and they

fewed figgetree leaues together, and made them-
selues † breeches.

8 ¶ Afterward they heard the voice of the Lord God walking in the garden in the || coole of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and
said vnto him. Where art thou?

10 Who said, I heard thy voice in the garden,
and was afraid: because I was naked, therefore I
hid my selfe.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?

12 Then the man sayd, The woman which
thou ^kgauest ~~to~~ ^{me} with me, shee gaue me of the
tree, and I did eate.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eat.

24 ¶ Then the Lord God said to the serpent
Because thou hast done this, thou art cursed
above all cattell, and above euery beast of the field:
vpon thy belly shalt thou goe, and dust shalt
thou eat all the dayes of thy life.

reason of Adam and his wife, because he would bring them to
asked not the serpent, because hee would shew him to be
contemptible beall. Isa. 65. 25.

† for things to find
a on them to find
their promises.
I've made
h H. - fu! con-
fession. A the gods
presence.

i His hypocritie
appeares to that
he is the cause
of his wickedness,
which was the
occasion of
his comman-
gements
in His wickednes
and lacke of true
repentance appea-
ring this, that he
burden the Lord
with his fault, he

11 Head of em-
letting of sin, the
mortal sin by ac-
cessory, the let vent,

repentance, but he
 a. As a valiant

* Wild 2.24

a As Satan can
change himselfe
into an Angel of
light, so did he a-
buse the wisdom
of the serpent to
deceiue man.

b God suffered
Satan to make the
Serpent his instru-
ment and to speak
in him.

c In doubting of
Gods threatening
she yeelded to
Satan.
* 1 Cor 11 3.

d This is Satans
chiefest subtiltie,
to cause vs not to-
feare Gods threat-
nings.

† Ebr die the death
e As though he
should say, God
doeth not forbid

you to cate of the
fruit, saue that he
knoweth that if y
1. tim. 2. 14. . f N
son. g The, be

should care thereof, ye should be like to him. ^{Ecclus 25 26}
 not so much to please his wife, as moved by ambition at her petition
 to goe feels their misery, but they thought not to God for remedie.

A 2

15 D

o He chief by meane Satan, by whole opinion and errat the serpent deceived the woman
p That is the power of finne and death.
q Sathan that sting Christe dings members, but not our conscience.
r The Lord comforted Adam by the promise of the blessed seed, and also punished the body for the finne which the soule should have been punished for; that the spirit having conceived hope of forgiveness, might live by faith.
s Gen. 1. 34.
t The transgression of Gods commandment was the cause that both mankind and all other creatures were subiect to the curse.
u There are not the naturall fruits of the earth, but proceed of the corruption of finne.
v Or give them knowledge to make themselves coats.
w By this desecration he reproacheth Adams miserie, whereunto he was fallen by ambition

15 I will also put enmitie betweene thee and the woman, and betweene thy seed and her feede. Hee shall breake thine head, and thou shalt q bruise his heele.
16 ¶ Vnto the woman he said, I will greatly increase thy sorrowes, and thy conceptions. In sorrow shalt thou bring forth children, and thy desire shalt be subiect to thine husband, and he shall r rule over thee.
17 ¶ Also to Adam he said, Because thou hast obeyed the voice of thy wife, and hast eaten of the tree (whereof I commanded thee, saying, Thou shalt not este of it) I curse u the earth for thy sake: in sorrow shalt thou eat of it all the dayes of thy life.
18 ¶ Thornes also and thistles shall it bring forth to thee, and thou shalt eat the herbe of the field.
19 In the sweate of thy face shalt thou eate breadtill thou returne to the earth: for out of it wast thou taken because thou art dust, and to dust shalt thou returne.
20 (And the man called his wives name Heuah because she was the mother of all liuing)
21 Vnto Adam also and to his wife did the Lord God make coats of skinnnes, and clothed them.
22 ¶ And the Lord God said, * Behold, the man is become as one of vs, to know good and euill. And now left heeput forth his hand, and y take also of the tree of life, and eat, and liue for euer.
23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.
24 Thus he cast out man, and at the East side of the garden of Eden he set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.
y Adam deprived of life, lost also the signether of.

CHAP. III.

a The generation of mankind. 2. Kain and Abel offer sacrifice. 8. Kain killeth Abel. 23. Lamech a tyrant encourages his followers wives. 26 True religion restored.

Afterward the man knew Heuah his wife, which a conceived and bare Kain, and said, I have obtained a man b by the Lord.
2 And againe she brought forth his brother Habel, and Habel was a keeper of sheep, and Kain was a tiller of the ground.
3 ¶ And in processe of time it came to passe, that Kain brought an c oblation vnto the Lord of the fruit of the ground.
4 And Habel also himselfe brought of the first fruits of his sheepe, and of the fat of them, and the Lord had respect vnto * Habel and to his offering.
5 But vnto Kain and to his offering hee had no d regard, wherefore Kain was exceeding wroth, and his countenance fell downe.
6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?
7 If thou doe well, shalt thou not be e accepted? and if thou doest not well, sinne lieth at the

f doore: also vnto thee his desire shalt be subiect, and thou shalt rule over him.
8 ¶ Then Kain spake vnto Habel his brother. And when they were in the field, Kain rose vp against Habel his brother, and slew him.
9 Then the Lord spake vnto Kain, Where is Habel thy brother? Who answered, I cannot tell.
b Am I my brothers keeper?
10 Again he said, What hast thou done? the voice of thy brothers blood crieth vnto mee, from the earth.
11 Now therefore thou art cursed k from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.
12 When thou shalt till the ground, it shall not henceforth yeeld vnto thee her strength: a vagabond and a runnagate shalt thou be in the earth.
13 Then Kain said to the Lord, ¶ My punishment is greater then I can beare.
14 Behold, thou hast cast mee out this day from the earth, and from thy face shall I be hidde, and shall be a vagabond, and a runnagate in the earth, and whosoever findeth me, shall slay mee.
15 Then the Lord said vnto him, Doubtlesse whosoever slayeth Kain, hee shall bee m punished sevenfold. And the Lord set a o mark vpon Kain, lest any man finding him, should kill him.
16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.
17 Kain also knew his wife, which conceived and bare Henoah: and hee built a p city, and called the name of the citie by the name of his sonne Henoah.
18 And to Henoah was borne Irad, and Irad begate Mehuiael, and Mehuiael begate Methushael, and Methushael begate Lamech.
19 ¶ And Lamech tooke to him q two wives: the name of the one was Adah, and the name of the other Zillah.
20 And Adah bare Iabal, who was the ffather of such as dwell in the tents, and of such as haue cattell.
21 And his brothers name was Tubal, who was the father of all that play on the harpe and ll organs.
22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasse and of yron: and the sister of Tubal-kain was Naamah.
23 Then Lamech sayd vnto his wives, Adah and Zillah, Heare my voyce, yee wives of Lamech: hearken vnto my speech: for I would slay a man in my wound, and a yong man in my hurt.
24 If Kain shall be auenged seven fold, truly Lamech k stuen times seven fold.
25 ¶ And Adam knew his wife againe, and the bare a sonne, and he called his name Sheth: for God s said sbe, hath appointed me another seed for Habel, because Kain slew him.
16 And to the same Sheth also there was borne a sonne, and hee called his name Enoth. Then began men to call vpon the Name of the Lord.
f He worked at yds seruance in Kain, telling as though God to punish him, and yet gave him licence to murder others. t began to moue the hearts of the godly to restore religion, which the wicked had bene suppressed.

1 That is, of three heights, as appeareth in the figure.

m To the intent that in this great enterprise and mockings of the whole world thou mayest be comforted, that thy faith faile not.

* He's a man that obeys God's commandment in all points, without adding or diminishing.

A B The length three hundred cubites.
E C The breadth fifty.
D E The height thirty.
F The windowe a cubite long.

thirtie cubites.
16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it above, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the first, second, and third roome.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

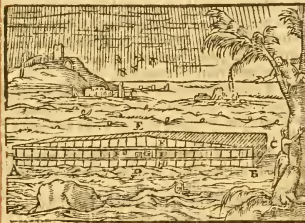
18 But with thee will I establish my covenant, and thou shalt goe into the Arke, thou, and thy ionnes, and thy wife, and thy ionnes wives with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe them aliuie with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them aliuie.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may beate for thee and for them.

22 * Noah therefore did according vnto all, that God commanded him: *euery* so did he.



A B The length three hundred cubites. E C The breadth fifty. D E The height thirty. F The windowe a cubite long. G The doore, H I C The three heights.

CHAP. VII.

a Noah and his enter vnto the Arke. 20 The flood destroyeth all the rest vpon the earth.

And the Lord said vnto Noah, Enter thou and all thine house into the Arke, for thee haue I seene righteous before me in this age.

2 Of euery b cleane beast thou shalt take to thee by sevens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by sevens, male and female, to keepe feede aliuie vpon the whole earth.

4 For seven dayes hence I will cause it raine vpon the earth fourty dayes and fourtie nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was fixe hundred yeeres olde when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, & his sonnes wives with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth.

9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seven dayes the waters of the flood were vpon the earth.

11 ¶ In the sixe hundredth yeere of Noahs life in the second month, the fourteenth day of the month, in the same day were all the fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Japheth, the sonnes of Noah, and Noahs wife, and the three wives of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kinde, and euery thing that creepeth and moueth vpon the earth after his kinde, and euery foule after his kinde, *euery* bird of euery iether.

15 For they came to Noah into the Arke, two and two, of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord shut him in.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp about the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters prevailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen were covered.

20 Fifteene cubites vpward did the waters preuaile, when the mountaines were covered.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whose nostrils was the spirit of life did breathe, whatsoeuer they were in the dry land, they died.

23 So h hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euery destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundredth and fiftie dayes.

CHAP. VIII.

13 The flood ceased. 16 Noah is commanded to come forth of the Arke with his. 20 He's a righteous in the Lord. 33 God promises that all things shall continue in their first order.

Now God remembered Noah and b euery beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained.

3 And the waters returned from aboute the earth, going and returning: and after the end of the hundredth and fiftieth day, the waters abated.

4 And in the sixteenth month, in the fourteenth day of the month, the Arke rested vpon the mountaynes of Ararat.

God compelled them to present themselves to Noah as they did before to Adam, when he gaue them names, Chap. 1.

d Which was about the beginning of May, when all things did most flourish.

e Both the waters in the earth did overflow, and also the clouder powdered downe.

f Euery liuing thing that God would haue to be preserved on earth came into the Arke to Noah, g So that Gods secret power defended him against the rage of the mightie waters, h Or shut it vpon him.

i Ebr waxed very mighty.

* Wld. 10. 4. eccles. 39. 27. 28.

b That is, God.

i I came what it is to obey God only, and to forsake the multitude. 1. Pet. 3. 20.

a Not that God forgetteth his at any time, but when hee tenderth face, then hee remembereth thee. b If God remember euery brute beast, who ought to be the assurance of his children? c Which conceived part of September and part of October, d Or, stayed, e Or, amonia.

d Which was the month of December.

f Ebr. at the end of four dayes.

g The rauen's sent forth & returneth.

h He sendeth the dove.

i It is like that the rauen did flye to and fro, seeking on the Arke; but came out into as the dove that was taken in.

k Or, bill.

l Which was a signe that the waters were much diminished, for the olives grow not on the mountains.

m Called in Ebreu Abub, containing part of March and part of April.

n Noah declared his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.

o Chap. 1.22. and 9.

p For sacrifices, which were as an exercise of their faith, whereby they vied to give thanks to God for his benefit.

q Or, a meet sacrifice.

r That is thereby he showed himself appeased, and his anger to rest.

s Chap. 6. mail. 25. 9.

t The order of nature deroyed by the flood, is restored by Gods promise.

5 And the waters were going arid decreasing vntill the tenth month: in the tenth month, and in the first day of the month, were the tops of the mountains seene.

6 So after fortie dayes, Noah opened the window of the Arke which he had made,

7 And sent forth a rauen, which went out, going forth and returning vntill the waters were dried vp vpon the earth.

8 Again he sent a dove from him, that hee might fee if the waters were diminished from off the earth.

9 But the dove found no rest for the sole of her foot: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and hee put forth his hand, and received her, and tooke her to him into the Arke.

10 And he abode yet other seven dayes, and againe he sent forth the dove out of the Arke.

11 And the dove came to him in the evening; and loe, in his mouth was an olive leafe that he had plucked: Whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding, he waited yet other seven dayes, and sent forth the dove, which returned not againe vnto him any more.

13 And in the sixe hundred and one yeere, in the first day of the first month, the waters were dried vp from off the earth: and Noah remoued the couering of the Arke, and looked, and beheld the vpper part of the ground was drie.

14 And in the second month, in the twen and twentieth day of the month, was the earth drie.

15 And God spake to Noah, saying,

16 Hee thou and thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both foule and cattell, and euery thing that creepeth and mooueth vpon the earth, that they may breede abundantly in the earth, and bring forth fruit and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth after their kindes, went out of the Arke.

20 ¶ Then Noah built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a sweet savour, of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause, for the imagination of mans heart is euill, when from his youth neither wil I smite any more all things liuing, as I haue done.

22 Hereafter I seed time and harvest, and colde and heate, and Summer and Winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmation of nature. 2 Mans authority over all creatures. 3 Promiss of meat. 4 The power of the sword. 5 The raine is the sign of Gods promise. 6 Noah and his sonnes and much of his foule, whom hee receiveth. 25 The age and death of Noah.

And God blessed Noah and his sonnes, and said to them, Be fruitful and multiply, and replenish the earth. Chap. ix. 28. and 9. 17.

2 All the feare of you, and the dread of you shall be vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery thing that moueth and liueth, shall be meat for you as the Greene herbe, haue I giuen you all things.

4 But flesh with the life thereof, I meane, with the blood thereof, shall ye not eat.

5 For surely I will require your blood, when in your liues are: at the hand of euery beast wil I require it: and at the hand of man euen, at the hand of a mans brother wil I require the life of man.

6 Who so sheddeth mans blood, by man shall his blood be shed: for in their image of God hath he made man.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sons with him, saying,

9 Behold, I euen I establish my covenant with you, and with your seed after you.

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you, and all that go out of the Arke, vnto euery beast of the earth.

11 And my covenant I will establish with you, that from henceforth all flesh shall not bee rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God said, This is the token of the covenant which I make betwene me and you, and betwene euery liuing thing that is with you vnto perpetual generations.

13 I haue set my bowe in the cloud, and it shall be for a signe of the covenant betwene me and the earth.

14 And when I shall cover the earth with a cloud, and the bow shall be seene in the cloud,

15 Then wil I remember my covenant which is betwene me and you, and betwene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloud, that I may see it, and I remember the euermouring covenant betwene God and euery liuing thing in all flesh that is vpon the earth.

17 God said yet to Noah, In this is the signe of the covenant, which I haue established betwene me and all flesh that is vpon the earth:

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the whole earth overspaul.

20 ¶ Noah also began to be an husbandman, and planted a vineyard,

21 And hee drunke of the wine, and was drunken, and was vncouered in the middes of his tent.

22 And when Ham the father of Canaan saw the nakednesse of his father, hee tolde his two brethren without.

23 Then tooke Shem and Iapheth a garment and put it vpon both their shoulders, and went backward, and couered the nakednesse of their father.

24 And the Canaanites, that were his seed, began to be wicked, and contempt of his father.

b By the vertue of this commandement, beasts are made to be against man as they would, yea, and man sense to his vice there.

c By this promise, in any way with God, contrary to the creature of God for his misery.

d Chap. 1. 39.

e Leuit. 17. 14.

f That is, liuing creatures, and the flesh of beasts that are brayled and thereby all truly is forbidden.

g That is, liuing creatures, and the flesh of beasts that are brayled and thereby all truly is forbidden.

h That is, liuing creatures, and the flesh of beasts that are brayled and thereby all truly is forbidden.

i Chap. 1. 27.

j The token to fill man into the face of Gods image, and to inuolue in a necessity due to man, but also to God.

k To assure you that the world shall be no more destroyed by a flood.

l The children which are not yet borne are conceived in Gods covenant made with their fathers.

m Hereby we see that figures are made: for the bowe is a sign of the covenant.

n When a man shall be a sign of the covenant.

o Eccles. 4. 16. 18.

p When a man shall be a sign of the covenant.

q Hereby we see that figures are made: for the bowe is a sign of the covenant.

r That is, liuing creatures, and the flesh of beasts that are brayled and thereby all truly is forbidden.

s That is, liuing creatures, and the flesh of beasts that are brayled and thereby all truly is forbidden.

t That is, liuing creatures, and the flesh of beasts that are brayled and thereby all truly is forbidden.

u That is, liuing creatures, and the flesh of beasts that are brayled and thereby all truly is forbidden.

v That is, liuing creatures, and the flesh of beasts that are brayled and thereby all truly is forbidden.

w That is, liuing creatures, and the flesh of beasts that are brayled and thereby all truly is forbidden.

x That is, liuing creatures, and the flesh of beasts that are brayled and thereby all truly is forbidden.

y That is, liuing creatures, and the flesh of beasts that are brayled and thereby all truly is forbidden.

z That is, liuing creatures, and the flesh of beasts that are brayled and thereby all truly is forbidden.

a God increased them with fruit, and declared vnto them his counsel as touching the replenishing of the earth. Chap. ix. 28. and 9. 17.

father with their faces backward so they saw not their fathers nakedness.

24 Then Noah awoke from his wine, and knew what his younger sonne had done vnto him, 25 And sayde, Cursed be Canaan: a seruant of seruants shall he be vnto his brethren.

26 He said moreover, Blessed be the Lord God of Shem, and let Canaan be his seruant.

27 God will perswade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah lived after the flood three hundredth and fifty yeeres.

29 So all the dayes of Noah were nine hundredth and fifty yeeres: and he died.

¶ The sonnes of Iapheth were separated from the Church, should bee loyned to the same by the perswasion of Gods Spirit, and preaching of the Gospell.

CHAP. X.

1 The increas of mankind by Noah and his sonnes. 2 The beginning of cities, countreys and nations.

Now these are the generations of the sonnes of Noah, Shem, Ham, and Iapheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Mochech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elifshah and Tarshish, Kittim and Dodanin.

5 Of these were the yles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

6 Moreover, the sonnes of Ham were Cush, and Mizraim, and Put and Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be mightie in the earth.

9 Hee was a mightie hunter before the Lord. Wherefore it is sayde, As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land came Asshur, and builded Nineueh, and the city Rehoboth, and Calah:

12 Reclen also between Nineueh and Calah: this is a great cite.

13 And Mizraim begate Ludim, and Ananim, and Lehabim, and Naphthum.

14 Pathrusim also, and Casluhim (out of whom came the Philistines) and Caphtorims.

15 ¶ Also Canaan begat Zidon his first borne, and Heth.

16 And Iebusi, and Emori, and Girgashites.

17 And Hiti, and Arki, and Sini,

18 And Aruadi, and Zemarai, and Ham: thence and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vntil Azzah, and as thou goest vnto Sodom & Gomorah, and Admah, and Zebolim, euen vnto Laiba.

20 These are the sonnes of Ham according to their families, according to their tongues in their countreys and in their nations.

21 ¶ Vnto Shem also the father of all the

sonnes of Eber, and elder brother of Iapheth were children borne.

22 ¶ The sonnes of Shem were Elam, and Asshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Uz, and Hul, and Gether, and Math.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Tоктан.

26 Then Tоктан begate Almodad, and Sheleph, and Hazarimaueth, and Terah.

27 And Adoram, and Vzai, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hanielah, and Iobab: all these were the sonnes of Tоктан.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem, according to their families, according to their tongues in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues 10 The age and generation of Shem vnto Abram. 31 Abrahams departure from Ur with his father Terah, Sarai and Lot. 32 The age and death of Terah.

Then the whole earth was of one language and one speech.

2 And as they went from the East, they found a plaine in the land of Shinar, and there they abode.

3 And they said one to another, Come, let vs make bricke, and burne it in the fire: for we had bricke for stone, and lime had they in stead of mortar.

4 Also they sayd, Goetto, let vs build vs a cite and a tower, whose top may reach vnto the heauen, that we may get vs a name, lest we bee scattered vpon the whole earth.

5 But the Lord came downe, to see the cite and tower which the sonnes of men builded.

6 And the Lord said, Behold, the people is one, and they all have one language, and this they begin to doe, neither can they now bee stopped from whatsoever they haue imagined to doe.

7 Come on, let vs goe downe, and there confound their language, that euery one perceiue not anothers speech.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the Cite.

9 Therefore the name of it was called Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ These are the generations of Shem: Shem was an hundred yeere olde, and begate Arpachshad two yeere after the flood.

greatnesse and certainty of the punishment. 1 By this great plague of the confusion of tongues, appeareth Gods horrible iudgments against mans pride and vainglorie. 2 Chron 1.17. R Herein is the beginning to the history of Abram, wherein the Church of God is described, which is Moses principal purpose.

k Of whom came the Hebrewes or lower.

1. Chron 1.17.

l This diuision came by the diversity of languages, as appeareth, Chap. 11.9.

10 of these came diuers nations.

11. 10. 9.

a In the yeere hundredth and thirtieth after the flood, b To wit, Nimrod and his company, c That is, from Armenia where the Arke stayed, d Which was afterwards called Caldey.

e They were moved with pride and ambition, thinking to preferre their owne glory to Gods honour.

f Meaning, that he declared by affecting, he knew their wicked enterprises for Gods power is euenly where, and doeth neither ascend nor descend.

g God speaketh this in derision, because of their foolish persuasion and enterprise. h He speaketh as though heooke counsell with his owne wife, me and power, to wit, with the Sonne and holy Ghost: signifying the

11 And Shem liued after hee begate Arpachshad fūe hundredth yeeres, and begate sonnes and daughters.

12 Also Arpachshad liued fūe and thirtie yeeres, and begate Shelah.

13 And Arpachshad liued after he begate Shelah, foure hundredth and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirtie yeeres, and begate Eber.

15 So Shelah liued after hee begate Eber foure hundredth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirtie yeeres, and begate Peleg.

17 So Eber liued after hee begate Peleg, foure hundredth and thirtie yeeres, and begate sonnes and daughters.

18 And Peleg liued thirtie yeeres, and begate Reu.

19 * And Peleg liued after hee begate Reu, two hundredth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeeres, and begate Serug.

21 So Reu liued after hee begate Serug, two hundredth and teuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeeres, and begate Nahor.

23 And Serug liued after hee begate Nahor, two hundredth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued after hee begate Terah, an hundredth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah liued seuentie yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate 1 Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Vr of † the Caldees.

29, So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the daughter of m Ifcab.

30 But Sarai was barren, and had no child.

31 Then * Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Vr of the Caldees, * to goe into the land of Canaan, and they came to * Haran and dwelt there.

32 So the dayes of Terah were two hundredth and fūe yeeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandment goeth to Canan. 2 Coris is promised. 3 Abram buildeth altars forer: and a declaration of his faith among the heathen. 4 Becomes the darer he goeth into Egypt. 5 Pharaoh taketh him wife, and is punished.

¶ Or the Lord had sayd vnto Abram, * a Get thee out of thy countrey, and from thy kinned, and from thy fathers house, vnto b the land that I will shew thee.

¶ And pointing him no certaine place, he proueth so much more his faith and obedience.

2 And I will make of thee a great nation, and will blesse thee, and make thy Name great, and thou shalt be c a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him, (And Abram was seuentie and fūe yeeres old when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers ionne, and all their substance that they possessed, and the d souls that they had gotten in Haran, and they departed to goe to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram e passed thorow the land vnto the place of Shechem, and vnto the p plaine of Morch (and the l Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy seed will I giue this land. And there builded he g an altar vnto the Lord, which appeared vnto him.

8 Afterward removing h thence vnto a mountaine Eastward from Beth-el, hee pitched his tent hauing Beth-el on the West side, and Hai on the East: and there he built an i altar vnto the Lord, and called on the Name of the Lord.

9 * Again Abram went fourth going and journeying toward the South.

10 ¶ Then there came a i famine in the land: therefore Abram went downe into Egypt to sojourn there: for there was a great famine in the land.

11 And when hee drew neere to enter into Egypt, hee said to Sarai his wife, Behold now, I knowe that thou art a faire woman to looke vpon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, Shee is his wife: so will they kill me, but they will keepe thee alieue.

13 Say, I pray thee, that thou art my i sister, that I may fare well for thy sake, and thamy i life may be preferred by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for shee was very faire:

15 And the Princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was taken into a Pharaohs house:

16 Who intreated Abram well for her sake, and hee had sheepe and beeties and hee asses, and men seruants, and mayd seruants, and three asses, and camels.

17 But the Lord o plagued Pharaoh and his house with great plagues, because of Sara Abrams wife.

18 Then Pharaoh called Abram, and sayd, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why diddest thou, Shee is my sister, that I should take her to bee my wife? Now therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gaue men p commandement concerning him: and they conueyed him fourth and his wife, and all that hee had.

¶ To the intent that none should hurt him either in his person or his goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 2 Hee telleth vpon the Name of the Lord. 3 Lot departeth from him. 4 The wife saith of

e The world shall account by thy seed, which is Christ, the blessing which they lost in Adam. f Meaning, as well known as cattle. g Hee wanted to and from in the land before hee could finde a feeling place: thus God receiueh the faith of his children. h i o f place. i What was a cruel and rebellious nation, by whom God kept his in constant exercise. k It was not enough to be worshipp God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe. l Because of the troubles that he had among that wicked people. m And to serue the true God, and renounced all idolatry.

n Thus the children of God may looke for comfort in this world, but must wait to the heavenly rest and quietnesse. o This was a new trial of Abrahams faith, where by we see that the end of our affliction is the beginning of another.

p By this we may learne not to vie with our owne will, nor to expose ourselues in danger to false riches, or to false pleasures, as Abraham feared not to much death, as that if he should die without illnesse.

q God's promise taken place when he appeared a weake child. r Pharaohs wife may have, s Tobehis wife. t He loo thee the defence of his poor brethren against a wily king, and three more careful ones than he, to be his wife, to be his wife.

u Hee was a new trial of Abrahams faith, where by we see that the end of our affliction is the beginning of another.

v By this we may learne not to vie with our owne will, nor to expose ourselues in danger to false riches, or to false pleasures, as Abraham feared not to much death, as that if he should die without illnesse.

w God's promise taken place when he appeared a weake child. x Pharaohs wife may have, y Tobehis wife. z He loo thee the defence of his poor brethren against a wily king, and three more careful ones than he, to be his wife, to be his wife.

aa Hee was a new trial of Abrahams faith, where by we see that the end of our affliction is the beginning of another.

ab By this we may learne not to vie with our owne will, nor to expose ourselues in danger to false riches, or to false pleasures, as Abraham feared not to much death, as that if he should die without illnesse.

* 14 Gen. 12.5.

* 1 Chron. 1.26.

10th. 24.2.

1 He maketh mention of Abram, not because he was the first borne, but for the historie,

which properly apperteyneth vnto him. Also Abram at the confusion of tongues, was 48 yeeres old: for in the destruction of Sodom, he was 59.

And it was destroyed 52 yeeres after the confusion of tongues.

* Ebr Caldim.

m Some thinke that this scab was Sarai.

n Although the oracle of God came to Abram, yet the honor is giuen to Terah, because he was the father.

* 10th. 24. 2. note.

o 7th. 24. 2. note.

p 7th. 24. 2. note.

q 7th. 24. 2. note.

r 7th. 24. 2. note.

s 7th. 24. 2. note.

t 7th. 24. 2. note.

u 7th. 24. 2. note.

v 7th. 24. 2. note.

w 7th. 24. 2. note.

x 7th. 24. 2. note.

aa 7th. 24. 2. note.

ab 7th. 24. 2. note.

a His great riches gotten in Egypt, hindered him not to follow his vocation.

b He calleth the place by that name which was after given vnto it, Chap. 18. 19. * Chap. 12. 7.

c This incommode came by their riches, which beke friendship and as it were the bond of nature. * Chap. 34. 7.

d Who seeing their contentment, might blaspheme God and destroy them.

e He cutteth off the occasion of contention, therefore the euill ceaseth.

f Abram resigneth his owne right to buy peace.

g Which was in Eden, Chap. 1. 10. h This was done by Gods providence, that onely Abram and his seed might dwell in the land of Canaan.

i Lot looking to get paradise found hell.

k The Lord comforted him, left he should haue taken thought for the departure of his nephew.

* Chap. 12. 7. and 1. 7. 8. and 26. 4. dect. 24. 4.

l Meaning, a long time, and till the coming of Christ, as Exo. 1. 12. and 26. 4. dect. 1. 7. and Iohannis 1. 17. is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

a That is, of Babylon; by kings here, meaning them that were gouernours of cities.

b Of a people gathered of diuers countreys.

Then ^a Abram went vp from Egypt, hee, and his wife, and all that hee had, and Lot with him toward the South.

2 And Abram ^b was very rich in cattell, in filuer and in gold.

3 And he went on his journey from the South toward ^b Beth-el, to the place where his tent had bene at the beginning, betwene Beth-el and Hai,

4 Vnto the place of the * altar, which he had made there at the first: And there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents.

6 So that the land could not ^c beare them, that they might dwell together: for their * sub- stance was great, so that they could not dwell together.

7 Also there was debate betwene the herd- men of Abrams cattell, and the herdmen of Lots cattell, (and the ^d Canaanites, and the Perizzites dwelled at that time in the land.)

8 Then said Abram vnto Lot, Let there bee no ^e strife. I pray thee, betwene thee and me, nei- ther betwene mine herdmen and thine herdmen: for we are bretheren.

9 Is not the whole land before thee? depart, I pray thee, from mee: if thou wilt ^f take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as the garden of the Lord like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his journey from the East, and they departed the ^g one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euē vnto Sodom.

13 Now the men of Sodom were wicked and exceeding sinners against the Lord.

14 ¶ Then the Lord ^h aid vnto ^h Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all ⁱ the land, which thou seest, will I giue vnto thee, and to thy seed for euer.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbered.

17 Arise, walke thorow the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIII.

12 In the overthrow of Sodom, Lot is taken prisoner. 16 Abram delivereth him. 18 Melchizedek commeth to meet him. 23 Abrams word is not enriched by the kings of Sodom.

And in the dayes of Amraphel king of ^a Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the ^b nations:

2 These men made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shi-

nab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.

3 All these ^c ioyned together in the vale of ^c Siddim, which is the ^d salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the ^e Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ^f Shauch Kirjathaim.

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderness.

7 And they returned and came to En-mishpat, which is Kadesh, and ^g smote all the country of the Amalekites, and ^g also the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fve.

10 Now the ^h vale of Siddim was full of slime-pits, and the kings of Sodom and Gomorah fled ^h and fell there: and the residue fled to the moun- taine.

11 Then they tooke all the substance of Sodom and Gomorah, and all their vitales, and went their way.

12 They ⁱ tooke Lot also Abrams brothers some and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Hebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were ^j confederate with Abram.

14 When Abram heard that his brother was taken, he ^k brought forth of them that were borne and brought vp in his house, three hundred and eighteen, and purified them vnto Dan.

15 Then hee and his seruants diuided them- selves against them by night, and smote them, and purified them vnto Hobab, which is on the left side of ^l Damascus,

16 And he recovered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that he returned from the slaugh- ter of Chedor-laomer, and of the kings that were with him, came the king of Sodom forth to meete him in the valley of Shauch, which is the ^m Kings dale.

18 And ⁿ Melchi-zedek King of Shalem, brought forth bread and wine: and hee was a Priest of the most high God.

19 Therefore he ^o blessed him, saying, Blessed art thou, Abram, of God most high, possessor of heauen and earth.

20 And he ^p blessed ^p the most high God, which hath deliuered thine enemies into thine hand. * And ^q Abime gave him title of all.

21 Then the king of Sodom said to Abram, Giue me the ^r persons, and take the goods to thy selfe.

22 And Abram said to the king of Sodom, ^s I have

c Ambition is the chief cause of warres among princes. d r. of the laboured fields. e Called also the dead sea, or the lake Asphaltite neere vnto Sodom and Gomorah. f r. Gnyus, or plaine.

Or, destroyed.

e And afterward was overwhelmed with water, and so was called the salt sea. f r. were also ma- ried.

The godly are plagued many times with the wicked: therefore their company is dangerous.

g God moued them to ioyn with Abram, and persecuted him from their idola- try and super- stitions.

h r. Damascus.

i a Sam. 18. 18. h r. 7. 1. For Abram and his foollish refu- sion, and due to offer sacrifice.

k In that Melchi- zedek d. Abram, he declared him- selfe to represent a king, and in that he blessed him, the high Priest.

l r. Hebr. 7. 8. m r. Iouis.

Or, I have sworn.

† Ebr. If I take from thee a sheeue, &c.
reid 1 Sam. 14. 44.

k He would not
eat his liberaltie
should be hurtful
to others.

haue lift vp mine hand vnto the Lord the most
high God possessor of heauen and earth,
23 † That I will not take of all that is thine,
so much as a sheeue or shoe lacher, lest thou
shouldst say, I haue made Abram rich,
24 k Saue onely that, which the young men
haue eaten, and the parts of the men which went
with me, Aner, Eshcol, and Mamre: let them take
their parts.

CHAP. XV.

1 The Lord ¹ *showed* Abram defence and reward. 6 He is iustified by
faith. 13 The seruants and delinquent out of Egypt u declar-
ed. 18 The land of Canaan u promised for the fourth time.

l Or the Lord spake
to Abram.

n Num. 12. 6.

o Psal. 136. 6.

p His leaue was
not onely left hee

should not haue
children, but the

promise of the
blessed seed

should not be ac-
complished in

him.

q Rom. 4. 18.

r Gen. 4. 3.

s Gen. 1. 1.

t Gen. 1. 1.

u That is a particu-
lar motion of

God Spirit, which
is not lawfull

all to follow in
asking signes: but

was permitted to
some by a peculi-

ar motion as to
Gideon and Eze-

kiah.

e This was the
oldest custom in

making cove-
nants iere. 34. 18.

f To the which God
added these con-

ditions, that A-
brams posteritie

should be as stone
in pieces, but after

they should be
conpledge to-
gether: also that it

should be as-
sured, but not
yet declared.

g Ebr. after of
great darkness.

h Jer. 7. 6.

i Exod. 12. 40.

k Counting from
the birth of izhak

to their depar-
ture out of Egypt:

l Which declareth
that God will

suffer his to be as-
sured in this

world.

m Or, after four
hundred yeeres.

n Though God
suffer the wicked

for a time, yet his
vengeance longeth

vpon them, when
vnto the wickedness
is full.

o Chap. 12. 7.

p 12. 15. and 26. 4.

q Gen. 3. 5.

r 1 King 4. 31.

s 2 Chron. 9. 36.

t Ebr. Perish.

After these things the word of the Lord came
vnto Abram in a vision, saying, Feare not
Abram, I am thy buckler, and thine exceeding
great reward.

2 And Abram sayde, O Lord God, what
wilt thou giue mee, seeing I goe childlesse, and
the steward of mine house u this Elcezer of Da-
ma-cus?

3 Againe Abram said, Behold, to me thou hast
giuen no fee: wherefore loe, a seruant of mine
house shall be mine here.

4 Then behold, the word of the Lord came
vnto him, saying, This man shall not be thine
heire, but one that shall come out of thine owne
bowels, he shall be thine heire.

5 Moreover he brought him forth, and sayd,
I looke vp now vnto heauen, and tell the starres
if thou be able to number them: and he said vn-
to him, So shall thy feede be.

6 And Abram¹ beleeued the Lord, and hee
counted that to him for righteousness.

7 Againe he sayd vnto him, I am the Lord,
that brought thee out of² Vr of the Caldees, to
giue thee this land to inherit it.

8 And he said, O Lord God, whereby shall
I know that I shall inherit it?

9 Then he said vnto him, Take me an heifer
of three yeeres old, and a shee goat of three yeeres
olde, and a ram of three yeeres olde, a turtle done
also and a pigeon.

10 So he tooke all these vnto him, and di-
uided them in the middes, and laid euery piece
one against another: but the birds diuided he not.

11 Then foules fell on the carcases, and Abram
droue them away.

12 And when the sunne went downe, there fell
an heauie sleepe vpon Abram: and loe, † a very
fearefull darkenesse fell vpon him.

13 Then he said to Abram, Know for a surety,
that thy feede shall bee a stranger in a land that is
not theirs. † 4 foure hundred yeeres and shall serue
them: and they shall inherit their euill.

14 Notwithstanding, thenation whom they
shall serue, will I iudge: and afterward shall they
come out with great substance.

15 But thou shalt go vnto thy fathers in peace,
and shalt be buried in a good age.

16 And in the fourth generation they shall
come higher againe: for the wickednesse of the
Amorites is not yet full.

17 Also when the tinne went downe, there
was a darkenes, and behold, a smoking furnace, &
a firebrand, which went betweene those pieces.

18 † In that same day the Lord made a cove-
nant with Abram, saying, Vnto thy feede haue I
giuen this land, † from the riuier of Egypt vnto
the great riuier, the riuier † Euphrates,

19 The Kenites, and the Kenezites, and the
Kadmonites,

20 And the Hittites, and the Perizzites, and
the Rephaims,

21 The Amorites also, and the Canaanites,
and the Girgashites, and the Iebudites.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram, † who concei-
ueth and beareth her name: 6 Anabring 18 haue the birth.
7 The Angel comforteth her. 11. 12 The name u a manner
of her name. 13 Shee calleth vpon the Lord, whom shee findeth
true.

Now¹ Sarai Abrams wife bare him no chil-
dren, and she had a maid an Egyptian, Hagar
by name.

2 And Sarai said vnto Abram, Beholde now,
the Lord hath² restrained mee from child-
bearing, I pray thee goe in to my maide: † it may
be that I shall † receiue a childe by her. And A-
bram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her
maide the Egyptian, after Abram had dwelled ten
yeeres in the land of Canaan, and gaue her to her
husband Abram for his wife.

4 And he went in vnto Hagar, and she con-
ceiued: and when she saw that she had conceiued,
her dame was³ despised in her eyes.

5 Then Sarai said to Abram, † Thou dost me
wrong, I haue giuen my mayd into thy bosome,
and the seedh that shee hath conceiued, and I am
despised in her eyes: the Lord iudge betweene me
and thee.

6 Then Abram said to Sarai, Behold, thy maide
is in thine † hand: doe with her as it pleaseth thee.
Then Sarai dealt roughly with her: wherefore she
fled from her.

7 But the⁴ Angel of the Lord found her
beside a fountaine of water in the wilderness by
the fountaine in the way to Shur.

8 And hee said, Hagar Sarais maide, whence
comest thou? and whither wilt thou goe? And
she said, I flee from my dame Sarai.

9 Then the Angel of the Lord said vnto her,
Returne to thy dame, and humble thy selfe vn-
der her hands.

10 Againe the Angel of the Lord said vnto
her, I will so greatly increase thy seed, that it shall
not be numbred for multitude.

11 Also the Angel of the Lord said vnto her,
See, thou art with childe, and shalt beare a sonne,
and shalt call his name Ishmael: for the Lord
hath heard thy tribulation.

12 And hee shall bee a † wilde man: his hand
shall bee against euery man, and euery mans hand
against him, † and he shall dwell in the presence
of all his brethren.

13 Then he called the Name of the Lord that
spake vnto her, Thou God lookst on me: for she
said, Hane I not also here looked after him that
seeth me?

14 † Wherefore the well was called † Beer la-
hai-roi: loe it is betweene Kadesh and Bered.

15 † And Hagar bare Abram a sonne, and A-
bram called his Ionnes name which Hagar bare,
Ishmael.

16 And Abram was fourscore and six yeeres
old, when Hagar bare him Ishmael.

CHAP. XVII.

1 Abrams name u changed to confirme him in the promise.
8 The land of Canaan u the fifth time promised. 13 Circum-
cision

a It seemeth that
shee had refused to
Gods promise,

which could not
be accomplished

without alie.

b Soe faithfull in
binding Gods

power to the com-
mon order of na-

ture, that though

God could not
giue her children

in her old age,

yet shee was sure
to be blessed by
her.

c This promise
ment declareth
what they name
that attempt any
thing against the
word of God

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

† Ebr. uer name
u upon thee.

effon is infirmities. 15 Sarah named Sarab. 18 Abraham prayeth for Isaac. 19 Ishak is promised. 23 Abraham and his house are circumcised.

VHen Abram was ninetie yere old & nine, the Lord appeared to Abram and said vnto him, I am God [¶] all sufficient, * walke before me, and be thou [¶] vpright.

2 And I will make my couenant betwene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Beholde, I make my couenant with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham: * for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, and will make nations of thee: yea, Kings shall proceed of thee.

7 Moreover, I will establish my couenant betwene me and thee, and thy seede after thee in thine generations, for an [¶] euerlasting couenant to be God vnto thee, and to thy seed after thee.

8 And I will giue thee and thy seed after thee the land, wherein thou art a stranger, [¶] euen all the land of Canaan, for an euerlasting possession, and I will be their God.

9 ¶ Againe God said vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seede after thee in thine generations.

10 ¶ This is my couenant which ye shall keepe betwene me and you, and thy seede after thee, * Let euery man childe among you be circumcised:

11 That is, ye shal circumcise the [¶] foreskin of your flesh, and it shall be a signe of the couenant betwene me and you.

12 And euery man childe of eight dayes olde among you, shall be circumcised in your generations, aswell he that is borne in thine house, as hee that is bought with money of any stranger; which is nor of thy seede.

13 Hethat is borne in thine house, and he that is bought with thy money must needs be circumcised: to my couenant shalbe in your flesh for an euerlasting couenant.

14 But the vncircumcised [¶] man childe, in whose flesh the foreskin is not circumcised, euen that person shalbe cut off from his people, [¶] because he hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but [¶] I will call her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and [¶] laughed, and said in his heart, Shall a childe be borne vnto him that is an hundred yere old? and shall Sarah that is ninetie yere old, beare?

18 And Abraham layd vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God said, Sarah thy wife shall beare thee a sonne indeed, and thou shalt call his name Izhak: and I will establish my couenant with him for an [¶] euerlasting couenant, and with his seed after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiply him [¶] exceedingly:

twelue princes shall hee beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next yere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne and all that were borne in his house, and all that was bought with his money, [¶] that is, euery man childe among the men of Abrahams house, and hee circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.

24 Abraham also him selfe was ninetie yeres olde and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeres old, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiueth three Angels vnto his house. 10 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham tanght his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

Againe the Lord * appeared vnto him in the [¶] plaine of Mamre, as he late in his tent doore about the heat of the day.

2 And hee liest vp his eyes, and looked: and loe, three men stood by him, and when he saw them, hee ran to meet them from the tent doore, and bowed himselfe to the ground.

3 And hee said, [¶] Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, bee brought, and [¶] wash your feete, and rest your selues vnder the tree.

5 And I will bring a morfell of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therefore are yee [¶] come to my seruant, And they said, Doe euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and said, Make ready at once three [¶] measures of fine meale: knead it, and make cakes vpon the hearth.

7 And Abraham ran to the beasts, and tooke a tender and good calfe, and gaue it to the seruant, who halted to make it ready.

8 And hee tooke butter and milke, and the calfe which he had prepared, and set before them, and stood himselfe by them vnder the tree, and they did eate.

9 ¶ Then they said vnto Behold, Where is Sarah thy wife? And he answered, Behold, [¶] she is in the tent.

10 And he said, * I will certainly come againe vnto thee according to the time of [¶] life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore which was behind her.

11 (Now Abraham and Sarah were olde and stricken in age, and it ceased to be with Sarah after the maner of women)

12 Therefore Sarah laughed within her selfe, saying,

* Chap. 21. 2.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families: that from the highest to the lowest they may obey the will of God.

* Hebr. 13. 2.

* Or, oake grove.

a That is, three Angels in mans shape.

b Speaking to one of them in whom appeared to be most masculine: for he thought they had bin men. c For men vnder because of the greatness to goe barefooted in those parts. d Asent of God, that I should doe my dutie to you.

† Ebr. Scim.

e For as God gaue them bodies for a time, to gaue them the faculties thereof, to walke to eat and drinke, and such like.

* Chap. 17. 19, 21. and 21. 2.

f That is, about this time when the shall be alive, or when the childe shall come into this life.

g For he rather had respect to the order of nature, than helieved the promise of God.

¶ Or, Almighty. (Chap. 5. 2.) ¶ Or, which be profitable.

a Not only according to the flesh, but of a farre greater multitude by faith, Rom. 4. 17 b The changing of this name is a seale to confirme Gods promise vnto him. * Rom. 4. 17.

* Chap. 23. 16.

e Circumcision is called the couenant, because it signifieth the Couenant, & hath the promise of grace joined vnto it: which phrase is common to all the Sacraments.

¶ Acts 7. 8.

d That priuie part is circumcised to them that all that is begotten of man is corrupt, and must be mortified.

* Rom. 4. 11.

e Albeit women were not circumcised, yet were they partakers of Gods promise, for vnder the man kind all was consecrated: and here is declared y^e whoeuer cometh the figes, despiteth also the promise.

¶ Or, dame, or principle.

f Which proceeded of a sudden boy, and not of adultery.

* Chap. 8. 10.

and 21. 2.

g The euerlasting Couenant is made with the children of the Spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.

† Ebr. greatly, greatly.

* 1. Pet. 3. 6.

saying, After I am waxed old, * and my lord also, shall I haue lust?

13 And the Lord said vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a child, which am old?

14 (Shall any thing bee || * hard to the Lord? at the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not for she was afraid, And hee sayd, † It is notio: for thou laughedst.

16 ¶ Afterward, the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the ^b Lord said, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall be in deed a great and a mighty nation, and * all the nations of the earth shall be blessed in him?

19 For I know himⁱ that he wil command his sonnes & his household after him, that they keepe the way of the Lord to do righteousnes & iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him.

20 Then the Lord sayd, Because the city of Sodom and Gomorrah is great, and because their sin is exceeding grieuous;

21 I willⁱ goe downe now, and see whether they haue done altogether according to that cry, which is come vnto mee: and if not, ^{that} I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and sayde, Wilt thou also destroy the righteous with the wicked?

24 If there be fifty righteous within the city, wilt thou destroy and not spare the place for the fifty righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the Iudge of all the world † do right?

26 And the Lord answered, If I shall finde in Sodom ⁵⁰ fifty righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I haue begun to speake vnto my Lord, and I amⁿ but dust and ashes.

28 If there ⁵⁰ shall lacke fise of fiftie righteous, wilt thou destroy all the citie for it? And hee sayd, If I finde there fise and fourty, I will not destroy it.

29 And he yet spake to him againe, and sayd, What if there shall be found forty there? Then he answered, I will not doe it for forties sake.

30 Again he said, Let not my Lord now be angry that I speake, What if thirtie bee found there? Then he said, I will not doe it, if I find thirtie there.

31 Moreover he said, Behold now, I haue begun to speake vnto my Lord, What if twenty be found there? And he answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord be now angry, and I will ⁵⁰ make but this⁵⁰ once, What if ten be found there? And he answered, I will not destroy it for tens sake.

23 ¶ And the Lord went his way, when hee had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

1 Lot receiveth two Angels into his house. 2 The filthy lusts of the Sodomites. 3 Lot ueluered. 4 Sodom was aspired. 5 Lot's wife made a pillar of salt. 6 Lot's neighbours lie with their father, of whom come Mo & Ammon.

And in the evening there came two^a Angels to Sodom: and Lot ate at the gate of Sodom, and Lot sawe them, and rose vp to meete them, and he bowed himselfe with his face to the ground.

2 And he sayd, See my Lords, I pray you turne in nowe into your seruants house, and tarie all night, and * wash your feete, and ye shall rise vpearly and goe your wayes, who sayde, Nay, but we will abide in the streete all night.

3 Then ^b he praefied vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake vniuencued bread, and they ^c did eate.

4 But before they went to bed, the men of the citie, ^{even} the men of Sodom compassed the house round about, from the yong euen to the old, ^e all the people from all quarters.

5 Who crying vnto Lot sayd to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two^e daughters, which haue not knowne man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: for therefore are they come vnder the shadow of my rooffe.

9 Then they sayde, Away hence: and they sayde, He is come alone as a stranger, and shall hee iudge and rule? wee will nowe deale worfe with thee then with them. So they praefied fore vpon Lot^a himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut the doore.

11 * Then they smote the men that were at the doore of the house, with blindness, both small and great, so that they were weary in † seeking the doore.

12 ¶ Then the men sayde vnto Lot, Whom hast thou yet here? either sonne in lawe, or thy sonnes or thy daughters, or whatsoever thou hast in the citie, bring it out of this place.

13 For we ^g will destroy this place, because the * crie of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law which || married his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the citie, but hee seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels halted Lot, saying, Arise, take thy wife & thy two daughters^h † which are here, lest thou be destroyed in the punishment of the citie.

16 And as he^b prolonged the time, the men caught both him & his wife, and his two daughters

^a Wherein we see Gods provident care in preserving him: albeit hee reuoluntly not him selfe to all shalke for Lot had but two Angels and Abraham three.

^b Comp. 18. 4.

^b That is, he praefied them to himselfe.

^c Not for that they had neede of it, but because the time was not yet come that they would reuoluntly themselves.

^d Nothing is more dangerous thinge dwell where lining heigens: for as corruptieth all.

^e He declareth praefied in defending his guests, but he is to be blamed in seeking unlawful means.

^f That I should preserve them from all injury.

^g 1. Pet. 2. 7.

^h 1. Pet. 2. 16.

ⁱ 1. Pet. 2. 16.

^g This praefie that the Angels are ministers as well to execute Gods wrath, as to declare his fauour.

^h 1. Pet. 2. 16.

ⁱ 1. Pet. 2. 16.

^j 1. Pet. 2. 16.

Dr. hidd.
* Zech. 6. 8.

† Ebr. Ne.

i Hehoshah the Ebrew word, which we call Lord, i. e. which that his Angel was Christ: for this word is only applied to God.

* Chap. 12. 3. and 22. 18.

i He sheweth that fathersought both to know Gods iudgements, and to declare them to their children. & God spake after the fashion of a man: that is, I will enter into iudgement with mine adulter.

i For our finneserie for vengeance though none accuse vs.

† Ebr. doe iudgement.

m God declareth that his iudgements were done with great mercy, forasmuch as I haue to conspirt, that no 50 of fifty, but ten righteous men could not be found there: and also that the wicked are spared for the righteous sake.

n Herby weee learn, that the nearer we approach vnto God, the more deeth our miserable estate appeare, & the more are we humbled.

o Il God refused not the prayer for the wicked Sodomites, euen to the last request, how much more will he grant the prayers of the godly for the afflicted Church.

ters by the hands (the Lord being mercifull vnto him) and they brought him forth, and set him without the city.

17 ¶ And when they had brought them out, the Angel said, Escape for thy life: I looke not behind thee, neither tarri thou in all the plaine: escape into the mountaine, lest thou bee destroyed.

18 And Lot sayde vnto them, Not so I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto mee in sauing my life: and I cannot escape in the mountaine, lest some euill take me, and I die.

20 See now this citie here by to flee vnto, which is a little one: O let me escape thither: is it not a little one, and my soule shall live?

21 Then he said vnto him, Behold, I haue received thy request also concerning this thing, that I will not overthrow this city, for the which thou hast spoken.

22 Hasten thee, see thee there: for I can doe nothing till thou bee come thither. Therefore the name of the citie was called Zoar.

23 ¶ The vnnedid rise vpon the earth, when Lot entered into Zoar.

24 Then the Lord rained vpon Sodom and vpon Gomorah brimston, and fire from the Lord out of heauen.

25 And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked back, and she became a pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place, where he had stood before the Lord,

28 And looking toward Sodom & Gomorah, and toward all the land of the plaine, beheld, hee sawe the smoke of the land mounting vp as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrew the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, & dwelt in the mountaine with his two daughters: for hee feared to tarri in Zoar, but dwelt in a caue, he and his two daughters.

31 And the elder said vnto the younger, Our father is old, and there is not a man in the earth to come in vnto vs after the manner of all the earth.

32 Come, wee will make our father drinke wine, and lie with him that we may preferue seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceived not, neither when she lay downe, neither when she rose vp.

34 And on the morrow the elder sayd to the younger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and go thou and Ie with him, that we may preferue seed of our father.

35 So they made their father drinke wine that night also, & the younger arose, and lay with him, but he perceived it not, when she lay downe, neither when she rose vp.

36 Thus were both the daughters of Lot with child by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the Moabites vnto this day.

38 And the younger bare a sonne also, and she called his name Ben-ammi: the same is the father of the Ammonites vnto this day.

cell, so were they and their posteritie vile and wicked. t Thus people: signifying that they rather reioyced in their sinne, then

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reprobeth the King. 4 And the king Abraham. 5 Sarahs reburr with great gifts. 17 Abraham prayeth, and the king and his are healed.

AFTERWARD Abraham departed thence toward the South countrey, and dwelled betweene Cadeth and a Shur, and ioioured in Gerar.

2 And Abraham sayd of Sarah his wife, She is my sister. Then Abimelech king of Gerar lent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and sayd to him, Behold, thou art dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neerer her.) And he said, Lord, wilt thou slay euill the righteous nation?

5 Said not he vnto me, She is my sister? yea, and hee her selfe said, He is my brother: with an vpright minde, and innocent handes haue I done this.

6 And God sayd vnto him by a dreame, I knowe that thou diddest this euill with an vpright minde, and I kept thee also that thou shouldst not sinne againe time: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a Prophet, and hee shall pray for thee that thou mayest live: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things vnto them, and the men were sore afraid.

9 Afterward Abimelech called Abraham, and sayd vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me, and on my kingdom thus great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech sayd vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the feare of God is not in this place, and they will slay me for my wives sake.

12 Yet in very deepe the me is my sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused mee to wander out of my fathers house, I sayd then to her, This is thy kindeesse that thou shalt shew vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beuees, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech sayd, Behold, my land is before thee, dwell where it pleaseth thee.

16 Likewise

r Thus God permitted him to fall most horribly in the folly of mountaine, whom the wickednesse of Sodom could not overcome. i Who as they were borne in most horrible in that countrey of my repented the same.

a Which was toward Egypt. b Abraham had now twice fallen into this fault: such is mans frailtie. c So greatly God detesteth his breach of marriage.

d The innuells confessed that God would not punish, but rather in occasion: therefore whensoever he punisheth the occasion is iust.

e As one falling by ignorance, and not doing euill of purpose.

f Not thinking to doe any man harme.

g God by his holy Spirit reuinceth them that offend by ignorance, that they fall not into further iniquities.

h That is one to whom God trusteth himselfe familiarly.

i For the prayer of the godly is of force towards God.

k The wickednesse of the King bringeth Gods wrath vpon the whole realm.

l Hee is he that hath no hope of grace, where the feare of God is not.

m By sister, hee meaneth his consanguine, and by daughter, Abrahams neece.

n Chap. 11. 29. for to the Hebrews these words.

o Chap. 12. 13.

p Or, it is thy commandment.

He will do him to flee from Gods iudgements, and not to be loy to it: part from that rich countrey, and full of vaine pleasures.

k Though it be little, yet it is great enough to saue my life: wherein he offendeth in choosing another place then the Angel had appointed him.

l Because Gods commandment was to destroy the city, and to iue Lot.

m Which before was called Belsh, Chap. 14. 2.

* Deut. 10. 23. 1st. 23. 1st. 2nd. 50. 4. 2nd. 16. 4. 2nd. 11. 8. 2nd. 4. 1. Luke 2. 39. 1st. 7. 1st.

n A touching the body onely: and this was a notable monument of Gods vengeance on all them that pleased that way.

o Having before felt Gods mercy, he durst not provoke him againe by continuing among the wicked.

p Meaning, in the countrey which the Lord had now destroyed.

q For except he had been overcome with wine, he would not haue done that a dishonourable action.

q Be, keep a watch

a Such an head, as with whom thou mayst be preferred from all danger.
b God called this hearten king to reprove her because she dissembled, fearing that God had given her an husband, as hee wote and defence.
c Had taken away from them the gift of conceiving.

16 Likewise to Sarah hee said, Behold, I have given thy brother a thousand pieces of silver: behold, hee is the vale of thine eyes to all that are with thee, and to all others: and she was thus reprooved.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech and his wife, and his women servants: and they bare children.

18 For the Lord p had shut vp every wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

a Izhak is borne. **b** Ishmael mocketh Izhak. **c** Hagar is cast out with her sonne. **d** The Angel comforteth Agur. **e** The covenant betwixt Abimelech and Abraham. **f** Abrahams call to oppose to Lord.

NOW the Lord visited Sarah, as hee had sayd, and did vnto her as according as he had promised.

2 For Sarah conceived, and bare Abraham a sonne in his olde age, at the same sea on that God told him.

3 And Abraham called his sonnes name that was borne him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his son, when he was eght dayes old, as God had commanded him.

5 So Abraham was an hundred yere old when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made mee to ruijoyce: all that heere will reioyce with me.

7 Againe shee said, By who would haue sayd to Abraham, that Sarah should haue giuen children? for I haue borne him a sonne in his olde age.

8 Then the child grew and was weaned, and Abraham made a great feast that same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which shee had borne vnto Abraham) mocking.

10 Wherefore shee said vnto Abraham, Cast out this bondwoman and her sonne: for the son of this bondwoman shall not bee heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his ionne.

12 ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for the child, and for thy bondwoman: in all that Sarah shall say vnto thee, heare her voice: for in Izhak shall thy feede bee called.

13 As for the sonne of the bondwoman, I will make him a nation also, because he is thy feed.

14 So Abraham arose vpearly in the morning, and tooke bread and a bottle of water, and gaue it vnto Hagar, putting it on her shoulder, and the child also, and sent her away: who departing wandered in the wilderness of Beer-sheba.

15 And when the water of the well was spent, shee cast the child vnder a certaine tree.

16 Then shee went and laye her owne against him a faine off, about a bowe shoot: for shee said, I will not fee the death of the child. And she laye downe ouer against him, and lift vp her voice, and wept.

17 Then God heard the voice of the child, and the Angel of God called to Hagar from heauen, and said vnto her, What ayleth thee, Hagar?

fear not, for God hath heard the voyce of the child where he is.

18 Arise, take vp the child, and hold him in thine hand: for I will make of him a great people.

19 And God opened her eyes, and shee saw a well of water: so shee went and filled the lottell with water, and gaue the boy drinke.

20 So God was with the child, and hee grew and dwelt in the wilderness, and was an Izhari.

21 And he dwelt in the wilderness of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto mee here by God, that thou wilt not hurt mee, nor my children, nor my childrens children: thou shalt deale with mee, and with the country where thou hast bene a stranger, according vnto the kindnes that I haue shewed thee.

24 Then Abraham said, I will sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech said, I know not who hath done this thing: also thou toldest mee not, neither heard I of it but this day.

27 Then Abraham tooke sheepe and becues, and gaue them vnto Abimelech: and they two made a covenant.

28 And Abraham set seven lambs of the flocke by themselves.

29 Then Abimelech said vnto Abraham, What meane these seven lambs, which thou hast set by them elues?

30 And he answered, Because thou shalt receive of mine hand these seven lambs, that it may bee a witness vnto me that I haue digged this well.

31 Wherefore the place is called Beer-sheba, because there they both sweare.

32 This made they a covenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistines.

33 ¶ And Abraham planted a groue in Beer-sheba, & called there on the Name of the Lord, the euerslasting God.

34 And Abraham was a stranger in the Philistines land a long season.

CHAP. XXII.

a The faith of Abraham is proued in offering his sonne Izhak. **b** Izhak is a figure of Christ. **c** The generation of Nahor Abrahams brother, of whom cometh Rebekah.

ANd after these things God did proue Abraham, and said vnto him, Abraham. Who answered, Here am I.

2 And hee said, Take now thine only sonne Izhak whom thou louest, and get thee vnto the land of Moriah, and offer him there for a burnt offering vpon one of the mountaines which I will shew thee.

3 Then Abraham rose vpearly in the morning, and saddled his asse, and tooke two of his seruants with him, and Izhak his sonne, and clothe wood for the burnt offering, and to re vp and went to the place which God had told him.

feeling he was commanded to offer vp him in whom God had promised to bless all the nations of the world.

b Except God open our eyes, we can neither see nor feel the means which hee bringeth.

c At touching outward things, and causing him to prosper.

d Or thus it is now, but it will be sooner.

e For deale fully with mee, saith.

f So that it is a lawful thing to the church in matters of importance, to punish the sinners, and to assure others of our sincerity.

g Wicked seruants doe many euils vnto them that are their masters.

h Or, well of the other, or of Abraham, meaning lambs.

i In that we see that the godly as touching outward things may make peace with the wicked that know not the true God, in that hee was slippd God in all purposes of true religion.

j Heb. vi. 9.

k Gen. xxi. 9.

l Which signifieth the feare of God, in the which place he was bound.

m And Solomon altee used to build the Temple.

n Herein Izhak the chiefe point of his fathers faith.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afar off,

5 And said vnto his seruants, Abide you here with the asse: for I and the child will goe yonder and worship, and c come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne, and heooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he sayd, Behold the fire and the wood, but where is the lambe for the burnt offering.

8 Then Abraham answered, My sonne, God will ¶ prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and c bound Izhak his sonne, and laid him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham, And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I know that thou fearest God, seeing for my sake ¶ thou hast not spared thine ¶ onely sonne.

13 And Abraham liuing vp his eyes, looked: and behold, there was a ram behinde him caught by the hornes in a bush: then Abraham went and tooke the ramme, and offered him for a burnt offering in the stead of his sonne.

14 Aud Abraham called the name of that place, ¶ Iehouah-tireh: as it is said this day, In the mount will the Lord be seene.

15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the second time.

16 And sayd, ¶ By my selfe haue I sworne, (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiplie thy feede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy feede shall possesse the ¶ gate of his enemies.

18 ¶ And in thy feede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then, turned Abraham againe vnto his seruants, and they rose vp, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Behold Milcah, the hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father of ¶ Aram.

22 And Chesed, and Hazo, and Pldath, and Tidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

24 And his i concubine called Reumah, (hee bare also Tebah, and Gahan, and Thahash, and Maachah.

C H A P. XXIII.

2 Abraham lameth the drab of Sarah. 4 Hee buyeth a field to burie her, of the Hittites. 13 The equite of Abraham. 19 Sarah is buried in Machpelah.

W HEN Sarah was an hundred twenty and seven yeere olde (¶ so long liued shee.)

2 Then Sarah died in Kiriat-arba: the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham a rose vp from the fight of his corps, & talked with the ¶ Hittites, saying,

4 I am a stranger, and a forreiner among you: giue me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince of God among vs: in the chieft of our sepulchres burie thy dead: none of vs shal forbid thee his sepulchre, but thou mayest burie thy dead therein.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be ¶ your minde, that I shal burie my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the cause of ¶ Machpelah, which he hath in the end of his field, that he would giue it me for as much ¶ money as it is worth, for a possession to burie in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his citie, saying,

11 No my lord, heare me: the field giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee to bury thy dead.

12 Then Abraham d bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of the cuntry, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto mee: the land is worth foure hundred ¶ shekels of siluer: what is that betwene me and thee? bury therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, which hee had named in the audience of the Hittites, euen foure hundred siluer shekels of currant money among merchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the trees and the caue that was therein, and all the field that were in the field, which were in all the borders round about, was made sure.

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that ¶ went in at the gates of his citie.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field, and the caue that is therein, was made sure vnto Abraham for a possession of buriall ¶ in the Hittites.

C H A P. XXIII.

2 Abraham confesseth his seruants to swear to take a wife for Izhak in his owne kinred. 12 The seruants praye to God.

† Eph. she yeeres of the life of Sarah.

A That is, when he had moured: so the godly may mourne if they passe not meature and the naturall affection is commendable

† Elr. sonnes of Hebr.

b That is, godly or excellent: for the Hebrewes so speak of all things that are notable, because all excellency cometh of God.

† Elr. in your hands.

10r, double cause, because one was within another. † Elr. in full siluer.

c Meaning, all the citizen and inhabitants.

d To shew that he had them in good estimation and reverence.

e The common shekel is about 20 pence, so then 400 shekels amount to 32 pound 8. shillings and 8. pence, after 5. shillings sterling the ounce.

10r, Hittites.

f That is, all the people consumed the sale.

c He doubted not but God would accomplish his promise, though he should sacrifice his sonne.

d The onely way to overcome all enticements, is to rest vpon Gods providence. e For it is like that his father had declared to him Gods commandment, whereunto he shewed himselfe obedient. † Iames 2.21.

f That is, by thy true obedience thou hast declared thy lively faith. 10r and hath not withholdeu thine onely sonne from mee. † Elr. thy son, thine onely sonne. 10r, the Lord will for or provide. g The name is changed, to shew that God doeth both feere and provide secretly for his, and also evidently is seene, and felt in time convenient.

* Psa. 109. 9. eccles. 44. 3. i. i. 73. Job. 6. 13.

h Signifying, that there is no greater then he. 10r, bold.

* Chap 12. 3. and 18. 8. eccles. 44. 22. after 3. 25 gal. 3. 8.

10r, of the Syrians.

i Coumbine is sometimes taken in the good part for these women which were inferior to the wiues.

33 His fidelitie toward his master. 50 The friends of Rebekah committeth matter to God. 68 They take her conjugal and free agreeeth. 67 And in marriage is taken.

† Efr. come into daye.

Now Abraham was old, and † stricken in yeres, and the Lord had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had cherule ouer all that he had, * Put now thine hand vnder my thigh,

3 And I will make thee swear by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whome I dwell.

4 But thou shalt go vnto my country, & to my kindred, and take a wife vnto my sonne Izhak.

5 And the seruant said to him, What if the woman will not come with me to this land? shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne dither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that pake vnto mee, and that sware vnto me saying, * Vnto thy seed will I giue this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

8 Neuerthelesse if the woman will not follow thee, then shalt thou be † d charged of this mine othe: onely bring not my sonne thither againe.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke tenne camels of the camels of his master, and departed: (for hee had all his masters goods in his charge) and so hee arose, and went to || Aram Naharaim, vnto the citie of Nahor.

11 And he made his camels † to lie down with-out the citie by a well of water, at euentide about the time that the women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseech thee, ¶ send me good speed this day, and shew mercy vnto my master Abraham.

13 Io, I stand by the well of water whiles the mens daughters of this citie come out to draw water.

14 ¶ Grant therefore that the maide, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I will giue thy camels drinke also: may be that thou shalt haue ordered for thy seruant Izhak: and thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now yer he had left speaking, behold, † Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother and her pitcher vpon her shoulder.

16 (And the maide was very faire to looke vpon, a virgine and vnknown of man) & she went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And she said, Drinke † fir: and she hastned, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when shee had giuen him drinke, shee said, I will draw water for thy camels also vntill

they haue drunken enough.

20 And shee powred out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondered at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden || † abillement of I halfe a shekel weight, and two bracelets for her hands, of ten shekels weight of gold.

23 And he sayd, Whose daughter art thou? tell me, I pray thee, is there rourne in thy fathers house for vs to lodge in?

24 Then she sayd to him, I am the daughter of Bethuel the sonne of Milcah whom thee baro vnto Nahor.

25 Moreover she sayd vnto him, We haue litter also and prouender enough, and rourne to lodge in.

26 And the man bowed himselfe and worshipped the Lord.

27 And sayd, Blessed be the Lord God of my master Abraham, which hath not withdrawn his mercy, and his truth from my master: for when I was in the way, the Lord brought me to my masters brethrens house.

28 And the mayd ranne and told them of her mothers howe according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when hee had seene the eareings and the bracelets in his sisters handes, and when hee heard the words of Rebekah his sister, laying, Thus said the man vnto mee, then he went to the man, and loe, he stood by the camels at the well.

31 And he sayd, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & rourne for the camels.

32 ¶ Then the man came into the house, and he vnladde the camels, and brought litter and prouender for the camels, and water to wash his teete, and the mens teete that were with him.

33 Afterward the meate was set before him: but he said, ¶ I will not eate, vntill I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant.

35 And the Lord hath blessed my master wonderfully, that he is become great, he hath giuen him sheepe, & beees, and siluer, and gold, & men seruantes, and maid seruantes, and camels, & asses.

36 And Sarah my masters wife hath borne a sonne to my master, when shee was old, and vnto him hath he giuen all that he hath.

37 Now my master made me swear, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites in whose land I dwell.

38 But thou shalt goe vnto my fathers house and to my kindred, and take a wife vnto my sonne.

39 Then I layd vnto my master, What if the woman will not follow me?

40 Who answered mee, The Lord, before whom I walke, will send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kindred and my fathers house.

41 Then shalt thou be discharged of mine othe, when thou comest to my kindred: and if they giue thee not one, thou shalt bee free from mine othe.

42 So I came this day to the well, and sayd,

† Efr. haue words among of drinking.

Or. euering.

¶ God permitted many things to be in apparel & other things which are now laud: (specially when they appertene not to our mortification.) The golden shekel is here meant, and not that of siluer.

¶ He boasteth not his good fortune (as doe the wicked) but acknowledge that God hath dealt mercifully with his master in keeping promise.

¶ For he waited on Gods hand, who had now heard his prayer.

¶ To wit, Laban. ¶ The gloimous retinence of strangers vnto among the godly fathers.

¶ The fidelitie that seruantes owe to their masters, cansteth them to preferre their masters business to their owne necessity.

¶ To beseech signifieth here, to exhort or exhort with full power as the text in the same verse declareth.

¶ The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.

¶ Meaning among his kindred, as verse 40.

¶ Which by mine authority I leaue thee to make.

¶ Chap. xij. 29.

a Which ceremony declared the seruants obedience towards his master, and the masters power ouer the seruant. b This sheweth that so oach may be required in a lawful cause. c He would not that his sonne should marry out of the godly familie, lest the inconveniences that come by marrying with the vngodly are set forth in sundry places of the Scriptures. d Lett he should lose the inheritance promised.

¶ Chap. xij. 7. & 13. 15. 18. and 26. 4.

† Efr. imprecet.

¶ Or, Melanctonia, or Syria of the two floods: so wit, of Tygris and Eu phrates.

c That is, to Cha ran

† Efr. to bow she kneelt.

¶ He groundeth his prayer vpon Gods promise made to his master.

¶ Or, cause me to meete.

¶ The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no. h God giueth good successe to all things that are undertaken for the glory of his name: an according to his word.

i Here it declared that God encreaseth the prayers of his and granteth their requests.

† Efr. my lord.

1 Or, way.
2 Or, 12.

3 Or, shewd.

x Signifying, that this prayer was not spoken by the mouth, but only meditate in his heart.

y He sheweth what is our due tie when we haue benee-ued of the Lord.

† Ebr. in the way of truth.

z If you will freely and faithfully giue your daughter to my maisters sonne.

a That is, that I may provide else where.

b So soone as they perceive that it is Gods ordinance, they yield.

† Or, as thy commendment.

3 Or, ordained.

* Verse 56. and 59.

† Ebr. dayes, or seer.

c This sheweth that parents haue no authoritie to marry their children without consent of the parties.

† Ebr. her maid.

d That is, let it be victorious ouer his enemies which blessing is fully accomplished in Iesus Christ.

O Lord, the God of my master Abraham, if thou now prosper my journey which I goe,

43 Behold, I stand by the well of water: when a Virgine cometh forth to draw water, and I say to her, Giue mee, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her bee the wife, which the Lord hath prepared for my masters sonne.

45 And before I had made an end of speaking in mine heart, behold, Rebekah came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke I pray thee.

46 And she made haste, and tooke downe her pitcher from her shoulder, and said, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and said, Who's daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillment vpon her face, and the bracelets vpon her hands:

48 y And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale mercifully and truly with my master, tell mee: and if not tell me, that I may turne mee to the right hand or to the left.

50 Then answered Laban and Bethuel, and said, b This thing is proceeded of the Lord: wee cannot therefore lay vnto thee, neither euill nor good.

51 Behold, Rebekah is before thee, take her and goe, that she may be thy masters sonnes wife, even as the Lord hath said.

52 And when Abrahams seruant heard their words, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of silver and iewels of gold, and rayment, and gaue to Rebekah: also vnto her brother, and to her mother he gaue gifts.

54 Afterward they did eat and drinke, both he, and the men that were with him, and taried all night, and when they rose vp in the morning, hee said, Let me depart vnto my master.

55 Then her brother and her mother answered, Let the mayd abide with vs, at the least ten dayes: then shall she goe.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my journey: send me away, that I may goe to my master.

57 Then they said, We will call the maid, and aske her consent.

58 And they called Rebekah, and said vnto her, Wilt thou go with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant, and his men.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, grow into thousand thousands, and thy seed possesse the gate of the enemies.

61 ¶ Then Rebekah arose, and her maids, and rode vpon the camels, and followed the man, and the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of Beer-lahai-roi, (for he dwelt in the South country)

63 And Izhak went out to pray in the field toward the evening: who lift vp his eyes and looked, and behold, the camels came.

64 Also Rebekah lift vp her eyes, and when shee saw Izhak, shee lighted downe from the camel.

65 (For shee had said to the seruant, Who is yonder man, that cometh in the field to meete vs? and the seruant had said, It is my master) So shee tooke a vaile, and couered her.

66 And the seruant told Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and hee tooke Rebekah, and she was his wife, and he loued her: So Izhak was comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children.
5 Abraham giueth all his goods to Izhak. 8 He dieth. 12 The genealogie of Ishmael. 15 The birth of Isaac and Esau.
30 Esau selleth his birthright for a mess of pottage.

NOW Abraham had taken a him another wife called Keturah,

2 Which bare him Zimram and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begate Sheba, and Dedan: * And the sonnes of Dedan were Alshurim, all Letushim, and Leummim.

4 Also the sonnes of Midian were Ephah, and Ephraim, and Hanoth, and Abida, and Eldaah, all these were the sonnes of Keturah.

5 ¶ And Abraham gaue ¶ all his goods to Izhak,

6 But vnto the b sonnes of the c concubines, which Abraham had, Abraham d gaue gifts, and sent them away from Izhak his sonne (while hee yet liued) Eastward to the East country.

7 And this is the age of Abrahams life, which he liued, an hundredth seuentie and five yeeres.

8 Then Abraham yielded the spirit, and died in a good age, an olde man, and of great yeeres, and was gathered to his people.

9 And his sonnes Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zoar the Hittite, before Mamre.

10 Which * felds Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaid bare vnto Abraham.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kindred, the eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Ietur, Naphish and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelve Princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundredth thirtie and seuen yeeres, and he yielded the spirit, and died, and was gathered vnto his f people.)

† Chap. 16. 14.

and 15. 1.

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f The custome was that the spouse was brought to her husband, her head being couered, in token of shame, modestie and chastitie.

Or, had set mourning for his father.

a While Sarah was yet aliue.

* 1 Chron. 1. 32.

† Ebr. all that hee had.

b For by the vertue of Gods word hee had not onely Izhak, but begate many more.

c Reade Chap. 22. 14.

d To avoid the diffinition that els might haue come because of the heritage.

e Heereby the sancts signified, that man by death perished not wholly: but as y foolles of the godly liued after in perpetuall ioy, so the tooles of the wicked in perpetuall paine.

† Chap. 23. 16.

* Chap. 16. 14. and 24. 62.

* 1 Chron. 1. 29.

† Ebr. first borne.

f Which dwelt among the Arabians and were separate from the blessed seed.

Or, his lot ſell
g He meaneth
that he ſell to
dwell among his
brethren at the
Angel promiſed,
Chap. 12.
Or, Syrian of Aſe-
opolamida

18 And they dwelt from Hauilah vnto Shur
that is toward Egypt, as thou goeſt to Aſhur,
Iſhmaell dwelt & in the preſence of all his bre-
thren.

19 ¶ Likewiſe theſe are the generations of Iz-
haak Abrahams ſonne. Abraham begate Izhaak.

20 And Izhaak was fourtie yeere olde when he
tooke Rebekah to wife the daughter of Bethuel
the Aramite of Padan Aram, and ſiſter to Laban
the Aramite.

21 And Izhaak prayed vnto the Lord for his
wife, becauſe ſhe was barren: and the Lord was
increated of him, and Rebekah his wife concei-
ued.

22 But the children ſtroue together within
her: therefore ſhe ſaid, Seeing it uſo, why am I
thus? wherefore the went I to ke the Lord.

23 And the Lord ſaid to her, Two nations are
in thy wombe, and two maner of people ſhall bee
diuided out of thy bowels, and the one people
ſhall bee mightier then the other, and the elder
ſhall ſerue the younger.

24 ¶ Therefore when her time of deliuerance
was fulfilled, behold, twins were in her wombe.

25 So he that came out firſt, was red, and hee
was all ouer as a rough garment, and they called
his name Eſau.

26 ¶ And afterward came his brother out, and
his hand held Eſau by the heele: therefore his
name was called Iakob. Now Izhaak was three-
ſcore yeere old when Rebekah bare them.

27 And the boyes grew, and Eſau was a cunning
hunter, and ſeined in the fields: but Iakob
was a plaine man, and dwelt in tents.

28 And Izhaak loued Eſau, for ¶ veniſon was
his meate, but Rebekah loued Iakob.

29 Now Iakob ſod pottage, and Eſau came
from the field, and was weary.

30 Then Eſau ſaid to Iakob, ¶ Let me eate, I
pray thee, of that pottage ſod for me. ¶ I am weary.
Therefore was his name called Edom.

31 And Iakob ſayd, Sell mee euen now thy
birth-right.

32 And Eſau ſayd, Lo, I am almoſt dead, what
then this birth-right to me?

33 Iakob then ſaid, Swear to mee euen now.
And hee ſware to him, and ſold his birth-right
vnto Iakob.

34 Then Iakob gaue Eſau bread and pottage
of lentils, and he did eate and drinke, and oſe vp,
and went his way: So Eſau contemned his birth-
right.

CHAP. XXVI.

1 God provideth for Iſaac in the famine. 2 Hee reuerſeth his pro-
miſe. 3 The king blaſmeth him for denying his wife. 4 The
Philiftims haue him for their ſeruant. 5 Hee ſtoppe his well, and
doe him away. 6 God comforteth him. 7 He maketh al-
liance with Abimelech.

And there was a famine in the 3 land beſides
the firſt famine that was in the dayes of A-
braham. Wherefore Izhaak went to Abimelech
king of the Philiftims vnto Gerar.

2 For the Lord appeared vnto him, and ſaide,
b Goe not downe into Egypt, but abide in the
land which I ſhall ſhew vnto thee.

3 Dwell in this land, and I will be with thee,
and will bleſſe thee: for to thee, and to thy ſeede
I will giue all theſe countreys: and I will per-
forme the oth which I ſware vnto Abraham thy
father.

4 Alſo I will cauſe thy ſeed to multiply as the

ſtarrs of heauen, and will giue vnto thy ſeede all
theſe countreys, and in thy ſeede ſhall all the na-
tions of the earth be bleſſed.

5 Becauſe that Abraham obeyed my voyce,
and kept mine ordinance, my commandements,
my ſtatutes, and my lawes.

6 ¶ So Izhaak dwelt in Gerar.

7 And the men of the place asked him of his
wife, and he ſaid, She is my ſiſter: for he feared
to ſay, She is my wife, left, ſa he, the men of the
place ſhould kill me, becauſe of Rebekah: for ſhee
was beautifull to the eye.

8 So after he had bene there long time, Abi-
melech king of the Philiftims looked out at a
window, and ſawe Izhaak ſporting with
Rebekah his wife.

9 Then Abimelech called Izhaak, and ſayde,
Loe, thee is of a turety thy wife, and why ſaydeſt
thou, ſhee is my ſiſter? To whom Izhaak anſwe-
red, Becauſe I thought ſhe, it may be that I ſhall
die for her.

10 Then Abimelech ſaid, Why haſt thou done
this vnto vs? one of the people had moſt lien by
thy wife, ſo ſhouldeſt thou haue brought ſinne
vpon vs.

11 Then Abimelech charged all his people,
ſaying, Hee that toucheth this man, or his wife,
ſhall die the death.

12 Afterward Izhaak ſowed in that land, and
found in the ſame yeere an hundred fold by eſti-
mation: and ſo the Lord bleſſed him.

13 And the man waxed mighty, and ¶ ſtill in-
created, till he was exceeding great.

14 For he had flockes of ſheepe, and herds of
catell, and a mighty houſhold: therefore the Phi-
liſtims had great enuie at him.

15 Inſomuch that the Philiftims ſtopped and
filled vp with earth all the wells, which his fathers
ſeruants digged in his father Abrahams time.

16 Then Abimelech ſaid vnto Izhaak, Get thee
from vs, for thou art mightier then wee a great
deale.

17 ¶ Therefore Izhaak departed thence, and
pitched his tent in the valley of Gerar, and dwelt
there.

18 And Izhaak returning, digged the wells of
water, which they had digged in the dayes of
Abraham his father: for the Philiftims had ſtop-
ped them after the death of Abraham, and hee
gaue them the ſame names, which his father gaue
them.

19 Izhaaks ſeruants then digged in the valley,
and found there a well of liuing water.

20 But the herdmen of Gerar did ſtrive with
Izhaks herdmen, ſaying, The water is ours: there-
fore called hee the name of the well ¶ Eſick, becauſe
they were at ſtrife with him.

21 Afterward they digged another well, and
ſtroue for that alſo, and hee called the name of it
¶ Sitnah.

22 Then he removed thence, and digged another
well, for the which they ſtroue not: therefore
called hee the name of it ¶ Rehoboth, and ſayd,
Becauſe the Lord hath now made vs rroume, wee
ſhall encreaſe vpon the earth.

23 So he went vp thence to Beer ſheba.

24 And the Lord appeared vnto him the ſame
night, and ſaid, I am the God of Abraham thy
father: feare not, for I am with thee, and will
bleſſe thee, and multiply thy ſeede for my ſeruant
Abrahams ſake.

* Chap. 12. 3. and
15. 8. and 18. 8.
and 22. 18. &c.

c He commended
Abrahams edifi-
cation, becauſe Izhak
ſhould be ſure
ready to follow
the like, for as God
made this promiſe
of his free mer-
cy, ſo doth the con-
firmation thereof
proceede of the
fame ſountain: ſee
¶ Ebr. my keeping.

d Whereby wee
ſee that feare and
distrust is found
in the world faith-
full.
e Of ſhowing
more familiar
ſigne of loue,
whereby it might
be knowne that
ſhe was his wife.
f In all ſoues men
were perſwaded
that Gods ven-
geance ſhould
light vpon wed-
locke breakers.
g Or, an hundred
measures.

† Ebr. he went forth
going & increaſing.

g The malicious
enue always the
graces of God in
others.

h The Brew
word ſignifieth a
flood or valley,
where water at a
ny time wanteth.

Or, ſpringing.

Or, contrariety
or ſtrife.

Or, beared.

Or, largeneſſe
roume.

i God aforeth
Izhak againſt all
feare, by rebrui-
ſing the promiſe
made to Abraham

Or, borne one ano-
ther.
h That is, with
childre, ſee ¶ eone
ſhall deſtroy ano-
ther.

i For that is the
only refuge in all
ouer mileries.
k Rom. 9. 12.

¶ Hbr. 12. 3.
math. 1. 2.

† Ebr. a man of the
field.

Or, ſimple and in-
nocent.

† Ebr. veniſon in
his meate.

Or, ſeide you
quely.

k The reprobate
eſteem not Gods
benefits, except
they feele them
preſently, & there-
fore they preferre
preſent pleaſures.

l Ed. 12. 16.

1 Thine wicked
preſent their
worldly commodi-
ties to Gods
ſpiritual graces:
but the children
of God doe the
contrary.

2 In the land of
Canaan.

b Gods promi-
ſe alwayes
watcheth to di-
rect the wayes of
his children.
c Chap. 12. 5.
and 15. 18.

k To ſignifie that he would ſerue none other God, but the God of his father Abraham.

25 Then he built ^kan altar there, and called vpon the name of the Lord, and there ſpread his tent: where alſo Iſhaks ſeruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuizath ^{one} of his friends, and Phichol the captain of his armie.

27 To whom Iſhak ſaid, Wherefore come yee to me, ſeeing yee hate mee and haue put mee away from you?

28 Who answered, Wee ſawe certainly that the Lord was with thee, and wee thought thus, Let there bee now an oath betwene vs, ^{even} betwene vs and thee, and let vs make a couenant with thee.

29 ¶ If thou ſhalt doe vs no hurt, as wee haue not touched thee, and as wee haue done vnto thee nothing but good, and ſent thee away in peace: thou now, be bleſſed of the Lord ^{doe} thus.

30 Then he made them a feaſt, and they did eate and drinke.

31 And they roſe vp betimes in the morning, and ſware one to another: then Iſhak let them goe, and they departed from him in peace.

32 And that ſame day Iſhaks ſeruants came and tolde him of a well which they had digged, and ſaid vnto him, We haue found water.

33 So hee called it || Shibah: therefore the name of the cite is called || Beer-theba vnto this day.

34 ¶ Now when Eſau was forty yere olde, he tooke to wife Tudith, the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon, an Hittite ^{alſo}.

35 And they ^{were} [a griefe of minde to Iſhak and to Rebekah,

CHAP. XXVII.

8 Iſaak getteth the bleſſing from Eſau by his mothers counſel. 38 Eſau by weeping moueth his father to pitiſe him. 41 Eſau hateth Iſaakob, and ſtrengeth his death. 43 Rebecka ſendeth Jacob a vey.

ANd when Iſhak was olde, and his eyes were dimme (ſo that he could not ſee) hee called Eſau his eldeſt ſonne, and ſaid vnto him, My ſon. And he answered him, ¶ I am here.

2 Then he ſaide, Beholde, I am now olde and know not the day of my death.

3 Wherefore now, I pray thee, take thine inſtruments, thy quiver and thy bow, and get thee to the field, that thou mayeſt ¶ take mee ſome veniſon.

4 Then make mee ſauourie meate, ſuch as I loue, and bring it me, that I may eate, and that my ſoule may bleſſe thee, before I die.

5 (Now Rebekah heard, when Iſhak ſpake to Eſau his ſonne) and Eſau went into the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iſaakob her ſonne, ſaying, Behold, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring mee veniſon, and make me ſauourie meate, that I may eate and bleſſe thee before the Lord, afore my death.

8 Now therefore, my ſonne, heare my voyce in that which I command thee.

9 ¶ Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleaſant meate of them for thy father, ſuch as hee loueth.

10 Then thou ſhalt bring it to thy father, and hee ſhall eate, to the intent that he may bleſſe thee

before his death.

11 But Iſaak ſaide to Rebekah his mother, Behold, Eſau my brother is rough, and I am ſmooth.

12 My father may poſſibly feele me, and I ſhal ſeeme ¶ to him to be a ¶ mocker: ſo ſhal I bring a curſe vpon mee, and not a bleſſing.

13 But his mother ſaid vnto him, ¶ Vpon me be thy curſe, my ſonne: onely heare my voyce, and goe and bring me ^{them}.

14 So he went and ſet ^{them}, and brought ^{them} to his mother: and his mother made pleaſant meate, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her eldeſt ſonne Eſau, which were in her houſe, and clothed Iſaakob her younger ſonne:

16 And ſhe couered his hands and the ſmooth of his necke with the ſkinnes of the kiddes of the goates.

17 Afterward ſhe put the pleaſant meate and bread, which ſhe had prepared, in the hand of her ſonne Iſaakob.

18 ¶ And when he came to his father, he ſayd, My father. Who answered, I am here: who art thou my ſonne?

19 And Iſaakob ſaid to his father, ¶ I am Eſau thy fiſt borne, I haue done as thou baſt ſaid me, arise, I pray thee: ſit vp and eate of my veniſon, that thy ſoule may bleſſe me.

20 Then Iſhak ſaid vnto his ſonne, How haſt thou found it ſo quickly, my ſonne? Who ſayd, Becauſe the Lord thy God brought it to mine hand.

21 Again ſaid Iſhak vnto Iſaakob, come neere now that I may feele thee, my ſonne, whether thou be that my ſonne Eſau, or not.

22 Then Iſaakob came neere to Iſhak his father, and he felt him, and ſaide, The voyce is Iſaakobs voyce, but the hands are the hands of Eſau.

23 (For he knew him not, becauſe his hands were rough as his brother Eſaus hands: wherefore he bleſſed him)

24 Again he ſaid, Art thou that my ſonne Eſau? Who answered, ¶ Yea.

25 Then ſaid he, Bring it me hither, and I will eat of my ſonnes veniſon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward, his father Iſhak ſaid vnto him, Come neere now, and kiſſe me, my ſonne.

27 And hee came neere and kiſſed him. Then he ſmelled the ſauour of his garments, and bleſſed him, and ſaide, Beholde, the ſmell of my ſonne is as the ſmell of a ſeldie, which the Lord hath bleſſed.

28 ¶ God giue thee therefore of the dew of heauen, and the fatneſſe of the earth, and plenty of wheate and wine.

29 Let people be thy ſeruants, and nations bow vnto thee: bee lord ouer thy bretheren, and let thy mothers children honour thee. Curſed bee hee that curſeth thee, and bleſſed bee hee that bleſſeth thee.

30 ¶ And when Iſhak had made an ende of bleſſing Iſaakob, and Iſaakob was ſcarce gone out from the preſence of Iſhak his father, then came Eſau his brother from his hunting.

31 And hee alſo prepared ſauourie meate, and brought it to his father, and ſaide vnto his father, Let my father ariſe and eat of his ſonnes veniſon, that thy ſoule may bleſſe me.

1 Ebr. by ſtreſſe yet.
1 Or. although I would deſtine him danger on me.
2 The aſſurance of Gods decree made her bold.

d Although Iſaakob was aſſured of this bleſſing by faith, yet he did euill to ſeek it by lies, and the more becauſe he abuſeth Gods names thereby vnto.

e This declareth that he ſuſpected ſomething, yet God would not haue his decree altered.

f Ebr. I am.

* Hbr. 11. 20

32 But his father Iſhak ſaid vnto him, Who art thou? And he answered, I am thy ſonne, *even* thy firſt borne Eſau.

33 Then Iſhak was *P* ſtricken with a marvellous great feare, and ſaid, Who, and where is hee that hunted veniſon, and brought it mee, and I haue eate *||* of all before thou cameſt? and I haue bleſſed him, and therefore he ſhall be bleſſed.

34 When Eſau heard the wordes of his father, hee cried out with a great cry and bitter, out of meaſure, and ſaid vnto his father, Bleſſe me, *even* me alſo my father.

35 Who answered, Thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then hee ſaid, Was hee not iuſtly called *g* Iſaak? for hee hath decieued mee theſe two times: he tooke my birthright, and loe, now hath he taken my bleſſing. Alſo he ſaid, Haſt thou not reſerued a bleſſing for me?

37 Then Iſhak answered, and ſaid vnto Eſau, Behold, I haue made him thy *b* lord, and all his brethren haue I made his ſeruants: alſo with wheat and wine haue I furniſhed him, and vnto thee now, what ſhall I doe, my ſonne?

38 Then Eſau ſaid vnto his father, Haſt thou but one bleſſing, my father? *||* bleſſe mee, *||* *even* me alſo, my father: and Eſau liſted vp his voice, and *w* wept.

39 Then Iſhak hiſ father answered, and ſaid vnto him, Behold, the fatneſſe of the earth ſhall be thy dwelling place, and *then* ſhalt haue of the dew of heauen from aboue.

40 And *b* y thy ſword ſhalt thou liue, and ſhalt be thy brothers *g* ſeruant. But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke in thy necke.

41 ¶ Therefore Eſau hated Iſaak, becauſe of the bleſſing, wherewith his father bleſſed him, And Eſau thought in his minde, *¶* The dayes of mourning for my father will come ſhortly, then I will ſlay my brother Iſaak.

42 And it was told to Rebekah of the wordes of Eſau her elder ſonne, and ſhe ſent and called Iſaak her younger ſonne, and ſaid vnto him, Beholde, thy brother Eſau *is* comforted againſt thee, *meaning* to kill thee:

43. Now therefore my ſonne, heare my voyce: arie, and flee thou to Haran to my brother Laban,

44 And tarie with him a while, yntill thy brothers fierceneſſe be ſwaged.

45 And till thy brothers wrath turne away from thee, and hee forget the things, which thou haſt done to him: then will I ſend and take thee from thence: why ſhould I bee *d* deprived of you both in one day?

46 Alſo Rebekah ſaid to Iſhak, *¶* I am wearie of my life for the *o* daughters of Heth. If Iſaak take a wife of the daughters of Heth like theſe of the daughters of the land, *¶* what auailleth it mee to liue?

CHAP. XLVIIII.

1 Iſhak ſirſt biddeth Iſaak to take a wiſe of the Canaanites, *g* R. ſaw Iſaaketh a wiſe of the daughters of *||* Hamaſſi againſt hiſ fathers will. 2 Iſaak inſte way to Haran ſeeth a ladder reaching to heauen. 3 Chriſt is promiſſed. 4 Iſaak aſketh of God onely meate and clothing.

Then Iſhak called Iſaak and *b* bleſſed him, and charged him, and ſaid vnto him, Take not a wife of the daughters of Canaan.

his father had giuen it without Gods motion,

2 Arie, *¶* get thee to *¶* Padan Aram to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God *||* all ſufficient bleſſe thee, and make thee to increaſe, and multiplie thee, that thou mayeſt be a multitude of people,

4 And giue thee the bleſſing of Abraham, *even* to thee and to thy ſeede with thee, that thou mayeſt inherite the lande (wherein thou art a *b* ſtranger) which God gaue vnto Abraham.

5 Thus Iſhak ſet forth Iſaak, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iſaaks and Eſaus mother.

6 ¶ When Eſau ſawe that Iſhak had bleſſed Iſaak, and ſent him to Padan Aram, to ſet him a wiſe thence, and giuen him a charge when he bleſſed him, ſaying, I thou ſhalt not take a wife of the daughters of Canaan,

7 And that Iſaak had obeyed hiſ father and hiſ mother, and was gone to Padan Aram:

8 Alſo Eſau ſeing that the daughters of Canaan diſpleaſed Iſhak hiſ father,

9 Then went Eſau to Iſhmael and tooke *||* vnto the wiues *which* hee had, Mahalah the daughter of *¶* Iſhmael Abrahams ſonne, the ſiſter of Naboth, to be hiſ wiſe.

10 ¶ Now Iſaak departed from Beersheba, and went to Haran,

11 And hee came vnto a *certaine* place, and taried there all night, becauſe the Sunne was downe, and tooke of the ſtones of the place, and layd vnder hiſ head, and ſlept in the ſame place.

12 Then hee dreamed, and beheld there ſtood a *d* ladder vpon the earth, and the toppe of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 ¶ And beholde, the Lord ſtood aboue it, and ſayd, I am the Lord God of Abraham thy father, and the God of Iſhak: the land, vpon the which thou ſleepeſt, *¶* will I giue thee and thy ſeede.

14 And thy ſeede ſhall bee as the duſt of the earth, & thou ſhalt pread abroad *¶* to the Weſt, and to the Eaſt and to the North, & to the South, and in thee and in thy ſeede ſhall all the *¶* families of the earth be bleſſed.

15 And loe, I am with thee, and will keepe thee whither ſoeuer thou goeſt, & will bring thee againe into this land: for I will not forſake thee vntill I haue performed that that I haue promiſed thee.

16 ¶ Then Iſaak awoke out of hiſ ſleepe and ſaid, Surely the Lord is in this place, & I was not aware.

17 And he was *¶* afraid, and ſaid, How ſearfull is this place: this is none other but the houſe of God, and this is the gate of heauen.

18 Then Iſaak roſe vp early in the morning and tooke the ſtone that hee had layde vnder hiſ head, and ſet it vp as a *¶* pillar, and powred oyle vpon the top of it.

19 And hee called the name of that place *||* Bethel: notwithstanding the name of the citie was at the firſt called Luz.

20 Then Iſaak vowed a vow, ſaying, If *h* God will be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, and clothes to put on:

¶ Hee, i. i. c. *¶* Chap. 24. 10.

¶ Or, almi, & p.

b The godly fathers were put in mind continous by, that they were true ſtrangers in this world: ſo their iudgement they ſhould liſt vp their eyes to the heauen, where they ſhould haue a ſure dwelling.

¶ Or, beſide his wiue.

c Thinking heretofore to haue reconciled himſelfe to hiſ father, but hee in vaine: for hee ſaeth away the cauſe of the euill.

d Chriſt is the ladder whereby God and man are ioined together, and by whom the Angels miniſter vnto vs: all graces by him are giuen vnto vs, and we by him aſcend into heauen.

e Ch. 3. 1. & 48. 9. e He felt the force of this promiſe only by faith: for all his lifetime he was but a ſtranger in this land.

¶ Deut. 12. 20. and 19. 14. *¶* Chap. 12. 2. and 18. 18. and 22. 9. and 16. 4.

f He was touched with a godly feare and reuerence.

g To be a remembrance only in the viſion ſheweth vnto him.

¶ Chap. 22. 12. *¶* Or, ſent of God. h He bindeth not God vnder this condition, but acknowledgeh his infinitie, and promiſeth to be thankfull.

f In perſeuing hiſ error by appointing hiſ ſiſter againſt Gods ſentence pronounced beſore.

¶ Or, iuſtifiably.

g In the Chap. 3. he was called, becauſe he held hiſ brother by the heele, although he would ouerthrow him: and therefore hee here called an ouerthrower or decieuer. h For Iſhak did this as he was the miniſter and Prophet of God. *¶* Or, I am alſo *||* ſonne. *¶* Riber. 12. 17.

i Becauſe thine enemies ſhall be reuenged about thee. k Which was fulfilled in hiſ poſteritie the Edumeans: who were tributaries for a time to Iſrael, and after came to libertie.

¶ Obadias 1. 1. l Hypocrite ſometimes abſtaine from doing euill for feare of men. m He hath good hope to recover hiſ birthright by killing thee.

n For the wicked ſonne will kill the good: and the plague of God will afterward light on the wicked ſonne.

¶ Chap. 26. 35. o Which were Eſaus wiues. p Hereby ſhee perſwaded Iſhak to agree to Iſaaks departing.

a This ſecond bleſſing was to confirme Iſaaks faith. *¶* He ſhould thinke that

21 So that I come againe vnto my fathers house in facietie, then shall the Lord be my God.
22 And this stone, which I have set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue thee tenth unto thee.

CHAP. XXIX.

13 *Jaakob cometh to Laban and serueth seven yeeres for Rahel.*
14 *Leah brought him a maid in stead of Rahel.* 15 *Hee serueth seven yeeres more for Rahel.* 16 *Leah conceiueth and beareth seven sonnes.*

Then Jaakob a lift vp his feete and came into the last country.

2 And as he looked about, behold, there was a well in the fildes, and loe, three flockes of sheeple lay thereby (for at that well were the flockes watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

4 And Jaakob said vnto them, My brethren, whence bee ye? And they answered, Wee are of Haran.

5 Then he said vnto them, Know yee Laban the sonne of Nahor? Who said, We know him.

6 Again he said vnto them, Is he in good health? And they answered, He is in good health, and beholde, his daughter Rahel cometh with the sheepe.

7 Then hee said, Lo, it is yet hie day, neither is it time that the cattell should be gathered together: water yee the sheepe and goe feede them.

8 But they sayd, We may not vntill all the flockes be brought together, and till men roll the stone from the welles mouth, that wee may water the sheepe.

9 While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

10 And as soone as Jaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Jaakob neere, and rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Jaakob kissed Rahel, and lift vp his voice and wept.

12 (For Jaakob tolde Rahel that hee was her fathers brother, and that hee was Rebekahs sonne) then she ranne and tolde her father.

13 And when Laban heard tell of Jaakob his sisters sonne, hee ranne to meete him, and embraced him, and kissed him, and brought him to his house: and hee told Laban all these things.

14 To whom Laban said, Well, thou art my bone, and my flesh, and he abode with him the space of a moneth.

15 For Laban said vnto Jaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shall be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was tender eyed, but Rahel was beautiful and faire.

18 And Jaakob loued Rahel, and said, I will serue thee seven yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue thee, then that I should giue her to another man: abide with me.

20 And Jaakob turned seven yeeres for Rahel, and they seemed vnto him but a few dayes, be-

cause he loued her.

21 Then Jaakob said to Laban, Giue me my wife, that I may goe in to her, for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when the evening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said hee to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the manner of this place to giue the yonger before the elder.

27 Fulfill seven yeeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seven yeeres more.

28 Then Jaakob did so, and fulfilled her seven yeeres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide to be her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seven yeeres more.

31 When the Lord saw that Leah was despised, hee made her fruitful: but Rahel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.

33 And shee conceived againe, and bare a sonne and said, Because the Lord heard that I was hated, he hath therefore giuen mee this sonne also, and shee called his name Simeon.

34 And shee conceived againe & bare a sonne, and said, Now at this time will my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Levi.

35 Moreouer, the conceived againe and bare a sonne, saying, Now will I praye the Lord: therefore shee called his name Iudah, and left bearing.

CHAP. XXX.

49 *Rahel and Leah being both barren, giue their maides vnto their husbands, and they beare him children.* 50 *Leah giueth mandrakes to Rahel, as Jaakob might be with her.* 51 *Laban is enriched for Jaakobs sake.* 52 *Jaakob is made very rich.*

And when Rahel saw that shee bare Jaakob no children, Rahel enuied her sister, and said vnto Jaakob, Giue me children, or else I die.

2 Then Jaakobs anger was kindled against Rahel & he said, Am I in Gods stead, which hath withholden from thee the fruit of the wombe?

3 And shee sayd, Behold my maid Bilhah, goe in to her and she shall beare vpon my knees, and I shall haue children also by her.

4 Then shee gaue him Bilhah her maide to wife, and Jaakob went in to her.

5 So Bilhah conceived & bare Iakob a sonne.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called shee his name Dan.

7 And Bilhah Rahels maidee conceived againe, and bare Jaakob the second sonne.

8 Then Rahel said, With thee excellent wrestlings

† *Her, my daughter is.*

h The cause why Jaakob was dejected was, that in old time the wife was conered with a vail when she was brought to her husband, in signe of chastitie and shame thereof.

i Hee esteemed more the promise that he had of Jaakob, because either his promise of the manner of the country, though hee alleged custome for his excuse.

† *She opened her wombe.* k This declareth that oftentimes they which are despised of men are favoured of God.

l Hereby appeareth that she had recourse to God in her affliction. m For children are a great cause of mutual love betweene man and wife.

† *Or, confesse.* † *Mathe. 1. 2.* † *Ebr. freed from bearing.*

a It is only God that maketh barren and fruitfull, and therefore I am not in fault.

b I will reuieue her children on my lap, although they were mine owne.

† *Ebr. I shall be builded.*

† *Ebr. wrestlings of God.*

c The arrogancie of mans nature appeareth in that the counteneth her sister, after shee hath received this benediction of God to beare children.

a That is, went forth on his journey.

† *Ebr. so the land of the children of the East.*

b Thus he was directed by the onely prouidence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custome was to call euery stranger, brethren.

d Or, is hein peace? by the Hebrewes signifie all prosperitie.

† *Or, my bone.*

e That is, the cause why he departed from his fathers house, and what he saw in the way.

f That is, of my blood and kindred.

† *Or, beare eyed.*

g Meaning, altere that the yeeres were accomplished.

lings haue I wrestled with my sister, and haue gotten the vpper hand: and shee called his name Naphtali.

9 And when Leah saw that shee had left bearing, sheooke Zilpah her maide, and gaue her Iaakob to wife.

10 And Zilpah Leash maid bare Iaakob a son.

11 Then sayd Leah, A company commeth: and she called his name Gad.

12 Againe, Zilpah Leash maide bare Iaakob another sonne.

13 Then saide Leah, Ah, blessed am I, for the daughters will blesse me: and she called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate haruest, and found e mandrakes in the field, and brought them vnto his mother Leah. Then said Rahel to Leah, Giue mee, I pray thee, of thy sonnes mandrakes.

15 But shee answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then saide Rahel, Therefore hee shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the field in the evening, and Leah went out to meete him, and sayd, Come in to me, for I haue† bought and paid for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, and shee conceived, and bare vnto Iaakob the fift sonne.

18 Then said Leah, God hath giuen me my reward, because I gaue my maid to my husband: and she called his name Issachar.

19 After Leah conceived againe, and bare Iaakob the sixth sonne.

20 Then Leah saide, God hath endowed mee with a good dowry: now will mine husband dwell with mee, because I haue borne him fixe sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembered Rahel, and God heard her, and opened her wombe.

23 So shee conceived and bare a sonne, and sayd, God hath taken away my rebuke.

24 And shee called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And as soone as Rahel had borne Ioseph, Iaakob said to Laban, Send mee away, that I may goe vnto my place and to my country.

26 Giue me my wiues and my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, I haue† perceived that the Lord hath blessed me for thy sake.

28 Also he sayd, appoint vnto mee thy wages, and I will giue it thee.

29 But hee said vnto him, Thou knowest what seruice I haue done thee, and in what taking thy cattell haue bene† vnder me.

30 For the litle that thou hadst before I came, is increased into a multitude: and the Lord hath blessed thee† by my comming: but now when shall I trauell for mine owne house alio?

31 Then he said, What shall I giue thee? And Iaakob answered, thou shalt giue me nothing at al: if thou wilt doe this thing for me, I will returne, feede, and keepe thy sheepe.

32 I will passe throw all thy flockes this day,

and† separate from them all the sheepe with litle spots and great spots, and all† blacke lames among the sheepe, and the great spotted, and litle spotted among the goates: and it shall bee my wages.

33 So shall my k righteoufnesse answer for me hereafter, when it shall come for my reward before thy face, and euery one that hath not litle or great spots among the goates, and blacke among the sheepe, the same shall be† theft with me.

34 Then Laban sayde, Goe to, would God it might be according to thy saying.

35 Therefore† hee tooke out the same daye the he goates that were particoloured and with great spots, and all the shee goates with litle and great spots, and all that had white in them, and all the blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee set three dayes iourney betweene himselfe and Iaakob, And Iaakob kepte the rest of Labans sheepe.

37 ¶ Then Iaakob tooke rods of greene poplar, and of shal, and of the chestnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pilled, in the gutters and watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate when they came to drinke)

39 And the sheepe were in heate before the rods, and afterward brought forth yong of particolour, and with small and great spots.

40 And Iaakob parted these lames, and turned the faces of the flocke towards these lames particoloured, and all manner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselves, and put them not with Labans flocke.

41 And in euery ramming time of the stronger sheepe, Iaakob layed the rods before the eyes of the sheepe in the gutters, that they might conceive before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flockes, and maid seruantes, and men seruantes, and camels and asses.

CHAP. XXXI.

1 Labans children murmured against Iaakob. 3 God comforteth him in his way to his country. 13. 24. The case of Leah. 19. Rahel's death her father's death. 21. Laban follows Iaakob. 44. The counsailes betweene Laban and Iaakob.

Now hee heard the words of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honour.

2 Also Iaakob behelde the countenance of Laban† that it was not towards him as in times past:

3 And the Lord had said vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinned, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then sayd he vnto them, I see your fathers countenance, that it is not toward me: as it was wont, and the God of my father hath bene with me.

6 And yee know that I haue serued your father with all my might.

Or, separate them. Or, red.

That which shall hereafter be thus spotted.

God shall rebuke for my righteous dealing by rewarding my labours.

Or, counted the same.

Or, Laban.

Or, red, or brown.

Iaakob herein vied no deceit: for it was Gods commandement, as hee declareth in the next chapter, verses 9. and 11.

Or, conceived.

As they whichooke the ramme about September, and brought forth about March: so the feeblen in March, and lamed in September.

The children: steered in words, that which the father diuined in heart for the consequence: thus thinketh that whatsoever they cannot reach it: blinks from them. Ephraim, as hee is called him, as he is called, and her sister.

They sayd yesterday and before yesterday.

The God whom my father worshipped.

That is, God doth increase me with a multitude of children: for so Iaakob doth compound this name Gad, Chap. 49. 19.

Which is a kinde of herbe, whose roote hath a cerise like-nesse of the figure of a map.

Hee, bying I haue bought.

In Read of acknowledging her fault, she boasteth as if God had rewarded her therefore.

Or, made her fruitful. Because fruitfulness came of Gods blessing, who said, Increase and multiply: barrenesse was counted as a curse.

Or, tried by experience.

Or, with me.

Or, at my foot. In the order of nature requirith, that euery one provide for his owne family.

7, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

*e This declareth
that the thing
which Iaakob did
before, was by
Gods command-
ment, and not
through deceit.
[Or, said.]*

*d This Angel was
Christ, which ap-
peared to Iaakob
in Beth el and
herby appeareth
he had taught his
wines the feare of
God: for he tal-
keth as though
they knew this
thing.
* Chap. 28: 18.
e Forthey were
giuen to Iaakob
in recompence of
his seruice: which
was a kinde of
sale.*

*f For so the word
here signifieth, be-
cause Laban cal-
leth them gods,
uerse 30.
[Or, went away pri-
uily from Laban.
[Or, Emphatically.]*

*Or, kinde faikes and
friends.
[Or, joynt with
him.]*

*† Ebr from good
to euill.*

*Or, couereth thy
selfe away Priuily.*

*† Ebr power in
mine hand.
g He was an ido-
later, and there-
fore would not
acknowledge the
God of Iaakob
for his God.*

7 But your father hath deceiued mee, and changed my wages ten times: but God suffered him not to hurt me.

8 If he thus said, The spotted shall be thy wages, then all the sheepe bare spotted: and if he said thus, The parti-coloured shall be thy reward, then bare all the sheepe parti-coloured.

9 Thus hath God taken away your fathers substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes, and sawe in a dreame, and beholde, the hee goates leaped vpon the shee goates that were parti-coloured with little and great spots spotted.

11 And the Angel of God said to mee in a dreame, Iaakob. And I answered, Lo, I am here.

12 And hee saide, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are parti-coloured, spotted with little and great spots: for I haue seene all that Laban doth vnto thee.

13 ¶ I am the God of Beth-el, where thou* anoyntedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this countrey, and returne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and saide vnto him, Haue wee any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches which God hath taken from our father, is ours and our childrens: now then, whatloeuere God hath sayde vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And he caried away all his flockes, and all his substance, which hee had gotten, to wit, his riches, which he had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to hire his sheepe, then Rahel stole her fathers idols.

20 Thus Iaakob stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So he fled with all that he had, and hee rose vp, and passed the riuer, and set his face toward mount Gilead.

22 And the third day after was it told Laban that Iaakob fled.

23 Then hee tooke his brethren with him, and followed after him seven dayes iourney, and ouer tooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Iaakob? I ought saue good.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban saide to Iaakob, What hast thou done? ¶ thou hast euil roye away mine heart, and caried away my daughters as though they had bene taken captiues with the sword.

27 Wherefore didst thou flee so secretly, and steale away from me, and didst not tell me, that I might haue sent thee forth with mirth and with songs, with timbrel, and with harpe?

28 But thou hast not suffered mee to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am able to do you euill: but the God

of your father spake vnto me yesternight, saying, Take heed that thou speake not to Iaakob ought saue good.

30 Now though thou wentest thy way, because thou greatly longest after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Iaakob answered and said to Laban, Because I was afraide, and thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou hidest thy gods, let him not lye. Search thou before our brethren what I haue of them, and take it to thee, (but Iaakob wist not that Rahel had stolen them.)

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So he went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels litter, and fate downe vpon them) and Laban searched all the tents, but found them not.

35 Then said she to her father, My lord, bee not angry that I cannot rise vp before thee: for the custome of women is vpon me: so he searched but found not the idoles.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered, and said to Laban, What haue I trespassed? what haue I offended, that thou hast persecuted after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren and thy brethren, that they may iudge betwene vs both.

38 This twenty yeere haue I bene with thee: thine ewes and thy goates haue not cast their yong, and the rams of thy flock haue I not eaten.

39 ¶ Whatloeuere was torne of beasts, I brought it vnto thee, but made it good my selfe: of mine hand diddest thou require it, were it stolen by day, or stolen by night.

40 I was in the day consumed with heate, and with frost in the night, and my sleep departed from mine eyes.

41 Thus haue I bene twenty yeeres in thine house, and serued thee foueteene yeeres for thy two daughters, and fixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the feare of Izhak had bene with mee, surely thou hadst sent mee away now emptie: but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.

43 Then Laban answered, and saide vnto Iaakob, The daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest is mine: and what can I doe this day vnto thee? my daughters, or to their sonnes which they haue borne?

44 Now therefore come and let vs make a couenant, I and thou, which may bee a witness betwene me and thee.

45 Then tooke Iaakob a stone, and set it vp as a pillar:

46 And Iaakob saide vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it Jegar-sahaducha, and Iaakob called it Galed.

48 For Laban said, This heape is witness betwene mee and thee this day: therefore he called the

Or, let him doe.

*Or, draw up
saddle.*

*† Ebr. let us awake
be in the eyes of
my lord.*

Or, bene barren.

*† Ebr. she turneth
taken by prey.
* Exod. 22. 12.*

Or, I slept none.

*h That is, the
God whom Iza-
hak did feare and
reuerence.*

*i His conscience
re proved him of
his misbehaviours
toward Iaakob,
and therefore
moued him to
seek peace.
[Or, the heape of
witnesses.]
k The one na-
meth the place in
the Syrian tongue,
and the other in
the Ebrewe tongue.*

Or, watch tower.
1 To punish the
trepassers,
10, 8id.

m Nature com-
pelleth him to
condemne that
vice, whereunto
through conceit
wille be forced
Jaakob.

n Behold how the
idolaters mingle
the true God with
their fained gods.
o Meaning by the
true God whom
Izhak worshipped.
10, meat.
p Weeie that
there is ever some
seed of the know-
ledge of God in
the hearts of the
wicked.

o Chap. 48. 16.
a Heacknowledg-
eth Gods benefits,
who is the pre-
ferent of his
fendeth hosties of
Angels.
10, 8id.

b He reuenteued
his brother in
worldly things,
because he chiefly
looked to be pre-
ferred to the spi-
ritual promise.

c Albeit he was
comforted by the
Angels, yet the
infirmities of the
flesh doo appeare.

o Chap. 31. 13.
10, 1 am iust
then all thy mer-
cies.

d That is, poore
and without all
prouision.
e Meaning he wil
put all to death:
this prouerbe
cometh of them
which kill the
bird together with
her yong ones.

the name of it Galeed.

49 All^o be called it || Mizpah, because he sayd,
The Lord I looke betwene mee and thee, when
we shalbe || departed one from another,
50 If thou shalt vex my daughters, or shalt
take ^m wiues beside my daughters: there is no man
with vs, behold, God a witness betwene me and
thee.

51 Moreover Laban sayd to Jaakob, Beholde
this heape, and behold the pillar, which I haue set
betwene me and thee.

52 This heape shall be witness, and the pillar
shall be witness, that I will not come over this
heape, to thee, and that thou shalt not passe over
this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of
ⁿ Nahor, and the God of their father be iudge be-
tweene vs: but Jaakob sware by the ^o feare of his
father Izhak.

54 Then Jaakob did offer a sacrifice vpon the
mount, and called his brethren to eate bread: and
they did eate bread, and taried all night in the
mount.

55 And early in the morning Laban rose vp
and kissed his sons and his daughters, and blef-
sed them, and Laban departing, went vnto his
place againe.

CHAP. XXXII.

1 God comforteth Jaakob by his Angel. *9, 10* Hee prayeth
vnto God confessing his unworthinesse. *13* He fendeth pre-
sents to Esau. *24, 28* He wreileth with the Angel, who nameth
him Ishael.

NOW Jaakob went forth on his journey, and
^a the Angels of God met him.

2 And when Jaakob saw them, he said, ^a This
is Gods house, and called the name of the same
place || Mahanaim.

3 Then Jaakob sent messengers before him
to Esau his brother, vnto the land of Seir into the
countrie of Edom:

4 To whom he gaue commandement, saying,
Thus shall ye speake to my ^b lord Esau: Thy ser-
uant Jaakob sayeth thus, I haue bene a stranger
with Laban, and taried vnto this time.

5 I haue beeu^es also and asses, sheepe, and men
seruants, and women seruants, and haue sent to
shew my lord, that I may finde grace in thy sight.

6 So the messengers came againe to Jaakob,
saying, We came vnto thy brother Esau, and he al-
so cometh against thee, and foure hundred men
with him.

7 Then Jaakob was ^c greatly afraid, and was
fore troubled, and diuided the people that was
with him, and the sheepe, and the beeu^es, and the
camels into two companies.

8 For he said, If Esau come to the one com-
pany and smite it, the other company shall escape.

9 Moreover Jaakob said, O God of my fa-
ther Abraham, & God of my father Izhak, Lord
which ^a saidst vnto me, Returne vnto thy coun-
trie, and to thy kined, and I will doe thee good,

10 I am not ^f worthy of the least of all the
mercies, and all the truth, which thou hast shew-
ed vnto thy seruant: for with my ^e staffe came I
ouer this Iorden, and now haue I gotten two bands.

11 I pray thee deliuer mee from the hand of
my brother, from the hand of Esau: for I feare
him, least hee will come and smite mee, and the
^e mother vpon the children.

12 For thou saydest, I will surely doe thee

good, and make thy feede as the land of the sea,
which cannot be numbered for multitude.

13 ¶ And hee taried there the same night, and
tooke of that which came to hand, a ^a present for
Esau his brother:

14 Two hundred three goates and twenty hee
goates, two hundred ewes and twenty rammes:

15 Thirty milch camels with their colts, forty
kine, and ten bullockes, twenty three asses and ten
foales.

16 So hee deliuered them into the hand of his
seruants euery droue by themselves, and said vnto
his seruants, Passe before mee, and put a space be-
tweene droue and droue.

17 And hee commanded the foremost, saying,
If Esau my brother meete thee, and aske thee, say-
ing, Whose seruants art thou? and whither goest
thou? and whose are these before thee?

18 Then thou shalt say, *They be thy seruants*
Jaakobs: it is a present sent vnto my lord Esau:
and behold, he himselfe also is behind vs.

19 So likewise commanded he the second, and
the third, & all that followed the droues, saying,
after this manner ye shall speake vnto Esau, when
ye finde him.

20 And ye shall say moreover, Behold, thy ser-
uant Jaakob cometh after vs (for hee thought, I
will appease his wrath with the present that goeth
before me, and afterward I will see his face: it
may be that hee will I accept me.)

21 So went the present before him: but hee tar-
ied that night with the company.

22 And he rose vp the same night, and tooke
his two wiues and his two mayds, and his eleuen
children, and went ouer the foord Iabbok.

23 And hee tooke them, and sent them ouer the
riuer, and sent ouer that he had.

24 ¶ Now when Jaakob was left himselfe al-
one, there wrestled a ^b man with him vnto the
breaking of the day.

25 And he saw that hee could not ⁱ preuaile a-
gainst him: therefore hee touched the hollow of
his thigh, and the hollow of Jaakobs thigh was
loosed, as he wrestled with him.

26 And he said, Let mee goe, for the morning
appeareth. Who answered, ^a I will not let thee
goe except thou bleste me.

27 Then said he vnto him, What is thy name?
And he said, Jaakob.

28 Then said he, ^a Thy name shall be called
Jaakob no more, but Israel: because thou hast
had ^a power with God thou shalt also preuaile
with men.

29 Then Jaakob demanded, saying, Tell me,
pray thee, thy name. And he said, Wherefore now
doest thou aske my name? and hee blest him
there.

30 And Jaakob called the name of the place,
Peniel: for ^a sayd he, I haue seene God face to face,
and || my life is preserved.

31 And the sunne rose to him as he passed Pe-
niel, and hee ^b halted vpon his thigh.

32 Therefore the children of Israel eat none
of the sinewe that shanke in the hollow of the
thigh, vnto this day: because hee touched the
sinewe that shanke in the hollow of Jaakobs
thigh.

CHAP. XXXIII.

1 Esau and Jaakob meet and are reconciled. *11* Esau receiveth his
gifts. *19* Jaakob buyeth a possession. *20* And buildeth
an altar.

f Nords: Wrestling
Gods shifters;
but vnto such
meane as God
had giuen him.

g He thought it
so litle to depart
with these goods,
to the intent hee
might follow the
vocation where-
unto God called
him.
h Hee receiveth my
fair.

h That is, God in
forme of man.
i For God assai-
leth his with the
one hand, and vs
holdeth them
with the other.

a Hee is a

a Chap 35. 10.

k God gave Jaakob
both power to
overcome and
all the prayse of
the victory.

l For my faulte
I deliuered.
m The faithfull
ouercome their
temptations, that
they feele the
fruit thereof, to
the intent that
they should not
glory, but in their
humility.

a That if the one part were aſſailed, the other might eſcape.

b By this geſture he partly did reſerence to his brother, and partly prayed to God to mitigate Eſaus wrath.

c Iakob and his familie are the image of the Church under the yoke of tyrants which for feare are brought to ſubjection.

d In ſat that his brother embraced him ſo lovingly, contrary to his expectation, he accepted it as a plaine ſigne of Gods preſence.

Or, gift.
e By carnest in-
treatie.

f He promiſed that which (as ſee-
meth) his minde was not to per-
forme.

Or, ſeem.

Or, Meſopotamia.
Or, Iazaria, or ma-
ney is marked.
g He calleth the
ſigne the thing
which it ſignifieth,
in token that God
had mightily de-
livered him.

h This expleten-
cheth too much
libertie is not to
be given to poſſi-
ble.

And as Iakob liſt vp his eyes, and looked, be-
hold, Eſau came, and with him foure hun-
dred men: and he a diuided the children to Leah,
and to Rahel, and to the two maidens.

2 And he put the maidens, and their children
foremoſt, and Leah and her children after, and
Rahel and Iofeph hindermoſt.

3 So he went before them, and b bowed him-
ſelfe to the ground ſeven times, vntill hee came
neere to his brother.

4 Then Eſau ranne to meete him, and embrac-
ed him, and fel on his necke, and kiſſed him, and
they wept.

5 And he liſt vp his eyes and ſaw the women
and the children, and ſaid, Who are theſe with
thee? And hee anſwered, They are the children
whom God of his grace hath giuen thy ſeruant.

6 Then came the maidens neere, they and their
children, and b bowed themſelues.

7 Leah alſo wiſh her children came neere, and
made obſeynce: and after Iofeph and Rahel
drew neere, and did ſauerenſe.

8 Then he ſaid, What meaueſt thou by all this
droue, which I met? Who auſwered, I haue ſent it
that I may finde fauour in the ſight of my lord.

6 And Eſau ſaid, I haue enough, my brother:
keepe that which thou haſt to thy ſelfe.

10 But Iakob anſwered, Nay, I pray thee, if I
haue found grace now in thy ſight, then receiue
my preſent at mine hand: for I haue ſene thy
face, as though I had ſene the face of God, be-
cauſe thou haſt accepted me.

11 I pray thee take my || bleſſing, that is brought
thee: for God hath had mercy on me, and there-
fore I haue all things: ſo he c compelled him, and
he tooke it.

12 And he ſaid, Let vs take our iourney and
goe, and I will goe before thee.

13 Then he anſwered him, My lord knoweth,
that the children are tender, and the ewes & kine
with young vnder mine hand: and if they ſhould
ouerdrue them one day, all the flocke would die.

14 Let now my lord go before his ſeruant, and
I will drue ſoftly, according to the pace of the
cattell, which is before me, and as the children be
able to endure vntill I come to my lord vnto Seir.

15 Then Eſau ſaid, I will leaue then ſome of my
folke with thee. And he anſwered, What needeſt
thiſ? let me finde grace in the ſight of my lord.

16 ¶ So Eſau returned, and went his way that
ſame day vnto Seir.

17 And Iakob went forward toward Succoth,
and built him an houſe, and made bootheſ for his
cattell: therefore he called the name of the place
|| Succoth.

18 ¶ Afterward Iakob came ſafe to Shechem a
city, which is in y land of Canaan, when he came
from || Padan Aram, and pitched before the city.

19 And there hee bought a parcell of ground,
where hee pitched his tent, at the hand of the
ſonnes of Hamor Shechems father, for an hun-
dred || pieces of money.

20 And he ſet vp there an altar, and called it
The mighty God of Iſrael.

CHAP. XXXIIII.

1 Dinah is ravished. 8 Hamor asketh her in marriage for his
ſonne. 22 The Shechemites are circumciſed at the requiſt of
Iakobs ſonne, and the priſonage of Hamor. 25 The whore-
dome is reuenged. 28 Iakob repropoſeth his ſonnes.

T Hen Dinah the daughter of Leah, which he
bare vnto Iakob, a went out to ſee the

daughters of that country.

2 Whom when Shechem the ſonne of Hamor
the Hiuite, lord of that country ſaw, hee tooke
her, and lay with her, and ſ defiled her.

3 So his heart claue vnto Dinah the daugh-
ter of Iakob: and hee loued the maid, and ſ ſpake
kindly vnto the maid.

4 Then ſayd Shechem to his father Hamor,
ſaying, ¶ Get me this mayd to wife.

5 Now Iakob heard that hee had defiled
Dinah his daughter: and his ſonnes were with his
cattell in the field: therefore Iakob held his
peace, vntill they were come.

6 ¶ Then Hamor the father of Shechem went
out vnto Iakob to commune with him.

7 And when the ſonnes of Iakob were come
out of the field and heard it, it grieved the men,
and they were very angrie, becauſe hee had
wrought || villenie in Iſrael, in that he had lien
with Iakobs daughter: ſ that which thing ought
not to be done.

8 And Hamor communed with them ſaying,
The ſoule of my ſonne Shechem longeth for your
daughter: giue her now to wife, I pray you.

9 So make || affinity with vs: giue your daugh-
ters vnto vs, and take our daughters vnto you.

10 And yee ſhall dwell with vs, and the land
ſhall be before you: dwell and doe your buſineſſe
in it, and haue your poſſeſſions therein.

11 Shechem alſo ſaid vnto her father and vnto
her brethren, ¶ Let me finde fauour in your eyes,
and I will giue whatſoeuer you ſhall appoint me.

12 ¶ Aſke of me abundantly both dowry and
gifts, and I will giue as ye appoint me, ſo that ye
giue me the maid to wife.

13 Then the ſonnes of Iakob anſwered She-
chem and Hamor his father, talking deceitfully
becauſe he had defiled Dinah their ſiſter.

14 And they ſaid vnto them, ¶ We cannot doe
this thing, to giue our ſiſter to an vncircumciſed
man: for that were a reprooſe vnto vs.

15 But in this will we conſent vnto you, if ye
will be as we are, that euery man child among you
be c circumciſed:

16 Then will wee giue our daughters to you,
and wee will take your daughters to vs, and will
dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be cir-
cumciſed, then will we take our daughter, & depart.

18 Now their words pleaſed Hamor, and She-
chem Hamors ſonne,

19 And the young man deferred not to doe the
thing, becauſe hee loued Iakobs daughter: he was
alſo the || moſt ſet by of all his fathers houſe.

20 ¶ Then Hamor and Shechem his ſonne
went vnto the ¶ gate of their city, and communed
with the men of their citie, ſaying,

21 Theſe men are ¶ peaceable with vs: and that
they may dwell in the land, and doe their affaires
therein (for behold, the land hath ronne enough
for them) let vs take their daughters to wiues, and
giue them our daughters.

22 Onely herein will the men conſent vnto vs
for to dwell with vs, and to be one people, if all
the men children among vs be circumciſed as
they are circumciſed.

23 Shall not ¶ be their flockes and their ſubſtance
and all their cattell be ours? onely let vs conſent
herein vnto them, and they will dwell with vs.

24 And vnto Hamor and Shechem his ſonne
hearken'd all that went out of the gate of his ci-
tie:

¶ Hee humbled her

¶ Hee ſpoke to the
heart of ſoe maid.

b This prometh
that the conſent
of parents is requi-
ſite in marriage,
ſeeing the very
hobdels did alſo
obſerue it as a
thing neceſſary

Or, ſilly.
¶ Hee and ſhall
not beſe done.

Or, marriage.

Or, great thy re-
queſt.
¶ Hee multiplies
greatly the dowry.

c They made the
holy ordinance of
God a meane to
compaſſe their
wicked purpoſe
d As it is abomi-
nation for them
that are baptizd
to ioyne with in-
fidels.
e Their fault is
the greater, in that
they make religion
a cloake for their
craft.

Or, muſt be hono-
rable.
f For the people
wiled to aſſemble
there, and inſinice
was alſo miſi-
ſted.

g Thus many pre-
tend to peace ſee
a publike profit,
when they onely
ſpeake for their
own priuate gain
and commoditie.

h Thus they lacke
no kind of perſua-
ſion which pre-
ſerue their owne
commodities be-
fore the common
wealth.

cie : and all the men children were circumcised, *one* all that went out of the gate of his citie.

25 And on the third day (when they were fore) two of the sonnes of Iakob, *¶* Simeon and Levi, Dinahs brethern tooke either of them his sword and went into the citie boldly, and *¶* slew *¶* every male.

26 They slew al^o Hamor and Shechem his sonne with the edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Again^e, the other sonnes of Iakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They tooke their sheepe and their beuees, and their asses, and whatsoever was in the citie, and in the fields.

29 Also they caried away captiue and spoyled all their goods, and all their children, and their wiues, and all that was in the houses.

30 Then Iakob said to Simeon and Levi, Yee haue troubled mee, and made me *¶* stinke among the inhabitants of the land, *¶* swel the Canaanites, as the Perizzites, and I being fewe in number, they shall gather themselves together against me, and slay mee, and I shall I and my house be destroyed.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 Iakob at Gods commandment goeth vp to Beth-el, to build an Altar. 2 He reformeth his household. 3 God maketh the entrance of Iakob as a side. 4 Deborah dieth. 5 The land of Canaan is promised him. 6 Rachel dieth in labour. 7 Reuben lieth with his fathers concubine. 8 The sonnes of Iakob. 9 The death of Izhak.

Then *¶* God said to Iakob, Arise, goe vp to Beth-el, and dwell there, and make there an Altar vnto God, that appeared vnto thee, *¶* when thou fleddest from Elau thy brother.

2 Then said Iakob vnto his household and to all that were with him, Put away the strange gods that are among you, and *¶* clen e your selues, and change your garments.

3 For we will rise and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iakob all the strange gods, which were in their hands, & all their eare-rings which were in their eares, and Iakob hid them vnder an oke, which was by Shechem.

5 Then they went on their journey, and the d feare of God was vpon the cities that were round about them : so that they did not followe after the sonnes of Iakob.

6 ¶ So came Iakob to Luz, which is in the land of Canaan : (the same is Beth-el) he and all the people that was with him.

7 And he built there an Altar, and *¶* had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse died, and was buried beneath Beth-el vnder an oke : and he called the name of it, *¶* Allon Bachuth.

9 ¶ Again^e God appeared vnto Iakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Iakob : thy name shalbe no more called Iakob, but *¶* Israell shall bee thy name : and hee called his name Israell.

11 Again^e God said vnto him, I am God *¶* all

sufficient. Grow, and multiply : a nation and a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

12 Also I will giue the land, which I gaue to Abraham and Izhak, vnto thee : and vnto thy seed after thee, will I giue that land.

13 So God *¶* ascended from him in the place where he had talked with him.

14 And Iakob set vp a pillar in the place where hee talked with him, a pillar of stone, and powred theron offering thereon : also he powred oyle thereon.

15 And Iakob called the name of the place where God *¶* pake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was *¶* about halfe a dayes iourney of ground to come to Ephrath, Rachel trauailed, and in traouailing, she was in perill.

17 And when there was in paines of her labour, the midwife sayde vnto her, Feare not, for thou shalt haue this sonne alfo.

18 Then as shee was about to yeele vp the ghost (for he died) she called his name Ben-oni, but his father called him Benjamin.

19 Thus *¶* died Rachel, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Iakob set a pillar vpon her graue : This is the pillar of Rahels graue vnto this day.

21 ¶ Then Israell went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israell dwelt in that land, Reuben went, and *¶* lay *¶* with Bilhah his fathers concubine, and it came to Israels eare. And Iakob had twelue sonnes.

23 The sonnes of Leah : Reuben Iakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rachel : Ioseph & Benjamin.

25 And the sonnes of Bilhah Rahels maide : Dan and Naphtali.

26 And the sonnes of Zilpah Leas maide : Gad and Asher. These are the sonnes of Iakob, which were borne him in Padan Aram.

27 ¶ Then Iakob came vnto Izhak his father to Mamre a city of Arbah : This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundred and fourescore yeres.

29 And Izhak gaue vp the ghost and died, and was *¶* gathered vnto his people, being olde and full of dayes : and his sonnes Elau and Iakob buried him.

CHAP. XXXVI.

1 The wives of Esau. 2 Iakob and Esau are rich. 3 The genealogie of Esau. 4 The findung of munit.

Now these are the generations of Esau, which is Edom.

2 Esau tooke his wives of the *¶* daughters of Canaan : Adah the daughter of Elon an Hittite, and Aholiabamah the daughter of Anah, the daughter of Zibcon an Huite,

3 And tooke Basemach Issmaels daughter, sister of Nebaioth.

4 And *¶* Adah bare vnto Esau, Eliphaz : and Basemach bare Reuel.

5 Al^o Aholiabamah bare Ieuah, and Iakham, and Korah : these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau tooke his wives and his sonnes, and his daughters, and all the fowles of his house & his flocks, & all his cattell, & all his substance, which hee

For they were the chiefe of the company. *¶* Chap. 25. 6. The people are punished with their wicked priuies. *¶* 1 Ebr. mouth of the sword.

For ye be abhorred.

God is true at hand to succour his in their troubles. *¶* Chap. 28. 13.

That by this outward act they should shew their inward repentance.

For therein was some signe of superstition, as in idols and Agnus dei. *¶* That, notwithstanding the inconuenience that came before, God blessed Iakob.

Chap. 28. 19.

For oke of lamentation.

Chap. 32. 8.

Or, Almighty.

As God is said to defend, when he sheweth some signe of his presence : for he said to ascend, when the vision is ended.

The Ebrewe word signifieth as much ground as one may goe from bait to bait, which is taken for halfe a dayes iourney.

Chap. 27.

The ancient fathers vied this ceremony to testify their hope of the resurrection to come, which was not generally received.

This teacheth that the fathers were not choise for their merits, but by Gods ordinarie election by which iusts was not changed.

Chap. 29. 4.

Chap. 25. 8.

This genealogie declareth that Esau was blessed temporally, and that his fathers blessing took place in worldly things.

Besides those wives whereof I spoke, Chap. 26. 31.

1 Ebr. 2. 31.

e Herein appeareth Gods providence, which causeth the wicked to give place to the goodly: that Iacob might enjoy Canaan according to Gods promise.
* Job 24. 4.

10. *Or, the Elomites.*
* 2 Chron. 1. 55.

10. *Or, nephewes.*

10. *Or, nephe.*

11 *Or, hisfe men.*
d If Gods promise be so sure to wards them which are out of his household, how much more will he performe the same to vs?
12 *Or, nephewes.*

12 *Or, nephewes.*

11. *Chron. 1. 38.*

e Before that Esau did the inhabitate.

f Who not contented with those kinds of beasts, which God had created, found out the monstrous generation of males betweene the asse and the mase.

g The wicked rise up suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth ever, Psal. 102. 28.

he had gotten in the land of Canaan, and went into another countrey from his brother Iacob.

7 For their riches were so great that they could not dwell together, and the land wherein they were strangers, could not receive them because of their flocks.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father off Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Bathemah the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And the e are the ¶ sonnes of Reuel: Nahath, and Zerah, Shammah, & Mizzah: these were the sonnes of Bathemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah, the daughter of Anah, ¶ daughter of Zibeon Esaus wife: for she bare vnto Esau, Ieuah, and Iaa-lam, and Korah.

15 ¶ These were ¶ dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, duke Amalek: these are the dukes that came of Eliphaz in the land of Edom: these were the ¶ sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom: these are the ¶ sonnes of Bathemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: duke Ieuah, duke Iaa-lam, duke Korah: these dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the dukes of them. This Esau is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which inhabited the land before Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Hemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Sepho, and Onam.

24 And these are the sonnes of Zibeon: both Ajah, & Anah. this was Anah that found ¶ mules in the wilderness, as hee fedde his father Zibeons asses.

25 And the children of Anah were these: Dishon, and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are the e: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are the e: Vz, and Aran.

29 These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan. These be the dukes of the Horites, after their dukedoms in the land of Seir.

31 ¶ And these are the g Kings that reigned in

the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his cite was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his cite was Auih.

36 When Hadad was dead, then Samlah of Mafrekeh reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his city was Pau: and his wiues name Mehetabel the daughter of Matred, the daughter of Mezahab.

40 Then these are the names of the dukes of Esau, according to their families, their places and by their names: duke Timna, duke Auih, duke Iecheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of i Edom.

C H A P. XXXVII.

2 Ioseph accuseth his brethren. 3 Hee dreameth and is hated of his brethren. 28 They sell him to the Chaldeans. 34 Iacob bewaileth Ioseph.

I Aakob now dwelt in the land, wherein his father was a stranger in the land of Canaan.

2 These are the 3 generations of Iacob: when Ioseph was seenteene yeeres old, he kept sheepe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their ¶ beuill faying.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coat of many ¶ colours.

4 So when his brethren law that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph dreamed a dreame, and told his brethren, who hated him so much the more.

6 For hee said vnto them, Heare I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaves in the mids of the field: and lo, my sheafe arose and also stood vpright, and behold, your sheaves compassed round about, and did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him so much the more, for his dreames, and for his words.

9 ¶ Again he dreamed another dreame, and told his brethren, and said, Beholde, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen Starres did reuerence to me.

10 Then

h Which cite is by the Riuer Canirates.

11 *Or, nete.*

i Of Edom came the Idumeans.

a That is, the story of such things as came to him and his family, as Chap. 5. 1.

11 *Or, slander.*
b He complained of the euill words and iniuries which they spake and did against him.
12 *Or, prices.*

c God reuelled to him by a dreame what should come to passe.

d The more that God shewed himselfe favourable to his more doeth the mischie of the wicked rage against them.

e Not despising
shewing his
kindness to appease
his brethren.

Or kept diligently
He knew that
God was author
of the dream, but
he understood not
the meaning.

10 Then hee told it vnto his father and to his brethren, and his father rebuked him, and saide vnto him, What is this dream, which thou hast dreamed? Shall I, and thy mother and thy brethren come indeed, and fall on the ground before thee?

11 And his brethren enuied him, but his father noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel sayd vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am heare. Then he sayde vnto him, Goe now, see whether it be well with thy brethren, and how the flocks prosper, and bring me word againe. So he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him, for Ioe, he was wandering in the field, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee where they keepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before hee came at them, they conspired against him for to slay him.

19 For they sayd one to another, Behold, this is dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 ¶ But when Ruben heard that, hee deliuered him out of their hands, and sayd, Let vs not kill him.

22 Also Reuben sayd vnto them, Shedde not blood, but cast him into this pit that is in the wilderness, and lay no hand vpon him. Thus he sayd, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Nowe when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and cast him into a pit, and the pit was empty, without water in it.

25 Then they sate them downe to eate bread, and they lift vp their eyes and looked, and behold, there came a company of Ishmeelites from Gilead, and their camels laden with spicery and balm, and myrrhe, and were going to cary it downe into Egypt.

26 Then Iudah sayd vnto his brethren, What aualeth it if we slay our brother, though we keep his blood secret?

27 Come, and let vs sel him to the Ishmeelites, and let not our hands be vpon him: for he is our brother, and our flesh: and his brethren obeyed.

28 Then the Medianites merchant men passed by, and they drew forth and lift Ioseph out of the pit, and sold Ioseph vnto the Ishmeelites for twenty pieces of silver: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and beheld, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, and said, The child is not yonder, and I, whether shall I goe?

31 And they tooke Iosephs coate, and killed a

kid of the goats, and dipped the coate in the blood.

32 So they sent that particoloured coate, and they brought it vnto their father, and sayde, This haue we found: see now whether it be thy sonnes coate, or no.

33 Then he knew it, and sayd, It is my sonnes coate: a wicked beast hath deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and forrowed for his sonne a long season.

35 Then all his sonnes, and all his daughters rose vp to comfort him, but hee would not be comforted, but said, Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar an Eunuch of Pharaohs, and his chiefe steward.

CHAP. XXXVIII.

a The marriage of Iudah. 2. o. The rape of Er and Onan, and the vengeance of God that came thereupon. 18. Iudah with his daughter in Law Tamar. 24. Tamar is iudged to be unorth for her crime. 29. 30. The birth of Pharez and Zarah.

And at that time Iudah went down from his brethren, and turned into a man called Hirah an Adullamite.

2 And Iudah saw there the daughter of a man called Shuah a Canaanite: and he tooke her to wife, and went in vnto her.

3 So she conceived and bare a sonne, and hee called his name Er.

4 * And shee conceived againe, and bare a sonne, and shee called his name Onan.

5 Moreover she bare yet a sonne, whom shee called Shelah: and Iudah was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er, his first borne sonne, whose name was Tamar.

7 * Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Iudah sayd vnto Onan, Goe in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise vp seed vnto thy brother.

9 And Onan knew that the seede should not be his: therefore when he went in vnto his brothers wife, hee spilled it on the ground, lest hee should giue seed vnto his brother.

10 And it was wicked in the eyes of the Lord, which hee did: wherefore he slew him also.

11 Then said Iudah to Tamar his daughter in Law, Remain a widow in thy fathers house, till Shelah my sonne grow vp, (for he thought thus, Lest hee die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah when he had left mourning, went vp to his sheeph-shears to T. mmah, hee and his neighbour Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth vp to Timnah, to sheare his sheepe.

14 Then shee put her widowes garments off from her, and covered her with a vail, and wrapped her selfe, and sate downe in by Pethah-enaim, which is by the way to Timnah, because shee saw that Shelah was grown, and shee was not giuen vnto him to wife.

15 When Iudah sawe her, hee iudged her an

h To wit, the selfe
leaguers which
were used.

* Chap. 44. 18.

Or, I will mourne
for him as long as
I live.
Which word
doth not allow
signifie him that is
grieved, but also
him that is in
some his dignity.
Or, captain of
the guard.

a Moses deli-
vered the genealo-
gie of Iudah be-
cause the Mes-
sias should come of
him.
b 1 Chron. 2. 3.
b Which affinity
notwithstanding
was condemned
of God.
* Num. 16. 19.

* Num. 16. 19.

c This order was
for the preserua-
tion of the flocke,
that the child be-
gotten by the se-
cond brother
should haue the
name and inheri-
tance of the first
which is in the
new Testament
abolished.
d For hee could
not marry in any
other family be-
longing to Iudah
would restore
her in his.
e Er was comforted.

Or, in the house
of the kinsman
or where were
two or three.

g The holy Ghost
couereth not mens
faults, as do vaine
writers, which
make vice vertue.
Or, master of
dreames.

* Chap. 42. 31.
f Er let vs not
smile at his life.

h Their hypocritic
appeareth in this,
that they feared
man more then
God: and thought
it was not murder,
if they shed not his
blood: so he had
an excuse to con-
sulte his fault.

Or, yolen, improp-
riation or trial.
* Psal. 101. 13.
p Sal. 105. 17.
i Moses writing
according to the
opinion of him
which tooke the
Midianites and
Ishmeelites to be
both one, doth
here confound
their names, as
16. vnto weath
verse
36. & Chap. 59. 1. or
else was still af-
fered to the Mid-
ianites, but sold to
the Ishmeelites.

whore : for she had couered her face.

16 And he turned to the way towards her, and sayd, Come, I pray thee, let mee lie with thee (for he knew not that she was his daughter in lawe) And she answered, What wilt thou giue mee for to lie with me?

17 Then saide hee, I will send thee a kid of the goats from the flocke : and she said, *Will* if thou wilt giue me a pledge till thou send it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy signet, and thy li cloke, and thy staffe that is thine hand. So hee gaue it her, and lay by her, and she was with child by him,

19 Then she rose, and went, and put her vaile from her, and put on her widowes rayment.

20 Afterward Iudah sent a kid of the goates by the hand of his neighbour the Adullamite, for to receiue his pledge from the womans hand : but he found her not.

21 Then asked hee the men of that place, saying, Where is the whore *that fate* in Enaim by the way side? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and sayd, I cannot finde her, and also the men of the place sayd, There was no whore there.

23 Then Iudah sayd, Let her take it to her, lest we be f^ramed : beholde, I sent this kiddie, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Iudah, saying, Tamar thy daughter in lawe hath played thewhore, and is, with playing the whore, thes great with childe. Then Iudah sayde, Bring yether fourth, and let let be burnt.

25 When she was brought forth, shee sent to her father in lawe, saying, By the man vnto whom these things *pertaine*, am I with childe : and saide also, Look, I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knew them, and sayde, Shee is more righteous than I : for she hath done it, because I gaue her not to Shelah my sonne. So he lay with her *h* no more.

27 ¶ Now, when the time was come that shee should be deliuered, behold, there were twinnes in her wombe.

28 And when she was in trauel, the one put out his hand : and the midwife tooke, and bound a red threed about his hand, saying, This is come out first.

29 Ent when hee plucked his hand backe againe, loe, his brother came out, and the midwife sayde, How hast *thou* broken the breach vpon thee? And his name was called *Pharez*.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Joseph is sold to Potiphar. 2 God prospereth him. 7 Potiphar wife tempteth him. 13. 20 Hee is accused and cast in prison. 21 God becometh his fauour.

Now Ioseph was brought downe into Egypt: and Potiphar an Eunuich of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

2 And the Lord was with Ioseph, and hee was a man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord was with

him, and that the Lord made all that hee did, to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him : and he made him ruler of his house, and put all that hee had in his hand.

5 And from that time that hee had made him ruler ouer his house, and ouer all that hee had, the Lord blessed the Egyptians house for Iosephs sake : and the blessing of the Lord was vpon all that hee had in the house, and in the field.

6 Therefore he left all that hee had in Iosephs hand, & took account of nothing that was with him, save onely of the bread which hee did eate, And Ioseph was a faire person, and well fauoured.

7 Now therefore after thes things, his masters wife cast her eyes vpon Ioseph: and said, Lie with mee.

8 But he refused, and said to his masters wife, Beholde, my master knoweth not what hee hath in the house with me, but hath committed all that hee hath to mine hand.

9 There is no man greater in this house than I: neither hath he kept any thing from me, but only thee because thou art his wife: how then can I doe this great wickednes, and so sinne against God?

10 And albeit shee spake to Ioseph day by day yet hee hearkened not vnto her to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house to doe his businesse : and there was no man of the household in the house.

12 Therefore hee caught him by his garment, saying, Sleep with me : but he left his garment in her hand, and fled, and got him out.

13 Now when shee saw that hee had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, hee hath brought in an Ebrew vnto vs, to mocke vs : who came in to mee for to haue slept with me : but I cryed with a loud voyce.

15 And when hee heard that I lift vp my voice and cryed, he left his garment with mee, and fled away, and got him out.

16 So shee laid vp his garment by her, vntill her lord came home.

17 Then shee tolde him according to these words, saying, The Ebrew seruant, which thou hast brought vnto vs, came in to mee to mocke me.

18 But assoone as I lift vp my voyce and cryed, he left his garment with mee, and fled out.

19 Then when his master heard the words of his wife, which shee told him, saying, After this manner did thy seruant to mee, his anger was kindled.

20 And Iosephs master took him, and put him in prison, in the place where the kings prisoners lay bound, and there hee was in prison.

21 ¶ But the Lord was with Ioseph, and shewed him mercie, and got him fauour in the sight of the master of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and whatsoever they did there, that did hee.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him : for whatsoever hee did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames of God. 12. 19 Joseph magnifies the dreames of the two prisoners. 23 The huge attitude of the butler.

And

e God had wonderfully blinded him, that he could not know her by her talke.

f Or, tire of being blind.

g That his wickednes might not be knowne to others.

h Ely, in contempt. i Helearch man moie then God.

k We see that the law, which was written in mans heart, caught them that where done should be punished with death : albeit no law as yet was giuen. l That is, since ought rather to accuse mee, then I her. m For the horror of the sinne condemned him.

n Their heinous sinne was signified by this monstrous birth. o Or, the separation betweene thee and thy brother. p 1. Chron. 2. 4. mat. 1. 3.

a Reade chap. 37. 36.

b The fauour of God is the continuance of all prosperitie.

c Because God prospered him, and so he made religion to serue his profit. d The wicked are blessed by the company of the godly.

e For hee was afflicted that all things should prosper well : therefore hee ate and drank and tooke no care. f In this word hee declareth the sinne whereunto all her flatteries did tend.

g The feare of God preferred him against her continuall temptations.

h Or, so doe you will, lye and shewe. i This declareth that where inconueniencie is, thereunto is ioyned extreme impudencie and craft.

k Or, after this manner.

l Ely, in the prison house.

m His euill interestment in the prison may be gathered of the Psalmes, 105. 18. n Ely, inclined mercy to his him. o Or, lord. k That is, nothing was done without his commandment.

And after these things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe Stewards house, in the prison and place where Joseph was bound.

4 And the chiefe Steward gaue Joseph charge ouer them, and he serued them: and they continued a season in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, each one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Joseph came in vnto them in the morning, and looked vpon them, behold they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, † Wherefore looke ye so sadly to day?

8 Who answered him, Wee haue dreamed each one a dreame, and there is none to interpret the same. Then Joseph said vnto them, c are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Joseph, and said vnto him, in my dreame, behold, a Vine was before me.

10 And in the Vine were three branches, and as it budded, her floure came forth: and the clusters of the grapes were ripe.

11 And I bad Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Joseph said vnto him, This is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, & restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the old manner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shew mercie, I pray thee, vnto me, and e make mention of me to Pharaoh, that thou mayest bring mee out of this house.

15 For I was stolen away by theft out of the land of the Ebrewes, and heere also haue I done nothing, wherefore they should put mee in the dungeon.

16 And when the chiefe baker saw that the interpretation was good, he said vnto Joseph, Also mee thought in my dreame that I had three white baskets on my head.

17 And in the yppermost basket there was of all manner baken meates for Pharaoh: & the birds did eat them out of the basket vpon mine head.

18 Then Joseph answered, and said, G This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

20 ¶ And so the third day which was Pharaohs birth day, he made a feast vnto all his seruants, and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And hee restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand

22 But he hanged the chiefe baker, as Joseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Joseph but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Joseph. 40 Hee is made ruler ouer all Egypt. 43 Josephs name is changed. 50 Hee haire two sonnes, Manasse and Ephraim. 54 The famine beginneth throughout the world.

And † two yeres after Pharaoh also dreamed and beheld he stood by a river,

2 And loe, there came out of the river seven goodly kine and fat-fleshed, and they fedde in a flood meadow:

3 And loe, seven other kine came vp after them out of the river, euill fauoured and leane-fleshed; and stood by the other kine vpon the brinke of the river.

4 And the euill fauoured and leane fleshed kine did eate vp the seven well fauoured and fatte kine: so Pharaoh awoke.

5 Again he slept, and dreamed the second time: and beheld, seven eares of corne grew vpon one stalk, ranke and goodly.

6 And loe, seven thine eares, and blasted with the East wind sprang vp after them:

7 And the thine eares deuoured the seven ranke and full eares: then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came his spirit was troubled: therefore hee sent and called all the sooth sayers of Egypt, & all the wise men thereof, and Pharaoh tolde them his dreames: but none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I c call to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both mee and the chiefe baker.

11 Then we dreamed a dreame in one night, both I, and he we dreamed ech man according to the interpretation of his dreame.

12 And there was with vs a young man, an Ebrew, seruant vnto the chiefe steward, whome when we told, he declared our dreames to vs, to euery one he declared according to his dreame.

13 And as hee declared vnto vs, so it came to passe: for hee restored me to mine office, and hanged him.

14 ¶ Then sent Pharaoh, and called Joseph, and they brought him hastily out of prison, and he shaned him, & changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Joseph, I haue dreamed a dreame and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Joseph answered Pharaoh, saying, Without me God shall † answer for the wealth of Pharaoh.

17 And Pharaoh said vnto Joseph, In my dreame, behold, I stood by the banke of the river:

18 And loe, there came vp out of the river seven fat fleshed, and well fauoured kine, and they fed in the meadow.

19 And loe, seven other kine came vp after them poore and very euill fauoured, and leane-fleshed: I neuer saw the like in all the lande of Egypt for euill fauoured.

20 And the leane and euill fauoured kine did

† Ebr. at the end of the street of dayes.

a. This dreame was not so much for Pharaoh, as to be a meane to diuine Ioseph and to provide for Gods Church.

Or, faire to behold.

Or, faire place.

b Al these meane God wille to deuine his seruants, and to bring him into fauour and authority.

c This seare was enough to teach him that this vision was sent of God.

d The wife of the world vnderstand not Gods secrets: but to his seruants his will is reuelled.

e Hee confessed his fault asking before he spake of Ioseph.

† Read Chap. 42.

s.

† Psal. 107. 30.

f The wicked seeketh to the Prophets of God in their acclivities, whom in their propheetie they abhorre.

g As though he would say: if I interpret thy dreame, it cometh of God, and not of me.

† Ebr. any more.

† Ebr. wrought.

† Ebr. wrought.

† Ebr. wrought.

Or, eunuch, the word signifies them that were in his charge, or them that were his aid.

a God worketh many wonderful meanes to deliuer his.

b That is, euery dreame had his interpretation, as the thing afterward declared.

† Ebr. why are your faces dull.

c Cannot God reuel vp such as shall interpret such things?

d He was assured by the Spirit of God, that his interpretation was true.

† Ebr. place.

e He refused not the meane to be deliuered, which he thought God had appointed.

Or, in this pit.

f That is, made of white twigs, or as some read, baskets full of shoes.

g He sheweth that the ministers of God ought not to concale that, which God reueleth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

~~6-Nov~~

6 Now Ioseph was gouernour of the land, who solde to all the people of the land : then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph saw his brethren, he knew them, and made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come ye? Who answered, Out of the land of Canaan to buy vitale.

8 (Now Ioseph knew his brethren, but they knew not him.)

9 And Ioseph remembered the * dreames, which he dreamed of them; and hee said vnto them, Yee are spies, and are come to see the † weaknesse of the land.

10 But they said vnto him, Nay, my lord, but to buy vitale thy seruants are come.

11 Wee are all one mans fomes : wee meane truly, and thy seruants are no spies.

12 But hee said vnto them, Nay, but yee are come to see the weaknesse of the land.

13 And they said, Wee thy seruants are twelue brethren, the sonnes of one man in the land of Canaan : and behold, the yongest † this day with our father, and one † is not.

14 Againe Ioseph said vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shall be proued : by ⁴ the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

16 Send one of you which may set your brother, and yee shall bee kept in prison, that your words may be proued, whether there be trueth in you : or els ⁵ the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This doe, and liue : for I ⁶ feare God.

19 If yee be true men, let one of your brethren be bound in your prison house, and goe yet, carie food for the famine of your houses :

20 * But bring your yonger brother vnto mee, that your wordes may bee tried, and that ye die not : and they did so.

21 ¶ And they said one to another, ⁷ We haue verily sinned agaynst our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare him : therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not agaynst the child, and ye would not heare? and lo, his blood is now required.

23 (And they were not aware that Ioseph vnderstood them : for he spake vnto them by an interpreter.)

24 Then he turned from them, and wept, and turned to them again, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commanded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitale for the iourney : and thus did he vnto them.

26 And they laid their vitale vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender of the Inne, hee spied his money : for loe, it was in his sackes mouth.

28 Then hee said vnto his brethren, My money is restored : for loe, it is euen in my sack. And their heart † failed them, and they were astonished,

and said one to another, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iacob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison as spies of the country.

31 And wee said vnto him, Wee are true men, and are no spies.

32 Wee be twelue brethren, sonnes of our father : one † is not, and the yongest † this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shall I know if ye be true men : Leane one of your brethren with me, and take food for the famine of your houses, and depart.

34 And bring your yongest brother vnto me, that I may know that yee are no spies, but true men : so will I deliuer your brother and yee shall occupie in the land.

35 ¶ And as they emptied their sacks, behold, euery mans bundle of money was in his sacke : and when they and their father saw the bundels of their money, they were afraid.

36 Then Iacob said to his father, Ioseph is not, and Simeon is not, and ye will take Benjamin : all these things † are agaynst me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe : deliuer him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you : for his brother is dead, and he is left alone : if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorrow vnto the graue.

CHAP. XLIII.

13 Iacob sufferth Benjamin to depart with his children : 23 Simeon a deseruour of prison. 32 Ioseph seeth his brethren together.

Now great ¹ famine was in the land.

2 And when they had eaten vp the vitale which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little food.

3 And Iudah answered him, saying, The man charged vs by an oath, saying, * Neuer see my face, except your brother be with you.

4 If thou wilt send our brother with vs, wee will goe downe, and buy thee food :

5 But if thou wilt not send him, wee will not goe downe : for the man said vnto vs, * I looke me not in the face, except your brother be with you.

6 And Iacob said, Wherefore deale ye so cruell with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly of our selues, and of our kinned, saying, Is your father yet alieue? haue ye any brother? And wee told him † according to these wordes : could wee know certainly, that he would say, Bring your brother downe?

8 Then said Iudah to Iacob his father, Send the boy with mee, that we may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be suretie for him : of mine hand shalt thou require him : * If I bring him not to thee, and set him before thee, † then let mee beare the

14 Is. went out. 1 Because their conscience scanted them of their sin, they thought God would haue brought them to trouble by this money.

1 Or, cannot be found.

1 Or, light vpon me. 2 For they seemed not to be touched with any loue toward their brethren, which increased his sorrow, and partly as appeared, he suspected them for Ioseph.

2 This was a great temptation to Iacob to suffer so great famine in that land where God had promised to blefith him.

* Chap. 42. 20.

* Chap. 42. 20.

1 Or, al' were effrighted and confounded. 2 For so the mouth of their words sheweth that thing which he asked vs.

* Chap. 42. 23. 1 For, I will find it there.

c This dissimulation is not to be followed nor any particular fables of the lather, not approved by Gods word.

* Chap. 37. 5.

† Hee made obsequies for his brother.

1 Or, is dead.

d The Egyptians which were idolaters, vied to swear by their Kings liars, but God forbiddeth to swear by any but him : yee Ioseph dwelling among the wicked, smellth of their corruptions.

e And therefore an true and iust.

* Chap. 43. 5.

f Affliction maketh men to acknowledge their fautes, which otherwise they would dissemble.

* Chap. 37. 21. g God will take vengeance vpon vs, and measure vs with our owne measure.

† Ily. an interpreter betweene simon.

h Though he shewed himselfe rigorous, yet his brotherly affection remained.

17 But he answered, God forbid that I should doe so, *but* the man, with whom the cup is found, he shall be my seruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and said, O my lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, * Haue ye a father, or a brother?

20 And we answered my lord, We haue a father that is old, and a yong^r† childe, *which hee begate in his age: and his brother is dead, and hee alone is left of his mother, and his father loueth him.*

21 Now thou faidest vnto thy seruants, Bring him vnto mee, that I may † set mine eye vpon him.

22 And we answered my lord, The childe can not depart from his father: for if hee leaue his father, *his father would die.*

23 Then faidest thou vnto thy seruants, * Except your yonger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little foode,

26 Then we answered, We cannot goe downe: *but if our yongest brother † goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.*

27 Then thy seruant my father faid vnto vs, Ye know that my † wife bare me two † sonnes,

28 And the one went out from me, and I said, Of a surety he is torne in * pieces, and I sawe him not since.

29 Now yee take this alſo away from mee: if death take him, then † yee shall bring my gray head in sorrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the childe *bee* not with vs, (seeing that his † life dependeth on the *childs* life.)

31 Then when hee shall see that the childe is not *come*, hee will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became surety for the childe to my father, and said, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant bide for the childe, *as* a seruant to my lord, and let the childe goe vp with his brethren.

34 For † how can I goe vp to my father, if the childe *bee* not with mee, vnlesse I would fee the euill that shall come on my father?

CHAP. XLV.

† Ioseph maketh himself known to his brethren. 8 He sheweth that all was done by Gods providence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to concord. 29 Iacob rejoiceth.

¶ Then Ioseph could not reſtraine himselfe before all that stood by him, but hee cryed, † Haue forth euery man from me, And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept and cryed, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doth my father yet Iue? But his brethren could not answer him, for they were astonied at his presence.

4 Again, Ioseph said to his brethren, Come neere, I pray you, to mee. And they came neere, And hee said, * I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not † gad, neither grieved with your felues that ye sold me hither: * For God did send me before you for your preſeruation.

6 For now two yeeres of famine haue bene thorow the land, and five yeeres are behinde, wherein neither shall bee earing nor harvest.

7 Wherefore God sent me before you to preſerue your posteritie in this land, and to saue you alſue by a great deliuerance.

8 Now then you sent not mee hither, but † God who hath made me a father vnto Pharaoh, and lord of all his house, and ruler thorowout all the land of Egypt.

9 Haſte you and goe vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to mee, tarie not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou haſt.

11 Alſo I will nourish thee there (for yet remaine five yeeres of famine) I left thou perſh through pouerty, thou and thy household, and all that thou haſt.

12 And behold, your eyes doe see, and the eyes of my brother Benjamin, that † my mouth speaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue ſcene, and make haſte, and bring my father hither.

14 Then he fell on his brother Beniamins necke, and wept, and Benjamin wept on his necke.

15 Moreover, hee kiſſed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This doe yee, lade your beasts and depart, goe to the land of Canaan,

18 And take your father, and your households, and come to me, and I will giue you the † best of the land of Egypt, and ye shall eate of the † ſubſt of the land.

19 And I command thee, Thus doe yee, Take you charots out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Alſo † regard not your stuffe: for the best of the land of Egypt is yours.

21 And the children of Iſrael did ſo: and Ioseph gaue them charots according to the commandement of Pharaoh: hee gaue them victuall alſo for the iourney.

22 Hee gaue them all, none except, change of raiment: but vnto Benjamin hee gaue three hundred pieces of ſilver, and five ſuites of raiment.

23 And vnto his father † I likewise hee ſent ten hee asses laden with the best things of Egypt, and ten chee asses laden with wheate, and bread and meate for his father by the way.

24 So ſent he his brethren away, and they departed:

e Equal in authority, or next vnto the king.
* Chap. 43. 13, 16.

† Ebr. childe of his old age.

Or, that I may see him.

* Chap. 43. 3.

† Ebr. bewish vs.

† Rachel bare to Iacob, Ioseph and Benjamin.
* Chap. 35. 33.

g Ye shall cause me to die ſorrow.

† Ebr. his ſoule is wound to his ſoule.

* Chap. 43. 9.

b Meaning, he had rather remaine there prisoner, then to turne, and see his father in heauens ſervice.

a Not that he was ashamed of his kindred, but that he would couer his brethrens fault.

Alſo 17. 13.

b This example teacheth that we must by all means comfort them, which are cruelly humbled: and comforted for their times.
* Chap. 20. 20.

d Albeit God deſt ſinne, yet hee tueneth mans wickedneſſe to ſerue to his glory.

d That is, that I ſpeak in your owne language, and haue none interpreter.

† Ebr. voice.

e The most plentiful ground.
f The choicest fruits and commodities.

† Ebr. let not your eyes be as your ſiſſers.

† Ebr. hee ſent as much, as we, Ioseph, as verse 22, and ſome aſſes.

2 Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

b As one between hope and feare.

parted: and hee said vnto them, ¶ Fall not out by the way.
25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iakob their father,
26 And told him, saying, Ioseph is yet aliue, and hee also is gouernour ouer all the land of Egypt, and Iakobs heart failed: for he beleued them not.
27 And they told him all the words of Ioseph, which hee had said vnto them: but when he sawe the charets, which Ioseph had sent to cary him, then the spirit of Iakob their father renewed.
28 And Israel sayd, I haue enough: Ioseph my soune is yet aliue: I wil goe and see him yer I die.

CHAP. XLVI.

3 God assured Iakob of his journey into Egypt. 27 The number of his family when he went into Egypt. 29 Ioseph meeteth his father. 33 Hee teacheth his bretheren what to answer to Pharaoh.

¶ Then Israel tooke his journey with all that he had, and came to Beerseba, and offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iakob, Iakob. Who answered, I am here.

3 Then hee said, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b' goe downe with thee into Egypt, and I will also bring thee vp againe, and Ioseph shall put his hand vpon thine eyes.

5 Then Iakob rose vp from Beerseba, and the sonnes of Israel caried Iakob their father, and their children, and their wives, in the charets, which Pharaoh had sent to cary him.

6 And they took their cattel and their goods which they had gotten in the land of Canaan, and came into Egypt, both Iakob and all his seed with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his finnes daughters, and all his seed brought hee with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, *even* Iakob and his sonnes: * Reuben Iakobs first borne.

9 And the sonnes of Reuben: Hanoch and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of *Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of *Leui: Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan) and the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of *Issachar: Tola, and Phuuh, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Iakob in Padan Aram, with his daughter Dinah. All the foules of his sons and his daughters were thirty and three.

16 ¶ Also the sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of *Asher: Iminnah, and Ihuah, and Iui, and Beriash, and Serah their sister. And the sonnes of Beriash: Heber, and Malchiel.

18 These are the children of Zilpah, whom

* Exod. 1. 2. and 6. 14. num. 26. 5. 1. ebron. 5. 1.

* Exod. 6. 16. 1. ebron. 4. 24.

* 1. ebron. 6. 1.

* 1. Chron. 2. 1. and 4. 1. ebron. 38. 5.

* 1. Chron. 7. 1.

8. person.

* 1. Chron. 7. 30.

Laban gaue to Leah his daughter: and these she bare vnto Iakob, *even* sixteen foules.

19 The sonnes of Rahel Iakobs wife, were Ioseph, and Benjamin.

20 ¶ And vnto Ioseph in the land of Egypt, were borne Manasseh, and Ephraim, which * Asenath the daughter of Poti-pherah prince of On bare vnto him.

21 ¶ Also the sonnes of * Benjamin: Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Roß, Muppin, and Huppin, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Iakob, fourteene foules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphthali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and shee bare these to Iakob, in all, *even* foules.

26 All the foules that came with Iakob into Egypt, which came out of his foynees (beside Iakobs sonnes wives) were in the whole threescore and six foules.

27 Also the sons of Ioseph, which were borne him in Egypt, were two foules: so that all the foules of the house of Iakob, which came into Egypt, are secentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph made ready his charet and went vp to Goshen to meete Israel his father, and presented himselfe vnto him, and fel on his necke, and wept vpon his necke a good while.

30 And Israel said vnto Ioseph, Now let mee die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph saide to his bretheren, and to his fathers house, I will goe vp and shew Pharaoh, and tell him, My bretheren and my fathers house, which were in the land of Canaan, are come vnto me.

32 And the men are shepheards, and because they are shepherds, they haue brought their sheep and their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then yee shall say, Thy seruants are nien occupied about cattell, from our childhood *even* vnto this time, both wee and our fathers: that yee may dwell in the land of Goshen: for euery shep-keeper is an abomination vnto the Egyptians.

CHAP. XLVII.

7 Iakob cometh before Pharaoh, and telleth him his age. 11 The lands of Goshen is giuen him. 13 The idolatrous Priester becometh the king. 18 Iakobs age when he dieth. 30 Ioseph sweareth to bury him with his fathers.

¶ Then came Ioseph, and tolde Pharaoh, and sayde, My father, and my bretheren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph took part of his bretheren, *even* a few men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his bretheren, What is your trade? And they answered Pharaoh, Thy seruants are shepherds, both we and our fathers.

4 They sayd moreover vnto Pharaoh, For to sojourn in the land are we come: for thy seruants haue no pasture for their sheepe, so sore is the famine in the land of Canaan. Now therefore, we pray thee

Chap. 41. 50.

1. Chron. 7. 6. and 8. 1.

Deut. 10. 22. 1. ebron. 41. 60.

Or, so prepare him a place.

1. ebron. bound his charet.

1. ebron. yet, or, still.

He was not ashamed of his father and kindred, though they were of base condition.

God suffreth the world to hate his, that they may forsake the flesh of the world, and cleaue to him.

That the king might be assured they were come, and see what manner of people they were.

e The faithfull acknowledge all beneſits to come of Gods free mercy.

9 And Ioseph ſayd vnto his father, They are my ſonnes, & which God hath giuen mee here. Then he ſayd, I pray thee, bring them to me, that I may bleſſe them :

10 (For the eyes of Iſrael were dim for age, ſo that he could not ſee.) Then he cauſed them to come to him, and hee kiſſed them and embraced them.

11 And Iſrael ſayd vnto Ioseph, I had not thought to ſee thee face to face, yet loe, God hath ſhewed me alſo thy face.

12 And Ioseph tooke them away from his knees, and did reuerence ſt downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand towards Iſraels left hand, and Maniſſeh in his left hand towards Iſraels right hand, ſo he brought them vnto him.

14 But Iſrael ſtretched out his right hand, and laid it vpon Ephraims head, which was younger, and his left hand vpon Maniſſes head (directing his hands of purpoſe) for Maniſſes was the elder.

15 ¶ Alſo hee bleſſed Ioseph, and ſayd, The God before whom my father Abraham, and Iſhak did walke, the God, which hath fed mee all my life long vnto this day, bleſſe thee.

16 The Angel, which had deliuered mee from all euill, bleſſe the children, and let my name be named vpon them, and the name of my fathers Abraham and Iſhak, that they may grow as fiſh vnto a multitude in the middes of the earth.

17 But when Ioseph ſaw that his father layed his right hand vpon the head of Ephraim, it displeased him, and he ſtayed his fathers hand to remove it from Ephraims head to Maniſſes head.

18 And Ioseph ſayd vnto his fathers, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father reſuſed, and ſaid, I know well, my ſonne, I know well: hee ſhall be alſo a people, and he ſhall be great likewiſe: but his younger brother ſhall be greater then hee, and his ſeed ſhall be full of beſtitions.

20 So hee bleſſed them that day, and ſayd, In thee Iſrael ſhall bleſſe, and ſay, God make thee as Ephraim and as Maniſſeh. And he ſet Ephraim before Maniſſeh.

21 Then Iſrael ſayd vnto Ioseph, Beholde, I die, and God ſhall be with you, and bring you againe vnto the land of thy fathers.

22 Moreover, I haue giuen vnto thee one portion above thy brethren, which I gate out of the hand of the Amorite by my ſword: and by my bowe,

CHAP. XLIX.

1 Jaakob bleſſeth his ſonnes by name, and ſheweth them what a come. 10 Hee ſeteth downe that Chriſt ſhall come out of Iuda. 29 He will be buried with his fathers. 33 He dieth.

Then Jaakob called his ſonnes, and ſaid, Gather your ſelues together, that I may tell you what ſhall come to you in the laſt dayes.

2 Gather your ſelues together, and heare, yee ſonnes of Iakob, and hearken vnto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my b might, and the beginning of my ſtrength, & the excellencie of dignitie, and the excellencie of power:

4 Thou waſt light as water: thou ſhalt not be excellent, becauſe thou wenteſt vp to thy fathers bed: then diddeſt thou deſile my bed, thy dignitie is gone,

5 ¶ Simon and Levi, brethren in euill, the iſtrumants of crueltie are in their habitations.

6 Inco their ſecret let not my ſoule come my glory, be not thou ioyned with their aſſembly: for in their wrath they ſlew a man, and in their ſelfe-will they digged downe a wall.

7 Caried be their wrath, for it was fierce, and their rage, for it was cruell: I will diuide them in Iakob, and ſcatter them in Iſrael.

8 ¶ Thou Iuda, thy brethren ſhall praife thee: thine hand ſhall be in the necke of thine enemies: thy fathers ſonnes ſhall bow downe vnto thee.

9 In Iuda, as a lions whelpes ſhalt thou come vp from the ſpoile, my ſonne. He ſhall lie downe and couch as a Lion, and as a Lioneſſe. Who ſhall ſturre him vp?

10 The ſceper ſhall not depart from Iuda, nor a Law-giuer from betweene his feete, vntill ſhiloah come, and the people ſhall be gathered vnto him.

11 He ſhall bind his aſſe foale vnto the k vine, and his aſſes colt vnto the belt vine. Hee ſhall walke with his garment in wine, and his cloke in the blood of grapes.

12 His eyes ſhall be red with wine, and his teeth white with milke.

13 ¶ Zebulun ſhall dwell by the ſea ſide, and he ſhall be an haueu for ſhips: and his border ſhall be vnto Zidon.

14 ¶ Iſaſchar ſhall be a ſtrong aſſe, couching downe betweene two burdens:

15 And hee ſhall fee that reſt is good, and that the land is pleaſant, and he ſhall bow his ſhoulder to beare, and ſhall be ſubiect vnto tribute.

16 ¶ Dan ſhall iudge his people as one of the tribes of Iſrael.

17 Dan ſhall be a ſerpent by the way, an adder by the path, biting the horſe heeles, ſo that his rider ſhall fall backward.

18 O Lord, I haue waited for thy ſaluation.

19 ¶ Gad, an hoſt of men ſhall ouercome him, but hee ſhall ouercome at the laſt.

20 ¶ Concerning Aſher, his bread ſhall be fat, and hee ſhall giue pleaſures for a King.

21 ¶ Naphtali ſhall be a hinde let goe, giuing goodly words.

22 ¶ Ioseph ſhall be a fruitfull bough, euen a fruitfull bough by the well ſide: the ſmall boughs ſhall runne vpon the wall.

23 And the archers grieved him, and ſhot againſt him, and hated him.

24 But his bow abode ſtrong, and the hands of his armes were ſtrengthened, by the hands of the mighty God of Iakob, of whom was the feeder ſpoken by the ſtone of Iſrael.

25 Euen by the God of thy father, who ſhall helpe thee, and by the almighty, who ſhall bleſſe thee with heavenly bleſſings from aboue, with bleſſings of the deepe, that lyeth beneath, with bleſſings of the breasts, and of the wombe.

26 The bleſſings of thy father ſhall be ſtronger then the bleſſings of mine elders: vnto the ende of the hilles of the world they ſhall bee on the head of Ioseph, and on the top of the head of him that was ſeparate from his brethren.

27 ¶ Benjamin ſhall raine as a wolfe: in the morning hee ſhall deuoure the pray, and at night hee ſhall diuide the ſpoile.

28 ¶ All theſe are the twelue tribes of Iſrael, and thus their father ſpoke vnto them, and bleſſed

10r, their ſwords were iſtrumments of violence.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

10r, hee ſeemes meaning that hee neither conſented in the word nor thought.

fed them: every one of them blessed he with a feuerall blessing.

29 And he charged them, and said vnto them, I am ready to be gathered vnto my people: * bury me with my fathers in the caue, that is in the field of Ephron the Hittite,

30 In the caue that is in the field of Machpelah besides Mamre, in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite, or a possession to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife, and there I buried Leah.

32 The purchase of the field, and the caue that is therein, *as bought* of the children of Heth.

33 Thus Izaak bought an end of giuing charge to his sonnes, and * plucked vp his teete into the bed, and gaue vp the ghost, and was gathered to his people.

CHAP. I.

15 Izaak buried. 19 Ioseph forgiveth his brethren. 23 Hee teacheth children children. 15 He teacheth

Then Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the physicians to embalm his father, and the physicians embalmed Irael.

3 So fourty dayes were accomplished (for so long did the dayes of them that were embalmed last) and the Egyptians bewailed him *forty* dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, & say,

5 My father made me swene, saying, Lo, I die, bury me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I pray thee, and bury my father, and I will come againe.

6 Then Pharaoh said, Goe vp and bury thy father, as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, both the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren and his fathers house: onely their children, and their sheepe, and their cattell, left they in the land of Goshen.

9 And there went vp with him both chariots and horsemen: and they were an exceeding great company.

10 And they came to || Goren Atad, which is beyond Iorden, and there they made a great and exceeding fore lamentation: and he mourned for his father seven dayes.

11 And when the Canaanites the inhabitants of the land, saw the mourning in Goren Atad they sayd, This is a great mourning vnto the Egyptians: wherefore the name thereof was called || Adid Mizraim which is beyond Iorden.

12 So his sonnes did vnto him, according as he had com manded them:

13 ¶ For his sonnes carried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue * Abraham bought with the field to be || a place to bury in, of Iphren the Hittite besides Mamre.

14 ¶ Then Ioseph returned into Egypt, he and his brethren, and all that went vp with him to bury his father, after that he had buried his father.

15 And when Iosephs brethren saw that their father was dead, they said, It may be that Ioseph will hate vs, and will pay vs againe all the euill which we did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shal ye say vnto Ioseph, Forgiue now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgive the trespass of the seruants of thy fathers: God. And Ioseph wept when || they spake vnto him.

18 Al o his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Ioseph said, * Feare not: for || am not I vnder God?

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliuie.

21 Feare not now therefore, I wil nourish you and your children: and hee comforted them, and spake || kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, hee, and his fathers house: and Ioseph lived an hundred and ten yeeres.

23 * And Ioseph saw Ephraims children, euen vnto the third generation: al o the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph said vnto his brethren, * I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he swore vnto Abraham, vnto Izhak, and vnto Izaak.

25 And Ioseph tooke an othe of the children of Irael, saying, * God will surely visite you, and ye shall carry my bones hence.

26 So Ioseph died, when hee was an hundred and ten yeeres olde: and they embalmed him, and put him in a chest in Egypt.

Or, the lamentation of the Egyptians

At 7. 14

Chap. 13. 16

Or, a possession

An euill conscience is neuer fully assest.

Meaning, that they which haue one God, should be cloyed in one another loue.

Or, be not angry

Chap. 5.

Or, am I a God

Read I. 10. 10

Take vengeance.

Who by the good success hee

both to remit it,

and therefore is

ought not to be

scorned by me.

Ebr. 10. 10

And

Whom with

standing he bare

rule in Egypt a

hundred foure

yeeres. yet was

rayned with the

Ch. ch of God

in faith and tell

100.

Nom. 32. 59.

Hebr. 11. 21.

Exod. 13. 19.

He prophethis

by the spirital

prophesie, exhorting

his brethren to

have full trust in

Gods promise for

their deliuerance,

* Chap. 47. 30.

x Whereby is signified how quietly he died.

a He meaneth them that embalmed the dead, and buried them.

b They were more exceeding in lamenting then the faithfull.

* Chap. 47. 39.

c The very infidels would haue other persuaded.

Or, the come shore of And.

THE SECOND BOOKE OF Moses, called Exodus.

THE ARGVMENT.

After that Izaak by Gods commandment, Genes 46. 3, had brought his family into Egypt, where they remained for the space of foure hundred yeeres, and of seventy persons grew to an infinite number, so that the king and the country gradded; and ended with tyranny and cruell slavery to suppress them: the Lord according to his promise, Genes 15. 14, had compassion of his Church, and deliuered them, but plagued his enemies in most strange and sundry sorts. And the more that the tyranny of the wicked increased against his Church, the more did his iudgement increase against them, till Pharaoh and his armie were drowned in the same Sea, which gave an entrie and passage to the children of God. Ent a the ingratitude of man in general, so did

So did they immediately forget Gods wonderfull benefits: and albeit hee had given them the Passover to be a signe and memorie all of the same: yet they fell to distrust, and reviled God by sundry murmurings and grudging against him and his servants: sometimes moved with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe rodde and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loveth them to the end, whom hee hath once begun to love, hee punished them not according to their deserts, but dealt with them in great mercie, and ever with mercie beautiful assured to give them their sinne: for hee still returned them, and also the forme of Judgements and civill policie: to the intent that they should not serve God after their owne inventions, but according to that order which hee heavenly wisdom had appointed.

C H A P. I.

1 The children of Israel that came into Egypt. 2 The new Pharaoh oppresseth them, 3 the persecution of God towards them. 4 The new commandment: to the midwives. 5 The sonnes of the Hebrews are commanded to be cast into the river.



Ow^a these are the names of the children of Israel, which came into Egypt (every man & his household came thither with Iakob)

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Asher.

5 So all the [¶]soules that came out of the loines of Iakob, were [¶]seventie soules: Ioseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the [¶]children of Israel [¶]brought forth fruit, and increased in abundance, and were multiplied, and were exceeding mightie, so that the ^bland was full of them.

8 Then there rose up a new king in Egypt, who ^cknew not Ioseph.

9 And hee said vnto his people, Behold, the people of the children of Israel are greater and mightier then wee.

10 Come, let vs worke wisely with them, lest they multiply, and it come to passe, that if there be warre, they ioine themselves also vnto our enemies, and fight against vs, and ^d¶ get them out of the land.

11 Therefore did they set taskmasters over them, to keep them vnder with burdens: and they built the cities Pithom and Rameses for the treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore ^e they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, [¶] which they laid vpon them most cruelly.

15 ¶ Moreover, the king of Egypt commanded the midwives of the Ebrew women (of which the ones name was ^f Shiprah, and the name of the other Puah)

16 And said, ¶ When ye do the office of a midwife to the women of the Ebrewes, and see them on their [¶]floores, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her live.

17 Notwithstanding, the midwives feared God, and did not as the king of Egypt commanded them, but preserved alive the [¶]men children.

18 Then the king of Egypt called for the midwives, and said vnto them, Why haue ye done thus, and haue preserved alive the men children?

19 And the midwives answered Pharaoh, Be-

cause the Ebrew women are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwives, and the people multiplied, and were very mightie.

21 And because the midwives feared God, therefore he [¶]made them houses.

22 Then Pharaoh charged all his people, saying, Every man child: that is borne, [¶] cast ye into the river, but reserve every maid child alive.

C H A P. II.

1 Moses is borne, and cast into the River. 2 Hee is taken up of Pharaohs daughter and kept. 3 Hee killeth the Egyptian. 4 Hee fleeth, and marryeth a wife. 5 The Israelites come vnto the Lord.

Then there went a ^a man of the house of Levi, and tooke to wife a daughter of Levi,

2 And the woman conceived and bare a sonne: and when she saw that he was faire, ^a she hid him three moneths.

3 But when she could no longer hide him, she tooke for him an arke made of reede, and daubed it with slime and with pitch, and ^blaid the child therein, and put it among the bulrushes by the rivers brinke.

4 Now his sister stood as farre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the river, and her maidens walked by the river side: and when shee saw the arke among the bulrushes, shee sent her maide to fetch it.

6 Then she opened it, and saw it was a child: and beheld the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the child?

8 And Pharaohs daughter said to her, Go. So the maide went and called the ^c child's mother.

9 To whom Pharaohs daughter said, Take this child away, and nurse it for me, and I will reward thee. Then the woman tooke the child, and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, said shee, I drew him out of the water.

11 ¶ And in those dayes, when Moses was grown, he went forth vnto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Ebrew one of his brethren.

12 And hee looked round about, and when hee saw no man, hee ^e slew the Egyptian, and hid him in the sand.

13 Again he came forth the second day, and behold, two Ebrewes strone: and hee said vnto him that did the wrong, Wherefore smitest thou thy fellow?

2 Their disobedience herein was lawfull, but their dissimbling euill. 3 That is, God increased the families of the Israelites by their meane.

4 When tyrants cannot prevail by craft, they burst forth into open rage.

5 This Levite was called Amram who married Jochebed, Ch. 6. 30. 6 Num. 26. 59. 7 ch. 23. 12. 8 Acts 7. 8. 9. 10. 11. 12.

11 Committing him to the providence of God, whom she could not keep from the rage of the tyrant.

12 Man counsell cannot hinder that which God hath decreed shall come to passe.

13 That is, was forty yeere old, Acts 7. 23.

14 And being assured that God had appointed him to deliver the Israelites, Acts 7. 25.

* Gen. 36. 8. 1 Moies described the wonderfull order that God doeth in performing his promise to Abraham, Gen. 15. 14.

¶ Or person. * Gen. 46. 27. Acts. 10. 25.

* Acts 7. 27. 13. did grow.

b Hee meant the country of Goshen. c He considered howe God had preferred Ioseph for Iosephs sake.

d Into Canaan, and so we shall lose our commoditie. ¶ Or, got up out of the land. ¶ Or, come and grow from.

e The more that God doeth his, the more doeth the wicked enuy them.

¶ Else, where with shee served them, selves of them by cruelty.

¶ These came to have bene the chief of the rest. ¶ W. 18. 5.

¶ Or, sent where upon they were sent.

F Though by his
fear he shewed
his infirmity, yet
faith covered it,
Heb. i. 17.

Pr. prince.

Ebr. said them.

Or, grandfather.

g Wherein hee
declared a thank-
full mind which
would recompense
the benefit done
vnto his.
* Chap. 18. 3.

h God humbleth
his by afflictions,
that they should
cry vnto him, and
receiue the fruit
of his promise.
He iudged their
cause, or a know-
ledged them to
be his.

*Or, surge within
the desert.*
a It was so called
after the Law was
giuen.
b Called also Si-
nai.

c After 7. 10.
c This signifieth
that the Church is
not consumed by
the fire of affliction,
because God
is in the mids
thereof.

d Whom he cal-
led the Angel,
verse 2.
e Refuge thy self
vp to me, Ruth 4. 7.
ioh. 5. 16.

f Because of my
presence.
* Math. 13. 33.
after 7. 32.

g For since came
his man to sear
Gods infir-
mity.
h Whole creature
was intemperate.

i Most plentiful
of all things.

14 And he answered, Who made thee a man of authority, and a iudge over vs? Thinkst thou to kill me, as thou killest the Egyptian? Then Moyses feared and sayd, Certainly this thing is knowne.

15 Now Pharaoh heard this matter, & fought to slay Moyses: therefore Moyses fled from Pharaoh, and dwelt in the land of Midian, and hee fate downe by a well.

16 And the Priest of Midian had seven daughters, which came and drew water, and filled the troughs, for to water their fathes sheepe.

17 Then the shepherds came and droue them away: but Moyses rose vp, and defended them, and watered their sheepe.

18 And when they came to Renel their father, he sayd, How are ye come so soone to day?

19 And they sayd, A man of Egypt deliuered vs from the hands of the shepherds, & also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left the man? & call him that he may eate bread.

21 And Moyses agreed to dwell with the man: who gaue vnto Moyses Zipporah his daughter,

22 And she bare sonne, * whose name he called Gershom: for he said, I haue bene a stranger in a strange land.

23 ¶ Then in processe of time, the King of Egypt died, & the children of Israel sighed to the bondage, & cryed: and their cry for the bondage came vp vnto God.

24 Then God heard their mone, and God remembered his couenant with Abraham, Izhak, and Iakob.

25 So God looked vpon the children of Israel, and God had respect vnto them.

CHAP. III.

a Moyses keepeth sheepe, and God appeareth vnto him in a bush.
b Hee sendeth him to deliuer the children of Israel. 24 The name of God. 16 God teacheth him what to doe.

When Moyses kept the sheepe of Iethro his father in law, Priest of Midian, and droue the flocke to the backside of the desert, and came to the Mountaine of God, ^b Horeb,

2 Then the Angel of the Lord appeared vnto him * in flame of fire, out of the mids of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 Therefore Moyses sayde, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the Lord sawe that hee turned aside to see, God called vnto him out of the mids of the bush, and sayd, Moyses, Moyses. And hee answered, I am here.

5 Then he sayd, Come not hither, * put thy shoes off thy feete: for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iakob. Then Moyses hid his face: for he was afraid to looke vpon God.

7 ¶ Then the Lord sayde, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their taskmasters: for I know their sorrows.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land & a large, into a land that floweth with milke and honie,

and I will bring thee into the place of the Canaanites, & the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

9 And now loe, the cry of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresseth them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel, out of Egypt.

11 ¶ But Moyses sayd vnto God, Who am I, that I should goe vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, * Certainly I will bee with thee: and ths shall bee a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall erue God vpon ths Mountaine.

13 Then Moyses sayd vnto God, Behold, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto mee, What is his Name? what shall I say vnto them?

14 And God answered Moyses, I AM THAT I AM. Also he sayd, Thus shalt thou say to the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moyses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iakob appeared vnto me, and sayd, I have surely remembered you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a land that floweth with milke and honie.

18 Then shall they obey thy voyce, & thou and the Elders of Israel shall goe vnto the king of Egypt, and say vnto him, The Lord God of the Ebrewes hath met with vs: we pray thee now therefore, let vs goe three dayes iourney in the wilderness, that we may sacrifice vnto the Lord our God.

19 ¶ But I know that the King of Egypt will not let you goe, but by strong hand.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when yee goe ye shall not goe empty.

22 ¶ For euerly woman shall aske of her neighbour, and of her, that soourneth in her house, iewels of siluer and iewels of golde and raiment, and ye shall put them on your onnes, and on your daughters, and shall spoile the Egyptians.

CHAP. IIII.

3 This was the first time that he sawe the Lord. *4* And he said, I will goe to the river, and I will wash my face in the water. *5* And he said, I will goe to the river, and I will wash my face in the water. *6* And he said, I will goe to the river, and I will wash my face in the water.

Then Moyses answered and sayd, A But loe, they will not beleue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared

k He heard before, but now he would teenge him.

l He doth not fully disobeie God, but acknowledgeth his owne weakness.
m Neither feare thine owne weakness, nor Pharaohs tyrannie.

n The God which haue euer bene, am, and shall bee the God almightie, by whom all things haue their being, and the God of mercy manifest of my promise, Exodus 4.

o In rising from his bed.

Or, appeared, ou, to vs.

p Because Egypt was full of idolatry, God would appoint them a place wherethey should ferue him purely.

q This example may not be followed generally: though at Gods commandment they did it iustly, receiving some recompense of their labours.

r Chap. 11. 3. and 12. 35.
s v. in what's bought for sinners.

a God beseth w Moyses doubting, because hee was not altogether without faith.

peared vnto thee.

2 And the Lord said vnto him, What is that in thine hand ? And he answered, A rod.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was *turned* into a serpent. and Moyses fled from it.

4 Againe the Lord said vnto Moyses, Put forth thine hand, and take it by the taile. Then hee put forth his hand, and caught it, and it was *turned* into a rod in his hand.

5 *Doethis*, ^o that they may beleuee, that the Lord God of their fathers the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy bolome. And he thrust his hand into his bolome, and when hee tooke it out againe, behold, his hand was *leprous* as snow.

7 Moreouer he said, Put thine hand into thy bolome againe. So hee put his hand into his bolome againe, and plucked it out of his bolome, and behold, it was turned againe as his *other* flesh.

8 So shall it be, if they will not beleuee thee, neither obey *thi* the voice of the first signe, yet shall they beleuee the voice of the second signe.

9 But if they will not yet beleuee thee two signes, neither obey vnto thy voice : then shalt thou take of the c water of the river, and powre it vpon the drie land : so the water which thou shalt take out of the riuier, shall be *turned* to blood vpon the drie land.

10 ¶ But Moyses said vnto the Lord, Oh my Lord, I am not eloquent, [†] neither at any time have bene, nor yet since thou hast spoken vnto thy seruant : but I am [†] slow of speech and slow of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man ? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde ? haue not I the Lord ?

12 Therefore goe now, and ^{*} I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee by the *h* hand of *him*, whom thou ^d shouldst send.

14 Then the Lord was very c angry with Moyses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake ? for loe, he commeth also forth to meete thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and put the words in his mouth, and I will bee with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And he shall bee thy spokeman vnto the people : and hee shall bee, *him* hee shall bee as thy mouth, and thou shalt be to him as ^{*} e God.

17 Moreouer thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.

18 ¶ Therefore Moyses went and returned to Iethro his father in law, and said vnto him, I pray thee let me goe, and returne to my *h* brethren, which are in Egypt, and see whether they be yet alieue. Then Iethro said to Moyses, Goe in peace.

19 (For the Lord had said to Moyses in Midian, Goe, returne to Egypt : for they are all dead which I went about to kill thee)

20 Then Moyses tooke his wife and his sonnes, and [†] put them on an asse, and returned toward

the land of Egypt, and Moyses tooke the *h* rod of God in his hand.

21 And the Lord said vnto Moyses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaon, which I haue put in thine hand : but I will ^{*} harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Iracl *u* my sonne, *my* ^k first borne,

23 wherefore I say to thee, Let my sonne goe, that hee may serue mee : if thou refuse to let him goe, behold, I will slay thy sonne, *my* ^u first borne.

24 ¶ And as hee was by the way in the Inne, the Lord met him, and ^{*} would haue killed him.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskin of her sonne, and cast it at his fete, and sayd, Thou *art* indeed a bloody husband vnto me.

26 So *h* he departed from him. Then shee sayd, O bloody husband (because of the circumcision)

27 ¶ Then the Lord said vnto Aaron, Go meet Moyses in the wilderness. And he went and met him in the *h* mount of God, and kissed him.

28 Then Moyses tolde Aaron all the words of the Lord, who had sent him, and *all* the signes wherewith he had charged him.

29 ¶ So went Moyses and Aaron, and gathered all the Elders of the children of Irael.

30 And Aaron tolde all the words which the Lord had spoken vnto Moyses, and he did the miracles in the sight of the people.

31 And ^{*} the people beleuee, and when they heard that the Lord had ^v sited the children of Irael, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

1 Moyses and Aaron doe their message vnto Pharaoh, who letteth not the people of *h* y, and depa^rts, but oppresseth them more and more. 2o They crye out vpon Moyses and Aaron, therefore, and Moyses complaineth vnto Lo.

Then afterward Moyses and Aaron went and said to ^a Pharaoh, Thus sayth the Lord God of Irael, Let my people goe, that they may ^b celebrate a feast vnto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Irael goe ? I know not the Lord, neither will I let Irael goe.

3 And they said, *h* We worship the God of the Ebrewes : we pray thee let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest [†] hee bring vpon vs the pestilence or sword.

4 Then said the king of Egypt vnto them, Moyses & Aaron, why caule ye the people to cease from their workes ? get you to your burdens.

5 Pharaoh said furthermore, Behold, much people ^u now in the land, and yee ^{*} make them leaue their burdens.

6 Therefore Pharaoh gaue commandment the same day vnto the taskmasters of the people and to their ^d officers, saying,

7 Ye shall giue the people no more straw, to make bricke ([†] as in time past) but let them goe and gather them straw themselues :

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof : for they be idle, therefore they crye, saying, Let vs goe to offer sacrifice vnto our God.

h Whereby he wrought the miracles.

i By retreating my spirit and deliuering him vnto Satan to increase his malice.

k Meaning, most deare vnto him.

l God punished him with sickness for neglecting his Sacrament.

m This acte was extraordinary : for Moyses was fore sicke, & God euen then required it.

o r, the Angel.

o r, Harb.

n So that Moyses had now experience of Gods promise, *y* hee had good success.

a Faith overcome much feare, and maketh men bold in their vocation.

b And offer sacrifice.

c Or, God haile mee vs.

† Ebr. *h* hee meete vs with pestilence.

c Although yee would rebel.

d which were of the Iraelites, and had charge to see them doe their work.

† Ebr. yesterday and yesterday.

b This power to worke miracles was to confirme his doctrine, and to silure him of his vocation.

† Gr. white as snow.

† Gr. the words confirmed by the first signe.

c Because the three signes should be sufficient witnesses to proue that Moyses should deliuee Gods people.

† Ebr. from after day, and yet yesterday.

† Ebr. because of mouth.

*** Matth 20. 19. and 12. 23.

† Or, minister.

d That is, of the Medians, or some other, that is more meete then I.

e Though wee provoke God indly to anger, yet he will neuer ree to him.

† The Iraelites thence him what to say.

*** Chap. 7. 1. Weeping, as a wife counselloure and full of Gods Spirit.

† Or, kinfolke, and kins.

† Ebr. though it is small.

† Ebr. as if it were so.

e The more cruelly they rage, the nearer in Gods helpe.
f Of Moies and Aaron.

9 Lay more worke vpon the men, and cauſe them to doe it, and let them not regard vaine words.

10 ¶ Then went the taskmaſters of the people and their officers out, and told the people, ſaying, Thus ſaith Pharaoh, I will giue you no more ſtraw.

11 Goe your ſelues, get you ſtraw where yee can finde it, yet ſhall nothing of your labour bee diminiſhed.

12 Then were the people ſcattered abroad thorowout all the land of Egypt, for to gather ſtubble in ſtead of ſtraw.

13 And the taskmaſters haſted them, ſaying, Finiſh your dayes worke ¶ euery dayes taſke, as ye did when ye had ſtraw.

14 And the officers of the children of Iſrael, which Pharaohs taskmaſters had ſet ouer them, were beaten, and demanded, Wherefore haue yee not fulfilled your taſke in making bricke yesterday and to day, as in times paſt?

15 ¶ Then the officers of the children of Iſrael came, and cried vnto Pharaoh, ſaying, ¶ Wherefore dealeſt thou thus with thy ſeruants?

16 There is no ſtraw giuen to thy ſeruants, and they ſay vnto vs, Make bricke: and loe, thy ſeruants are beaten, and ¶ thy people is blamed.

17 But he ſaid, Ye are too much idle: therefore ye ſay, Let vs go offer ſacrifice to the Lord.

18 Goe therefore now and worke: for there ſhall no ſtraw be giuen you, yet ſhall yee deliuer the whole tale of bricke.

19 Then the officers of the children of Iſrael ¶ ſaw themſelues in an euill caſe, becauſe it was ſaid, Yee ſhall diminiſh nothing of your bricke, nor of euery dayes taſke.

20 ¶ And they met Moſes & Aaron, which ſtood in their way: as they came out from Pharaoh,

21 To whom they ſayd, The Lord looke vpon you and iudge: for yee haue made our ſauour to ¶ ſinke before Pharaoh & before his ſeruants, in that ye haue ¶ put a ſword in their hand to ſlay vs.
22 Wherefore Moſes returned to the Lord, and ſayd, Lord, why haſt thou afflicted this people? wherefore haſt thou thus ſent me?

23 For ſince I came to Pharaoh to ſpeake in thy Name, he hath vexed this people, and yet thou haſt not deliuered thy people.

CHAP. VI.

3 God reuendeth his promiſe of the deliuerance of the Iſraelites. 9 Moſes ſpeaketh to the Iſraelites, but they beleeue him not. 10 Moſes and Aaron are ſent againe vnto Pharaoh. 14 The genealogie of Ruben, Simeon, and Lea, of whom came Moſes and Aaron.

¶ Then the Lord ſaid vnto Moſes, Now ſhalt thou ſee, what I wld vnto Pharaoh: for by a ſtrong hand ſhall he let them goe, and euen ¶ he be constrained to diue them out of his land.

2 Moreouer God ſpoke vnto Moſes, and ſaid vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the Name of ¶ Almighty God: but by my Name ¶ Iehouah was I not known vnto them.

4 Furthermore as I made my Couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers:
5 So I haue alſo heard the groining of the children of Iſrael, whom the Egyptians keepe in bondage, and haue remembered my Couenant.

6 Wherefore ſay thou vnto the children of Iſrael, I am the Lord, and I will bring you out from

the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a ſtretched out arme, and in great ¶ iudgements.

7 Alſo I will ¶ take you for my people, and will be your God: then yee ſhall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I ¶ ſware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a poſſeſſion: I am the Lord.

9 ¶ So Mo'es told the children of Iſrael thus, but they hearkened: not vnto Moſes, for anguiſh of ſpirit, and for cruell bondage.

10 Then the Lord ¶ ſpake vnto Moſes, ſaying,

11 Goe ſpeake to Pharaoh King of Egypt, that he let the children of Iſrael goe out of his land.

12 But Moſes ſpoke before the Lord, ſaying, Behold, the children of Iſrael hearken not vnto me, how then ſhall Pharaoh heare me, which am of a ¶ vncircumciſed lips?

13 Then the Lord ¶ ſpake vnto Moſes and vnto Aaron, and charged them to goe to the children of Iſrael, and to Pharaoh king of Egypt to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe be the ſheads of their fathers houſes: the ¶ ſonnes of Ruben the firſt borne of Iſrael are Hanoch, and Pallu, Hezron and Carmi: theſe are the families of Ruben.

15 ¶ Alſo the ſonnes of Simeon: Iemuel, and Iemim, and Ohad, and Luchin, and Zoar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

16 ¶ Theſe alſo are the names of the ſonnes of Leui in their generations, Gerſhon, and Kohath, and Merari: and the yeeres of the life of Leui were an hundred ¶ thirtie and ſeven yeeres

17 The ſonnes of Gerſhon were Libni and Shimmi for their families.

18 ¶ And the ſonnes of Kohath, Amram, and Iſhar, and Hebi, and Vzziel, (and Kohath liued an hundred thirtie and three yeeres)

19 Alſo the ſonnes of Merari ¶ were: Mahli and Muſhi: theſe are the families of Leui by their kindreds.

20 ¶ And Amram tooke Tochebed his ¶ fathers ſiſter to his wife, and ſhe bare him Aaron and Moſes (and Amram liued an hundred thirtie and ſeven yeeres.)

21 ¶ Alſo the ſonnes of Iſhar: ¶ Korah, and Nepheg, and Zichri.

22 And the ſonnes of Vzziel: Miſhael, and Elzaphan, and Sichri.

23 And Aaron tooke Eliſheba daughter of ¶ Amminadab, ſiſter of Nahathon to his wife: which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 Alſo the ſonnes of Korah, Aſſir, and Elkanah, and Abiaſaph: theſe are the families of the Korhites.

25 And Eleazar Aarons ſonne tooke him one of the daughters of Putiel to his wife, which bare him ¶ Phinehas: theſe are the principall fathers of the Leuites throughout their families.

26 Theſe are Aaron and Moſes, to whom the Lord ſaid, Bring the children of Iſrael out of the land of Egypt, according to their ¶ armies.

27 Theſe are that Moſes & Aaron, which ſpake to Pharaoh king of Egypt, that they might bring the children of Iſrael out of Egypt.

[Or, plagues.
b He ſaith, as touching the outward ſigns, which the dignitie wherof they loſt afterward, by this rebellion, but as for election, to liue euertlaſting is immutable.
¶ Elr liſt ſupreme hand.

c Sobard a thing it ſeemeth, ¶ we obdurate vnder the ciuile.

d Or barbarous & rude in ſpeech and by this word ¶ vncircumciſed a ſignifi- cation of the whole corruption of mans nature.
e This ge-ology ſheweth ¶ a ſhadow Moies and Aaron came.
¶ Gen. 46. 9. num. 26. 5. 1 Chron. 3. 3. ¶ 1 Chron. 4. 24.

¶ Num. 3. 17. 1 Chron. 6. 1. and 23. 6.

f For he was 48. yeeres old when he came into Egypt, and there liued 94. yeeres.

¶ Num. 26. 57. 1 Chron. 6. 1. and 23. 6.

¶ Chap. 2. 9. num. 26. 59. g Which kind of marriage was ſeet in the Law forbidden, Leuit. 18. 12. h Moies and he were brothers children, whole rebellion was puniſhed, Num. 16. 19. i Who was a prince of Iuda, Num. 3. 3.

¶ Num. 25. 11.

k For their families were to great, that they might be compared to armies.

¶ Ebr. the worke of a day in his day.

¶ For thy people the Egyptians are in the ſin. ¶ For idle, ye are idle.

¶ For ſoaked (aid on them which ſaid.

¶ Read Gen. 34. 30. ¶ It is a grieuous thing to the ſeruants of God to be accuſed of euil, ſpecially of their brethren when they doe as their duties requieth.

¶ Ebr. in a ſtrong hand.

¶ Or, all ¶ iſt. a Whereby hee ſignifieth that hee will performe in deed that which be promiſed ¶ to their fathers: for this Name declareth that he is con- ſtant and will performe his pro- miſe.

1 The disobedience both of Moyses and of the people sheweth that their delinquence came onely of Gods free mercy.

10r, a Gods Pharaoh, a I haue giuen thee power and authority to speake in my Name, and to execute my iudgements vpon him. 10r shall speake for thee (before Pharaoh.)

b To strengthen Moyses faith, God promitteth againe to punish mozt sharply the oppression of his Church.

c Moyses liued in affliction and banishment forty yeeres before he enjoyed his office to deliuer Gods people.

10r, dragon.

d It seemeth that the wickednes and lambe, reads 7 Tim. 2. 8. for: the wicked maliciously resist the truth of God.

10r, beaust and dust.

e To witte, the iust milles.

18 ¶ And at that time when the Lord spake vnto Moyses in the land of Egypt,
19 When the Lord, I say, spake vnto Moyses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee.
30 Then Moyses said before the Lord, Behold, I am of vn-circumcised lips, and how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart, 10 Moyses and Aaron do the miracles of the serpent, and the blood: and Pharaohs forcerers doe the like.

¶ Then the Lord sayd to Moyses, Behold, I haue made thee || Pharaohs a God, and Aaron thy brother shall || be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, *then* my people, the children of Israel out of the land of Egypt, by great iudgements.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moyses and Aaron did as the Lord commanded them, *when* so did they.

7 (Now Moyses was *fourcore* yeere old, and Aaron *fourcore* and three, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moyses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be *turned* into a || serpent.

10 ¶ Then went Moyses and Aaron vnto Pharaoh, & did euen as the Lord had commanded: and Aaron cast forth his rod before Pharaoh, and before his seruants, and it was *turned* into a serpent.

11 Then Pharaoh called also for the wise men and *for*cerers: and those charmers also of Egypt did in like manner with their enchantments.

12 For they cast down euery man his rod, and they were *turned* into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and hee hearkened not to them, as the Lord had said.

14 ¶ The Lord then said vnto Moyses, Pharaohs heart is || obdurate, he refuseth to let the people goe.

15 Go vnto Pharaoh in the morning, (loe, he will come forth vnto the water) and thou shalt stand and meet him by the riuers brinke, and the rod which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebreweshath sent mee vnto thee, saying, Let my people goe, that they may serue me in the wilderness. and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord, behold, I will smite with the rod that is in mine hand vpon the water that is in the ruer, and it shall be *turned* to blood.

18 And the fish that is in the riuier shall die, and the riuier shall stinke, and it shall || grieve the Egyptians to drinke of the water of the riuier.

19 ¶ The Lord then spake to Moyses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer the riuers, ouer their poudes, and ouer all pooles of their waters, & they shall be || blood, and there shall be blood throughout all the land of Egypt, both in vessels of wood, and of stone.

20 So Moyses and Aaron did euen as the Lord commanded: * and hee lift vp the rod, and smote the water that was in the riuier in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuier, was turned into blood.

21 And the fish that was in the riuier died: and the riuier stanke: so that the Egyptians could not drinke of the water of the riuier: and there was blood throughout all the land of Egypt.

22 * And the enchanters of Egypt did likewise with their forceries: and the heart of Pharaoh was || hardened: so that hee did not hearken vnto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, || neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuier for waters to drinke: for they could not drinke of the water of the riuier.

25 And *thus* || continued fully seven dayes after the Lord had smitten the riuier.

CHAP. VIII.

6 Frogs are sent, 15 Moyses prayeth, and they die. 17 Lies are sent, whereby the forcerers acknowledge Gods power. 24 Egypt is plagued with misse flies. 30 Moyses prayeth againe: 32 But Pharaohs heart is hardened.

¶ Afterward the Lord said vnto Moyses, Go vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me.

2 And if thou wilt not let them goe, behold, I will smite all thy countrey with * frogs:

3 And the riuier shall be full of frogs, which shall goe vp and come into thine house, and into thy chamber where thou sleepest, and vpon thy bed: and into the house of thy seruants, and vpon thy people, and into thy ouens, and || into thy kneading troughes.

4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moyses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the || frogs came vp, and couered the land of Egypt.

7 * And the forcerers did likewise with their forceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moyses and Aaron, and sayd, c Pray yee vnto the Lord, that hee may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moyses said vnto Pharaoh, † Concerning mee, *euen* || command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine house.

10r, they shall bee weary, and abhorre to drinke.

1 The first plague.

1 Chap. 17. 3.

2 Psal. 76. 4.

3 To signifie that it was a true miracle, and that God plagued them in that which was most necessary for the preservation of life.

4 Wisd. 17. 7.

5 In outward appearance, and alies that the sense daies were ended.

6 Elr. x made frog.

7 I say he set not his heart as all the seruants.

8 10r, seven dayes were accomplished.

a There is nothing so weak, that God cannot cause to overcome the greatest power of man.

10r, upon thy couch, or into thine ambrie.

1 The second plague.

b But Goshen, where Gods people dwelt, was excepted. Wisd. 17. 7.

c Not lone but ferre cansthe the very infidels to seeke vnto God.

10r, have this bowe ouer me.

10r, speake plainly vnto me.

ses, that they may remaine in the river onely.

10 Then he sayd, To morrow. And bee answered, Bee it as thou hast sayd, that thou mayest know, that there is none like vnto the Lord our God.

11 So the frogs shal depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the river.

12 Then Moyses & Aaron went out from Pharaoh: and Moyses cryed vnto the Lord concerning the frogs, which he had ^d sent vnto Pharaoh.

13 And the Lord did according to the saying of Moyses: so the frogs ^d died in the houses, in the townes, and in the fields.

14 And they gathered them together by heaps, and the land stank of them.

15 But when Pharaoh sawe that hee had rest ^{given him}, hee hardened his heart, and hearkened not vnto them, as the Lord had sayd.

16 ¶ Again the Lord said vnto Moyses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to ^{||} lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rodde, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their enchantments to bring forth lice, but they ^e could not. So the lice were vpon man and vpon beast.

19 Then sayd the enchanters vnto Pharaoh, This is ^f the finger of God. But Pharaohs heart remained obstinate, and hee hearkened not vnto them, as the Lord had sayd.

20 ¶ Moreouer the Lord said to Moyses, Rise vp early in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus sayth the Lord, Let my people goe that they may serue me.

21 Else, if thou wilt not let my people goe, behold, I will send ^{||} swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be ^{||} wonderful in that day, so that no swarmes of flies shall bee there, that thou mayest know that I am the Lord in the midst of the ^{||} earth.

23 And I will make a deliniance of my people from thy people: to morrow shall this miracle be.

24 And the Lord did so: * for there came ^{||} great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moyses and Aaron, and saide, Goe, doe sacrifice vnto your God in this land.

26 But Moyses answered, It is not meete to doe so: for then we should offer vnto the Lord our God that which is an abomination vnto the Egyptians, ^{loe} can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs goe three dayes journey in the desert, and sacrifice vnto the Lord our God, * as he hath commanded vs.

28 And Pharaoh said, I will let you goe, that ye may sacrifice vnto the Lord your God in the wilderness: but ^h goe not farre away, pray for mee.

29 And Moyses sayd, Behold, I will go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth ⁱ deice me no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moyses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moyses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh ^k hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

3 The morsure of beasts. 10 The plague of scabbes and sores. 33 The horrible haile, thunder and lightning. 26 The land of Goshen excepted. 27 Pharaohs confession his wickednesse. 33 Moyses prayeth for him, 35 yet is hee obdurate.

Then the Lord said vnto Moyses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall be a ^{||} mighty great moraine.

4 And the Lord shall doe * wonderfully betwene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of all that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and hee did not let the people goe.

8 ¶ And the Lord said to Moyses and to Aaron, Take your handfull of ^{||} ashes of the furnace, and Moyses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shall bee turned to dust in all the land of Egypt, and it shall bee as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the furnace, and stood before Pharaoh: and Moyses sprinkled them toward the heauen, and there came ^{||} a scab breaking out into blisters vpon man, and vpon beast.

11 And the ^{||} forcerers could not stand before Moyses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and hee hearkened not vnto them, * as the Lord had said vnto Moyses.

13 ¶ Also the Lord saide vnto Moyses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue mee.

^h So the wicked prescribe vnto Gods messenger, how far they shall goe.

ⁱ Hee could not indige his heart, but yet he charged him to doe this vaineely.

^k Where God gueseth not faith, no miracles can preuaile.

^l The first plague.

^a He shall declare his heauie iudgment against his enemies, and his fauour toward his children.

^b Into the land of Goshen, where the Israelites dwelled.

^c Or, imbrued.

^l The first plague.

^h Chap. 22.

[†] Ebr. according to thy word.

^{||} Or, layd vpon.

^d In things of this life God oftentimes heareth the prayers of the iust for the vngodly.

^{||} Or, made him beare bray.

^{||} The third plague.

^e God confounded their wisdom and authoritie in a thing most vile. ^f They acknowledged that this was done by Gods power and not by sorcery, Luk. 11.20.

^{||} Or, multitude of venomous beasts, as serpents, &c.

^{||} Or, I will separate.

^{||} Or, land of Egypt.

^{||} Wisd. 1.9. ^{||} The fourth plague.

^g For the Egyptians worshipped diuine beasts, as the ox, the sheepe, & such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see. ^{||} Chap. 3.18.

e So that thine
owne conscience
shall condemne
thee of ingrati-
tude and malice

* Rom. 9. 17.
Or, let first w.
Or, let first w.
d That is, that all
the world may
magnifie thy
Power in over-
coming thee.

e Here wee see,
though Gods
wrath be kindled
yet there is a cer-
taine mercie shew-
ed euen to his
enemies.

f Ehr, it is not his
hearts.
f The word of the
minister is called
the word of God.

|| The seventh
plague.
f Abr, he walked.

|| Or, since it was
inhabited.

g The wicked
confesse their
finnes, their
condemnation,
but they cannot
belceuere ob-
taine remission.
f Ehr, voyces of
God.

* Psal. 54. 1.
h Meaning, that
when they haue
their request, they
are neuer the bet-
ter, though they
make many faire
promises, wherein
we see the practi-
ce of the wicked.
Or, late, ouer.

14 For I will at this time send all my plagues
vpon thine heart, and vpon thy seruants, and vpon
thy people, that thou mayest know that there
is none like me in all the earth.

15 For now I will stretch out mine hand, that
I may smite thee and thy people with the pesti-
lence: and thou shalt perish from the earth.

16 And in deede, * for this cause haue I || ap-
pointed thee, to || shew my power in thee, and to
declare my Name throughout all the world.

17 Yet thou exaltest thy selfe against my peo-
ple, and lettest them not goe.

18 Beholde, to morrow this time I will cause
to raine a mighty great haile, such as was not in
Egypt since the foundation thereof was layde, vn-
to this time.

19 Send therefore now, and e gather thy cat-
tell, and all that thou hast in the helde: for vpon
all the men, and the beastes, which are found in
the felde, and not brought home, the haile shall
fall vpon them, and they shall die.

20 Such then as feared the word of the Lord
among the seruants of Pharaoh, made his ser-
uants and his cattell flee into the houses:

21 But such as regarded not the word of the
Lord, left his seruants and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth
thine hand toward heauen, that there may be
haile in all the land of Egypt, vpon man and vpon
beast, and vpon all the herbes of the field in
the land of Egypt.

23 Then Moses stretched out his rod toward
heauen, and the Lord sent thunder and haile, and
lightning vpon the ground: and the Lord caused
haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with
the haile, so grievous, as there was none thorough-
out all the land of Egypt, since || it was a nation.

25 And the haile smote throughout all the
land of Egypt, all that was in the field, both man
and beast: also the haile smote all the herbes of
the field, and brake to pieces all the trees of the
field.

26 Onely in the land of Goshen (where the
children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses
and Aaron, and said vnto them, I g haue now fin-
ned: the Lord is righteous, but I and my people
are wicked.

28 Pray yee vnto the Lord (for it is enough)
that there bee no more || mightie thunders, and
haile, and I will let you goe, and yee shall tary no
longer.

29 Then Moses sayde vnto him, Assoone as I
am out of the cite, I will spread mine hands vnto
the Lord, and the thunders shall cease, neither shall
there be any more haile, that thou mayest know
that * the earth is the Lords.

30 As for thee and thy seruants, I know h a-
fore I pray, yee will feare before the face of the
Lord God.

31 (And the flaxe, and the barley were smit-
ten: for the barley was eared, and the flaxe was
balled.

32 But the wheate and the rie were not smit-
ten: for they were || hid in the ground)

33 Then Moses went out of the cite from
Pharaoh, and spread his hands to the Lord, and
the thunder and the haile ceased, neither rained it
vpon the earth.

34 And when Pharaoh saw that the raine and

the haile and the thunder were ceased, hee finned
again, and hardened his heart, both hee and his
seruants.

35 So the heart of Pharaoh was hardened: nei-
ther would he let the children of Israel goe, as the
Lord had said || by Moses.

CHAP. X.

7 Pharaohs seruants counsel him so, at the Israelites depart. 13
Grashoppers destroy the country. 14 Pharaoh confesteth his
finne. 22 Darkenes is sent. 28 Pharaoh forbiddeth Moses to
come any more in his presence.

A Gaine the Lord said vnto Moses, Go to Pha-
raoh: for * I haue hardened his heart, and the
heart of his seruants, that I might worke thes my
miracles || in the middes of his: e i me,

2 Aud that thou mayest declare in the eares
of thy sonne, and of thy sonnes sonne, what things
I haue done in Egypt, and my miracles, which I
haue done among them: that ye may know that
I am the Lord.

3 Then came Moyses and Aaron vnto Phara-
oh, and they said vnto him, Thus sayeth the Lord
God of the Ebrewes, How long wilt thou refuse
to humble thy selfe before mee? Let my people
goe, that they may serue me.

4 But if thou refuse to let my people goe, be-
hold, to morrow will I bring || g grasshoppers in-
to thy coasts.

5 And they shall coner the face of the earth,
that a man cannot see the earth: and they shall
eate the residue which remaineth vnto you: and
hath escaped from the haile: and they shall eate
all thy trees that bud in the field.

6 And they shall fill thine houses, and all thy
seruants houses, and the houses of all the Egypti-
ans, as neither thy fathers, nor thy fathers fathers
haue seene, since the time they were vpon the
earth vnto this day. So he returned, and went out
from Pharaoh.

7 Then Pharaohs seruants said vnto him, How
long shall he be || an offence vnto vs? let the men
goe, that they may serue the Lord their God: wilt
thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe
vnto Pharaoh, and hee saide to them, Goe serue
the Lord your God, but who are they that shall
goe?

9 And Moses answered, We will goe with our
yong, and with our old, with our sonnes, and with
our daughters, with our sheepe and with our cat-
tell will we goe: for we must celebrate a feast vnto
the Lord.

10 And hee said vnto them, Let d the Lord fo-
be with you, as I will let you goe and your chil-
dren: behold, for e euill is before your face.

11 It shall not bee fo: nowe goe yee that are
men, and serue the Lord: for that was your de-
sire. Then they were thrust out from Pharaohs
presence.

12 ¶ After, the Lord said vnto Moyses, Stretch
out thine hand vpon the land of Egypt for the
Grashoppers, that they may come vpon the land
of Egypt, and eate all the herbes of the land, euen
all that the haile hath left.

13 Then Moses stretched forth his rod vpon
the land of Egypt: and the Lord brought an East
wind vpon the land all that day, and all that
night: and in the morning the East wind brought
the || Grashoppers.

14 So the Grashoppers went vp vpon all the land

f Ehr, by the hand
of Moses.

* Chap. 4. 21.

|| Or in his presence,
or among them.

a The miracles
should be so great,
that they should
be spoken of for
euer. Where also
we see the duty
of parents toward
their children.

b The end of af-
flictions is, to hum-
ble our selues with
true repentance
vnder the hand of
God.
Or, locusts.
1744. 14. 9.

Or here.
c Meaning the ne-
cessitie of all these
euils: to aare the
godly ent char-
ged as Elias was
by Achab.

d That is I would
the Lord were no
more affliction
toward you, when
I am minded to
let you goe.
e Punishment is
prepared for you,
Some reade, Yee
intend fomes mis-
chiefes.

|| The eighth
Plague.

Or princes, or
Isaie.

borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the gods of Egypt: I am the Lord.

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and ye shall keep it an holy Feast vnto the Lord, throughout your generations: ye shall keep it holy by an ordinance for euer.

15 Seuen dayes shall ye eat vneleuened bread, and in any case ye shall put away leauen the first day out of your houses: for whoseuer eateth leuened bread from the first day, vntill the seventh day, that person shall be cut off from Israel.

16 And in the first day shall be an holy assembly vnto you: also in the seventh day shall be an holy assembly vnto you: no worke shall be done in them, save about that which euery man must eate: that onely may ye doe.

17 Yee shall keepe also the Feast of vneleuened bread: for that same day I will bring your armies out of the land of Egypt: therefore yee shall observe this day, throughout your posteritie, by an ordinance for euer.

18 ¶ In the first moneth, and in the fourteenth day of the moneth at euen, ye shall eat vneleuened bread vnto the one and twentieth day of the moneth at euen.

19 Seuen dayes shall no leauen bee found in your houses: for whoseuer eateth leuened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Yee shall eate no leuened bread: but in all your habitations shall ye eate vneleuened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Chuse out and take you for euer of your households a lambe, and kill the Passouer.

22 And take a bunch of hyssop, and dip it in the blood that is in the basen, and strike the lintell, and the doore cheekes with the blood that is in the basen, and let none of you goe out at the doore of his house, vntill the morning.

23 For the Lord will passe by, to smite the Egyptians: and when hee seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye observe this thing as an ordinance, both for thee and thy sonnes for euer.

25 And when yee shall come into the land, which the Lord will giue you, as he hath promised, then ye shall keep this seruice.

26 ¶ And when your children aske you, What seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preferred our houses. Then the people bowed themselves and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at midnight, the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, vnto

the first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose up in the night, hee, and all his seruants, and all the Egyptians: and there was a great cry in Egypt: for there was no house where there was not one dead.

31 And hee called to Moyses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell, as ye haue said, and depart, and be blessed me also.

33 And the Egyptians did for the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people tooke their dough before it was leuened, when their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians jewels of siluer, and jewels of gold, and raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they granted their request: so they spoiled the Egyptians.

37 Then the children of Israel tooke their journey from Ramses to Succoth, about fixe hundred thousand men of foote, beside children.

38 And a great multitude of sundry sorts of people went out with them, and sheepe and beees, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, & made vneleuened cakes: for it was not leuened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselves vitales.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was foure hundred and thirtie yeeres.

41 And when the foure hundred and thirtie yeeres were expired, en the selfe same day departed all the hosts of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moyses and Aaron, This is the Law of the Passouer: no stranger shall eate thereof.

44 But euery seruant that is bought for money, when thou hast Circumcised him, then shall he eate thereof.

45 A stranger, or an hired seruant shall not eate thereof.

46 ¶ In one house shall it bee eaten: thou shalt carie none of the flesh out of the house, neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the Passouer of the Lord, let him Circumcise all the males, that belong vnto him, and then let him come and observe it, and hee shall be as one that is borne in the land: for no vncircumcised person shall eate thereof.

49 One Law shall be to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord

Wid. 18.5.

Of those houses, wherein any first borne was, either of men or beasts.

Pray for me.

Chap. 12.25.

Num. 11.2.

Or, sent them.

Num. 33.3.

Gen. 14.6.

Which was a cite in Golhoen, Gen. 41.1.

Which were strangers, and not borne of the Israelites.

Gen. 15.13.

Gen. 7.6.

Gen. 17.7.

From Abraham departing from Ur in Chalda, vnto the departing of Israel from Egypt are 430. yeeres.

Except he be Circumcised, and onely professe your Religion.

Num. 9.12.

John 19.36.

They that are of the household of God, must be all ioyned in one faith and Religion.

Leuit. 23.5.

Num. 28.6.

For in old time to they counted, beginning the day at Sunne set, till the next day at the same time.

Hebr. 11.28.

Or, vnto the upper doore post.

Or, two side posts.

The Angel sent of God to kill the first borne.

The land of Canaan.

Or, seruice.

14th. 4.6.

They gaue God thanks for great a benefit.

Chap. 12.4.

The tenth plague.

Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

C H A P. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliverance. 6 The institution of the Pascheur. 8. 14 Sacrificacion to teach their children so remember this day. 19. 27. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And the Lord spake vnto Moses, saying,

2 * Sanctifie vnto me all the first borne: that is, curie one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses said vnto the people, * Remember this day in the which ye came out of Egypt, out of the † house of bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall bee eaten.

4 This day come yee out in the month of † Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which hee swaue vnto thy fathers, that hee would giue thee, a land flowing with milke and honie) then thou shalt keepe this seruice in this month.

6 Seuen dayes shalt thou eate vnleavened bread, and the 4 seuenith day shall be the Feast of the Lord.

7 Vnleavened bread shall be eaten seuen daies, and there shall no leavened bread bee seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne * in that day, saying, This is done, because of that which the Lord did vnto me when I came out of Egypt.

9 And it shall bee a signe vnto thee † vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may bee in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as hee swaue vnto thee and to thy fathers, and shall giue it thee,

12 * Then shalt thou set apart vnto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and cometh forth of thy beast: the males shall be the Lords.

14 But euery † first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou buy out.

14 ¶ And when thy sonne shall aske thee || to morrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne

of my sonnes I redeeme.

16 And it shall bee as a token vpon thine hand, and as || frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

16 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistines country, || though it were neerer: (for God said, I lest the people repent when they see warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wilderness of the Red sea, and the children of Israel went vp * armed out of the land of Egypt.

19 ¶ And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shall take my bones away hence with you.

20 ¶ So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 * And the Lord went before them by day in a pillar of a cloud to lead them in the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

C H A P. XIII.

4. 8 Pharaohs heart is hardened, and he pursueth the Israelites. 11 The Israelites herken with feare, murmure against Moses. 15 Moses dooth encourage them. 21 He dooth set the Sea. 27 The Egyptians follow and are drowned.

Then the Lord spake vnto Moyses, saying, 2 Speake to the children of Israel, that they returne and campe before † Pi-hahiroth, betweene Migdol and the Sea, ouer against Baalzephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that he shall follow after you: so I will get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall know that I am the Lord, and they did so.

5 ¶ Then it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue wee this done, and haue let Israel goe out of our seruice?

6 And he made readie his charrets, and tooke his people with him,

7 And tooke sixe hundred chosen charrets, and all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an † high hand.)

9 * And the Egyptians pursued after them, and all the horses and charets of Pharaoh, and his horsemen and his hoste ouertooke them camping by the Sea, beside Pi-hahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and beheld, the Egyptians manched after them, & they were sore † afraide: wherefore the children of Israel cried vnto the Lord.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.

In this figure
four church's
points are to be
considered.

First that the
Church of God
is ever present
in this world to
the Crosse, and
so be afflicted
after our iusts
or other.

Then second that
the Ministers of
God following
their vocation,
shall be euil spe-
ken of and mis-
named against,
euen of those
that pretend the
same cause and
religion that
they doe.

The third, that God deliuereth not his Church perpetually out of dangers,
it is euery waye faith and patience continueth their troubles, yea, and oftentimes
increaseth them: as the Israelites were now to lesse hope of their liues, when they
were in Egypt. The fourth point is, that when the dangers are most great, then Gods
help is most ready to succour: for the Israelites had on either side of them, huge rocks
and mountains: to see them: the Sea, behinde them most cruel enemies, so that there was
no way left to scape, to most indignities.

11 And they gaide vnto Moses, Haft thou
brought vs to die in the wilderness, because there
were no graues in Egypt? wherefore haft thou
serued vs thus, to cary vs out of Egypt?

g Such is the im-
pudence of the
flesh, that it cause
and Gods ap-
pointed time.

h Or deliuerance.

12 Did not wee tell thee this thing in Egypt,
saying, Let vs bee in rest, that wee may serue the
Egyptians? for it had bene better for vs to serue
the Egyptians, then that we should die in the wil-
dernesse.

13 Then Moses said to the people, Feare yee
not, stand still, and behold || the saluation of the
Lord, which he will shew to you this day. For the
Egyptians whom ye haue seene this day, ye shall
neuer fee them againe.

14 The Lord shall fight for you: therefore
hold yow your peace.

i Onely put your
trust in God with-
out grudging or
doubting.
j Thus in tentati-
ons faith fighteth
against the flesh,
and crieth with
inward groanings
to the Lord.

15 ¶ And the Lord said vnto Moses, Where-
fore criest thou vnto me? speake vnto the chil-
dren of Israel that they goe forward:

16 And lift thou vp thy rod, and stretch out
thine hand vpon the Sea and diuide it, and let the
children of Israel goe on drie ground thorow the
mids of the Sea.

17 And I, behold, I will harden the heart of
the Egyptians, that they may follow them, and I
will get mee honour vpon Pharaoh, and vpon
all his hoste, vpon his charres, and vpon his horsemen.

18 Then the Egyptians shall know that I am
the Lord, when I haue gotten mee honour vpon
Pharaoh, vpon his charres, and vpon his horsemen.

19 ¶ And the Angel of God, which went be-
fore the hoste of Israel, remoued and went be-
hind them: also the pillar of the cloud went from
before them, and stood behind them,

20 And came betwene the campe of the E-
gyptians, and the campe of Israel: it was both a
cloud and darkenesse, yet gaue it light by night,
so that all the night long the one came not at the
other.)

21 And Moses stretched forth his hand vpon
the Sea, and the Lord caused the Sea to run backe
by a strong East wind all the night, and made the
Sea dry land: for the waters were diuided,

22 Then the children of Israel went through
the mids of the Sea vpon the drie ground, and the
waters were a wal vnto them on their right hand,
and on their left haud.

23 And the Egyptians pursued, and went after
them to the mids of the Sea, euen all Pharaohs
horses, his charres, and his horlemen.

24 Now in the morning watch, when the
Lord looked vnto the hoste of the Egyptians, out
of the fierie and cloude pillar, he stroke the hoste
of the Egyptians with feare.

25 For he tooke off their charret wheelles, and
they draue them with || much adoe: so that the
Egyptians euerie one said, I will flee from the face
of Israel: for the Lord fighteth for them against
the Egyptians.

26 ¶ Then the Lord saide to Moses, Stretch
thine hand vpon the Sea, that the waters may re-
turne vpon the Egyptians, vpon their charres, and
vpon their horlemen.

27 Then Moses stretched forth his hand vpon
the Sea, and the Sea returned to his force early in
the morning, and the Egyptians fled against it:
but the Lord murthered the Egyptians in the
mids of the Red Sea.

28 So the water returned and couered the cha-
rrets and the horlemen, euen all the hoste of Pha-
raoh that came into the Sea after them: there re-
mained not one of them.

29 But the children of Israel walked vpon dry
land thorow the mids of the Sea, and the waters
were a wal vnto them on their right hand, and on
their left.

30 Thus the Lord saved Israel the same day
out of the hand of the Egyptians, and Israel saw
the Egyptians dead vpon the Sea banke.

31 And Israel saw the migbrie power, which
the Lord shewed vpon the Egyptians: so the peo-
ple feared the Lord, and beleueed the Lord, and
his seruant Moses.

CHAP. XV.

1. 20 Moses with the men and women, singeth vnto God for
their deliuerance. 23 The people murmure. 25 As the prayer
of Moses the bitter waters are sweete. 26 God teacheth the
people obedience.

Then sang Moses and the children of Israel
this song vnto the Lord, and said in this man-
ner, I will sing vnto the Lord: for he hath triumphed
gloriously: the horse and him that rode vpon
him hath he ouerthrowne in the Sea.

2 The Lord is my strength and || praise, and
he is become my saluation. He is my God, and I
will prepare him a tabernacle: he is my fathers
God, and I will exalt him.

3 The Lord is a man of warre, his Name is
Iehouah.

4 Pharaohs charres and his host hath he cast
into the Sea: his choen Captaines also were
drowned in the Red Sea.

5 The depths haue couered them, they sank
to the bottome as a stone.

6 Thy right hand, O Lord, is glorious in
power: thy right hand, O Lord, hath bruiued the
enemie.

7 And in thy great glorie thou hast ouer-
throwne them that rose against thee: thou fen-
dest forth thy wrath, which consumed them as the
strubble.

8 And by the blast of thy nostrils the waters
were gathered, the floods stood still as an heap,

* Psal. 78. 13.
1. cor. 10. 1.
Hebr. 11. 29.

l Which was a-
bout the three
last houres of the
night.

m Or, beauty.

n So the Lord by
the waters saved
his, and by the wa-
ter drowned his
enemies.

† Ebr. hand.
n That is the de-
ctrine which he
taught them in the
Name of the Lord.

a Praising God
for the overthrow
of his enemies,
and their deliue-
rance.

* Psal. 124.
107. the occasion
of my song of
praise.

b To worship
him therein.
c In battell he o-
uercometh euery
d Euer constant
in his promise.

l Or, power.

e Those that are
enemies to Gods
people, are his
enemies.

f The cloud
sheweth light to
the Israelites, but
to the Egyptians
it was darkenesse,
so that their two
hostes could not
ioyne together.
* Job. 4. 23.
psal. 114. 3.

27 ¶ And they came to Elim, where were
twelue fountaines of waters, and seenty || palme
trees, and they camped there by the waters.

15 ¶ This is the thing which the Lord hath com-

f Which signifie
eth a part portion
or gift: also meate
prepared.

a It may seeme that he sent her backe for a time to her father for her impatience, left the should be a let vnto his vocation, which was so dangerous, Chap. 3. 25.
* Chap. 3. 25.

b Horeb is called the Mount of God, because God wrought many miracles there. So Peter callth the Mount where Christ was transfigured the holy Mount: for by Christs presence it was holy for a time, 1. Pet. 1. 18. c That is, he sent messengers to say vnto him.
† Ebr. *apace*.

d Whereby it is evident that he worshipped the true God, and therefore Moses refused to marry his daughter.
* Chap. 1. 10, 16, 22 and 14, 8.

e For they that drowned the children of the Israelites, perished themselves by water. f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is to know Gods will, and to have iustice executed.

h *Ebr. thou wilt forsake and fill.*
* Deut. 1. 9.

i *Or. counsell.*

j Iudge thou in hard caused, which cannot be decided but by consulting with God. k What manner of men ought to be chosen to be officers, to beate office,

for Moses, and for Irael his people, and how the Lord had brought Israel out of Egypt.

2 Then Iethro the father in law of Moses, tooke Zipporah Moyses wife, (after hee had sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for hee said, I have bene an alien in a strange land:

4 And the name of the other was Eliezer: for the God of my father, said he, was my ne helpe, and deliuered me from the sword of Pharaoh)

5 And Iethro Moyses father in law came with his two sonnes, and his wife vnto Moses into the wilderness, where hee camped by the Mount of God.

6 And he said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in law, and did obeisance and kissed him, and eche asked other of his welfaire: and they came into the tent.

8 Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the traualle that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at the goodnesse, which the Lord had shewed to Israel, and because hee had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: * for as they haue dealt proudly with them, so are they * recompensed.

12 Then Iethro Moyses father in law tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eat bread with Moyses father in law before God.

13 ¶ Now on the morrow, when Moyses late to iudge the people, the people stood about Moyses from morning vnto euen.

14 And when Moyses father in law saw all that hee did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moyses said vnto his father in law, Because the people come vnto me to seeke the Lord.

16 When they haue a matter, they come vnto mee, and I iudge betwene one and another, and declare the ordinances of God, and his Lawes.

17 But Moyses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both thy weariest thy selfe greatly and this people that is with thee: for the thing is too heauie for thee: * thou art not able to doe it thy selfe alone.

19 Heare now my ll voyce, (I will giue thee counsell, and God shall be with thee) be thou for the people to Godward, and report thou the causes vnto God.

20 And admonish them of the ordinances and of the lawes, & shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreover, provide thou among all the people i men of courage, fearing God, men da-

ling truly, hating couctoufnesse: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tentnes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God shall command thee) both thou shalt bee able to endure, and all this people shall also goe quietly to their place.

24 So Moyses kobeied the voice of his father in law, and did all that he had said:

25 And Moyses chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tentnes.

26 And they iudged the people at all seasons, but they brought the hard causes to Moyses: for they iudged all small matters themselves.

27 Afterward Moyses let his father in law depart, and he went into his country.

C A H P. XIX.

1 The Israelites came in Sinay. 5 Israel chose for among all their Nation. 8 The people promys to obey God. 12 Iethro saith: thou shalt be the Hill of God. 16 God appereth vnto Moyses upon the Mount in the fire at night and day.

IN the 3rd month, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: euen there Israel camped before the Mount.

3 But Moyses went vp vnto God, for the Lord had called out of the Mount vnto him, saying, Thus shalt thou say to the house of Isaacob, and tell the children of Israel.

4 * Yee haue seene what I did vnto the Egyptians, and how I caried you vpon eagles wings, and haue brought you vnto me.

5 Now therefore * if yee will heare my voice indeed, and keepe my Couenant, then ye shall bee my chiefe treasure aboue all people, * though all the earth be mine.

6 Yee shall be vnto mee also a kingdome of * Priestes, and an holy Nation: Thee are the words which thou shalt speake vnto the children of Israel.

7 ¶ Moyses then came, and called for the Elders of the people, and propoed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and said, * All that the Lord hath commanded, we will doe. And Moyses reported the words of the people vnto the Lord.

9 And the Lord said vnto Moyses, I see, I come vnto thee in a thicke cloud, that the people may heare whiles I talke with thee, and that they may al obedeine thee for euer, (for Moyses had told the words of the people vnto the Lord)

10 Moreover the Lord said vnto Moyses, Goe to the people, and sanctifie them to day and to morrow, and let them wash their clothes.

11 And let them bee ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai.

12 And thou shalt set markers vnto the people round about, saying, Take heed to yourselves

k Godly counsell ought euer to be obeyed, though it come of our inferiours, for in such God oftentimes giueth wisdom to humble them that are exalted, and to declare that no member hath need of another.

l Read the occasion, Num. 10. 39.

a Which was in the beginning of the month Sinay containing part of May, and part of Iune. b That they departed from Rephidim.

c *Exod. 7. 38*
d God called Israel there: for hee called for him, and the people of Israel signify onely Gods people.
e *Deut. 29. 2.*
f For the people by firing him, out of danger, and in caring her birds rather on her wings then in her clothes is declared her love.

g *Deut. 32. 1.*
h *1. Pet. 2. 9.*
i *Exod. 19. 10.*

j *Exod. 19. 10.*
k *Exod. 19. 10.*
l *Exod. 19. 10.*

m Teach them to be pious, a that they then themselves outwardly cleanse by washing.

*Abr. 12. 26.

[Or. Tracutus,
Or. p. 10. d.]f But give you
seines to prayer
and abstinence,
that you may at
this time attend
only upon the
Lord, & Cor. 7. 5.

*Deut. 4. 12.

g God vith these
fearfull signes
that his Law should
be had in greater
reuerence, and his
Majestie the more
feared.
h He gave authori-
tie to Moses by
plaine words, that
the people might
vnderstand him,[Or. p. 10. d.
Or. breakens
upon them.]i Neither digni-
tie nor multitude
haue authoritie to
passe the bound
that Gods word
prescribeth,

that ye goe not vp to the mount, nor touch the border of it: whosoever toucheth the mount, shall surely die.

13 No hand shall touch it, but he shalbe stoned to death, or smitten thorow with darts: whether it be beast or man, he shall not liue: when the horn bloweth long, they shall come vp into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be readie on the third day, and come not at your wives.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloude vpon the mount, and the sound of the trumpet exceeding loude, so that all the people that was in the campe was afraid.

17 Then Moses brought the people out of the tents to meet with God, and they stood in the nether part of the mount.

18 * And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, & the smoke thereof ascended, as the smoke of a furnace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by his voyce.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Goe downe, charge the people, that they breake not their boundes, to goe vp to the Lord to gaze, lest many of them perish.

22 And let the Priests also which come to the Lord be sanctified, lest the Lord destroy them.

23 And Moses said vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the Priests and the people breake their boundes to come vp vnto the Lord, lest hee destroy them.

25 So Moses went down vnto the people, and told them.

C H A P. XX.

2 The Commandments of the first table. 12 The commandments of the second table. 18 The people are made comforted by Moses. 23 Gods of silver and gold are againe forbidden. 24 Of what sort the altar ought to be.

¶ Then God spake all these words, saying,
2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt haue none other gods before me.

4 * Thou shalt make thee no graven image, neither any similitude of things that are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not bow downe to them, neither serue them: for I am the Lord thy God, a jealous God, visiting the iniquity of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me:

6 And shewing mercie vnto a thousandes to them that loue me, and keepe my commandments.

7 * Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, & to keepe it holy.

9 * Sixe daies shalt thou labour and doe all thy worke,

10 But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou nor thy sonne, nor thy daughter, thy manservant, nor thy maide, nor thy beast, nor thy stranger that is within thy gates.

11 * For in sixe daies the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 ¶ Honour thy father and thy mother, that thy daies may be prolonged vpon the land, which the Lord thy God giveth thee.

13 * Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steale.

16 Thou shalt not beare false witness against thy neighbour.

17 * Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man servant, nor his maide, nor his ox, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people saw the thunders, and the lightnings, and the sound of the trumpet, and the mountaine smoking, and when the people saw it they fled and stood a farre off,

19 And said vnto Moses, * Talk thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 Then Moses said vnto the people, Feare not: for God is come to prove you, and that his feare may be before you, that ye sinne not.

21 So the people stood a farre off, but Moses drew neere vnto the darknesse where God was.

22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shall not make therefore with mee gods of silver, and gods of gold: you shall make you none.

24 * An Altar of earth shalt thou make vnto me, and thereon shalt offer thy burnt offerings, and thy peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an Altar of stone, thou shalt not build it of hewn stones: for if thou lift vp thy tooke vpon them, thou shalt polluted it.

26 Neither shalt thou goe vp by steppes vnto mine altar, that thy filthinesse be not discovered thereon.

C H A P. XXI.

Temporall and ciuill ordinances appointed by God touching seruants, murderers, and wrongs: 18 observation wherof doth not suffice a man, but are given to bridle our corrupt nature, which els would breake out into all impietie and crueltie.

¶ Now these are the lawes, which thou shalt set before them:

2 * If thou buy an Ebrew servant, hee shall serue

e Soerely is he rather to shew mercie, then to punish.

* Leuit. 19. 13, deu. 15. 11, matth. 5. 33.

f Either by swearing falsly, or iur-
ing by his Name, or
by concerning it.

g Which is by
mediating the
Spiritualle, by
hearing Gods
word, and coming
from worldly
troubles.

* Chap. 2. 12,
exod. 20. 11,
1 Cor. 10. 1.

h Gen. 2. 2.

i Deut. 5. 16,
matth. 15. 4-
ephe. 6. 2.

k But the parents
all is meant all
that haue authori-
tie over vs.

* Matth. 5. 21,
But loue and
preferre thy bro-
thers life.

k But be pure in
heart, word and
deed.

l But studie to
fear his goods.

m But further his
good name and
speake truth.

* Rom. 7. 7.

n Thou mayest
not so much as
with his hindere-
rance in anything.

1 Cor. 10. 1.

o Deut. 5. 22, 23, 18.

p VVhecher you
will obey his pre-
cepts as you pro-
mised, Chap. 19. 8.

* Chap. 27. 8 and
38. 7.

* Leuit. 3. 1.

* Deut. 27. 5,
16th. 8. 31.

† Ebr. is, that is,
the stone.

g Which might
be by his stooping
or flying abroad
of his clothes.

And will be reuenged of the countenances of mine honour.

* Leuit. 25. 39,
deut. 15. 12,
1 Cor. 34. 14.

a Paying no money for his liberty.
b Not having wife nor children.

c Till her time of seruitude was expired, which might be the twentieth year of the sixtieth.

d Eke god.
e Where the Iudges fate

e That is, to the year of Jubile, which was every sixtieth year.

f Constrained either by poverty, or elste by the intent that the master should marry her.
g By giving an other woman to buy her of him.

h That is, he shall giue her dowry.
i For his sonne.

k Neither marry her himselfe, nor giue another money to buy her, nor bellow her vpon his sonne.

l *Leuit. 24. 17.*
m Though a man be killed with weapons, yet it is Gods prouidence that it should be so.

n *Deut. 19. 3.*
o The holiness of the place ought not to deuide the mother.

p *Leuit. 20. 9. prau.*
q *20. 10. mat. 5. 40.*
r *mat. 6. 7. 10.*
s Either ease off him, or neere.
t By the ciuil Iudice.

u Or, lesing of his time.

v By the ciuil magistrate, or before God he is a murderer.
w Of the mother of child.

x Or, arbiters.

y *Leuit. 24. 20. deut. 19. 21. mat. 5. 38.*
z The execution of this law ought to be belonged to the magistrate, Math. 5. 38.

serue fixe yeeres, and in the seventh hee shall goe out free, for nothing.

3 If he came to himselfe alone, he shall goe out him selfe alone. if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife and the hath borne him sonnes or daughters, the wife and her children shall be her matters, but he shall goe out him selfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the Iudges, and set him to the dore, or to the postle, and his master shall bore his eare through with an awle, and hee shall serue him for euer.

7 Likewise if a man sell his daughter to bee a seruant, shee shall not goe out as the men seruants doe.

8 If she please not her master, who hath betrothed her to himselfe, then shall g hee cause to buy her: hee shall haue no power to sell her to a strange people seeing hee is deposed her.

9 But if he hath betrothed her vnto his sonne he shall deale with her according to the custome of the daughters.

10 If he take to him another wife, hee shall not diminish her foods, her raiment, and recompence of other virginity.

11 And if hee doe not these three vnto her, then shall shee goe out free, paying no money.

12 ¶ He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but God hath offered him into his hand, then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if it be found with him, shall die the death.

17 ¶ And hee that curseth his father or his mother, shall die the death.

18 ¶ When men also striue together, and one smite another with a stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall be that smote him goe quite, saue only hee shall beare his charges for his resting, and shall pay for his healing.

20 ¶ And if a man smite his seruant, or his maide with a rodde, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day, or two dayes, hee shall not be punished: for he is his money.

22 ¶ Also if men strue and hurt a woman with childe, so that her childe depart from her, and shee death follow not, hee shall bee surely punished according as the womans husband shall appoint him, or hee shall pay as the Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 ¶ Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye,

or his maide in the eye, and hath perished it, hee shall let him goe free for his eye,

27 Also if he smite out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 ¶ If an ox gore a man or a woman that he die, the ox shall be stoned to death, and his flesh shall not be eaten, but the owner of the ox shall goe quite.

29 If the ox were wont to push in times past, and it hath bene tolde his master, and hee hath not kept him, and after hee killeth a man or a woman, the ox shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then hee shall pay the ranome of his life, whatsoeuer shall be layed vpon him.

31 Whether hee hath gored a sonne or gored a daughter, he shall be iudged after the same manner.

32 If the ox gore a seruant or a maid, he shall giue vnto their master thirtie shekles of siluer, and the ox shall be stoned.

33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an ox or an ass fall therein,

34 The owner of the pit shall make it good, and giue money to the owners thereof, but the dead shall shall be his.

35 ¶ And if a mans ox hurth his neighbours ox that hee die, then they shall sell the liue ox, and deuide the money thereof, and the dead ox also they shall deuide.

36 Or if it be known that the ox hath vsed to push in times past, and his master hath not kept him, hee shall pay ox for ox, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 5 Damage 7 Lending. 14 Borrowing. 16 Enticing of maide. 18 Watchers. 20 Indemnity. 21 Support of strangers, widows, and fatherlesse. 25 Vjury. 28 Kiernece to neighbours.

If a man steale an ox or a sheepe, and kill it or sell it, he shall restore foue oxen for the ox, and foure sheepe for the sheepe.

2 ¶ If a theefe be found breaking vp, and bee smitten that hee die, no blood shall be shed for him.

3 But if it bee found in the day light, blood shall be shed for him: for hee should make full restitution: if hee had not wherewith, then should hee bee sold for his theft.

4 If the theft be found with him aliue, whether it be ox, asse, or sheepe he shall restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shall recompence of the best of his owne field, and of the best of his vineyard.

6 ¶ If fire breake out, & catch in the thornes, and the stacks of come, or the standing come, or the field bee consumed, hee that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it bee stolen out of his house, if the thief be found, he shall pay the double.

8 If the thief be not found, then the master of the house shall be brought vnto the Iudges to sweare, whether hee hath put his hand vnto his neighbours good, or no.

9 In all manner of trespass, whether it be for

So God reuenge th cruelty in the leaith things,

Gen. 9. 5. c If the beast be punished, much more shall the man there.

10 r, referred to him

u By the next of the kindred which is to come,

r Reade Gen. 27.

y This Law forbiddeth not only not to hurt, but to beuile let any be hurt,

a Either great beast of the herde or a small beast of the flocke.

b a Saw, 12. 6.

c Breaking an

hooles to enter in, or vndermining.

d Eke, when the son riseth vpon him.

e Hee shall put to death that killeth him.

f Eke, in his house.

g Eke, and d This is where the hee hath stolen.

oxen, for asse, for sheepe, for rayment, or for any manner of lost things, which another chalenge to be his, the cause of both parties shall come before the Iudges, and whom the Iudges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or oxen, or sheepe, or any beast, and it die, or be hurt, or taken away by enemies, and no man see it,

11 * An oath of the Lord shall bee betwene them twaine, that hee hath not put his hand vnto his neighbours good, and the owner of it shall take the oath, and he shall not make it good.

12 * But if it be stolen from him, he shall make restitution vnto the owner thereof.

13 If it be torne in pieces, hee shall bring record, and shall not make that good, which is deuoured.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof bee by, hee shall not make it good: for if it be an hired thing, it came for his hire.

16 ¶ * And if a man entise a maid that is not betrothed, and lie with her, hee shall endow her, and take her to his wife.

17 If her father refuse to giue her to him, hee shall pay money according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Who soeuer lyeth with a beast, shall die the death.

20 ¶ * Hee that offereth vnto any gods, saue vnto the Lord onely, shall be flaine.

21 ¶ * Moreover, thou shalt not doe iniury to a stranger, neither oppresse him: for yee were strangers in the land of Egypt.

22 ¶ * Yee shall not trouble any widow, nor fatherlesse childe.

23 If thou vex or trouble such, and so hee call and cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your wives shall be widows, and your children fatherlesse.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou shalt not bee as an vsurer vnto him: yee shall not oppresse him with vsury.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the Sunne goe downe:

27 For that is his couering onely, and this is his garment for his skin: wherein shall he sleepe? therefore when hee crieth vnto mee, I will heare him: for I am mercifull.

28 ¶ * Thou shalt not raile vpon the Iudges, neither spake euill of the ruler of thy people.

29 ¶ Thine abundance and thy liquor shalt thou not keepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shall bee with his dam, and the eighth day thou shalt giue it me.

31 ¶ Ye shall be an holy people vnto me, * neither shall ye eate any flesh that is torne of beasts in the field. ye shall cast it to the dogge

if hee obey him. 19 God will cast out the Canaanites by little and little, and why.

¶ Thou shalt not || receive a false tale, neither shalt thou put thine hand with the wicked, to be a false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euill, neither shalt thou agree in a controuersie: to decline after many and ouerthrow the truth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxen, or his asse going astray, thou shalt bring him to him againe.

5 If thou fee thine enemies asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrow the right of thy poore in his suite.

7 Thou shalt keepe thee far from a false matter, * and shalt not slay the innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the eyes, and peruerteth the wordes of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the heart of a stranger, seeing yee were strangers in the land of Egypt.

10 * Moreover, sixe yeeres thou shalt sow thy land, and gather the frutes thereof,

11 But the seventh yeere thou shalt let it rest and lie still, that the poore of thy people may eat, and what they leaue, the beasts of the field shall eate. In like manner thou shalt doe with thy vineyard, and with thine olive trees.

12 * Sixe dayes thou shalt doe thy worke, and in the seventh day thou shalt rest, that thine oxen and thine asse may rest, and the sonne of thy maid, and the stranger, may be refreshed.

13 And ye shall take heede to all things that I haue said vnto you: and ye shall make * no mention of the name of other gods, neither shalt it bee heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yeere.

15 Thou shalt keepe the feast of vnleavened bread: thou shalt eate vnleavened bread seuen dayes as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and none shall appeare before mee empty.

16 The feast also of the harvest of the first frutes of thy labours, which thou shalt sowen in the field: and the feast of gathering fruits in the end of the yeere, when thou shalt gathered in thy labours out of the field.

17 These three times in the yeere shall all thy men children appeare before the Lord Iehouah.

18 Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my sacrifice remaine vntill the morning.

19 * The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God: yet shalt thou not seeche a kiddie in his mothers milke.

20 ¶ Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, and prouoke him not: for hee will not spare your misdeeds, because my name is in him,

1 Or, part a false tale.

1 Or, euill.
2 Or, answer.
3 Doe that which is good, though few do fauour it.

4 If we be bound to do good to our enemies beast, much more to our enemy himselfe.

5 Matt. 23. 44.
6 God commaund to helpe your enemies asse, ynder his burden will he suffer you to cast downe our brethren with heavy burdens?

7 Sam. 22.
8 Whether thou be magistrate or art commanded by the magistrate.

9 Deut. 16. 19.

10 Deut. 20. 18.

11 For in that chat he is a stranger, his heart is sorrowfull enough.

12 Levit. 25. 3 and 26. 43. deus. 15. 1.

13 Chap. 20. 8.

14 Deut. 5. 13.

15 Neither by swearing by them, nor speaking of them.

16 Psal. 64. eph. 5. 3.

17 Chap. 23. 18.

18 ¶ This is Easter, in remembrance that the Angel passed ouer and spared the Israellites, when he slew the first borne of the Egyptians.

19 Deut. 16. 16.

20 Levit. 35. 4.

21 Which is, Whitsontide, in token that the Law was giuen 50 dayes after they departed from Egypt.

22 ¶ This is the feast of Tabernacles, signifying that they dwelled 400 yeeres vnder the tents of the Tabernacles in the wilderness.

23 No leavened bread shall be then in thine house.

24 Chap. 23. 36.

25 deus. 14. 22.

26 ¶ Meaning that no fruits should be taken before iust time: and hereby are bidden all cruell and wanton appetites.

27 Chap. 13. 2.

28 deus. 2. 1.

29 ¶ I will giue him mine authority, &c.

30 he shall gouerne you in my Name.

¶ Ebr. soletw.

¶ They should sweare by the Name of the Lord.

¶ Gen. 31. 39.

¶ He shall shew some part of the beast, or bring in witnesses.

¶ He that hired it shall be free by paying the hire.

¶ Deut. 22. 26.

¶ Deut. 13. 15. 13.

¶ 14. 1. mat. 2. 24.

¶ Levit. 19. 33.

¶ Zach. 7. 10.

¶ The iust plague of God vpon the oppressors.

¶ Levit. 21. 37. deus.

¶ 33. 19. psal. 135. 5.

¶ For cold and necessity.

¶ Levit. 23. 5.

¶ Thine abundance of thy corn, oyle, and wine.

¶ Chap. 13. 12.

¶ and 34. 19.

¶ Levit. 22. 8. et.

¶ 9. 11.

¶ And so haue nothing to doe with it.

CHAP. XXIII.

2 Notto follow the multitude. 13 Notto make mention of the strange gods. 14 The three solemn feasts. 20. 23. The Angel is promised to leade the people. 25 ¶ What God promyseth,

* Chap. 33. 2.
Deut. 7. 1. 1.
10/14. 1. 1.

* Deut. 7. 1. 5.
a God commandeth him not only to worship idols, but to destroy them.
o That is althing necessary for this present life.
* Deut. 7. 1. 4.
p I will make them afraid at thy coming, and send mine Angel to destroy them, as Chap. 33. 2.
* 10/14. 24. 1. 3.

q Called the sea of Syria.
r Of Arabia called Desarts.
s To wit, Euphrates.
* Chap. 34. 1. 5.
Deut. 7. 1. 2.
t Ebr. fence, or fence.
* Deut. 7. 1. 6.
10/14. 23. 1. 3.

a When he called him vp to the mountaine to give him the Lawes, beginning at the 20. Chapter hitherto.

b When he had received these lawes in mount Sinai,
t Ebr. iudgements.
* Chap. 19. 8

* Chap. 20. 2. 4.
r Or, as the foorer of the mountaine.
c For as yet the priesthood was not given to Levi

10/14. 24. 1. 3.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemy vnto thine enemies, and will assist them that afflict thee.

23 Formine Angel * shall go before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hittites, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but * n vtterly overthrow them, and breake in pieces their images.

25 For yee shall serue the Lord your God, and he shall blesse thy bread and thy water, and I will take all sicknesse away from the midst of thee.

26 ¶ There shall none cast their fruit, nor be barren in thy land: the number of thy daies will I fulfill.

27 I will send my p feare before thee, and will destroy all the people among whom thou shalt go: and I will make all thine enemies ~~mine~~ their backs vnto thee:

28 And I will send * hornets before thee which shall drive out the Hittites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, lest the land grow to a wilderness: and the beasts of the field multiply against thee.

30 By little and little I will drive thee out from thy face, untill thou increase and inherit the land.

31 And I will make thy coastes from the red sea vnto the sea of the Philistims, and from the desert vnto the River: for I will deliuer the inhabitants of the land into your hand, and thou shalt drive them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, lest they make thee sinne against me: for if thou serue their gods, surely it shall be thy * destruction.

C H A P. XXIII.

3 The people promise to obey God. 4 Moses writeth the civill lawes. 9. 13 Moyses returneth into the mountaine. 14 Aaron and his sons: the charge of the people. 18 Moyses was forty dayes and forty nights in the mountaine.

NOW he had said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seueny of the Elders of Israel, and ye shall worship a farre off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe vp with him.

3 ¶ Afterward Moses came and tolde the people all the wordes of the Lord, and all the lawes: and all the people answered with one voyce, and sayd, * All the things which the Lord hath sayd, will we dee.

4 And Moses wrote all the wordes of the Lord, and rose vp early, and set vp an altar vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings of beues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood hee sprinkled on the altar.

7 After hee tooke the booke of the couenant, and read it in the audience of the people:

who sayd, All that the Lord hath said, we will doe, and be obedient.

8 Then Moses tooke the blood, and sprinkled it on the people and sayd, Behold, the blood of the couenant which the Lord hath made with you concerning all the things.

9 ¶ Then went vp Moyses and Aaron, Nadab, and Abihu, and seueny of the Elders of Israel.

10 And they sawe the God of Israel, and vnder his feete ~~was~~ as it were a worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel hee layed not his hand: also they sawe God, and did eate and drinke.

12 ¶ And the Lord sayd vnto Moyses, Come vp to me into the mountaine, and be there, and I will giue thee tables of stone, and the lawe and the commandments, which I haue written, for to teach * them.

13 Then Moyses rose vp, and his minister Joshua: and Moyses went vp into the mountaine of God,

14 And said vnto the Elders, Tarry vs here vntill we come againe vnto you: and behold, Aaron, and Hur are with you: whosoever hath any matters, let him come to them.

15 Then Moyses went vp to the mount, and the cloud covered the mountaine,

16 And the glory of the Lorde abode vpon mount Sinai, and the cloud covered it sixe dayes, and the seuen day hee called vnto Moyses out of the middes of the cloud.

17 And the sight of the glory of the Lord was like consuming fire on the toppes of the mountaine, in the eyes of the children of Israel.

18 And Moyses entered into the middes of the cloud, and went vp to the mountaine: and Moyses was in the mount fourtie dayes and fourtie nights.

C H A P. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The summe of the Arke. 17 The Mercies seat. 23 The Table. 31 The Candlestick. 40 As Moyses desired according to his pattern.

TThen the Lord spake vnto Moyses, saying, 2 * Speake vnto the children of Israel that they receiue an offering for mee: of * euerie man whose hearte giueth it freely, yee shall take the offering for me.

3 And this is the offering which ye shall take of them, gold and silver, and brasie,

4 ¶ And blew filke, and purple, and scarlet, and fine linnen, and goats hair,

5 And rammes skines coloured red, and the skines of badgers, and the wood * Shittim,

6 Oyle for the light, spices for anointing oyle, and for the perfume of sweet saour.

7 Onix stones, and stones to be set in the Ephod, and in the brestplate.

8 Also they shall make me a Sanctuary, that I may dwell among them.

9 According to all that I shew thee, cuseu shall yee make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie.

11 And thou shalt ouer lay it with pure gold, within & without shalt thou ouer lay it, & shalt make

* 1. Pri. 1. 3.
hebr. 9. 10.
d Which blood is, whereby the couenant brake cannot be fastened without bloodshedding.
e As perfectly as their infirmities could beholde his sacrifice.
f Ebr. drinke water.
g He made them not afraid, nor punished them.
h That is, reioyced.
i The second time.
j Signifying, who haue trust of our hearts except
k God do write his lawes therein by his Spirit, et. 31.
33. 2. 4. 1. 19.
l cor. 3. heb. 8. 10 and 10. 6.
k To wit, the people.

10/14. 24. 1. 3.

l The Lord spake, like devouring fire to carnall men but to them that he draweth with his Spi. it is like pleasant Saphire.
* Chap. 34. 30.
Deut. 33. 2.

a After the moral and iudicial law, hee giueth them the ceremonial law, that nothing should be left to mans invention.

* Chap. 35. 1.

b For the building and vice of the Tabernacle.

10/14. 24. 1. 3.

c Which is thought to be a kind of Ordre, which will not route.

d Ordre of the Priests.

* Chap. 28. 4.

* Chap. 28. 1. 5.

e A place both to offer sacrifice and to heare the Law

* Corp. 37. 10.

Or, a circle and a border.

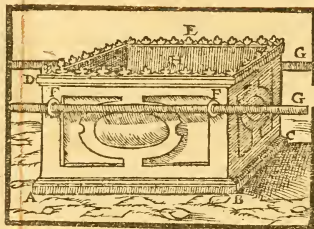
Or, fesse.

make vpon it a]l crowne of gold round about.
12 And thou shalt cast foure rings of golde for it, and put them in the foure] corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length, two cubites and an halfe.

B C The breadth a cubite and an halfe.

A D The height a cubite and an halfe.

E The golden crowne above the Arke.

F The foure rings of gold in the foure corners.

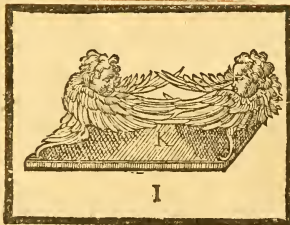
G The barres couered with gold to put through the rings to carry the Arke. H The inner part of the Arke where the Testimony was put.

I The stone tables, the rod of Aaron, and Maana, which were a testimony of Gods presence.

Or, covering: or propitiatorie.

These God appeared mercifully vnto them: and this was a figure of Christ.

PROPIITIATORIE OR MERCIE-SEAT.



I The Propitiatorie, or Mercy-seat, which is the covering of the Arke of the Testimony, set apart in this fashion for plannesse.

K The place, where the Lord's oracle and answer, from above the Propitiatorie, and from betweene the wings of the Cherubims.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercie-seat.

19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other end: of the matter of the Mercie-seat shall yee make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, covering the Mercy-seat with their wings, and their faces one to another: to the Mercy-seat-ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercie-seate above vpon the Ark, and in the Arke thou shalt put the Testimony, which I will giue thee.

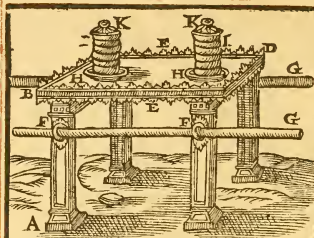
22 And there I will declare my selfe vnto

Or, will appeare with thee.

thee, and from above the Mercie-seat* betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

* Num. 7.89.

THE TABLE OF THE SHEVEREAD.



A B The height a cubite and an halfe.

B C The length two cubites.

C D The breadth a cubite.

E A crowne of golde above and beneath separated the one from the other by a border of an hand breadth thicke.

F The foure rings.

G The barres to carry the Table, which were put through the rings.

H Dishes whereon the shewbread was set.

I The twelve cakes or loaves called the shewbread, K The goblets or coverings, also incense cups.

which declared that the Table was an hand breadth thicke.

G The barres to carry the Table, which were put through the rings.

H Dishes whereon the shewbread was set.

I The twelve cakes or loaves called the shewbread, K The goblets or coverings, also incense cups.

23 ¶ Thou shalt also make a Table of Shittim wood, of two cubits long, and one cubite broad, and a cubite and an halfe hie:

24 And thou shalt couer it with pure gold, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of ¶ foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feete thereof:

27ouer against the borders shall the rings be for places for the barres to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the Table may be borne with them.

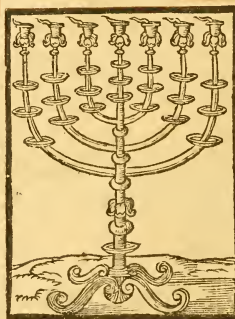
29 Thou shalt make also h dishes for it, and incense cups for it, and coverings for it, and goblets, wherewith it shall be covered, even of fine gold shalt thou make them.

30 And thou shalt set vpon the Table Shewbread before me continually.

Or, an band broad.

h To set the bread vpon.

THE CANDLESTICKE.



Because the fashion of the Candlestick was so plaine and euident, it needeth not to describe the particular parts thereof according to the order of letters. Only where as it is said in the 32. verse, that there shall be foure bowles or cups in the Candlestick, it is to be understood of the shaft or stalks: for there are but three for every one of the other branches.

Also the knoppes of the Candlestick are to be vnder the branches as they issue out of the shaft one after the other.

* Chap. 31. 19.
i It shall not be
melted, but bea-
ren out of the
lumps of gold
with the hammer.

31 ¶ Alſo thou ſhalt make a candleſticke of pure gold: of i worke beaten out with the hammer ſhall the candleſticke bee made, his ſhaft, and his branches, his boules, his knoppes: and his floures ſhalbe of the ſame.

32 Sixe branches alſo ſhall come out of the ſides of it: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

33 Three boules like vnto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop and one floure: ſo throughout the fixe branches that come out of the candleſticke.

34 And in the *baſt* of the Candleſticke ſhalbe four boules like vnto almonds, his knoppes and his floures,

35 And there ſhalbe a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the fixe branches coming out of the Candleſticke.

36 Their knops and their branches ſhall bee thereof: all this ſhalbe one beaten worke of pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and the lamps thereof ſhalt thou put thereon, to giue light toward that that is before it.

38 Alſo the inſtters and inſtterediſhes thereof ſhalbe of pure gold.

39 Ota^k talent of fine gold ſhalt thou make it with all theſe inſtruments.

40 * Looket therefore that thou make them after their faſhion, that was ſhewed thee in the mountaine,

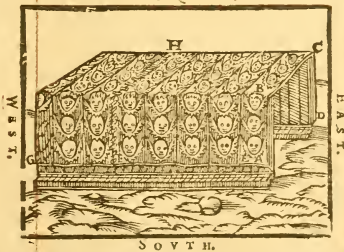
CHAP. XXVI.

1 The forme of the Tabernacle and the appurtenances. 32 The place of the Arke, of the Mercie ſeate, of the Table, and of the Candleſticke.

AFTERWARD thou ſhalt make the Tabernacle with ten curtaynes of fine twined linnen and blew ſilke, and purple, and ſkarlet: and in them thou ſhalt make Cherubims of^a broyded worke.

¶ THE FIRST COVERING of the Tabernacle.

NORTH.



SOUTH.

A B C D The tenne curtaynes which were eight and twentie cubites long of Cherubims worke. A & B The breadth of a curtaine was ſixteen cubites, and ſo the inner were fourtie cubites broad. E F G Two curtaynes and an halfe: ſo that: e whole layd together, declared that the Tabernacle was thirtie cubites long, and twene broad. F H Taches, or hookes to tie the curtaynes together.

2 The length of one curtaine ſhalbe eight and twentie cubites, and the breadth of one curtaine, fourre cubites: eury one of the curtaynes ſhall

have one meaſure,

5 Five curtaynes ſhall be coupled one to another: and the other five curtaynes ſhall be coupled one to another.

4 And thou ſhalt make ſtrings of blew ſilke vpon the edge of the one curtaine which is in the ſeluedge^b of the coupling: and likewise ſhalt thou make in the edge of the other curtaine in the ſeluedge, in the ſecond coupling.

5 Fittie ſtrings ſhalt thou make in one curtaine, and fittie ſtrings ſhalt thou make in the edge of the curtaine, which is in the ſecond coupling the ſtrings ſhalbe one right againſt another.

6 Thou ſhalt make alſo fittie^c taches of gold and couple the curtaynes one to another with the taches, and it ſhalbe one || Tabernacle:

¶ THE CURTAINES OF Goates haire.

NORTH.



SOUTH.

Theſe eleuen curtaynes of goates haire were put al out on the outer ſide. And the eleuen hangings before the entry of the Tabernacle, looke B Thieſe, ſome thirtie cubites long, and the other ſixe eight and twene, and therefore vpon the ſouth ſide they were a curtaine longer then the other, looke C And alſo another on the North ſide, ſo that the boards might be covered, F.

7 ¶ Alſo thou ſhalt make curtaynes of goates haire, to be a^d covering vpon the Tabernacle: thou ſhalt make them to the number of eleuen curtaynes,

8 The length of a curtaine ſhalbe thirtie cubites, and the breadth of a curtaine fourre cubites: the eleuen curtaynes ſhalbe of one meaſure.

9 And thou ſhalt couple ſixe curtaynes by themſelves, and the ſixe curtaynes by themſelves: but thou ſhalt double the fixt curtaine vpon the forefront of the covering.

10 And thou ſhalt make fittie ſtrings in the edge of one curtaine in the ſeluedge of the coupling, and fittie ſtrings in the edge of the other curtaine in the ſecond coupling.

11 Likewise thou ſhalt make fittie^e taches of braſſe, and faſten them on the ſtrings, and ſhalt couple the covering together that it may be one,

12 And the remnant that reſteth in the curtaynes of the covering, euen the halfe curtaine that reſteth, ſhalbe left at the backſide of the Tabernacle,

13 That the cubite on the one ſide, & the cubite on the other ſide of that which is left in the length of the curtaynes of the covering may remaine on either ſide of the Tabernacle to couer it.

14 Moreover, for that covering thou ſhalt make a covering of ſcammes ſkinnes died red, and a covering^h of badgers ſkinnes aboue.

15 ¶ Alſo thou ſhalt make boards for the Tabernacle of Shittim wood to ſtand vp.

b On the ſide that the curtaynes might be tied together.

c In trying together, the boards e ſides, or hookes.

d Or partition.

d Lefttine and weather ſhould marre it.

e That is, ſine on the eoe ſide, and ſine on the other, and the ſixt ſhould hang over the doore of the Tabernacle.

f Or, hookes.

l For theſe curtaynes were two cubites longer then the curtaynes of the Tabernacle: ſo that they were ſider by a cubite on both ſides.

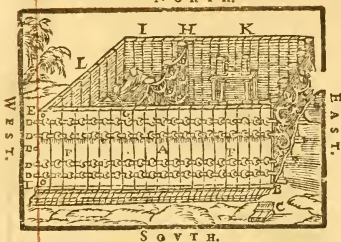
g To be put vpon the covering that was made of goats haire. h This was the third covering for the Tabernacle.

16 Ten cubites *shall be* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shall be* in one board fet in order as the fete of a ladder, one againſt another : thus ſhalt thou make for all the boards of the Tabernacle.

THE TABERNACLE.

NORTH.



SOUTH.

A Twentie boards on the Southſide, and as many on the Northſide, which were of ten cubites in length that is from E. to E. The breadth of each was a cubite and an halfe cubite, as the fete of a ladder, one againſt another. B The leather part of the boards which was cut into two tenons. C The two mortises, for each tenon one, wrought in two pieces apart, wherein the boards were put, they received the tenons, and held the boards up. D D D D Signifie five laves to hold the boards in order : five laves without the boards, ſhew the rings : the middle laves went throu the ſtick of the boards, wherein holes were made therefore. E R Two rings one at the upper part, and another at the neether part of the boards, which ioyne the ſides of the Tabernacle, and the boards of the Weſt end together. F F Rings where throu the bars paſſed. G H A vail hanging on four pillars, and wrought of Cherubims, which did ſeparate the holy place from the moſt holy. I The moſt holy place. K The holy place, wherein on the Southſide the candleſtick was placed, and on the Northſide againſt it, the Table of ſhewbread. L Eight boards that cloſe up the Tabernacle on the Weſt end, which was the uppermoſt end of the place. M A hanging or vail, which was at the entry of the Tabernacle, being at the Eaſt end, which was ſuſtained to hang at 5 pillars.

18 And thou ſhalt make boards for the Tabernacle, even twentie boards on the Southſide, even full South.

19 And thou ſhalt make fortie || ſockets of ſilver vnder the twentie boards, two ſockets vnder one board for his two tenons, and two ſockets vnder another board for his two tenons.

20 In like maner on the other ſide of the Tabernacle toward the Northſide *ſhall be* twentie boards.

21 And their fourtie ſockets of ſilver, two ſockets vnder one board, and two ſockets vnder another board.

22 And on the ſide of the Tabernacle, toward the Weſt, ſhalt thou make fixe boards.

23 Alſo two boards ſhalt thou make in the corners of the Tabernacle in the two ſides.

24 Alſo they ſhall be ioynd beneath, and likewise they ſhall be ioynd about to a ring, thus ſhall it be for them two : they ſhall be for the two corners.

25 So they ſhall be eight boards having ſockets of ſilver, *even* fixe *even* ſockets, that is, two ſockets vnder one board, and two ſockets vnder another board.

26 ¶ Then thou ſhalt make five boards of Shittim wood for the boards of one ſide of the Tabernacle,

27 And five barres for the boards of the other ſide of the Tabernacle : alſo five barres for the boards of the ſide of the Tabernacle toward the Weſt ſide.

28 And the middle barre ſhall goe through the middes of the boards, from end to end.

29 And thou ſhalt couer the boards with golde, and make their rings of golde, for places for the barres, & thou ſhalt couer the barres with golde.

30 So thou ſhalt reare vp the Tabernacle, according to the faſhion thereof, which was ſhewed thee in the mount.

31 ¶ Moreouer, thou ſhalt make a vail of blew filke, and purple, and ſkarlet, and a fine twined linnen : thou ſhalt make it of broidred work with Cherubims.

32 And thou ſhalt hang it vpon foure pillars of Shittim wood couered with golde, (whole hooks ſhall bee of golde) ſtanding vpon foure ſockets of ſilver.

33 ¶ Afterward thou ſhalt hang the vail upon the hooks, that thou mayeſt bring in thither, that is, within the vail, the Arke of the Teſtimonie : and the vail ſhall make you a ſeparation betweene the Holy place and the moſt holy place.

34 Alſo thou ſhalt put the Mercie ſeat vpon the Arke of the Teſtimonie in the moſt Holy place.

35 And thou ſhalt ſet the Table without the vail, & the Candleſticke ouer againſt the Table on the Southſide of the Tabernacle, & thou ſhalt ſet the Table on the Northſide.

36 Alſo thou ſhalt make a hanging for the doore of the Tabernacle of blew filke, and purple, and ſkarlet, and fine twined linnen wrought with needle.

37 And thou ſhalt make for the hanging five pillars of Shittim, & couer them with golde : their heads ſhall be of gold, and thou ſhalt caſt ſilver ſockets of braſſe for them.

CHAP. XXVII.

1 The Altar of the burnt offering. 2 The court of the Tabernacle. 3 The lavers conſecrated burning.

Moreouer thou ſhalt make the *Altar* of Shittim wood, five cubites long and five cubites

2 Chap. 25. 9. 4. 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

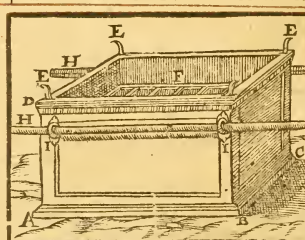
k Some ſeade heads of the pillars.

l Under the board meaning that it ſhould hang downward from the boards. 1 Whereunto the prieſt onely entred once a yeere. m Meaning, in the holy place.

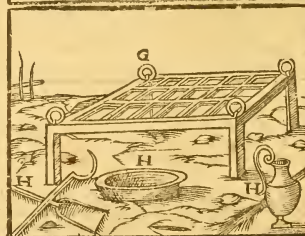
n This hanging or vail was betweene the holy place, and there where the people were.

a For the burnt offering.

THE ALTAR OF BURNT OFFERING.



A B The length containing five cubites. B C The breadth as much. A D The height three cubites. E The four horns or four corners. F The grate which was not within the Altar and whereupon the ſacrifice was burnt. G Four rings to liſt up the grate by, when they avoided the ſmoke. H The barres to carry the Altar. I The rings through the which the barres were put. K H H Aſpens, beſemes, & D hooks beſemes, and ſet in ſtaves appertaining to the Altar.



10 r, baſe pieces, wherein were the mortises for the tenons.

2 The Hebrew word ſignifieth twined, declaring that they ſhould be ſo perfect and well ioynd as were poſſible.

b Of the same wood and matter as the altar of burnt offering.

Or, firepanes.

† Elc. ms.

c This was the first entry into the Tabernacle, where the people abode.

d They were circular hoops or circles for tobacco pipe the pillar.

e Measuring cubits of fifteen cubits.

f Of the door of the court.

† Elc. sy. in. 15. sy.

g Or, stakes, which with the curtains were fastened to the ground.

h Such as cometh from the olive when it is first pressed or beaten.

Or, spread up.

broad (the altar shall be four square) and the height thereof three cubites.

2 And thou shalt make it horns in the four corners thereof: the horns shall be of it selfe, and thou shalt cover it with brasie.

3 Also thou shalt make his asphannes for his ashes, and his besomes, and his basins, and his fleshhooks, and his censers: thou shalt make all the instruments thereof of brasie.

4 Also thou shalt make vnto it a grate, like networke of brasie: also vpon that grate shalt thou make four brasen rings vpon the four corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres of shittim wood, and shalt cover them with brasie.

7 And the barres thereof shall be euen in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betweene the boards: as God shewed thee in the mount, so shall they make it.

9 Also thou shalt make the court of the Tabernacle in the Southside, euen full South: the court shall haue curtaines of fine twined linnen, of an hundred cubits long, for one side.

10 And it shall haue twenty pillars, with their twenty sockets of brasie: the heads of the pillars, and their fillets shall be silver.

11 Likewise on the Northside in length there shall be hangings of an hundred cubits long, and the twenty pillars thereof with their twenty sockets of brasie: the heads of the pillars and the fillets shall be silver.

12 And the breadth of the court, on the Westside shall haue curtaines of fiftie cubites, with their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East shall haue fiftie cubites.

14 Also hangings of fiftene cubites shall be on the one side with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of fiftene cubites, with their three pillars and their three sockets.

16 And in the gate of the court shall be a vaile of twenty cubites of blue silke and purple, and scarlet, and fine twined linnen wrought with needle, with the four pillars thereof and their four sockets.

17 All the pillars of the court shall haue fillets of silver round about, with their heades of silver, and their sockets of brasie.

18 The length of the court shall be an hundred cubites, and the breadth fiftie at either end, and the height fye cubites, and the hangings of fine twined linnen, and their sockets of brasie.

19 All the vessels of the Tabernacle for all manner seruice thereof, and all the pinnes thereof, and all the pinnes of the court shall be brasie.

20 And thou shalt commaund the children of Israel, that they bring vnto thee pure olive oil beaten for the light, that the lampes may alway be burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from eue-

ning to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 2 Their garments. 3. 29 Aaron setteth in the Sanctuary in the name of the children of Israel. 30 Urim and Thumim. 31 Aaron beareth the iniquities of the Israelites offerings.

And cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautiful.

3 Therefore thou shalt speake vnto all cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him that hee may serue me in the Priests office.

THE GARMENTS OF THE HIGH PRIEST.



A The Ephod or yponest coat which was like a cloth of gold, and was girded vnto him, wherein was the breastplate with the twelve stones, which was girded about with a chain of twelve Onyx stones, and beneath with two laces.

B The robe which was vnto the Ephod, wherein were sewed the pomegranates and bells of gold.

C The mitre or broidered cap, which was vnto the robe and girdle, and was also without fringes.

4 Now these shall be the garments, which they shall make a breastplate, and an Ephod, and a robe, and a broidered coat, a myter, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that hee may serue me in the Priests office.

5 Therefore they shall take golde and blue silke, and purple, and scarlet, and fine linnen.

6 And they shall make the Ephod of golde, blue silke, and purple, and scarlet, and fine twined linnen of broidered worke.

7 The two shoulders thereof shall be ioyned together by the two edges: so shall it be closed.

8 And the broidered gird of the same Ephod, which shall be vpon him, shall be of the selfe same worke and stuffe, euen of golde, blue silke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two Onyx stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the sixe names that remaine vpon the second stone according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a grauer of signers that worketh and graue in stone, and shalt make them to be set and embossed

a Where by his office may be knowne to be glorious and excellent.

b Which is to separate him from the rest.

c A short and strait coat without sleeves, put vpon most upon his garments to keepe them close vnto him.

d Which were about his yponest coat.

e As they were in age, so should they be graued in order.

f That Aaron might remember the sacrifices to Godward.

g Of the bosses.

h It was so called, because the hie Priest could not give sentence in iudgement without that on his breast.

i The description of the breast plate.

Or, Sardine.
Or, Escarade.

Or, Carbuncle.
Or, Jasper.

† Ebr. Turquoise.

k Which are vpon toward the shoulder.

l Which are be-neath.

m Aaron shall see enter into the holy place in his owne name, but in the name of all the children of Israel. n Vrim signifies light: and Thummim, perfection: declaring that the stones of the breastplate were most cleare, and of perfect beauty: by Vrim a foie meant knowledge, and Thummim holie nesse, shewing what verities are required in the Priests.

bossed in gold,
12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold,
14 ¶ And two chaines of fine gold: at the end, of wreathen worke shalt thou make them, and shalt fasten the wreathen chaines vpon the bosses.

15 ¶ Also thou shalt make the breastplate of iudgement with broidered worke: like the worke of the Ephod shalt thou make it: of golde, blue, silke, and purple, and scarlet, and fine twined linnen shalt thou make it.

16 ¶ Four square it shall bee and double, an hand breadth long, and an hand breadth broad.

17 Then thou shalt set it full of places for stones, *even* foure rowes of stones: the order shall be this, a || rubie, a topaze and a || carbuncle in the first rowe.

18 And in the second rowe thou shalt set an || emeraude, a saphir, and a || diamond.

19 And in the third rowe a turkeis, an achate and an Hematite.

20 And in the fourth rowe a chrysolite, an onix, and a iasper: and they shall bee set in gold in their embosements.

21 And the stones shall be according to the names of the children of Israel, twelve, according to their names, graven as signets, euery one after his name, and they shall bee for the twelue tribes.

22 ¶ Then thou shalt make vpon the breastplate two chaines at the ends, of wreathen worke of pure gold.

23 Thou shalt make also vpon the breastplate two rings of gold, and put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chaines of gold in the two rings in the ends of the breastplate.

25 And the other two ends of the two wreathen chaines, thou shalt fasten in the two embosements, and shalt put them vpon the shoulders of the Ephod on the fore side of it.

26 ¶ Also thou shalt make two rings of gold, which thou shalt put in the two other ends of the breastplate, vpon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it: one against the coupling of it vpon the broidered gard of the Ephod.

28 Thus they shall binde the breastplate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may be fast vpon the broidered gard of the Ephod, and that the breastplate bee not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the breastplate of iudgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the breastplate of iudgement, the Vrim and the Thummim, which shall be vpon Aaron's heart, when hee goeth in before the Lord, and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of woun worke round about the collar of it: so shall it be as the collar of an habergeon, that it rent not.

33 ¶ And beneath vpon the skirts thereof, thou shalt make pomegranates of blue silke, and purple, and scarlet round about the skirts thereof, and bells of gold betwene them round about:

34 That is, a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So it shall bee vpon Aaron, when he ministereth, and his sound shall be heard, when he goeth into the holy place before the Lord, and when he cometh out, and he shall not die.

36 ¶ Also thou shalt make a plate of pure gold and grane thereon, as signets are graven, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the myter, *even* vpon the forefront of the myter shall it be.

38 So it shall bee vpon Aarons forehead, that Aaron may beare the iniquity of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall bee alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroider the fine linnen coat, and thou shalt make a myter of fine linnen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comeliness.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoynt them, and I will fill their hands, and sanctifie them, that they may minister vnto mee in the Priests office.

42 Thou shalt also make them linnen breeches to couer their priuities: from the loynes vnto the thighs shall they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle of the Congregation, or when they come vnto the Altar to minister in the holy place, that they commit not iniquitie, and so die. Thou shalt be a lawe for euer vnto him, and to his seede after him.

CHAP. XXIX.

x The manner of consecrating the Priests. 18 The continual sacrifice. 45 The Lord promyseth to dwell among the children of Israel.

¶ His thing also shalt thou do vnto them, when thou consecratest them to bee my Priests, Take a young calfe, and two rammes without blemish,

2 And vneleuened bread, and cakes vneleuened tempered with oyle, and wafers vneleuened anointed with oyle: (of fine wheate flour shalt thou make them)

3 Then shalt thou put them in one basket, and a present them in the basket with the calfe and the two rammes,

4 And shalt bring Aaron and his sons vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the Ephod,

* Eccles. 45. 9.

o Holiness appertained to the Lord: for hee is most holy, and no thing vnioly may appeare before him. p Their offerings could not bee perfect, but some fault would bee therein: which sin the hie Priest bare and pacified God.

q That is, consecrate them by giuing them things to offer, and thereby admit them to their office.

l Or, of whinnesse.

r In not hiding their nakednes.

* Levit. 22.

a To offer them in sacrifice.

b Which was next vnder the Ephod.

Ephod, and the Ephod, and the breast plate, and shalt close them to him with the broidered gird of the Ephod.

* Lev. 28. 36.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy * Crowne vpon the mitre.

* Chap. 30. 25.

7 And thou shalt take the anoynting * oyle, and shalt powre vpon his head and anoint him.

8 And thou shalt bring his sonnes, and put coates vpon them.

9 And shalt gird him with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests offices shall be theirs for a perpetuall law: thou * shalt also fill the hands of Aaron, and the hands of his sonnes.

* Chap. 28. 41.
For consecrate them.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, and Aaron and his sonnes shall I put their hands vpon the head of the calfe.

* Levit. 1. 4.
Signifying, that the sacrifice was also offered forthem and that they did approve it.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, & shalt powre all thereof of the blood at the foote of the Altar.

* Levit. 3. 3.

13 * Also thou shalt take all the fat that couereth the inwards, and the kail, that is, on the liuer and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the flesh of the calfe, and his skin, and his dung shalt thou burne with fire without the hofte: it is a * sinne offering.

* Lev. 1. 16.
g. 21.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then shalt thou kill the ramme, & take his blood, & sprinkle it round about vpon the Altar,

17 And thou shalt cut the ramme in pieces, & wash the inwards of him & his legs, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: for it is a burnt offering vnto the Lord: for a sweet savour: it is an offering made by fire vnto the Lord.

d Or a savour of salt, which causeth the wrath of God to cease.

19 ¶ And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

e Meaning the soft and tender part of the eare.

21 And thou shalt take of the blood that is vpon the Altar, and of the anointing oyle and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes: and vpon the garments of his sonnes with him: so he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

f Wherewith the altar must be sprinkled.

22 Also thou shalt take of the rammes the fat and the rumpe, euen the fat that couereth the inwards, and the kail the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the * ramme of consecration.)

g Which is offered for the consecration of the Priest.

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer out of the basket of the vntaken bread that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Again thou shalt receive them of their hands and burne them vpon the altar besides the burnt offering for a sweet savour vnto the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the heave offering, which was shaken to and fro, and which was heaved vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for ever, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their * peace offerings, euen their heave offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seven dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and see the flesh in the holy place.

32 * And Aaron and his sonnes shall eat the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eat these things, whereby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eat thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sons, according to all things which I haue commanded thee: seven dayes shalt thou consecrate them,

36 And shalt offer every day a calfe for a sinne offering, for reconciliation: & thou shalt cleafe the Altar, when thou shalt offered vpon it for reconciliation, and shalt anoint it to sanctifie it.

37 Seven dayes shalt thou cleafe the Altar, and sanctifie it, for the Altar shall be most holy: and whatsoever toucheth the Altar, shall be holy.

38 ¶ Now this is that which thou shalt present vpon the altar: euen two lambs of one yeere old, day by day continually.

39 The one lambe thou shalt present in the morning, & the other lambe thou shalt present at euen.

40 And with the one lambe, a tenth part of fine flour mingled with the fourth part of an Hin of beaten oile, and the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweet savour vnto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make

h This sacrifice the Priest did move toward the East, West, North, and South. i So called because it was not only shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiving to God for his benefits.

* Levit. 2. 20. and 3. 9. mat. 12. 4.

l That is, by the sacrifices.

m To appease Gods wrath, that sinne may be pardoned.

* Lev. 28. 9.

n That is an offering, to be chap. 16. 16. o Which is to be a plate.

Or, declare my self to you.

p Because of my glorious presence.

¹ L. vii. 26. 13. 2 cor. 6. 16.

q It is I the Lord, that am their God.

I make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and the place shall bee sanctified by my glory.

44 And I will sanctifie the Tabernacle of the Congregation and the Altar: I will sanctifie also Aaron and his sonnes to bee among the Priests,

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

¹ The Altar of incense. ² The summe that the Israelites should pay to the Tabernacle. ³ The brazen laver. ⁴ The anointing oile. ⁵ The making of the persons.

a Vpon the which the sweet perfume was burnt, veil.

b Of the same wood as an altar.

c Or, a circle and border.

Furthermore thou shalt make an Altar^a for sweet perfume, of Shittim wood thou shalt make it.

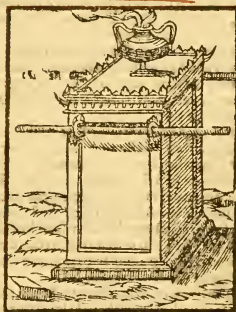
2 The length thereof a cubite, and the breadth thereof a cubite, (it shall be foure square) and the height thereof two cubites: the hornes thereof shall be of the same.

3 And thou shalt overlay it with fine golde, both the top thereof, and the sides thereof round about, and his hornes: also thou shalt make vnto it a crowne of gold round about.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on every side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with gold.

THE ALTAR OF SWEET PERFUME.



This Altar was one cubite long, and one cubite broad and in height was two cubites: the veil was for vnder it: and for the first figure.

a That is in the Sanctuary: and not in the holiest of all.

d Meaning, when he trimmeth them, and refresheth the oile.

e Otherwise made then this, which is described.

6 After thou shalt set it before the Vaile, that is neere the Arke of the Testimonie, before the Mercie-seat that is vpon the Testimonie, where I will appoint thee.

7 And Aaron shall burne thereon sweete incense every morning: when hee dresseth the lampes thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vp the lampes thereof, he shall burne incense: the perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon,

nor burnt sacrifice, nor offering, neither powre any drinke offering thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 When thou takest the summe of the children of Israel after their number, then they shall giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there bee no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekel, after the shekel of the Sanctuary: (a shekel is twenty gerahs) the halfe shekel shall be an offering to the Lord.

14 All that are numbered from twenty yeere old and above, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when ye shall giue an offering vnto the Lord, for a redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle, and the Congregation that it may be a memorial vnto the children of Israel before the Lord, for the redemption of your liues.

THE LAVER OF BRASSE.



Because the manner of this figure was particularly described, we haue put in this forme: as well for that it agreeth with the text, as also it is after this fashion in other copies of Iudith.

17 Also the Lord spake vnto Moses, saying, 18 Thou shalt also make a Lauer of brasse, and his foot of brasse to wash, & shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sons shall wash their hands, and their feet thereat.

20 When they goe into the Tabernacle of the Congregation, or when they go vnto the altar to minister, & to make the perfume of the burnt offerings to the Lord, they shall wash themselves with water, lest they die.

21 So they shall wash their hands and their feet that they die not: and this shall be to them an ordinance for euer, both vnto them and to his seed throughout their generations.

22 Also the Lord spake vnto Moses, saying, 23 Take thou also vnto thee principall spices: of the most pure myrrhe five hundred in shekels, of sweete cinnamon halfe so much, that is, two hundred and fiftie, and of sweete calamus, two hundred, and fiftie:

k Signifying, that he that cometh to God, must be washed from all sinne and corruption.

l So long as the Priesthood shall last. m Weighing so much. n It is a kinde of reede of a very sweete saour with in, and is used in pouders and odours.

¶ Chap. 35. 40.

¶ All things which appertaine to the Tabernacle.

¶ Neither at their berrills, nor otherwise.

¶ Either a stranger, or an Israélite, save onely the Priests.

¶ In Hebrew, Sheheleish, which is a sweet kinde of gumme, and is taken as the nail.

¶ Onely dedicate to the use of the Tabernacle.

¶ I have chosen and made meece, chap. 35. 30.

¶ This sheweth that the gifts of Gods Spirit are therefore ought to be esteemed.

¶ I have instructed them, and increased their knowledge.

¶ So called, because of the cunning and arte vsed therein, or because the whole was beaten out of one piece.

24 Also of Cassia five hundred, after the shekel of the Sanctuary, and of oyle olue an Hin.

25 So thou shalt make of it the oyle of holy oymnt, which is a most precious oymnt after the arte of the Apothecary: this shall be the oyle of holy oymnt.

26 And thou shalt anointe the Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the candlesticke, with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the laver and his foot.

29 So thou shalt sanctifie them, & they shall be most holy. all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron & his sons, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreover, thou shalt speake vnto the children of Israel, saying, This shall be an holy oymnt oyle vnto me, throughout your generations.

32 None shall anoint himselfe therewith, neither shall ye make any composition like vnto it: for it is holy, and shall be holy vnto you.

33 Whosoever shall make the like oymnt, or whosoever shall put any of it vpon a stranger, euen hee shall be cut off from his people.

34 And the Lord said vnto Moses, Take vnto thee therspicie, pure myrrour, and cleare gumme and galbanum, these occurs with pure incense: of each like weight:

35 Then thou shalt make of them perfume composed after the arte of the Apothecary, mingled together, pure and holy.

36 And thou shalt beat it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shall be vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the Lord.

38 Whosoever shall make like vnto that, to smell thereto, euen hee shall be cut off from his people.

CHAP. XXXI.

¶ God maketh Bezaleel and Aholiab meece for his worke. 13 The Sabbath day is the signe of our iudiciallisation. 18 The Tables written by the finger of God.

And the Lord spake vnto Moses, saying, 2 Behold, I have called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah.

3 Whom I have filled with the Spirit of God, in wisdom, and in vnderstanding, and in knowledge, and in all workman ship:

4 To finde out curious workes to worke in gold, and in silver, and in brasse,

5 Also in the arte to set stones, and to carue in timber, and to work in all manner of workman ship.

6 And behold, I haue ioyned with him Aholiab the sonne of Ahimach of the tribe of Dan, and in the hearts of all that are wise hearted, haue I put wi dome to make all that I haue commanded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercies seat that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the pure Candlesticke with all his instru-

ments, and the altar of perfume: 9 Likewise the altar of burnt offering with all his instruments, and the laver with his foot.

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sons, to minister in the Priestes office.

11 And the anoynting oyle, and sweet perfume for the Sanctuary: according to all that I haue commanded thee shall they doe.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, Notwithstanding keepe yee my Sabbaths: for it is a signe betwene me and you in your generations, that yee may know that I the Lord doe sanctifie you.

14 ¶ Yee shall therefore keepe the Sabbath: for it is holy vnto you. he that defileth it, shall die the death: therefore whosoever worke therein, the same person shall be cut off from among his people.

15 Sixe dayes shall men worke, but in the seventh day is the Sabbath of the holy rest vnto the Lord, whosoever doeth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the I rest throughout their generations for an euerslasting Covenant.

17 It is a signe betwene mee and the children of Israel for ever: for in sixe daies the Lord made the heauen and the earth, and in the seventh day hee rested, and refreshed.

18 Thus (when the Lord had made an ende of con muring with Mo's vpon mount Sinai) hee gaue him two Tables of the Testimonie, two Tables of stone, written with the finger of God.

CHAP. XXXII.

¶ The Israelites impose their delinquencies on the calfe. 14 God's approbation of his worship. 19 Moses breaketh the Tables. 27 Hee prayeth the Lord: 32 Moses saile for the people.

¶ Vt when the people saw, that Mo's tarried long or hee came downefrom the mountaine, the people gathered themselves together against Aaron, and laid vnto him, Vp, make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt, we knowe not what is become of him.

2 And Aaron laid vnto them, Plucke off the golden earrings, which are in the eares of your wives, of your sounes, and of your daughters, and bring them vnto me.

3 Then all the people plucked from them selfes the golden earrings, which were in their eares, and they brought them vnto Aaron.

4 ¶ Who receiued them at their hands, & fashioned it with graving tool, & made of it a molten calfe: then they said, These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saw that, he made an altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, & offered burnt offerings, and brought peace offerings: also the people late them downe to eate and drinke, and rose vp to play.

7 ¶ Then the Lord said vnto Moses, ¶ Goe get thee downe: for thy people which thou hast brought out of the land of Egypt, are corrupted their wayes.

¶ Which oyle was to anoint the Priests, and the instruments of the Tabernacle, and not to burne.

¶ Though I commanded the workes to be done, yet will I not that you break my Sabbath dayes.

¶ Chap. 28. 35. 36. 37. 38.

¶ God repeateth this point, because the whole keeping of the law standeth in the use of the Sabbath, which is to cease from your worke, and to obey the will of God.

Or, Sabbath.

¶ Gen. 1. 31. & 2. 2. From creating his creatures, but not from governing and preserving them.

¶ Deut. 9. 10. Whereby hee declared that hee will soe people.

¶ The taste of idollatry is, when men thinke that God is not at hand: they see him not, they see him not.

¶ Thinking that they would have more idollatry, then to reigne their most precious iewels.

¶ Such is the rage of idollatry, that they spare no cost to buy false wicked desires.

¶ Psal. 106. 35. They smelled of their sinne of Egypt, wherethey saw calves, oxen, and serpents worshipped.

¶ 1. Kings. 12. 28.

¶ 1. Cor. 10. 7.

¶ Deut. 9. 12.

e Whence we see what necessity we haue to pray earnestly to God, to keepe in his true obedience, and to fend vs good guides.

* 1. King. 12. 28.
* Chap. 32. 3.
Deut. 9. 13.

f God sheweth that the prayers of the godly stay his punishment.

* Psal. 106. 23.

* Num. 14. 13.
* 1. Cor. 10. 12.

g Or, repens.

g That it, thy promise made to Abraham.
* Gen. 11. 7 and 15.
7. and 45. 16.

h All these repetitions shew how excellent a thing they defrauded themselves of by their idolatry.

* Num. 32. 3.

i Partly to depite them of their idolatry, and partly that they should haue no occasion to remember it afterward.

k Both deficate of Gods fauour, and an occasion to their enemies to speake euill of their God.

8 They are soone turned out of the way which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, * I haue seene this people, and behold, it is a stiffnecked people.

10 Now therefore let mee alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mighty people.

11 * But Moses prayed vnto the Lord his God, and said, O Lord, why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

12 * Wherefore shall the Egyptians || speake, and say, He hath brought them out maliciously, for to slay them in the mountains, and to consume them from the earth? turne from thy fierce wrath, and || change thy minde from this euill toward thy people.

13 Remember * Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saidst vnto them, * I will multiply your seed as the starrs of the heauen, and all this land, that I haue spoken o, will I giue vnto your seed, and they shall inherite it for euer.

14 Then the Lord changed his minde from the euill which he threatened to doe vnto his people.

15 So Moses returned, and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were written on both their sides, euen on the one side, and on the other were they written.

16 And the two Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people as they shouted, he said vnto Moses, There is a noyse of warre in the holte.

18 Who answered, It is not the noyse of them that haue the victory, nor the noyse of them that are overcome: but I doe heare the noyse of singing.

19 Now, as soone as hee came nere vnto the holte, he saw the calfe and the dancing: so Moses wrath waxed hote, and hee cast the Tables out of his handes, and brake them in pieces beneath the mountaine.

20 * After, hee tooke the calfe which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are * enflamed on mischief.

23 And they said vnto mee, Make vs gods to goe before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Yee that haue gold, plucke it off: and they brought it mee, and I did cast it into the fire, and therof came this calfe.

25 Moses therefore saw that the people were naked (for Aaron had made them naked vnto their shame among their enemies)

26 And Moses stood in the gate of the campe, and said, Who * pertaileth to the Lord, let him come to me. And all the sonnes of Leui gathered themselves vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side, go to, and io from gate to gate, through the holte, and slay euery man his brother, and euery man his companion, & euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his sonne, and vpon his brother, that there may be given you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Yee haue committed a grievous crime: but now I will go vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh this people haue sinned a great sinne, and haue made them gods of gold.

32 Therefore now if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I pray thee, rase me out of thy booke which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned against mee, I will put him out of my booke.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will visit their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which hee made.

CHAP. XXXIII.

2 The Lord promitteth to send an Angel before his people. 4 They are iust because the Lord amitteth vs to go vp with them. * Moses talketh familiarly with God. 13 He prayeth for the people. 18 and desireth to see the glory of the Lord.

Afterward the Lord said vnto Moses, Depart, & goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak, and to Iakob, saying, * Vnto thy seed will I giue it.

2 And * I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke and honey: for I will not goe vp with thee, * because thou art a stiffnecked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Yee are a stiffnecked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly raiment from thee, that I may know what to doe vnto thee.)

6 So the children of Israel lud their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his Tabernacle, and pitched it without the holte farre off from the holte, and called it * Ohel-moed. And when any did seek to the Lord, hee went out vnto the Tabernacle of the

l This last did please God, that hee turned the curse of Iakob against Leui, to a blessing, Deut. 33. 9.

m In reuenging Gods glory, wee must haue respect to our selfe, but not of all carnall affection.

n So much hee esteemed the glory of God, that hee preferred it euen to his vntilation.

o I will make it known, that there was neuer predestination to mine eternal counsell to life enclaring, p This declareth how grievous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills: so they that entered into it, must passe vp by the hills.

* Gen. 13. 7
* Chap. 23. 37
10. 24. 11.
Deut. 7. 33.

* Chap. 32. 6.
Deut. 9. 13.

b That either I may shew mercy, if thou repent, or else punish thy rebellion.

c That is, the Tabernacle of the Congregation, so called, because the people resorted thither, when they should be instructed of the Lords will.

the Congregation, which was without the hofte.

8 And when Moses went out vnto the Tabernacle, all the people rofe vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And alfo as Moses was entred into the Tabernacle, the cloudy pillar descended & stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people saw the cloudy pillar stand at the Tabernacle doore, all the people rofe vp, and worshipped euery man in his tent doore.

11 And the Lord spake vnto Moses & face to face, as a man speaketh vnto his friend. After hee turned againe into the hofte, but his seruant Ioshua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See, thou sayest vnto mee, Leade this people forth, and thou hast not shewed mee whom thou wilt send with mee: Thou hast said moreover, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found fauour in thy sight, shewe me now thy way that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My presence shall goe with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence goe not with vs, carry vs not hence.

16 And wherein now shall it be known, that I and my people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preeminence before all the people that are, vpon the earth.

17 And the Lord said vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Again he said, I beseech thee, shewe mee thy glory.

19 And he answered, I will make all my goodness goe before thee, and I will proclaim the Name of the Lord before thee: for I will shewe mercy to whom I will shewe mercy, and will haue compassion on whom I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and I will die.

21 Also the Lord said, Behold, there is a place by me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand while I passe by:

23 After, I will take away mine hand, and thou shalt see my backe parts: but my face shall not be seene.

CHAP. XXXIIII.

1 The Tables are renewed. 2 The description of God. 3 All sheweth his holiness in his holiness. 18 The three aspects. 28 Moses in forty dayes in the mount. 30 His face shineth, and becometh as white as snow.

And the Lord said vnto Moses, Hew thee two Tables of stone like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in peeces.

2 And bee ready in the morning, that thou mayest come vp early vnto the mount of Sinai, and wait there for mee in the top of the mount.

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattell feed // before this mount.

4 ¶ Then Moses hewed two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai: as the Lord had commanded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the Name of the Lord:

6 So the Lord passed before his face, and cried, The Lord, the Lord, strong, merciful, and gracious, slow to anger, and abundant in goodnesse and truth,

7 Reseruing mercy for thousands, forgiving iniquitie, and transgression, and sinne, and not making the wicked innocent: * visiting the iniquitie of the fathers vpon the children, and vpon the childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And said, O Lord, I pray thee, if I haue found grace in thy sight, that the Lord would now goe with vs (for it is a stiffnecked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And hee answered, Behold, I will make a covenant before all thy people, and will doe marvelles, such as hath not bene done in all the world, neither in all nations: and all the people among whome thou art, shall see the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebustites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of ruin among you:

13 But yee shall overthrow their altars, and breake their images in peeces, and cut down their groves,

14 (For thou shalt bow downe to none other god, because the Lord, whose Name is * Ielous, is a ielous God)

15 Lest thou make a compact with the inhabitants of the land, and when they goe a whoring after their gods, and do sacrifice vnto their gods, some may call thee, and thou * eate of his sacrifice:

16 And lest thou take of thy * daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of metall. 18 ¶ The feast of * vnleavened bread shalt thou keepe: seven dayes shalt thou eate vnleavened bread, as I commanded thee, in the time of the * month of Abib: for in the month of Abib thou camest out of Egypt.

19 * Euery male that is fit openeth the wombe, shall bring mee: also all the first borne of thy flocke shall be reckoned mee, both of beeces and sheepe.

20 But the first of the asse thou shalt buy out with a lamb: & if thou redeem him not, then thou shalt

10r. alone.

10r. polished.

a This ought to be referred to the Lord, and not to Moses prelatie, as Chap. 23 verse 19. f. E. m. making innocent. e. Jer. 5. 2. i. Jer. 18. 18.

b Seeing the people are thus of nature, the rulers haue need to call vpon God, that he would alwayes be present with his Spirit. c. Deut. 5. 2.

d. Deut. 7. 2.

e I shew follow their wickednesse, and pollute thy selfe with their idolatrie. f Which please places they chuse for their idols. g. Chap. 20. 5.

h. Chap. 23. 33. i. Jer. 7. 2.

i. Cor. 8. 10.

k. Xing. 12. 2.

a As gold, silver, brass or anything that is molten and herein is condemned all manner of idolatry, whosoever they be made of. b. Chap. 23. 25. c. Chap. 13. 2. and 23. 2. 14. 14. 30

d Most plainly and familiarity of all others, Numb. 12. 7. 8. deat. 34. 10

e I see for thee, and will preferre thee in this thy vocation.

f E. m. fac. i. Signifying that the Israelites should excell through Gods fauour all other people, ver. 16.

g Thy face, thy iustitice, and thy mercie. h My mercy, and fatherly care. i. Reade Chap. 33. ver. 6. 7.

k Rom. 9. 15. h For finding nothing in man that can deserve mercy, he will freely saue his. i For Moses (saue his face) in full mercie, but as mans weaknesse would deserue. k In mount Horeb. l So much of my glory as is in this mortal life thou art able to see.

* Deut. 10. 1.

f. E. m. stand to wait.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

* Chap. 13. 15.

shall breake his necke: all the first borne of thy sonnes (halt thou redeeme, and none shall appeare before me ¹ empty.

21 ¶ Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest, both in caring time, and in the haruest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of weekes ^{in the time of the first fruits of wheate haruest,} and the feast of gathering ^{fruits in the end of the yeere.}

23 ¶ Thrice in a yeere shall all your men children appeare before the Lord Iehouah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall desire thy land, when thou shalt come vp to appeare before the Lord thy God thrice in the yeere.

25 ¶ Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passouer be left vnto the morning.

26 The first ripe fruits of thy land thou shalt bring vnto the house of the Lord thy God: yet shalt thou not see the kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these words: for after the tenour of these words I haue made a couenant with thee and with Israel.

28 So hee was there with the Lord ^{for} fortie dayes and fortie nights, and did neither eat bread, nor drinke water: and he wrote in the Tables the words of the couenant, ^{even the Ten} commandments.

29 ¶ So when Moses came down from mount Sinai, the two Tables of the Testimonie were in Moses hand, as he descended from the mount: (now Moses wist not that the skinne of his face shone bright, after that God had talked with him).

30 And Aaron and all the children of Israel looked vpon Moses, and beheld, the skinne of his face shone bright, and they were afraid to come neere him.

31 But Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and hee charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, and had put a couering vpon his face.

34 But, when Moses came ⁱⁿ before the Lord to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntill he went to speake with God.

C H A P. XXXV.

² The Sabbath. ⁵ The free gifts are required. ²¹ The readiness of the people to offer. ³⁰ Bezaleel and Aholiab are prayed for.

Then Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the words which the Lord hath commanded that ye should doe them.

2 ¶ Sixe dayes thou shalt worke, but the seauenth day shall bee vnto you the holy Sabbath of rest vnto the Lord: whoeuer doth any worke therein, shall die.

3 Ye shall kinde no fire thorowout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord: whoeuer is of a willing heart, let him bring this offering to the Lord, ^{namely,} gold, and siluer, and brasse:

6 Also blew silke, and purple, and scarlet, and fine linnen, and goats haire,

7 And rammes skinned red, and badgers skinned, with Shittim wood:

8 Also oyle for light, and spices for the anointing oyle, and for the sweete incense.

9 And onix stones, and stones to be set in the Ephod, and in the breast plate.

10 And all the wise hearted among you, shall come and make all that the Lord hath commanded:

11 That is, the Tabernacle, the pavilion thereof, and his covering, & his taches and his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof the Merciesseate, and the vaile that couereth it,

13 The Table and the barres thereof, and all the instruments thereof, and the shewbread:

14 Also the Candlestick of light, and his instruments, and his lampes with the oyle for the light:

15 Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweete incense, and the vaile of the doore at the entering in of the Tabernacle,

16 The Altar of burnt offering with his brasen grate, his barres and all his instruments, the laver and his foot,

17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the court,

18 The pines of the Tabernacle, and the pines of the court with their cordes,

19 The ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one whose heart encouraged him, and euery one whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came and brought taches and eare-rings, and rings, and bracelets, all were jewels of gold: and euery one that offered an offering of golde vnto the Lord:

23 Euery man also which had blew silke, and purple, and scarlet, and fine linnen, and goats haire, and rammes skinned red, and badgers skinned brought them.

24 All that offered an oblation of siluer and of brasse brought the offering vnto the Lord: and euery one, that had Shittim wood for any manner worke of the ministration, brought it.

25 And all the women that were wise hearted, did spinne with their hands, and brought the spun worke, ^{even the blue silke,} and the purple, the scarlet, and the fine linnen.

26 Like

* Chap. 25. 2.

b Reade Chap. 21. 3.

* Chap. 16. 31.

c Which hanged before the Merciesseate that it could not defile.

* Chap. 30. 1.

* Chap. 26. 6.

d Such as appeared to the seruice of the Tabernacle.

† Abr. lifted him up.

107. book.

† Abr. with whom was sin.

c Which were wittie and expert.

f That is, which were good spinners.

26 Likewise all the women, [†] whose hearts were moved with knowledge upon goats haire.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the breast plate:

28 Also spice, and oyle for light, and for the ^{*} anointing oyle, and for the sweet perfume.

* Chap. 30. 23.

29 Euey man and woman of the children of Israel, whose hearts moued them willingly to bring for all the worke which the Lord had commanded them to make by the hand of Moses, brought a free offering to the Lord.

g Yfing Moses as a minister thereof.

30 ¶ Then Moses layd vnto the children of Israel, Behold, ^{*} the Lord hath called by name Bezaleel the sonne of Uri, the ionne of Hur of the tribe of Iudah,

* Chap. 31. 2.

h Or, with the spirit of God.

31 And hath filled him || with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in all manner of worke,

32 To finde out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in graving stones to set them, and in caruing of wood, ^{uen} to make any manner of fine worke.

34 And he hath put in his heart that hee may reach ^{ether} both hee, and Aholiab the sonne of Ahimach of the tribe of Dan.

35 Them hath he filled with wisdom of heart to worke all manner ^h of cunning ^{*} and broidered, and needle worke, in blew silke, and in purple, in skarlet, and in fine linnen and weauing, ^{uen} to do all manner of worke and subtill inventions.

h Pertaining to graving, or caruing, or such like.
* Chap. 26. 1.

CHAP. XXXVI.

g The great readiness of the people, in somuch that he commanded them to caile. 8 The curtains made, 19 The couerings.

20 The boards, 21 The ladders, 35 and the vails.

† Or, wife in heart.

¶ Then wrought Bezaleel, and Aholiab, and all cunning men, to whom the Lorde gaue wisdom, and vnderstanding, to know how to worke all manner of worke for the seruice of the ^a Sanctuary, according to all that the Lord had commanded.

a By the Sanctuary he meant here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, ^{uen} as many as their hearts incouraged to come vnto the worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also ^b they brought still vnto him free gifts euery morning.

b Meaning, the Israelites.

4 So all the wise men that wrought all the holy worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too much, and more then enough for the vse of the worke, which the Lord hath commanded to be made.

c A rare example and notable see the people for a due to serue God with their goods.

6 Then Moses gaue a commendement, and they caued it to be proclaimed throughout the host, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

* Chap. 36. 3. 4.

8 ^{*} All the cunning men therefore among the workemen, made ^{or} the Tabernacle ten curtains of fine twined linnen, and of blew silke, and purple, and skarlet: ^d Cherubims of broidered worke made they ^{upon} them.

d Which were little pictures with winges in the forme of children.

9 The length of one curtaine was twenty and eight cubits, and the bredth of one curtaine foure cubits: and the curtains were all of one cife,

10 And hee coupled fise curtains together, and other fise coupled he together.

11 And hee made strings of blew silke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the side of the other curtaine in the seluedge in the second coupling.

12 ^{*} Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were ^{et} one against another.

* Chap. 36. 10.

13 After, hee made fiftie taches of gold, and coupled the curtains one to another with the taches: ^{so} was it one Tabernacle.

Or, booke.

14 ¶ Also he made curtains of goats haire for the || couering vpon the Tabernacle: hee made them to the number of eleuen curtains.

Or position.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtains were of one cife.

16 And hee coupled fise curtains by themselves, and fise curtains by themselves:

17 Also hee made fiftie strings vpon the edge of one curtaine in the seluedge in the coupling, & fiftie strings made hee vpon the edge of the other curtaine in the second coupling,

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And he made a couering vpon the paulion of rammes skins dyed red, and a couering of badgers skins aboute.

e These two were about the couering of goats haire.

20 ¶ Likewise he made the boards for the Tabernacle of Shittim wood to [†] stand vp.

21 The length of a board was ten cubites, and the bredth of a board was a cubite and an halfe.

f And to beare up the curtains of the Tabernacle.

22 One board had two tenons, set in order as the fete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, euen full South.

24 And foure sockets of siluer made hee vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boards,

26 And their fortie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward ^g the Westside of the Tabernacle he made fise boards.

28 And two boards made hee in the corners of the Tabernacle, for either side,

29 And they were ^{*} ioyned beneath, and likewise were made sure about with a ring: thus hee did to both in both corners.

g Or, toward the Sea, which was the Sea called Mediteranean Westward from Ierusalem.

30 So there were eight boards & their sixteene sockets of siluer, vnder euery board two sockets.

31 ¶ After, he made ^{*} barres of Shittim wood, fise for the boards in the one side of the Tabernacle,

* Chap. 36. 24.

32 And fise barres for the boards in the other side of the Tabernacle, & fise bars for the boards of the Tabernacle on the side toward the West.

33 And hee made the middle barre to thoothe through the boards, from the one end to the other.

34 He overlaid [†] the boards with gold, and made their rings of gold for places for the bars.

^b Which was betweene the Sanctuary, and the Holiest of all.

³⁰ For heads.

³ Which was betweene the court and the Sanctuary.

³⁰ For golden borders.

⁶ Chap. 25. 10.

^a Like battlements.

⁶ Chap. 25. 17.

^b Of the selfe same matter as the Mercifate was.

³⁰ For four fingers.

⁶ Chap. 25. 29.

and covered the barres with golde.

³⁵ ¶ Moreouer he made a vail of blew filke, and purple, & of skarlet, & of fine twined linnen: with Cherubims of broidered worke made he it:

³⁶ And made thereunto foure pillars of Shittim, and overlaid them with gold: whose hookes were also of golde, and he cast for them foure sockets of silver.

³⁷ And he made an hanging for the Tabernacle doore of blew filke, and purple, and skarlet, and fine twined linnen, and needle worke,

³⁸ And the five pillars of it with their hookes, and overlaid their chapters and their fillets with golde, but their five sockets were of brasie.

CHAP. XXXVII.

¹ The Arke. ⁶ The Mercifate. ¹⁰ The Table. ¹⁷ The Candlestick. ²⁵ The altar of incense.

After this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and a halfe broad, and a cubite and an halfe hie,

² And overlaid it with fine golde within and without, and made a crowne of gold to it round about,

³ And cast for it foure rings of golde: for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

⁴ Also he made barres of Shittim wood, and covered them with golde,

⁵ And put the barres in the rings by the sides of the Arke, to beare the Arke.

⁶ ¶ And hee made the * Mercifate of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

⁷ And he made two Cherubims of golde, vpon the two ends of the Mercifate: each of worke beateen with the hammer made he them.

⁸ One Cherub on the one end, and another Cherub on the other end: ^b of the Mercifate made he the Cherubims, at the two ends thereof.

⁹ And the Cherubims spread out their wings on hie, and covered the Mercifate: with their wings, and their faces were one towards another: toward the Mercifate were the faces of the Cherubims.

¹⁰ ¶ Also he made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

¹¹ And hee overlaid it with fine golde, and made thereto a crowne of gold round about.

¹² Also he made thereto a border of an halfe hand bredth round about, and made vpon the border a crowne of gold round about.

¹³ And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feet thereof.

¹⁴ Against the border were the rings, as places for the barres to beare the Table.

¹⁵ And he made the barres of Shittim wood, and covered them with gold to beare the Table.

¹⁶ * Also he made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should be covered.

¹⁷ ¶ Likewise hee made the Candlestick of pure golde: of worke beateen out with the hammer made he the Candlestick: and his shaft, and his branch, his bolles, his knops, and his flowers were of one piece.

¹⁸ And sixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

¹⁹ In one branch three bolles made like almonds, a knop & a flower: and in another branch three bolles made like almonds, a knoppe and a flower: and so throughout the sixe branches that proceeded out of the Candlestick.

²⁰ And vpon the Candlestick were foure bolles after the fashion of almonds, the knoppes thereof, and the flowers thereof:

²¹ That is, vnder euerie two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the sixe branches comming out of it.

²² Their knops & their branches were of the same: it was all one * beateen worke of pure gold.

²³ And hee made for it euen lampes with the snuffers, and snuffdishes thereof of pure gold.

²⁴ Of a talene of pure gold made he it with all the instruments thereof.

²⁵ ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites hie, and the hornes thereof were of the same.

²⁶ And hee covered it with pure golde, both the toppe and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

²⁷ And he made two rings of gold for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

²⁸ Also hee made the barres of Shittim wood, and overlaid them with golde.

²⁹ And he made the holy anointing oile, and the sweet pure incense after the apothecaries arte.

CHAP. XXXVIII.

¹ The altar of burnt offerings. ⁸ The brazen Lauer. ⁹ The Cist.

²⁴ The furnace of brass the people offered.

Also hee made the altar of the burnt offering of Shittim wood: five cubits was the length thereof, and five cubites the breadth thereof: it was square, and three cubites hie.

² And hee made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he overlaid it with brasie.

³ Also he made all the instruments of the altar: the * ashpans, and the besoms, and the basins, the fleshhookes, and the censers: all the instruments thereof made he of brasie.

⁴ Moreouer he made a brazen grate wrought like a net to the Altar, vnder the compass of it beneath in the middes of it,

⁵ And cast foure rings of brasie for the foure ends of the grate to put barres in.

⁶ And he made the barres of Shittim wood, and covered them with brasie.

⁷ The which barres he put into the rings on the sides of the altar to beare it withall, and made it * hollow within the boards.

⁸ ¶ Also he made the lauer of brasie, and the foot of it of brasie of the b glasse of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

⁹ ¶ Finally hee made the court on the South side full South: the hangings of the court were of fine twined linnen, hauing ap hundred cubites.

¹⁰ Their

* Chap. 25. 31.

c Reade Chap.

25. 29.

* Chap. 30. 1, 2, 3, 4.

* Chap. 30. 23, 25.

* Chap. 27. 2.

* Chap. 27. 2.

c Of ashpans.

a So that the gridiron or grate was halfe so hie as the altar, and stood within it.

* Chap. 27. 8.

b R Kinkh, saith, that the women brought their looking glasses, which were of brasie or fine metall, and offered them freely vnto the vse of the Tabernacle which was a bright thing and of great manificence.

10 Their pillars were twenty, and their braſen ſockets twenty: the hookes of the pillars, and their filets were of filuer.

11 And on the North ſide the hangings were an hundred cubits: their pillars twenty, and their ſockets of braſe twenty, the hookes of the pillars and their filets of filuer.

12 On the Weſt ſide alſo were hangings of fifty cubites, their ten pillars with their ten ſockets: the hookes of the pillars and their filets of filuer.

13 And toward the Eaſt ſide, full Eaſt were hangings of fifty cubites.

14 The hangings of the one ſide were fifteene cubits, their three pillars, and their three ſockets:

15 * And of the other ſide of the court gate on both ſides were hangings of fifteene cubites, with their three pillars and their three ſockets.

16 All the hangings of the court round about were of fine twined linnen:

17 But the ſockets of the pillars were of braſe: the hookes of the pillars and their filets of filuer, and the coupling of their chapters of filuer: and all the pillars of the court were hooped about with filuer.

18 Hee made alſo the hanging of the gate of the court of needle worke, blew ſilke, and purple, and ſcarlet, and fine twined linnen, euen twenty cubits long, and five cubits in height and breadth, like the hangings of the court.

19 And their pillars were foure, with their foure ſockets of braſe: their hookes of filuer, and the coupling of their chapters, and their filets of filuer.

20 But all the * pinnes of the Tabernacle and of the court round about were of braſe.

21 ¶ Theſe are the parts of the Tabernacle, I meane, of the Tabernacle of the Teſtimony, which was appointed by the commandement of Moſes for the office of the Levites by the hand of Ithamar ſonne to Aaron the Priſt.

22 So Bezaleel the ſonne of Uri the ſonne of Hur of the tribe of Iudah, made all that the Lord commanded Moſes.

23 And with him Aholiab the ſonne of Ahimaſh of the tribe of Dan a cunning workman, and an embroiderer, & a worker of needle worke in blew ſilke, and in purple, and in ſcarlet, and in fine linnen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twenty talents and ſeven hundred and thirrie ſhekels, according to the ſhekel of the Sanctuary.

25 But the filuer of them that were numbred in the Congregation, was an hundred talents, and a thouſand ſeven hundred ſeuentie and five ſhekels after the ſhekel of the Sanctuary.

26 A portion for a man, that is, halfe a ſhekel after the ſhekel of the Sanctuary, for all them that were numbred from twentie yeere old and aboue, among fix hundred thouſand, and three thouſand and five hundred and fifte men.

27 Moreover, there were an hundred talents of filuer, to caſt the ſockets of the Sanctuary, and the ſockets of the vail: an hundred ſockets of an hundred talents, a talent for a ſocket.

28 But he made the hookes for the pillars of a thouſand ſeven hundred and ſeuentie and five ſhekels, and overlaid their chapters, and made filets about them.

29 Alſo the braſe of the offering was ſeuentie talents, and two thouſand, and foure hundred ſhekels.

30 Whereof he made the ſockets to the doore of the Tabernacle of the Congregation, and the braſen altar, and the braſen grate which was for it, with all the inſtruments of the Altar,

31 And the ſockets of the court round about, and the ſockets for the court gate, and all the pinnes of the Tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

The apparel of Aaron and his ſonnes. 31. All that the Lord commanded, was made, and finiſhed. 43. Moſes bleſſeth the people.

Moreouer, they made garments of miniſtration to miniſter in the Sanctuary, of blew ſilke, and purple, and ſcarlet: they made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So hee made the Ephod of gold, blew ſilke, and purple, and ſcarlet, and fine twined linnen. 3 And they did beat the gold into thin plates, and cut it into wiers, to worke it in the blew ſilke, and in the purple, and in the ſcarlet, and in the fine linnen, with broidered worke.

4 For the which they made ſhoulders to couple together: for it was cloſed by the two edges thereof.

5 And the broidered gird of his Ephod that was vpon him, was of the ſame ſuffe, and of like worke: of gold, of blew ſilke, and purple, and ſcarlet, and fine twined linnen, as the Lord had commanded Moſes.

6 ¶ And they wrought two Onyx ſtones cloſed in ouches of gold, and graued as ſignets are grauen, with the names of the children of Iſrael.

7 And put them on the ſhoulders of the Ephod as ſtones for a remembrance of the children of Iſrael, as the Lord had commanded Moſes.

8 ¶ Alſo hee made the brestplate of broidered worke like the worke of the Ephod: of gold, blew ſilke, and purple, and ſcarlet, and fine twined linnen.

9 They made the brestplate double, and it was ſquare, an handbreadth long, and an handbreadth broad: it was alſo double.

10 And they filled it with foure rowes of ſtones. The order was thus, a Rubie, a Topaze, and a Carbuncle, in the firſt rowe:

11 And in the ſecond rowe, an Emerald, a Sapphire, and a Diamond:

12 Alſo in the third rowe, a Turkeiſe, an Achate, and an Hematite:

13 Likewise in the fourth rowe, a Chryſolite, an Onyx, and a Iaper, cloſed and ſet in ouches of gold.

14 So the ſtones were according to the names of the children of Iſrael, euen twelve after their names, grauen like ſignets, euerie one after his name, according to the twelve tribes.

15 After, they made vpon the brestplate chaines at the ends, of wretched worke and pure gold.

16 They made alſo two boſſes of gold, & two gold rings, and put the two rings in the two corners of the brestplate.

17 And they put the two wretched chaines of gold in the two rings, in the corners of the brestplate.

e Read the weight of a talent, Chap. 35. 39.

* Chap. 37. 19.

As enſigns for the Ark, the Candelſtick, the Altars, and ſuch like. * Chap. 31. 10. and 35. 19.

* Chap. 28. 9.

b That is, of very fine and curious workmanship.

* Chap. 28. 30.

c Or ſignets, which ſtones are ſo called, becauſe they were like ſignets, that is, like the ſeal of the ſignet of the brest called ſignet.

d That is, euerie tribe had his name written in a ſtone.

* Chap. 27. 16.

23. over againſt.

* Chap. 27. 19.

e That the Levites might have the charge thereof, and miniſter in the ſame, as did Eleazar and Ithamar, Num. 3. 4.

d As a grauer, or carpenter, Chap. 31. 4.

10. halfe a ſhekel.

18 Also the two other ends of the two wrethen chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the breastplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod beneath on the fore side of it, and ouer against his coupling about the broidered gard of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might bee fast vpon the broidered gard of the Ephod, and that the breastplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 Moreover, hee made the robe of the Ephod of women worke altogether of blew silke.

23 And the hole of the robe was in the midst of it, as the collar of an habergion, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates of blew filke, and purple, and scarlet, and fine linnen twined.

25 They made also belles of pure gold, and put the belles betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegrate, a bell and a pomegrate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 After they made coats of fine linnen, of women worke for Aaron and for his sonnes,

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen breeches of fine twined linnen.

29 And the girdle of fine twined linnen, and of blew silke, and purple, and scarlet, even of needle worke, as the Lord had commanded Moses.

30 Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the graving of a signet, HOLINESS TO THE LORD.

31 And they tied vnto it a lace of blew silke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

32 This was all the worke of the Tabernacle, even of the Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the couering of rammeskinnes died red, and the couerings of badgers skins, and the couering vaile.

35 The Arke of the Testimonie, and the barres thereof, and the Mercy-seat.

36 The Table, with all the instruments thereof, and the shew-bread.

37 The pure Candlestick, the Lampes thereof, even the Lampes set in order, and all the instruments thereof, and oyle for light:

38 Also the golden Altar, and the anointing oyle, and the sweet incense, and the hanging of the Tabernacle doore,

39 The brazen altar with his grate of brasie, his barres and all his instruments, the Lauer and his foote,

40 The curtaines of the court with his pillars, and his sockets, & the hanging to the court gate, and his cords, and his pinnes, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery point that the Lord had commanded Moses, to the children of Israel made all the worke.

43 And Moses beheld all the worke, and behold, they had done it as the Lord had commanded: so had they done; And Moses blessed them.

CHAP. XL.

The Tabernacle with the apperiments is reared up. 34. The glory of the Lord appeareth in the clouds ouer the Tabernacle.

Then the Lord spake vnto Moses saying,

2 In the first day of the first month, in the very first of the same month shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the Table, and set it in order as it doth require: thou shalt also bring in the Candlestick, and light his lampes,

5 And thou shalt set the incense Altar before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreover, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may bee an Altar most holy.

11 Also thou shalt anoint the Lauer and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sons vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sons, and clothe them with garments,

15 And shalt anoint them as thou didst anoint their father, that they may minister vnto mee in the Priests office: for their anointing shall bee a signe, that the Priesthood shall bee euerslasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he,

e Which was next vnder the Ephod, f Where hee should put the crown his head.

* Chap. 28. 33.

* Chap. 28. 42.

* Chap. 28. 36.

* Chap. 27. 11.

g So called, because it hangd before the Mercy seat, and couered it from sight, Chap. 35. 12.

h Or which Aaron desired, and refreshed with oyle every morning, Chap. 30. 7.

i Signifying that in Gods matters man may as well adde nought, as k Praised God for the peoples diligence, and prayed for them.

a After that Moses had bene forty dayes and fourty nights in y mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done, which being finished, was set vp in Abib; which month containeth halfe March and halfe April.

* Read, Chap. 28. 35. b That is, the altar of perfume, or to burne incense on.

c This hanging or vaile was between the Sanctuary and the court.

d Till both the Priesthood and the ceremonies should end which was at Christs coming.

* Num. 7. 1.
e After they came
out of Egypt,
Num. 7. 1.

17 ¶ * Thus was the Tabernacle reared vp the first day of the first month, in the second year.

18 Then Moyses reared vp the Tabernacle, and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee spread the covering ouer the Tabernacle, and put the covering of that covering on high above it, as the Lord had commanded Moyses.

20 ¶ And he tooke and put the f Testimonie in the Arke, and put the barres in the Arke, & set the Mercy-seat on high vpon the Ark.

21 Hee brought also the Arke into the Tabernacle, and hanged vp the covering vaile, and covered the Arke of the Testimony, as the Lord had commanded Moyses.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in the North side of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moyses.

24 ¶ Also hee put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the South side of the Tabernacle.

25 And he lighted the lamps before the Lord, as the Lord had commanded Moyses.

26 ¶ Moreover, hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweet incense thereon, as the Lord had commanded Moyses.

28 ¶ Also he hanged vp the vaile at the 3 doore of the Tabernacle.

29 After, he set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moyses.

30 ¶ Likewise hee let the Lauer betwene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moyses and Aaron, and his sonnes washed their hands and their feet thereat.

32 When they went into the Tabernacle of the Congregation, and when they approch to the Altar, they washed, as the Lord had commanded Moyses.

33 Finally, hee reared vp the court round about the Tabernacle and the Altar, and hanged vp the vaile at the court gate: so Moyses finished the worke.

34 ¶ * Then the cloud covered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moyses could not enter into the Tabernacle of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloud ascended not, then they iourneyed not till the day that it ascended.

38 For the cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneys.

* Num. 9. 15.
1. 6. 2. 10.

h Thus presence
of God preferred
and guided them
night and day till
they came to the
land promised.

f That is, the tables of the Law,
Chap. 31. 18.
and 34. 29.

* Chap. 35. 12.

l Or, it, vp.

g Between the
Sanctuary and the
court.

* Because in this
booke is chiefly
intreated of the
Leuitics and of
things pertaining
to their office.

THE THIRD BOOKE OF Moses, called *Leuiticus.

THE ARGUMENT.

A S God daily by most singular benefites declared himselfe to be mindfull of his Church: so kee would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporal things, or ought that belonged to his diuine seruice and Religion. Therefore hee ordered diuers kinde of oblation and sacrifices, to assure them of forgiveness of their offences, (if they offered them in true faith and obedience.) Also hee appointed their Priests and Leuites, their apparel, offices, consecration and portion: hee shewed what Feasts they should obserue, and in what times. Moreover, hee declared by these sacrifices, and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can bee no forgiveness of sinnes. And because they should giue no place to their owne inuentions, (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euery to the least thing what they should doe, as what beasts they should offer and eate: what diseases were contagious and to be avoided: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised favour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

1 Of burnt offerings for particular persons. 2. To and 14 The manner to offer burnt offerings as well of bullocks, as of sheepe and birds.

Now the Lord called Moyses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of b cattel, as of beestes and of the sheepe.

a Hereby Moyses
declared that he
taught nothing to
the people, but
that which he re-
ceiued of God.
b So they could
offer of none other
sort, but of those
which were com-
manded.

3 * If his sacrifice bee a burnt offering of the herd, hee shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the Tabernacle of the Congregation before the Lord.

4 And he shall put his hand vpon the head of the burnt offering, and it shall be accepted to the Lord, to be his atonement.

5 And he shall kill the bullocke before the Lord, and the Priests Aarons sonnes shall offer the blood, and shall prinkle it round about vpon the Altar, that is by the doore of the Tabernacle of the Congregation.

Exod. 29. 10.

c Meaning within
the court of the
Tabernacle.

d Ely to him.

e The Priest or
Leuite.

f Of the burnt
offering, Exod.
27. 14.

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the caule vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete fauour vnto the Lord.

10 ¶ And if his sacrifice for the burnt offering be of the flocks (as of the sheepe, or of the goats) he shall offer a male without blemish,

11 g And hee shall kill it on the North side of the altar b before the Lord, and the Priests Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

12 And he shall cut it in f pieces, separating his head and his caule, & the Priest shall lay them in order vpon the wood that is in the fire which is on the altar.

13 But he shall wash the inwards, and the legges with water: and the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweete fauour vnto the Lord.

14 ¶ And if his sacrifice be a burnt offering to the Lord of the fowles, then hee shall offer his sacrifice of the turtle doves, or of the young pigeons.

15 And the Priest shall bring it vnto the altar, and i wring the necke of it asunder, and burne it on the altar: and the blood thereof shall be shed vpon the side of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the k East part in the place of the ashes.

17 And he shall cleaue it with his wings, but not diuide it asunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweet fauour vnto the Lord.

CHAP. II.

1 The meat offering is after three sorts: of fine flour vntobaken, 4 Of bread baked, 13 And of corn in the eare.

And when any will offer a a meat offering vnto the Lord, his offering shall be of fine flour, and hee shall powre oyle vpon it, and put incense thereon,

2 And shall bring it vnto Aarons sonnes the Priests, and b he shall take thence his handfull of the flour, & of the oyle with all the incense, and the Priest shall burne it for a c memoriall vpon the altar: for it is an offering made by fire for a sweet fauour vnto the Lord.

3 * But the remnant of the meat offering shall be Aarons and his sonnes: for it is a most holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meat offering baken in the oven, it shall be an vneleavened cake of fine flour mingled with oyle, or an vneleavened wafer anointed with oyle.

5 ¶ But if the c meat offering be an oblation of the frying panne, it shall be of fine flour vneleavened, mingled with oyle.

6 And thou shalt put it in pieces, and powre oyle thereon: for it is a meat offering.

7 ¶ And if thy meat offering be an oblation made in the caldron, it shall be made of fine flour with oyle.

8 After, thou shalt bring the meat offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar.

9 And the Priest shall take from the meat offering a memoriall of it, and shall burne it vpon the altar: for it is an oblation * made by fire for a sweet fauour vnto the Lord.

10 But that which is left of the meat offering, shall be Aarons and his sonnes: for it is a most holy of the offerings of the Lord made by fire.

11 All the meat offerings which ye shall offer vnto the Lord, shall be made without leauen: for ye shall neither burne leauen nor hony in any offering of the Lord made by fire.

12 ¶ In the oblation of the first fruits ye shall offer f them vnto the Lord, but they shall not be burnt g vpon the altar for a sweet fauour.

13 (All the meat offerings also shalt thou season with * salt, neither shalt thou suffer the salt of the covenent of thy God to be lacking from thy meat offering, but vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meat offering of thy first fruits vnto the Lord, thou shalt offer for thy meat offering of thy first fruits * eares of corn dried by the fire, and wheate beaten out of fl the Greene eares.

15 After, thou shalt put oyle vpon it, and lay incense thereon: for it is a meat offering.

16 And the Priest shall burne the memoriall of it, euen of that that is beaten, and of the oyle of it with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

1 The manner of peace offerings, and leaues for the same. 27 The sacrifices may neither eat fat nor blood.

Also if his oblation be a peace offering, if he wil offer of the droue (whether it be male or female) hee shall offer such as is without blemish, before the Lord,

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood vpon the altar round about.

3 So he shall offer b part of the peace offerings as a sacrifice made by fire vnto the Lord, euen the * fat that couereth the inwards, and all the fat that is vpon the inwards.

4 He shall also take away the two kidneis, and the fat that is on them, and vpon fl the flanks, and the caule on the liuer with the kidneis.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire, thus a sacrifice made by fire for a sweet fauour vnto the Lord.

6 ¶ Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be c male or female, he shall offer it without blemish.

7 If he offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After,

Or the body of the hee, or the fat.

Or a fauour of rest, which pacifieth the anger of the Lord.

Reade verse 9. h Before the altar of the Lord.

Or, into his power. Or, sin.

i The Hebrew word signifieth to pinch off with the nalle.

Or, striched or pressed.

k On the side of the court gate in the pannes which stood with ashes, Exodus. 27. 3.

a Because the burnt offering could not bee without the meat offering.

b The Priest.

c To signifye that God remembereth him that offereth.

Exodus. 7. 31.

d Therefore none could eat of it but the Priests.

e Which is a gift offered to God to pacifie him.

Verse 2. Exodus. 29. 18.

That is, fruits, which are sweet as hony, ye may offer.

g But reserved for the Priests.

h Mark. 9. 49.

i Which they were bound to by a covenent to be in all sacrifices.

Numb. 18. 19.

k Chron. 13. 5.

l Ezek. 4. 24. or it meaneth a fare and pure countenat.

m Chap. 23. 14.

n Or, full rare for the word hynkeb.

o A fruitful field.

Read 2. Chron. 16. 10. in the note g.

a A sacrifice of thanksgiving offered for peace and prosperity, either generally or particularly.

b One part was burnt, another was to the Priest, and the third to him that offered.

c Exodus. 20. 22.

d Or, the which kidneis are neere the flanks.

e In the peace offering it was indifferent to offer either male or female, but in the burnt offering only the male: so here can be offered no bird, nor in the burnt offering they might: all there was consumed with fire, and in the peace offering but a part.

d The burnt offering was wholly consumed and of the offering made by fire only the inward parts &c. were burnt: the shoulder & breast with the two kidneys and the maw were the Priests, and the rest his that offered.

* *Vers 4.*

e Meaning at the Northside of the Altar, Chap. i. 1.

f Chap. 7. 25. By eating fat, was meant to be carnal, and by blood eating was signified cruelty. * *Gen. 9. 4. chap. 17. 14.*

† *Ebr. a sinle.* a That is, of negligence or ignorance, specially of the ceremonial law: for as heretofore the punishments of crimes are appointed according to the transgression, Num. 15. 25. b Meaning the hie Priest.

e Heretofore offering that he deserved the same punishment which the beast suffered.

d Which was between the Helt of oil, and the Sanctuary.

e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the Court.

* *Chap. 5. 9.*

9 After, of the peace offerings he shall offer an offering made by fire vnto the Lord: he shall take away the fat therof, & the rumpe altogether hard by the backe bone, and the f. t that couereth the inwards, and all the fat that is vpon the inwards.

10 Also he shall take away the two kidneys, with the fat that is vpon them, and vpon the * flanks, and the kall vpon the liuer with the kidneys.

11 Then the Priest shall burne it vpon the altar, & the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goat, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the Altar round about.

14 Then he shall offer thereof his offering, *vnto* an offering made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards,

15 Also hee shall take away the two kidneys, and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneys.

16 So the Priest shall burne them vpon the Altar, as the meate of an offering made by fire for a sweet savour: * all the fat & the Lords.

17 This shall be a perpetual ordinance for your generations, throughout all your dwellings: so that ye shall eate neither f fat nor * blood,

CHAP. IIII.

1 The offering for sinne done of ignorance, 2 For the Priest, 15 The Congregation, 21 The ruler, 27 And the private man.

MOREouer, the Lord spake vnto Moyses, saying, 2 Speake vnto the children of Israel, saying, If any shall sinne through ignorance, in any of the Commandements of the Lord, (which ought not to be done) but shall doe contrary to any of them,

3 If the b Priest that is anointed, doe sinne (according to the sinne of the people) then shall hee offer, for his sinne which he hath sinned, a young bullocke without blemish vnto the Lord for a sinne offering,

4 And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullockes head, and c kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vaile of the d Sanctuary.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the Altar of sweet incense, which is in the e Tabernacle of the Congregation, then shall hee powre * all the rest of the blood of the bullocke at the foere of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And hee shall take away all the fat of the bullocke for the sinne offering: so vnto, the f. t that couereth the inwards, and all the fat that is about the inwards.

9 Hee shall take away also the two kidneys and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneys,

10 As it was taken away from the bullocke of

the peace offerings, and the Priest shall burne them vpon the Altar of burnt offering.

11 * But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his dung shall hee beare out.

12 So hee shall carry the whole bullocke out of the * hofte vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall hee be burnt.

13 ¶ And if the whole Congregation of Israel shall sinne through ignorance, and the thing be * hid from the eyes of the multitude, and haue done against any of the Commandements of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed shall be known, then the Congregation shall offer a young bullocke for the sin, and bring him before the Tabernacle of the Congregation.

15 And the e Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and j he shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullockes blood into the Tabernacle of the Congregation.

17 And the Priest shall dippe his finger in the blood, and sprinkle it seven times before the Lord, *vnto* before the vaile.

18 Also hee shall put some of the blood vpon the hornes of the Altar which is before the Lord, that is in the Tabernacle of the Congregation: then shall hee powre all the rest of the blood at the foot of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And hee shall take all his fat from him, and j burne it vpon the Altar.

20 And the Priest shall doe with this bullocke, as hee did with the bullocke for his sinne: so shall hee doe with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall carry the bullocke without the hofte, and burne him as hee burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance against any of the Commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which hee hath committed, then shall hee bring for his offering an j hee goat without blemish,

24 And shall lay his hand vpon the head of the hee goat, and kill it in b the place where he should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering Altar, and shall powre the rest of his blood at the foote of the burnt offering Altar,

26 And shall burne all his fat vpon the Altar, as the fat of the peace offering: so the Priest shall make an atonement for him concerning his sin, and it shall be forgiven him.

27 ¶ Likewise if any of the j people of the land shall sinne through ignorance in doing against any of the Commandements of the Lord, which should not be done, and shall offend:

28 If one shew him his sinne which hee hath committed,

* *Exod. 19. 14. Num. 19. 5.*

* *Hebr. 13. 11.*

l The multitude excuseth not the sinne: but all haue sinned, they must all be punished. *Chap. 5. 3. 4.*

2 For all the people could not lay, with their hands: therefore it was sufficient that the Ancients of the people did in the name of all the Congregation.

† *Or, the Truth.*

† *Or, make a propitiety with it.*

† *Or, a sinle goat, of the field.*

b That is the Priest shall kill it in the place where he should kill the burnt offering before the Lord: for it is a sinne offering.

1 Whether hee be perfect or illus Christ. 2 No private persons.

1 Or, the female of the goat.

k Reade verse 24.

* Exod. 29. 18.

l Meaning, that the punishment of his sinne should be layd vpon that beast, or, that he had receined all things of God, and offered this willingly.

m Or, besides the burnt offerings, which were daily offered to the Lord.

CHAP. V.

1 Of him that testifieth not the truth, if he heare another sweare falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

Alfo if any haue sinned, that is, if hee haue heard the voyce of an othe, and hee can be a witness, whether he hath seene or knowne of it, if he doe not vter it, he shall beare his iniquitie :

2 Either if one touch any vncleane thing, whether it be a carion of a vncleane beast, or a carion of vncleane cattel, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended :

3 Either if he touch any vncleannesse of man (whatsoever vncleannesse it be, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned :

4 Either if any b sware and pronounce with his lips to doe euil, or to doe good; (whatsoever it be) that a man shall pronounce with an oath) and it be hid from him, and after knoweth that hee offended in one of these points,

5 When hee hath sinned in any of these things, then he shall confesse that he hath sinned therein.

6 Therefore shall hee bring his trespass offering vnto the Lord for his sinne which hee hath committed, *euē* a female from the flocke, *be* it a lambe or a shee goat for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

7 But if he be not able to bring a sheepe, hee shall bring for his trespass which hee hath committed, two turtle doves, or two young pigeons vnto the Lord, one for a sin-offering, and the other for a burnt offering.

8 So he shall bring them vnto the Priest, who

shall offer the sinne offering first, and * wring the necke of it aunder, but not plucke it cleane off.

9 After hee shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be *shed* at the foote of the altar : *for* it is a sinne offering.

10 Also hee shall offer the second for a burnt offering *as* the manner is: so shall the Priest make an atonement for him (for his sin which he hath committed) and it shall be forgiven him.

11 ¶ But if hee * be not able to bring two turtle doves, or two yong pigeons, then he that hath sinned, shall bring for his offering the tenth part of an Ephah of fine flour for a sinne offering, hee shall put none oyle thereto, neither put any incense thereon : for it is a sinne offering.

12 Then shall he bring it to the Priest, and the Priest shall take his handfull of it for the remembrance thereof, and burne it vpon the altar * with the offerings of the Lord made by fire : *for* it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne, that he hath committed in one of these points, and it shall be forgiven him : and the remanents shall bee the Priests, as the meat offering.

14 ¶ And the Lord spake vnto Moses, saying, 15 If any person transgresse and sinne through ignorance, *by taking away* things consecrated vnto the Lord, hee shall then bring for his trespass offering vnto the Lord a ram without blemish out of the flocke, worth two shekels of silver *h* by thy estimation after the shekel of the Sanctuary, for a trespass offering.

16 So he shall restore that wherein he hath offended, in taking away of the holy thing, and shall put the fifth part more thereto, and giue it vnto the Priest : so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 ¶ Also if any sinne and * doe against any of the Commandements of the Lord, which ought not to be done, and know not, and sinne and beare his iniquity,

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth * two shekels for a trespass offering vnto the Priest : and the Priest shall make an atonement for him concerning his *h* ignorance wherein he erred, and was not ware : so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The Law of the burnt offering. 13 The fire must abide euermore vpon the Altar. 14 The law of the meat offering. 20 The offering of Aarons and his sonnes.

And the Lord spake vnto Moses, saying, 2 If any sinne and commit a trespass against the Lord, and denie vnto his neighbor that which was taken him to keepe, or that which was put to him *a* of trust, or doeth by *b* robbery, or by violence oppress his neighbour,

3 Or hath found that which was lost, and deneth it and sweareth falsely, *for* any of these that a man doeth, wherein he sinneth,

4 When I say, hee thus sinneth and trespasseth, hee shall then restore the robbery that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was delivered him

Chap. 15.

Or, poured.

Or according to the Law. Or, declare him to be purged of that sinne. Verse 7.

Which is about a pebble. As in the meat offering, Chap. 2. 4.

Chap. 2. 2. Chap. 4. 35.

g As touching the fruit of trees, or things due to the Priests. h By the estimation of the Priest, Chap. 27. 12.

* Chap. 4. 2.

i That is, afterward remembereth that he hath sinned, when his conscience doeth accuse him.

Exod. 30. 13. k Ets is his sinne against God come of malice, he must die, Num. 15. 30.

a To bestow, and occupie for the vse of him that gaue it.

b By any guile, or vnlawfull means.

c Nam. 5. 6. c Wherein he cannot but sinne, or, wherein a man accuseth to sinne by periorie or such like thing.

† Ex. a female. Or, if the Judge haue not an othe of any othe. a Whereby it is commanded to beare witness to the truth, and disclose the iniquitie of the vngodly.

b Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same.

c Which haue bene mentioned before in this Chapter.

† Ex. if b. hand eam. of touch, making for b. power.

to keepe, or the lost thing which he found,

5 Or for what euer he hath sworne falsely, he shall both restore it in the whole * summe, and shall add the fifth part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespass.

6 Also hee shall bring for his trespass vnto the Lord, a ramme without blemish out of the * flocke, in thy estimation worth two shekels for a trespass offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, what euer thing hee hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moes, saying, 9 Command Aaron and his sonnes, saying, This is the Law of the burnt offering, (it is the burnt offering, because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the altar.

11 After, he shall put off his garments, and put on other raiment, and cary the ashes forth without the holte vnto a cleane place.

12 But the fire vpon the altar shall burne thereon and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and shall burne thereon the fat of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer goe out.

14 ¶ Also this is the law of the meat offering, which Aarons sonnes shall offer in the presence of the Lord before the altar,

15 Hee shall euen take thence his handfull of fine flour of the meate offering, and of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweet savour, as a memoriall therefore vnto the Lord.

16 But the rest thereof shall Aaron and his sonnes eate, it shall be eaten without leauen in the holy place in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not be baked with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering, and as the trespass offering.

18 All the males among the children of Aaron shall eate of it: it shall be a statute for euer in your generations, concerning the offerings of the Lord, made by fire: whatsoeuer toucheth them, shall be holy.

19 ¶ Again the Lord spake vnto Moes, saying, 20 This is the offering of Aaron and his sonns, which they shall offer vnto the Lord in the day when hee is anointed: the tenth part of an Ephah of fine flower, for a meate offering perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shall be made with oyle: thou shalt bring it fryed, and shalt offer the baked pieces of the meate offering for a sweet savour vnto the Lord.

22 And the Priest that is appointed in his steade among his sonnes shall offer it: it is the Lords ordinance for euer, it shall be burnt altogether,

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moes, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Law of the sinne offering. In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touch the flesh thereof, shall be holy: & when there droppeth of the blood thereof vpon a garment, thou shalt wash that whereon it droppeth, in the holy place.

28 Also the earthen pot that it is foddin in, shall be broken, but if it be foddin in a brazen pot, it shall both be scoured and washed with water.

29 All the males among the Priests shall eate thereof, for it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, but shall be burnt in the fire.

CHAP. VII.

1 The Law of the trespass offering: 21 Also of the peace offering.

23 The Law of the blood may not be eaten.

Like wise this is the law of the trespass offering, it is most holy.

2 In the place where they kill the burnt offering, shall they kill the trespass offering, and the blood thereof shall hee sprinkle round about vpon the altar.

3 All the fat thereof shall hee offer, the rumpe, and the fat that couereth the inward.

4 After, he shall take away the two kidneys, with the fat that is on them and vpon the flanks, and the kail on the liuer with the kidneys.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespass offering.

6 All the males among the Priests shall eate thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespass offering, one Law serueth for both: that where with the Priest shall make atonement shall hee.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering, which he hath offered.

9 And all the meate offering that is baken in the oven, and that is dressed in the pan, and in the frying pan, shall the Priests that offereth it.

10 And euery meate offering mingled with oyle, and that is dry shall pertaine vnto all the sonnes of Aaron, to all like.

11 Furthermore this is the lawe of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to giue thanks, then he shall offer for his thanks offering, unleavened cakes mingled with oyle, and unleavened wafers anointed with oyle and fine flour fryed with the cakes mingled with oyle.

13 He shall offer also his offering with cakes of leavened bread, for his peace offerings to giue thanks.

14 And of all the sacrifice hee shall offer one cake for an heave offering vnto the Lord, and

* Numb. 5. 7.

* Chap. 5. 15.

d That is, the ceremonies which ought to be offered thereto.

e Vpon his secret parts, Exod. 28. 43. f In the ashpan appointed for that vic.

* Chap. 2. 1. m. 5. 4.

* Chap. 2. 9.

g Or, knead with leauen and alter baken.

* Exod. 29. 37.

* Exod. 16. 36.

h Sooth as the hee Priest shall be elected and anointed.

i Or, fryed.

j His sonne that shall succeed him.

k Meaning the garment of the Priest.

l Which was in the laver, Exod. 30. 18.

* Chap. 4. 14. 15.

m Out of the camp, Chap. 4. 12.

a Which is for the smaller sinne, and such as are committed by ignorance. b At the court gate.

c The Priest.

d The same ceremonies: notwithstanding that this word trespass, signifies less than sinne.

e Meaning the tell which is life and not burnt.

f Because it had no oyle nor liquer.

g Peace offerings containe a confession and thanksgiving for a beneuolence received and also a vow, and free offering to receive a benediction.

it shall bee the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of the peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leave nothing thereof vntill the morning.

16 But if the sacrifice of his offering be a ^bvow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, hee shall not be accepted that offereth it, neither shall it be reckoned vnto him, ^{but} shall be an abomination, therefore the person that eateth of it, shall beare his iniquitie.

19 The flesh also that toucheth any vncleane thing shall not be eaten ^{but} burnt with fire: but of his flesh all that be cleane shall eat thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his ^a vncleannesse vpon him, euen the same person shall be cut off from his people.

21 Moreover, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying, 23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beecues, nor of sheepe, nor of goats.

24 Yet the fat of the dead beast, and the fat of that which is torne ^{with beasts}, shall be occupied to any vife, but ye shall not eate of it.

25 For whoeuer eateth the fat of the beast, of the which hee shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither ^a shall yee eat any blood, either of foule, or of beast, in all your dwellings.

27 Euery person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying, 29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His ^m hands shall bring the offering of the Lord made by fire: ^{eu}en the fat with the breast shall he bring, that the breast may be ^a shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the altar, and the breast shall bee Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heave offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, ^{eu}en of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer, from among the children of Israel.

35 ¶ This is ^a the anointing of Aaron, and the

anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which ^a portions the Lord commanded to giue them in the day that hee anointed them from among the children of Israel, by a statute for euer in their generatons.

37 This is also the law of the burnt offering, of the meat offering, and of the sinne offering, and of the trespass offering, and of the ^a consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

1 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

AFTERWARD the Lord spake vnto Moses, saying, 2 * Take Aaron and his sons with him, and the garments, and the ^a anointing oile, and a bullocke for the sinne offering, and two rammes, and a basket of vncleane bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the company, * This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe and put the Ephod on him, which he girded with the brodered garme of the Ephod, and bound it vnto him therewith.

8 After, hee put the breastplate thereon, and put in the breastplate ^a the Vrim and the Thummim.

9 Also hee put the mitre vpon his head, and put vpon the mitre on the forehead the golden plate, and the ^a holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oile, and anointed the ^b Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seuen times, and anointed the altar and all his instruments, and the laver, and his foot, to sanctifie them)

12 * And he powred of the anointing oile vpon Aarons head, and anointed him to sanctifie him,

13 After, Moses brought Aarons sonnes, and put coats vpon them, and girded them with girdles, and put boners vpon their heads, as the Lord had commanded Moses.

14 * Then hee brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which he put vpon the horns of the ^c altar, round about with his finger, and purified the altar, and powred the ^d rest of the blood at the foote of the altar: so he sanctified it, to make ^e reconciliation vpon it.

16 Then

^b If he make a vow to offer - for else the flesh of the peace offerings must be eaten the same day.

^c The sinne wherefore he offered, shall remaine. ^k After it be sacrificed. ^l Of the peace offering that is cleane.

^m Chap. 15. 3.

ⁿ Chap. 3. 17.

^o Gen. 9. 4. ^p Chap. 17. 14.

^q And should not be eate by another.

^r Exod. 29. 24.

^s That is, his prize, reward and portion.

^t Which sacrifice was offered when the Priests were consecrated, Exod. 29. 25.

^u Exod. 28. 1. 4. ^v Exod. 30. 24.

^w Exod. 29. 4.

^x Exod. 28. 30.

^y So called, because this superscription, Holiness to the Lord, was written in it. ^z That is the Holiest of all, the Sanctuary and the court.

^{aa} Eccles. 4. 5. 18. ^{ab} Psal. 133. 2.

^{ac} Exod. 29. 2. ^{ad} Chap. 9. 2.

^{ae} Of the burnt offering. ^{af} To offer for the sin of the people.

16 Then he tooke all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneys, with their fat, which Moses burned vpon the Altar.

17 But the bullocke, and his hide, and his flesh, and his dung, he burnt with fire without the holte, as the Lord had commanded Moses.

18 ¶ Also he brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the Altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legges in water: so Moses burnt the ram eueri whet vpon the Altar: for it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After, he brought the other ramme, the ram of consecrations, and Aaron and his sonnes laid the hands vpon the head of the ramme,

23 Which Moses slew, and tooke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feet, and Moses sprinkled the rest of the blood vpon the Altar round about.

25 And also he tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneyes with their fat, and the right shoulder.

26 Also he tooke of the basket of the vneleuened bread that was before the Lord, one vneleuened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses took them out of their hands, and burnt them vpon the Altar for a burnt offering: for these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ram of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had commanded Moses.

30 Also Moses tooke of the annoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, & on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, See the flesh at the doore of the Tabernacle of the Congregation, and there * eat it with the bread that is in the basket of consecrations, as I commaunded, saying, Aaron and his sonnes shall eat it.

32 But that which remaineth of the flesh, and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, vntill the dayes of your consecrations be at an end: for seven dayes, said the Lord, shall he * consecrate you.

34 As || hee hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seven daies, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commaunded by the hand of Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blest the people. 23 The glory of the Lord appeared. 24 The first communion from the Lord.

And in the eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then hee sayd vnto Aaron, Take thee a yong calfe for a burnt offering, and a ramme for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goate for a sinne offering, and a calfe, and a lambe, both of a yeere old without blemish, for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded, before the Tabernacle of the Congregation, and all the assembly drewe neere and stood before the Lord.

6 (For Moses had sayd, This is the thing which the Lord commanded that yee should doe, and the glory of the Lord shall appeare vnto you.)

7 Then Moses said vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred the rest of the blood at the foot of the Altar.

10 But the fat, and the kidneyes, and the kall of the liuer of the sinne offering, he burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the holte.

12 After, hee slew the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and hee burnt them vpon the Altar.

14 Likewise hee did with the inwards, and the leggs, and burnt them vpon the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering, and tooke a goate, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So hee offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meat offering, and filled his hand thereof, and * beside the burnt sacrifice

1 Cor. 11. 17
1000.

By commission
giuen to Moses.

a After the consecration of the
Levites before
the Priests were
consecrated.
Ezek. 29. 1.
b Aaron entreateth
into the possession
of the Priests, and
offereth the
Levites principally
for the burnt offering,
the sinne offering,
the peace offerings, and
the meat offering.

c Before the Altar
where his glory
appeared.

d Ready for the
understanding of
this place, 1 Cor. 9.
3. and 9. 27.

e That is, he laid
them in order, and
so they were burnt;
when the Lord
sent downe fire.

f All this must be
understood of the
preparation of the
sacrificers which
were hallowed, as
Lev. 21.

* Ezek. 29. 28.

e In other burnt
offerings, which are
not of consecra-
tion, or offering for
himselfe, the Priest
hath the skinne,
Chap. 7. 8.

* Ezek. 29. 35.

f Moses did this
because that the
Priests were not
yet established in
their office.

* Ezek. 29. 34.

* Ezek. 29. 36.

g At the doore of
the court.
* Ezek. 29. 32.
1000.

* Ezek. 29. 33.
* Lev. 21. 10.
bened.

face of the morning, he burnt *thū* vpon the Altar.

18 Hee slew also the bullocke, and the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the Altar round about,

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inwards and the kidneis, and the kall of the liuer.

30 So they laid the fat vpon the breastes, and he burnt the fat vpon the Altar.

21 But the breastes and the right shoulder Aaron (ooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and *h* came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moises and Aaron went into the Tabernacle of the Congregation, and came out, and *i* blessed the people, *h* and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, and consumed vpon the Altar the burnt offering and the fat: which when all the people saw, they *||* gauē thanks, and fell on their faces.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests are for hidden mine.

BUt Nadab and Abihu, the sonnes of Aaron, tooke either of them his censur, and put fire therein, and put incense thereupon, and offered *a* strange fire before the Lord, which hee had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moises said vnto Aaron, This is it that the Lord spake, saying, I will be *b* sanctified in them that come neere mee, and before all the people I will be glorified: but Aaron held his peace.

4 And Moises called Michael, and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and said vnto them, Come neere, carry you *||* brethren from before the Sanctuary out of the hofte.

5 Then they went, and caried them in their coats out of the hofte, as Moises had commanded.

6 After, Moises said vnto Aaron and vnto Eleazar and Ithamar his sonnes, *c* Vncover not your heads, neither rent your clothes, let yee die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel beuail the burning which the Lord hath *d* kindled.

7 * And goe not yee out from the doore of the Tabernacle of the Congregation, lest yee die: for the anyointing oyle of the Lord is vpon you: and they did according to Moises commandement.

8 ¶ And the Lord spake vnto Aaron, saying, Thou shalt not drinke wine nor *||* strong drinke, thou nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, lest yee die: *thū* is an ordinance for euer throughout your generations,

10 That yee may put difference between the holy and the vnholy, and between the cleane and the vncleane.

11 And that yee may teach the children of Israel all the statutes which the Lord hath commanded them by the *||* hand of Moises.

12 ¶ Then Moises said vnto Aaron and vnto Eleazar, and to Ithamar his sonnes that were left, Take the meace offering that remaineth of the of-

ferings of the Lord, made by fire, and eate it without leauen beside the Altar: for it is most holy:

13 And yee shall eate it in the holy place, because it is thy due, and thy sonnes due, of the offerings of the Lord made by fire: for io I am commanded,

14 Al o the * shaken breast, and the heane shoulder shall yee eat in *||* a cleane place: thou, and thy sonnes, and thy *e* daughters with thee: for they are giuen as thy *||* due, and thy sonnes due, of the peace offerings of the children of Israel.

15 The heane shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake *a* to and fro before the Lord, and it shall be thine and thy sonnes with thee by a law for euer, as the Lord hath commanded.

16 ¶ And Moises fought the goat that was offered for sinne, and loe, *t* was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were *l* left alone, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most Holy? and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Behold, the blood of it was *h*ot brought within the holy place: yee should haue eaten *a* in the holy place, *h* as I commanded.

19 And Aaron said vnto Moises, Behold, this day *h* haue they offered their sinne offering, and their burnt offering before the Lord, and such things *as thou knowest* are come vnto me. If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

20 So when Moises heard *h*is, he was *h* content.

CHAP. XI.

1 Of beasts, fowls and birds, which be cleane, and which be vncleane.

AFTER, the Lord spake vnto Moises, and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beasts which yee *h*all eat, among all the beasts that are on the earth.

3 What ouer parteth the *b* hoofe, and is cloven footed, and cheweth the cudde among the beasts, that shall yee eat:

4 But of them that chew the cudde, or diuide the hoofe onely, of them yee shall not eate: as the camel, because hee cheweth the cud, and diuideth not the hoofe, hee shall be vncleane vnto you.

5 Likewise the cony, because hee cheweth the cudde, and diuideth not the hoofe, hee shall be vncleane vnto you.

6 Al o the hare, because hee cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

7 * And the swine, because hee parteth the hoofe, and is cloven footed, but cheweth not the cud, hee shall be vncleane to you.

8 Of their *e* flesh shall yee not eate, and their carkeise shall yee not touch: *f*or they shall bee vncleane to you.

9 ¶ These shall yee eate, of all that are in the waters: what ouer hath finnes and scales in the waters, in the seas, or in the riuers, them shall yee eate.

10 But of all that haue not finnes nor scales in the seas or in the riuers, of all that *d* moueth in the waters, and of all *e* liuing things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shall be an abomination to you: yee

Exod. 29. 14.

Or. where as

vncleane.

For the calf

and thunders

of the peace offer-

ings might hee

brought to their

families, so that

their daughter is

might eat of

them as also of

the offerings of

left fronts, the first

born, and the Ea-

ter Lambe.

Reade Chap. 12.

2. 1.

Or right, or

portion.

2. Mate. 2. 12.

And not con-

firmed as Nadab

and Abihu.

Chap. 6. 26.

That is, Nadab

and Abihu.

Mofer bare with

his inhumitie, con-

sidering his great

sorrow, but deeth

not leaue an exam-

ple to forgive

them that malici-

ously transgrede

the commande-

ment of God.

* Gen. 7. 2. deat. 14.

4. edis. 10. 14.

Whereof yee

may eat.

b Hee hath foure

sorts of beasts

some chew the cud

onely, and some

haue onely the foot

clefs: others nei-

ther chew the cud,

nor haue the hoofe

clefs: the fourth

both chew the cud,

and haue the hoofe

diuided, which

may be eaten.

* 2. Mate. 6. 18.

c God would that

hee by for a time

they should bee

discerred as his

people from the

Gentiles.

d As little fish

ingendred of the

lime.

e As they which

come of genera-

tion.

g Of the bullocke
and the ramme.

h Because the al-
tar was neere the
Sanctuary, which
was the vpper
end therefore he
is said to come
downe.

i Or, prayed
for the people.

* 2. Mac. 2. 8.

* Gencl. 4. 4.

1. King. 18. 38.

2. Chron. 7. 1.

2. Mac. 2. 10. 1.

Or, take a house

for thy

* Num. 3. 4. and
2. 6. 5. 1. Chron.

2. 2.

2. Notaken of

the Altar, which

was sent from hea-

uen, and endured

till the captiuitie

of Babylon.

b I will punish
them that serue
mee otherwise
then I haue com-

manded, not pa-

ring the chiefs,

that the people

may feare and

praise my iudge-

ments

Or, castus.

c As though ye
lamented for
them, preferring
your carnall affec-

tion to Gods iust

iudgement, Chap.

28. deut. 14. 2.

& 35. 9.

d In destroying

Nadab and Abihu

the chiefs and me-

nacing the reth, ex-

cuse they report,

g Or, drinke that

wakeeth drunke.

Or, commission.

ye shall not eat of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not finnes nor scales in the waters, that shalbe abomination vnto you.

13 ¶ The e shall ye haue also in abomination among the foules, they shall not be eaten, for they are an abomination: the eagle, and the ¶ golshauke, and the osprey:

14 Al o the vulture, & the kite after his kind,

15 And all rauens after their kind.

16 The ostrich also, and the night-crow, and the ¶ seamew, and the hawke after his kind.

17 The little owle also, and the comorant, and the great owle:

18 Al o the ¶ redhanke and the pelicane, and the swanne:

19 The stork also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery foule that creepeth and goeth vpon all foure, such shalbe an abomination vnto you.

21 Yet these shall ye eate: of euery foule that creepeth, and goeth vpon all foure which ¶ haue their feet and legs all of one to leape withall vpon the earth,

22 Of them ye shall eate the e, the grasshopper after his kind, and the ¶ solean after his kinde, the hargol after his kind, & the hagab after his kind.

23 But all other foules that creepe and haue foure feet, they shalbe abomination vnto you.

24 For by such ye shalbe polluted: whoeuer toucheth their carkeis, shall be vncleane vnto the euening.

25 Whoeuer also g beareth of their carkeis, shall wash his clothes, & be vncleane vntill euen.

26 Euery beast that hath clauis diuided, and is ¶ not clouen footed, nor cheweth the cud, such shall be vncleane vnto you: euery one that toucheth them, shalbe vncleane.

27 And whatsoeuer goeth vpon his paws among all maner beasts that goeth on all foure, such shalbe vncleane vnto you: who so doth touch their carkeis shall be vncleane vntill the euen.

28 And hee that beareth their carkeis, shall wash his clothes, and be vncleane vntill the euen: for such shalbe vncleane vnto you.

29 ¶ Al o these shalbe vncleane to you among the things that creepe and moue vpon the earth, the weasell and the mouse, and the ¶ frog, after his kind:

30 Also the rat and the lizard, and the chameleon, and the stellio, and the mole.

31 These shalbe vncleane vnto you among all that creepe: whoeuer doeth touch them when they be dead, shalbe vncleane vntill the euen.

32 Also whatsoeuer any of the dead carkeises of them doth fall vpon, shalbe vncleane, whether it bee vessell of wood, or raiment, or ¶ skinn, or sacke: whatsoeuer vessell it be that is occupied, it shall bee put in the water as vncleane vntill the euen, and so be purified.

33 But euery earthen vessell, whereinto any of them falleth, whatsoeuer is within it shall be vncleane, and ¶ ye shall breake it.

34 All meate also that shalbe eaten, if any such water come vpon it, shall be vncleane: and all drinke that shalbe drunke in all such vessells shall be vncleane.

35 And euery thing that their carkeis fall vpon, shall be vncleane: the fornace or the pot shall bee broken: for they are vncleane, and shall

be vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shalbe cleane: but that which toucheth their carkeises, shalbe vncleane.

37 And if there fall of their dead carkeis vpon any seed, which veth to be sowne, it shalbe cleane.

38 But if any water be powred vpon the seed, and there fall of their dead carkeis thereon, it shal be vncleane vnto you.

39 If also any beast, whereof ye may eate, die, he that toucheth the carkeis thereof, shall be vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vncleane vntill the euen: hee also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shalbe an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shalbe abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither deile your selues thereby: ye shall not, I say, be defiled by them:

44 For I am the Lord your God: he sanctified therefore, and be ¶ holy, for I am holy, and deile not your selues with any creeping thing that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

C H A P. XII.

¶ A law how women should be purged after their deliuerance.

¶ And the Lord spake vnto Moyses, saying, 2 Speake vnto the children of Israel, and say, When a woman hath brought forth feed, and borne a man child, she shall bee vncleane ¶ seven dayes, like as shee is vncleane when shee is put apart for her ¶ diseafe.

3 ¶ And in the eight day the foreskin of the child's flesh shalbe circumcised.

4 And she shall continue in the blood of her purifying three ¶ and thirtie dayes, the ¶ first touch no ¶ hallowed thing, nor come into the ¶ Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vncleane two ¶ weekes, as when she hath her diseafe: and she shall continue in the blood of her purifying three ¶ core and sixe dayes.

6 Now when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the Priest a lamb of one yeere old for a burnt offering, and a young pigeon or a turtle done for a sinne offering, vnto the doore of the ¶ Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so she shalbe purged of the issue ¶ of her blood: this is the law for her that hath borne a male or a female.

¶ So much of the water is toucheth it.

¶ The speaker of seed that is laid to sleep before it be sowne.

¶ He that deile why God ordaine that he be his people, a Fox. 1. 15.

¶ So that her husband (that is to say) her husband should not be so to her.

¶ Or Rom. 12.

¶ 1. 19.

¶ 1. 21.

¶ 1. 22.

¶ Besides the first seven dayes.

¶ At Act. 12.

¶ 1. 12.

¶ That is, into the court gate, till after for the dayes.

¶ Twice so long as if she be a

¶ mandible.

¶ Where the burnt offerings were wont to be offered.

¶ Or, gophin, as in the Greeks.

¶ Or, cuckoo.

¶ Or, porphyrie.

¶ Or, haue nowings on their feet.

¶ These were certaine kindes of grasshoppers, which are not now properly knowne.

¶ Out of the Cape.

¶ Or, hath not his feet clouen in two.

¶ The greene frog that sitteth on the bulwer.

¶ Or, crocodile.

¶ As a bottle or bagge.

¶ Chap 6. 2. 1.

*Ebr. if her hand
finde not the worst
of a lambe.
Leuit. 22.2.*

8 But if the [†]be not able to bring a lambe, she shall bring two * turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

C H A P. XIII.

What considerations the Priest ought to use in iudging the leprosie. 29 The black spot, or scab, 47 how the leprosie of the garment.

MOreouer, the Lord spake vnto Moses and to Aaron, saying,

2 The man that shall haue in the skin of his flesh a swelling or a scab, or a white spot, so that in the skinn of his flesh [†] it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the sore in the skin of ^h his flesh: if the haire in the fore be turned into white, and the fore seeme to be ^l lower then the skinn of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and [†] pronounce him vnclane.

4 But if the white spot bee in the skin of his flesh, and seeme not to be lower then the skinn, nor the haire thereof be turned vnto white, then the Priest shall shut vp ^h him that hath the plague, seven dayes.

5 After the Priest shall looke vpon him the seventh day: and if the plague seeme [†] to him to abide still, and the plague grow not in the skin, the Priest shall shut him vp yet seven dayes more.

6 Then the Priest shall looke on him againe the seventh day, and if the plague [†] be darke, and the fore grow not in the skin, then the Priest shall [†] pronounce him cleane, for it is a scab: therefore he shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the Priest for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab [†] grow in the skin, then the Priest shall pronounce him [†] vnclane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skin of his flesh: and the Priest shall pronounce him vnclane, and shall not shut him vp, for he is vnclane.

12 Also if the leprosie [†] breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his fete, wherefoeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be a cleane, because it is all turned into whitenesse: so he shall be cleane.

14 But if there be raw flesh on him when hee is seene, he shall be vnclane.

15 For the Priest shall see the raw flesh, and declare him to be vnclane: for the raw flesh is [†] vnclane, therefore it is the leprosie.

16 Or if the raw flesh change and bee turned into white, then he shall come to the Priest,

17 And the Priest shall behold him: and if the fore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinn there is [†] a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinn, and the haire thereof be changed into white, the Priest then shall pronounce him [†] vnclane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there bee no white haire therein, and if it bee not lower then the skin, but be darker, then the Priest shall shut him vp seven dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vnclane: for it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hore burning, and the quicke flesh of the burning haue a ^h white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vnclane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there bee no white haire in the spot, and be no lower then the other skin, but be darker, then the Priest shall shut him vp seven dayes.

27 After, the Priest shall looke on him the seventh day: if it be growne abroad in the skinn, then the Priest shall pronounce him vnclane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a [†] rising of the burning: the Priest shall therefore declare him cleane: for it is the drying vp of the burning.

29 ¶ If also a man or a woman hath a sore on the head, or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skinn, and there be in it a small yellow haire, then the Priest shall pronounce him vnclane: for it is a blacke spot, and leprosie of the head, or of the beard.

31 And if the Priest looke on the fore of the blacke spot, and if it seeme not lower then the skinn, nor haue any blacke haire in it, then the Priest shall shut vp ^h him that hath the fore of the blacke spot seven dayes.

32 After, in the seventh day the Priest shall looke on the fore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then he shall be shaven, but the place of the blacke spot shall he not shau: but the Priest shall shut vp ^h him that hath the blacke spot, seven dayes more.

34 And the seventh day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinn, nor seeme lower then the other skin, then the Priest shall cleanse him, and hee shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blacke spot grow in the skin, the Priest shall not [†] seeke for the yellow haire: for he is vnclane.

37 But if the black spot seeme to him to abide, and that blacke haire grow therein, the blacke spot

g None were exempted, but if the Priest pronounced him vnclane, he was put out from among the people: as appeareth by May the Prophetesse, Num 12. 14. and by King Vzziah, 2 Chron. 26. 20.

h If he haue a white spot in the place where the burning was, and was after healed;

i Or swelling.

i Which was not wont to be there, or else smaller then in any other part of the body.

a That it may be suspected to be the leprosie.

*b That is, thumbe in, and be lower then the rest of the skin.
† Ebr. shall pollute him.*

† Ebr. in his eye.

*c As hauing the skin drawn together, or blackish.
† Ebr. shall cleane him.*

Or, spread abroad.

d Attouching his bodily defile. for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

Or, bled.

*e For it is not that infectious leprosie that infecteth, but a kinde of scurle which hath not the flesh raw as the leprosie.
† That is, declare that one flesh is not found, but is in danger to be leprosus.*

Or, in possession.

spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skinned of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinned: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, *and* is balde, is cleane.

41 And if his head lose the haire on the forehead, *and* be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, & if the riling of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinned of the flesh,

44 Hee is a leper and vnclane: *therefore* the Priest shall pronounce him altogether vnclane: for the sore *and* in his head.

45 The leper also in whom the plague is, shall haue his clothes rent, and his head bare, and shall put a covering vpon his lips, and shall crie, *I am vnclane, I am vnclane.*

46 As long as the disease shall be vpon him, he shall be polluted, for he is vnclane: he shall dwell alone, without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linen garment,

48 Whether it be in the warp or in the woofe of linnen or of woollen, either in a skin, or in any thing made of skinned,

49 And if the sore be Greene or somewhat reddish in the garment, or in the skin or in the warp, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp that *both* the plague, *even* daies.

51 And shall looke on the plague the seventh day: if the plague grow in the garment or in the warp, or in the woofe, or in the skinned, or in any thing that is made of skinned, that plague is a fretting leprosie and vnclane.

52 And hee shall burne the garment, or the warp, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, *therefore* it shall be burnt in the fire.

53 If the Priest yet see that the plague grow not in the garment, or in the woofe, or in whatsoeuer thing of skinned it be,

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seven daies more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vnclane: thou shalt burne it in the fire: for it is a fret inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague bee darker, after that it is washed, hee shall cut it out of the garment, or out of the skinned, or out of the warp, or out of the woofe.

57 And if it appeare still in the garment or in the warp, or in the woofe, or in any thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is in the fire.

58 If thou hast washed the garment, or the warp, or the woofe, or whatsoever thing of skinned be, if the plague be departed therefrom, then shall it be washed the second time, and bee cleane.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warp, or in the woofe, or in any thing of skinned, to make it cleane or vnclane.

CHAP. XIII.

3 The cleansing of the leper. 24 *And the Lord spake vnto Moyses, saying,*

¶ And the Lord spake vnto Moyses, saying, 2 * This is the lawe of the leper in the day of his cleansing: that is, hee shall be brought vnto the Priest,

3 And the Priest shall goe out of the campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper.

4 Then shall the Priest command to take for him that is cleansed, two sparrows aliu and cleane, and cedar wood, and a skarlet lace, and hyssope.

5 And the Priest shall commaund to kill one of the birdes ouer pure water in an earthen vessel.

6 After, hee shall take the liue sparrow with the Cedar wood, and the skarlet lace, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine, ouer the pure water.

7 And he shall sprinkle vpon him, that must be cleansed of his leprosie, seven times, and cleanse him, and shall let goe the liue sparrow into the broad field.

8 Then be that shall be cleansed, shall wash his clothes, and shall ouer all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the host, but shall tarie without his tent seven daies.

9 So in the seventh day hee shall haue off all his haire both his head and his beard, and his eye browes: *eu*en all his haire shall hee haue, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane:

10 Then in the eighth day he shall take two hee lambs without blemish, and an ewe lambe of a yeere old without blemish, and three tenth deales of fine flower for a meate offering, mingled with oyle, and a pint of oyle.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pint of oyle, and shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, *eu*en in the holy place: for as the sinne offering is the Priests, so is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lappe of the right care of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pint of oyle, and

To the leprosie he might be cure (at the leprosie was repaired, so that all occasion of infection might be taken away.

* Math 8.3 mer. 2. Jude 5. 10. Or, the ceremony which shall be in his purification.

Or, little birds. Or birds which were permitted to be eaten.

Running water, or of the fountain.

Signifying that he that was made cleane, was set at liberty, and restored to the company of others.

Which hath an imperfection in any member.

This measure in Hebrew is called Log, and contains the first sixe measures.

* Exod. 29. 14.

* Chap. 1. 17.

By sickness, or by other inconvenience.

In signe of sorrow and lamentation. Either in token of mourning, or for lease of intercession.

* Numb. 5. 2.

* Gen. 1. 5.

Whether it be garment, vessel, or instrument.

But abide still in one place, as verse 37.

But remaine as it did before.

Or, Whether it be in any bare place before, or behinde.

the Mercifate.

3 After this sort shall Aaron come into the Holy place: *even* with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his flesh, and shall be girded with a linnen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall hee wash his flesh in water, when he doth put them on.

5 And hee shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, * and make an atonement for himselfe, and for his house.

7 And hee shall take the two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goates: one lot for the Lord, and the other for the Scapegoate.

9 And Aaron shall offer the goat, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goat, on which the lot shall fall to be the Scapegoate, shall be presented aliuē before the Lord, to make reconciliation by him, & to let him goe (as a Scapegoat) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And hee shall take a censur full of burning coales from off the altar before the Lord, and his handfull of sweet incense beaten small, and bring it within the vaile,

13 And shall put the incense vpon the fire before the Lord, that the cloud of the incense may couer the Mercifate that is vpon the Testimonie: so hee shall not die.

14 And hee shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercifate Eastward: and before the Mercifate shall hee sprinkle of the blood with his finger seuen times.

15 ¶ Then shall hee kill the goat that is the peoples sinne offering, and bring his blood within the vaile and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercifate and before the Mercifate.

16 So hee shall purge the Holy place from the vncleannes of the children of Israel, & from their trespasses of all their sinnes: so shall hee doe also for the Tabernacle of the Congregation * placed with them, in the middes of their vncleannesse.

17 * And there shall be no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the Holy place, vntill hee come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, hee shall goe out vnto the altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

19 So shall hee sprinkle of the blood vpon it with his finger seuen times, and cleanse it, & halow it from the vncleannesse of the children of Israel.

20 ¶ When hee hath made an end of purging

the Holy place, and the Tabernacle of the Congregation, and the Altar: then hee shall bring the lue goate:

21 And Aaron shall put both his hands vpon the head of the lue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses in all their sinnes, putting them vpon the head of the goate, and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goate shall beare vpon him all their iniquities into the land that is not inhabited, & hee shall let the goate goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

24 Hee shall wash also his flesh with water in the Holy place, and put on his owneraiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall hee burne vpon the Altar.

26 And hee that caried forth the goate called the Scapegoate, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the burnt offering, and the goat for the sinne offering (whose blood was brought to make a reconciliation in the Holy place) shall one carry out without the hoste to be burnt in the fire, with their skins, and with their flesh, and with their dung.

28 And hee that burneth them shall wash his clothes, and wash his flesh in water, & afterward come into the hoste.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth day of the tenth month, ye shall humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: ye shalbe cleane from all your sinnes before the Lord.

31 This shalbe a Sabbath of rest vnto you, and ye shall humble your soules by an ordinance for euer.

32 And the Priest whom hee shall anoint, & whom hee shall consecrate (to minister in his fathers head) shall make the atonement, and shall put on the linnen clothes and holy vestments,

33 And shall purge the holy Sanctuary & the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests, and for all the people of the Congregation.

34 And this shalbe an eueralasting ordinance vnto you to make an atonement for the children of Israel for all their sinnes * once a yeere: and as the Lord commanded Moses, hee did.

CHAP. XVII.

4 All sacrifices must bee brought to the doore of the Tabernacle. To drincks may they not offer. Ye they may not cate blood.

¶ And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, & say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whosoeuer he be of the house of Israel that killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And

¶ Dr. principies.

* Heb. 9.7.

b In Hebrew it is called Azazel, which some say, is a mountaine nere Sinai, whither this goat was sent: but rather it is called the scapegoate, because he was not offered but sent into the desert, as verie 21.

c The Holiest of all.
¶ Or, the smoke.
¶ Or, the Ark.

* Heb. 9.13. and 10.4.
* Chap 4.6.

d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

e Placed among them which are vncleane.
* Luke 1.10.

f Whereupon the sweet incense and pure flame was offered.

g Herein this goat is a true figure of Iesus Christ, who beareth the sinnes of the people. Isa. 53.4 f for the land of separation.

h In the court where was the Tabernacle, Exod. 26.18.

* Chap. 30. bebr. 13.11.

i Which was Thini and answered to part of September and part of October.

k Meaning by abstinence & fasting, Numb. 19.7.

* Chap. 21.

l Or a rest which ye shall keepe most diligently. m Whom the Priest shall anoint by Gods commandment to succeed in his fathers room.

* Exod. 30.10. bebr. 9.7.

2 Left they should practise that idolatry, which they had learned among the Egyptians. b To make a sacrifice or offering thereof.

e I doe much
abhorre it, as
though he had
killed a man, as
Isa 66. 3.
d Wherefoerer
they were moved
with foolish deu-
otion to offer it.

* Exod. 29. 18.
chap. 4. 31.
e Meaning, what-
soever is not the
true God. 1. Cor.
10. 20. p. 195. 5.
f For idolatry is
spirituall whore-
dome, because
faith toward God
is broken.

g I will declare
my wrath by tak-
ing vengeance
on him, as chaps.
20. 3.

4 And bringeth it vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, & blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweet savour vnto the Lord.

7 And they shall no more offer their offerings vnto deuitils, after whom they have gone: a whoring: this shal be an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall bee cut off from his people.

10 ¶ Likewise, whosoever he be of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I will euen set g my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger

that sojourneth among you, shall cate blood.

13 Moreover, whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beaſt or foule that may be eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is sayned with his life: therefore I said vnto the children of Israel, Ye shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And every person that eateth it which dieth alone, or that which is torne with beaſts, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shall be cleane.

16 But if he wash them not, nor wash his flesh then he shall beare his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are vncleane.

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the doings of the lande of Egypt, wherein ye dwelt, shall yee not doe: and after the manner of the lande of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 But doe after my iudgements, and keepe mine ordinances to walke therein: I am the Lord your God.

5 Ye shal keepe therefore my Statutes, and my iudgements, which if a man doe, hee shall then liue in them: I am the Lord.

6 ¶ None shal come neere to any of the kinned of his flesh to vncouer her shame: I am the Lord.

h Which the law
permitteth to be
eaten, because it
is cleane.

* Gen. 9. 4.
b Where hee
saith,

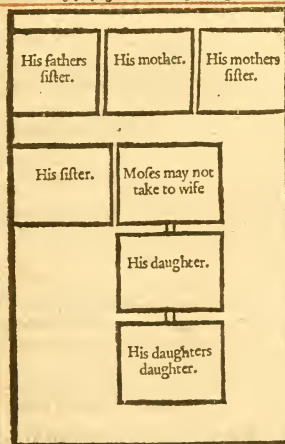
l Or counted cleane.
10. 8. 1. 12.
m The punishment
of sinne.

a Ye shall preferre
your selves from
these abominations
following,
which the Egyp-
tians and Canaan-
ites vsd.

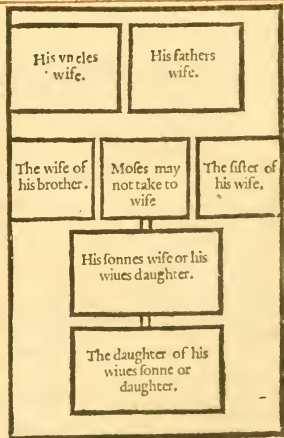
* Exod. 10. 1. 2. 3. 4.
10. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

b And therefore
ye ought to serue
me alone, as my
people.
c That is, to liue
with her, though
it be vnder title
of marriage.

g Consanguinitie bindeth marriage.



g Affinitie bindeth marriage.



As Moses cannot contract Matrimony with the women that are so of kinne to him as is aboue specified, so also cannot Mary his sister marrie with the men that are in like degree. Note also, that besides the persons here specified, there are also meant sheweth that a send or descend of the same line, be it of blood or kindred.

* Chap. 10. 1. 1.
d Which is thy
stepmother.

e Either by father
or mother, borne
in mariage or o-
therwise.

f They are her
children whose
shame thou shalt
vncouer.

* Chap. 20. 19.
10r, secret.

* Chap. 20. 20.
g Which thine
vnclad dish dif-
couer.

† Ebr thy fathers
brothers wife.

* Chap. 20. 12.
h Because the
idolaters, among
whom Gods peo-
ple had dwelt and
should dwell,

were giuen to
these horrible
idols, Gods
charge; his to
be aware of the
same.

i By seeing thine
affection more
bent to her sister
then to her.

* Chap. 20. 18.
k Or, whilst the
hath her flowers.

* Chap. 20. 2.
l King 23. 10.
† Ebr, of thy feede.

Or, to make them
passe.

m Which was an
idole of the Am-
monites, vnto
whom they bur-
ied and sacrificed
their children.

2 King 23. 10.
This seemed to be
the chiefe and
principall of all
idols: and as the
Iewes write, was
of a great stature,
and hollow win-
dow, having seven
places or cham-
bers within him:
one was to receiue
meate that was
offered: another
turndoules: the
third, a shepse:
the fourth, a ram:
the fift, a calfe:
the sixt, an ox:
the seventh, a
ekilde. This
idols face was
like a calfe, his
hands were cut
fretched out to
receiue gifts: his
priests were cal-
led Chemarim.

reade a King 23. 5. hofea 10. 5. zeph. 1. 4. * Chap. 20. 15. 10r, confusion. m I

will pan in the land, where such incontinencies and pollutions are suffered.

n Hee comparat the wicked to will humours and farting, which corrupt the

comacke, and o ppeffanature, and therefore must be cast out by vomit.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers 4 wife shalt thou not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy sister, the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy shame.

11 The shame of thy fathers wives daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discouer her shame.

12 * Thou shalt not vncouer the // shame of thy fathers sister: for shee is thy fathers kinfolowman.

13 Thou shalt not discouer the shame of thy mothers sister: for shee is thy mothers kinfolowman.

14 * Thou shalt not vncouer the shame of thy fathers brother: that u, thou shalt not goe in to his wife, for she is thine sister.

15 * Thou shalt not discouer the shame of thy daughter in law: for shee is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame, for they are thy kinfolks, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to vex her, in vncouering her shame vpon her.

19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as she is put apart for her defaile.

20 Moreover, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation to be defiled with her.

21 * Also thou shalt not giue thy children to offer them vnto Molech, neither shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abomination.

23 * Thou shalt not alie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is // abomination.

24 Ye shall not defile your selues in any of these things: for in all these the nations are defiled which I will cast out before you:

25 And the land is defiled: therefore I will visit the wickednesse thereof vpon it, and the land // shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, aswell hee that is of the same country, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if ye defile it, as it is spued out the people that were before you?)

29 For whosoever shall commit any of these abominations, the persons that do so, shall be cut off from among their people.

30 Therefore shall ye keepe mine ordinances, that ye doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of iudry laws and ordinances.

And the Lord spake vnto Moyses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, * Ye shall be holy, for I the Lord your God am holy.

3 * Ye shall feare euery man his mother and his father, and shall keepe my Sabbaths: for I am the Lord your God.

4 * Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 * And when ye shall offer a peace offering vnto the Lord, ye shall offer it freely.

6 * It shall be eaten the day ye offer it, or on the morrow: and that which remaineth vntill the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be accepted.

8 Therefore he that eateth it, shall beare his iniquity, because hee hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people.

9 * When ye reape the harvest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the gleanings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leave them for the poore and for the stranger: I am the Lord your God.

11 * Ye shall not steale, neither deal falsely, neither lie one to another.

12 * Also ye shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.

13 * Thou shalt not do thy neighbor wrong, neither rob him. * The workemens hire shall not abide with thee vntill the morning.

14 * Thou shalt not curse the deafe, * neither put a stumbling block before the blind, but thou shalt feare thy God: I am the Lord.

15 * Ye shall not doe vniufully in iudgement, * Thou shalt not fauour the person of the poore, nor honour the person of the mighty, but thou shalt iudge thy neighbour iustly.

16 * Thou shalt not walke about with tales among thy people. Thou shalt not stand against the blood of thy neighbours: I am the Lord.

17 * Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.

18 * Thou shalt not avenge, nor be mindfull of wrong against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 * Ye shall keepe mine ordinances. Thou shalt not let thy cartell gender with others of diuers kinds. Thou shalt not sowe thy field with mingled seede, neither shalt a garment of diuers things,

o Both for their wicked mariages, vnaturall copulations, idolatry, or spiritual whoredome with Melech, and such like abominations.
p Either by the civil word, or by some plague that God will send vpon such.

* Chap. 11. 44 and 20. 7. 1 Cor. 1. 6. q That is, voyd of all pollution, idolatry, and superstition both of soule and body.

b Of your owne accord.
* Chap. 7. 16.

c To wit, of God.

* Chap. 23. 22.

10r, gathering, and leauings.

d In that which is committed to your credit.
* Exod. 20. 7. deui. 5. 11. mat. 5. 34.

10r, oppress him by violence.
* Dent. 24. 14. 15. 106. 4. 14.
* Dent. 17. 16.

* Exod. 12. 3. deui. 1. 17. and 16. 19. pro. 24. 23. rom. 2. 2. e As a backbiter, backbiter or quall picker.
f By consenting to his death, or conspiring with the wicked.
† Ebr. suffer not sinne vpon him.

* Mat. 5. 43. rom. 13. 9. gal. 5. 14. iarn 2. 8.

g As an heretoe keepe an alle of a mule a mare.

things, as of liuen and woollen come vpon thee.

20 ¶ Whoſoeuer alſo lieth and medleth with a woman that is a bond-maid, affianced to an husband, and not redeemed, nor freedome giuen her, ſhe ſhall be ſcourged, ^{but} they ſhall not die, becauſe ſhe is not made free.

21 And he ſhall bring for his treſpaſſe offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a treſpaſſe offering.

22 Then the Prieſt ſhall make an atonement for him with the ramme of the treſpaſſe offering before the Lord, concerning his ſinne which hee hath done, and pardon ſhall be giuen him for his ſinne which he hath committed.

23 ¶ Allo when yee ſhall come into the land, and haue planted euery tree for meat, yee ſhall count the fruite thereof as vncircumciſed: three yeere ſhall it bee vncircumciſed vnto you: it ſhall not be eaten.

24 But in the fourth yeere all the fruit threwof of ſhall be holy to the praife of the Lord.

25 And in the ſift yeere ſhall ye eat of the fruit of it, that it may || yeeld to you the increaſe thereof: I am the Lord your God.

26 ¶ Yee ſhall not eat the *ſiſh* with the || blood: yee ſhall not vie witchcraft, nor || obſcuretimes.

27 ¶ Yee ſhall not ^k cut round the corners of your heads, neither ſhalt thou || marre the tuſtes of thy beard.

28 ¶ Yee ſhall not cut your ſiſh for the ¶ dead, nor make any print of a marke vpon you: I am the Lord.

29 ¶ Thou ſhalt not make thy daughter common, to cauſe her to bee a ^m whore, left the land alſo fall to whoredome, and the land bee full of wickedneſſe.

30 ¶ Yee ſhall keepe my Sabbathes, and reuerence my Sanctuary: I am the Lord.

31 ¶ Yee ſhall not regard them that worke with ſpirits, * neither Soothſayers: yee ſhall not ſeek to *them* to be deſied by them, I am the Lord your God.

32 ¶ Thou ſhalt ^m riſe vp before the hoare-head, and honour the perſon of the old man, and dread thy God: I am the Lord.

33 ¶ And if a ſtranger ſoiourne with thee in your land, ye ſhall not || vex him.

34 ¶ *But* the ſtranger that dwelleth with you, ſhall be as one of your ſelues, and thou ſhalt loue him as thy ſelfe: for ye were ſtrangers in the land of Egypt: I am the Lord your God.

35 ¶ Yee ſhall not doe vniuſtly in iudgement, ^o line, in weight, in meaſure.

36 ¶ You ſhall haue iuſt balances, true weights, a true y Ephah, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore ſhall yee obſerue, all mine ordinances, and all my iudgements, and doe them: I am the Lord.

C H A P. XX.

2 They that come of their ſiſter to Molech, muſt die. 6 They that haue reſorted to forſwearing. 10 The man that committeth adultery. 11 Incel, or ſuſtaining with the kindred or affinitie. 14 Iſrael a peculiar people to the Lord.

And the Lord ſpake vnto Moſes, ſaying,
2 Thou ſhalt ſay alſo to the children of Iſrael, ¶ Whoſoeuer hee bee of the children of Iſrael, or of the ſtrangers that dwell in Iſrael, that

giueh his children vnto ^a Molech, he ſhall die the death, the people of the land ſhall ſtone him to death.

3 And I will ^b ſet my face againſt that man, and cut him off from among his people, becauſe he hath giuen his children vnto Molech, for to deſile my Sanctuary, and to pollute mine holy Name.

4 And if the ^c people of the land hide their eyes, and winke at that man when hee giueh his children vnto Molech, and kill him not,

5 Then will I ſet my face againſt that man, and againſt his familie, and will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after ſuch as worke with ſpirits, and after ſoothſayers to goe ^a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.

7 ¶ Sanctifie your ſelues therefore, * and be holy, for I am the Lord your God.

8 Keep ye therefore mine ordinances, and doe them: I am the Lord which doeth ſanctifie you.

9 ¶ * If there be any that curſeth his father on his mother, he ſhall die the death, ^{ſeizing} hee hath curſed his father and his mother, * his blood ſhall be vpon him.

10 ¶ * And the man that committeth adultery with another mans wife, becauſe he hath committed adulterie with his neighbours wife, the adulterer and the adultereſſe ſhall die the death.

11 And the man that lieth with his fathers wife, ^{becauſe} hee hath vncouered his fathers * ſhame, they ſhall both die: their blood ſhall be vpon them.

12 Allo the man that lieth with his daughter in law, they both ſhall die the death, they haue wrought || abomination, their blood ſhall be vpon them.

13 ¶ * The man alſo that lieth with the male, as one lieth with a woman, they haue both committed abomination: they ſhall die the death, their blood ſhall be vpon them.

14 Likewise if he takeh a wife and her mother, ^{he} committeth wickedneſſe: they ſhall burne him and them with fire, that there be no wickedneſſe among you.

15 ¶ Allo the man that lieth with a beaſt, ſhall die the death, and ye ſhall ſlay the beaſt.

16 And if a woman come to any beaſt, and lie therewith, then thou ſhalt kill the woman and the beaſt: they ſhall die the death, their blood ſhall be vpon them.

17 Allo the man that takeh his ſiſter, his fathers daughter, or his mothers daughter, and ſeeh her ſhame, and ſeeh ſeeh his ſhame, it is villenie: therefore they ſhall bee cut off in the fight ⁺ of their people, ^{becauſe} he hath vncouered his ſiſters ſhame, he ſhall beare his iniquitie.

18 * The man alſo that lieth with a woman hauing her || diſeaſe, and vncouereh her ſhame, and openeth her fountaine and ſhe open the fountaine of her blood, they ſhall bee euen both cut off from among their people.

19 Moreover, thou ſhalt not vncouer the ſhame of thy * mothers ſiſter, nor of thy fathers ſiſter: becauſe hee hath vncouered his || kin, they ſhall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereh his vnder ſhame: they ſhall beare their iniquitie, and ſhall

2 By Molech hee meaneth any kind of idol, Chap. 18. 21.

3 Hee ſaith Chap. 17. 10. and 18. 11.

4 Though the people be negligent to doe their duty, and defend Gods right, yet he will not ſuffer wickedneſſe to goe vnſanctified.

5 To theſe ſort of ceremonies or ceremonies, in ſpiritual whoredome, or idolatry. * Chap. 11. 44. 1. Pet. 1. 16.

6 Exod. 21. 17. prom. 10. 30. matth. 15. 4. He is worthy to die. * Deut. 22. 23. Iohn 8. 45.

7 Chap. 18. 2. deut. 22. 30.

8 Cr. conſiſſion.

9 Chap. 18. 23.

11 It is an execrable and deteſtable thing.

12 Exod. 22. 23.

13 Euen in the eyes of their children or their people.

14 Chap. 18. 19. 1 Cor. 6. 10.

15 Chap. 8. 12. 12. 1 Cor. 6. 10.

† Ebr. a beating that bee ſome vnde, ſome ſhall be beaten.

b It ſhall be vncircumciſed, as that thing which is not circumciſed.

Or, that God may multiply.

† Whoſe it is hee ſtrangled or obſcured.

i To meaſure like or vellelike dayes.

* Chap. 22. 5.

k As did the Gentiles in ſigne of mourning.

Or, cut, or ſeare.

* Deut. 14. 1.

† Ebr. ſoule or perſon.

l By whipping your bodies, or burning marks therein.

m As did the Cyrenians, and Locrenſes.

* 1 Sam. 8. 8.

n In token of reuerence.

Or, doe him wrong.

* Exod. 22. 31.

o As in meaſuring the ground.

* Prom. 11. 1. and 16. 21. and 20. 10.

p By theſe two meaſures hee meteth all other.

Of Ephraim, Exod. 10. 14. 16. of Hin, Exo. 29. 40.

* Chap. 18. 21.

^b They shall be cut off from their people, and their children shall be taken as bairds, and not counted among the Israelites.
h Read: Chap. 18. 16.
* Chap. 18. 26.
* Chap. 18. 15.

* Deut. 9. 5.

i Full of abundance of all things.

* Chap. 11. 2. 3.
dent. 14. 4.

k By eating them contrary to my commandment.

* Verse 7.

* Deut. 18. 11.
1. 4. 11. 7.

a By touching the dead, lamenting, or being at their buriall.

b For being married he seemed to be cut off from his familie.
† Ebr. he may be defiled.
c The Priest was permitted to moune for his near kintred only.
* Chap. 19. 27.

d Which hath an euill name, or is defamed.

e Thou shalt count them holy, and reuerence them.
f The shewbread.

g He shall vse no such ceremonies as the heathen obserued.

shall die a childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncovered his brothers h shame, they shall be childlesse.

22 ¶ Yee shall keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land whither I bring you to dwell therein, spue you not out.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue said vnto you, Ye shall inherite their land, and I will giue it vnto you to possesse it, *even* a land that i floweth with milke and honye: I am the Lord your God, which haue separated you from *other* people.

25 * Therefore shall yee put difference betweene cleane beastes and vncleane, and betweene vncleane fowles and cleane: neither shall yee k defile you selues with beasts and foules, nor with any *creeping thing*, that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be * holy vnto me: for I the Lord am holy, and I haue separated you from *other* people that ye should be mine.

27 ¶ And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood shall be vpon them.

CHAP. XXI.

^a For whom the Priests may lawne. ^b How pure the Priests ought to be, both in themselves and in their familie.

And the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be a defiled by the dead among his people.

2 But by his kinsfman that is neere vnto him: *to wit*, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother.

3 Or by his sister a b maid, that is neere vnto him, which hath not had an husband: for her f he may lament.

4 He shall not lament for the c Prince among his people, to pollute himselfe.

5 They shall not make * bald parts vpon their head, nor shauo off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or d one polluted, neither shall they marry a woman diuorced from her husband: for such one h holy vnto his God.

8 Thou shalt e sanctifie him therefore, for he offereth the f bread of thy God: he shall be holy vnto thee: for I the Lord which sanctifie you, am holy.

9 ¶ If a Priestes daughter fall to play the whore, she pollutech her father: therefore shall she be burnt with fire.

10 ¶ Also the high Priest among his brethren (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shall not g vncouer his head, nor rent his clothes,

11 Neither shall hee goe to any || dead body, nor make himselfe vncleane by his father or by his mother.

12 Neither shall hee goe out of the b Sanctuary, nor pollute the holy place of his God: for the i crowne of the anointing oyle of his God is vpon him: I am the Lord.

13 Also he shall take a maid vnto his wife: 14 But a widowe or a diuorced woman, or a polluted, or an harlot, these shall he not marry, but shall take a maide of his owne k people to wife:

15 Neither shall hee defile his l seede among his people. for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying, 17 Speake vnto Aaron and say, Whosoever of thy feede in their generations hath any blemishes, shall not praefie to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lame, or that hath m a flat nose, or that hath any n mishapen member,

19 Or, a man that hath a broken foote, or a broken hand,

20 Or, a crookebackt, or beare eyed, o or hath a blemish in his eye, or be scuruy, or scabbed, or hath his stones broken.

21 None of the feede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, having a blemish: hee shall not praefie to offer the p bread of his God.

22 The bread of his God, *euens* of the q most holy, and r of the holy shall hee eate:

23 But he shall not goe in vnto the f vaile, nor come neere the altar, because hee hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

^a Who ought to abstaine from eating the things that were offered. ^b What oblation should be offered.

And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and to his sonnes, that they bee a separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whosoever bee bee of all your feed among your generations after you, that b toucheth the holy things which the children of Israel hallow vnto the Lord, haning his vncleanness vpon him, *euens* that person shall bee cut off from my sight: I am the Lord.

4 * Whosoever also of the seed of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill he be cleane: and who so toucheth any that is vncleane by reason of the dead, or a man whose issue of seed runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man by whom he may take vncleanness, f whatsoever vncleanness he hath,

6 The person that hath touched such, shall therefore bee vncleane vntill the euens, and shall not eat of the holy things, || except he haue washed his

h Or, so the house of the dead.

i To goe to the dead.

j For by his anointing, hee was preferred to the other Priests, and therefore could not lament the dead, lest hee should haue polluted his holyointing.
k Not onely of his tribe, but of all Israel.

l By marrying any vncleane or defamed woman.

n Which is deformed or blemished.

o As not of equall proportion, or haning in number more or lesse.
p Or that hath a web, or pearly.

q As the shewbread, and meat offerings.

r As of sacrifice for sinne.

s As of the tenth and first fruits.

t Into the Sanctuary.

a Meaning, that the Priest abstaine from eating, so long as they are polluted.

b To eat thereof.

* Chap. 15. 1.

c By touching any dead thing, or being at buriall of the dead.

† Ebr. according to all his vncleanness.

|| Or, untill.

his flesh with water.

7 But when the Sunne is downe, he shall bee cleane, and shall afterward eat of the holy things: for it is his ¹ foode.

8 *Of a beaſt that dieth, or is rent with beaſts, whereby he may be defiled, he ſhall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, left they beare their ſinne for it, and die for it, if they deile it: I the Lord ſanctifie them.

10 There ſhall no ^d ſtranger alſo eat of the holy thing, neither ^e the gheilt of the Prielt, neither ſhal an hired ſervant eat of the holy things:

11 But if the Prielt buy any with money, hee ſhall eat of it, alſo he that is borne in his houſe: they ſhall eat of his meate.

12 If the Priests daughter alſo be married vnto a ^f ſtranger, ſhe may not eat of the holy offerings.

13 Notwithſtanding if the Priests daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers houſe, ſhe ſhall eat of her fathers bread, as ſhee did in her ^g youth: but there ſhall no ſtranger eat thereof.

14 ¶ If a man eat of the holy thing vnwittingly, he ſhall pur the ^h ſift part thereunto, and giue it vnto the Prielt with the halowed thing.

15 So they ſhall not deſile the holy things of the children of Iſrael, which they offer vnto the Lord.

16 Neither cauſe the ⁱ people to beare the iniquitie of their ^j treſpaſſe, while they eat their holy thing: for I the Lord doe halow them.

17 ¶ And the Lord ſpake vnto Moſes, ſaying,

18 Speake vnto Aaron, and to his ſonnes, and to all the children of Iſrael, and ſay vnto them, Whoſoeuer ^k hee be of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his ſacrifice for all their vowes, and for all their free offerings, which they vſe to offer vnto the Lord for a burnt offering,

19 Ye ſhall offer of your free minde a male without blemiſh of the beeces, of the ſheepe, or of the goates.

20 Ye ſhall not offer any thing that hath a blemiſh, for that ſhall not be acceptable for you.

21 * And whoſoeuer bringeth a peace offering vnto the Lord to accompliſh his vow, or for a free offering of the beeces, or of the ſheepe, his free offering ſhalbe perfect, no blemiſh ſhalbe in it.

22 Blinde, or broken, or maimed, or hauing a ^l wenne, or ſkirie, or ſcabbed: the ^m ſhall ye not offer vnto the Lord, nor make an offering by fire of the ⁿ vpon the Altar of the Lord.

23 Yet a bullocke, or a ſheepe that hath any ^o member ſuperfluous or lacking, ſuch mayeſt thou preſent for a free offering, but for a vow it ſhall not be accepted.

24 Ye ſhall not offer vnto the Lord that which is bruised or cruſhed, or broken, or cut away, neither ſhall ye make an offering thereof in your land.

25 Neither ^p of the hand of a ſtranger ſhall ye offer the bread of your God of any of theſe, becauſe their corruption ^q is in them, there is a blemiſh in them: therefore ſhall they not be accepted for you.

26 ¶ And the Lord ſpake vnto Moſes, ſaying,

27 When a bullocke, or a ſheepe, or a goate ſhalbe brought forth, it ſhall be euen ſeven dayes vnder his damme: and from the eight day fourth it ſhalbe accepted for a ſacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye ſhall not ^r kill her and her yong both in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye ſhall offer willingly.

30 The lame day it ſhall be eaten, ye ſhall leaue ^s none of it vntill the morrow: I am the Lord.

31 Therefore ſhall ye keepe my Commandements and doe them: for I am the Lord.

32 Neither ſhall ye ^t pollute mine holy Name, but I will be hallowed among the children of Iſrael. I the Lord ſanctifie you.

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feaſtes of the Lords. 3 The Sabbath. 5 The Paſſouer. 6 The feaſt of unleaueued bread. 10 The fea of firſt fruits. 16 Wiſſiſuide. 24 The feaſt of blowing trumpets. 34 The feaſt of tabernacles.

And the Lord ſpake vnto Moſes, ſaying, 2 Speake vnto the children of Iſrael, and ſay vnto them, The feaſts of the Lord which ye ſhall call the holy ^u aſſemblies, ^v when there are my feaſtes.

3 * ^w Six dayes ^x ſhall worke be done, but in the ſeventh day ſhalbe the Sabbath of reſt, ^y an holy ^z conuocation, ye ſhall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.

4 ¶ Theſe are the feaſts of the Lord, and holy conuocations, which ye ſhall proclaime in their ^a eaſons.

5 In the firſt moneth, and in the fourteenth day of the moneth at euening ^b ſhalbe the Paſſouer of the Lord,

6 And on the fifteenth day ^c of this moneth ſhall bee the feaſt ^d of unleaueued bread vnto the Lord: ſeven dayes ye ſhall eat unleaueued bread.

7 In the firſt day ye ſhall haue an holy conuocation: ye ſhall doe no ^e ſeruiſe worke therein.

8 Alſo ye ſhall offer ſacrifice made by fire vnto the Lord ſeven dayes, and in the ^f ſeventh day ſhalbe an holy conuocation: ye ſhall doe no ſeruiſe worke therein.

9 ¶ And the Lord ſpake vnto Moſes, ſaying, 10 Speake vnto the children of Iſrael, and ſay vnto them, When ye be come into the land which I giue vnto you, and reape the harveſt thereof, then ye ſhall bring ^g a ſheaf of the firſt fruits of your harveſt vnto the Prielt,

11 And hee ſhall ſhake the ſheaf before the Lord, that it may be acceptable for you: the morrow after the ^h Sabbath, the Prielt ſhall ſhake it.

12 And that day when ye ſhake the ſheaf, ſhall ye prepare a lambe without blemiſh of a yere old, for a burnt offering vnto the Lord:

13 And the meate offering thereof ſhall be two ⁱ tenth deales of fine flour mingled with oyle, for a ſacrifice made by fire vnto the Lord of ſweet ſauour: and the drinke offering thereof the fourth part ^j of an Hin of wine.

14 And ye ſhall eat neither bread nor parched corne, nor ^k greene cares, vntill the ſilue ſame day that ye haue brought an offering vnto your God: ^l this ſhall be a Law for euer in your generations and in all your dwellings.

15 ¶ Ye ſhall count alſo to you from the morrow after the Sabbath, ^m when from the day that ye ſhall bring the ſheaf of the ſhake-offering, ſeven ⁿ Sabbath they ſhalbe complete.

16 Vnto the morrow after the ſeventh Sabbath ſhall ye ^o number ſiftie dayes: then ye ſhall bring ^p a new

* Deut. 18. 6.

* Chap. 15.

k For whoſoeuer doth otherwiſe the Lord com-maundeth, pollute his Name.

[Or, conuocations.

* Exod. 34. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a For the Sabbath was kept euer ſince, and the other we kept but once euer ſince.

* Exod. 12. 15.

Num. 28. 17.

b Or, bodily labour, ſee about that when one muſt eat, Exod. 12. 16.

c The firſt day of the feaſt, and the ſeventh were kept holy - in the reſt they might worke, except any feaſt were intermeſſed,

d The feaſt of unleaueued bread, the fifteenth day, and the ſixth of leaues the ſixteenth day

e Or an offering made Deut. 34. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

f That is, the ſeventh Sabbath of the Sabbath of the Paſſouer.

g Which is the ſilue ſame in B. ph. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

h Or, ſilue ſame.

i That is, the ſeventh day after the ſilue Sabbath of the Paſſouer, 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Or, bread. 2 Exod. 23. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

d Which is not of the tribe of Leui.

e Some read, the ſervant which had his eare bored and would not goe free, Exod. 21. 6.

f Who is not of the Priests kinde.

* Chap. 10. 14.

g He ſhall giue chat and a ſift part.

h For if they did not offer for their error, the people by their example might commit the like offence.

* Deut. 15. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Or, wart.

* Chap. 22. 18.

i Ye ſhall receive ſuch of your ſetting of a ſtranger, ſo make it the Lords offering: which hee calleth the bread of the Lord.

a new meate offering vnto the Lord.

17 Yee shall bring out of your habitations bread for the shake offering: they shall bee two *loaves* of two tenth deales of fine flour, which shall be baken with *leaven* for first fruites vnto the Lord.

18 Also yee shall offer with the bread seven lambs without blemish of one yere olde, and a yong bullocke and two rames: they shall be for a burnt offering vnto the Lord, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweet saour vnto the Lord.

19 Then yee shall prepare an hee goate for a sinne offering, and two lambs of one yere old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruites before the Lord, and with the two lambs: they shalbe holy to the Lord, for the Priest.

21 So yee shall proclaim the same day, *that it may be an holy conuocation vnto you*: yee shall doe no seruile worke *therein: it shall be an ordinance for euer in all your dwellings, throughout your generations.*

22 ¶ And when you reape the haruest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any after gathering of thy haruest, *but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.*

23 ¶ And the Lord spake vnto Moyses, saying,

24 Speake vnto the children of Israel, and say, In the *seuenth* moneth, and in the first day of the moneth shall yee haue a Sabbath, for the remembrance of *blowing the trumpets*, an holy conuocation.

25 Yee shall doe no seruile worke *therein*, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moyses, saying,

27 The *tenth* alfo of this seuenth moneth shall be a day of reconciliation: it shalbe an holy conuocation vnto you, and ye shall humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For every person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shal doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no maner worke *therefore: this shall be a law for euer in your generations, therewith out all your dwellings.*

32 This shall bee vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from *euen to euen* shall ye celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moyses, saying,

34 Speake vnto the children of Israel, and say, ¶ In the fiftenth day of this seuenth moneth shall be for seven dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: ye shall doe no seruile worke *therein*.

36 Seven dayes yee shall offer * sacrifice made by fire vnto the Lord, and in the eight day shalbe an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the

solemne assembly, ye shall doe no seruile worke *therin*.

37 These are the feasts of the Lord (which yee shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, *as burnt offering and meate offering*, * sacrifice, and drinke offerings, euery one vpon his day.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vovves, and beside all your free offerings, which ye shall giue vnto the Lord.

39 But in the fiftenth day of the seuenth moneth, when yee haue gathered in the fruit of the land, yee shall keepe an holy feast vnto the Lord seven dayes: in the first day shall be a * Sabbath: likewise in the eight day shall be a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the bowes of *thicke trees*, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So yee shall keepe this feast vnto the Lord seven dayes in the yere, by a perpetuall ordinance through your generations: in the seuenth moneth shall you keepe it.

42 Yee shall dwell in booths seven dayes: all that are Israelites borne, shall dwell in booths.

43 That your posterity may know that I haue made the children of Israel to dwell in * booths, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moyses declared vnto the children of Israel the feasts.

CHAP. XXIII.

2 The oyle for the lampes. 5 The new read. 12 The blasphemers shall be stoned. 17 He that killeth shall be killed.

And the Lord spake vnto Moyses, saying,

1 Command the children of Israel, that they bring vnto thee pure oyle olue beaten, for the light, to caufe the lampes to burne continually.

2 Without the vail of the Testimony, in the Tabernacle of the Congregation, shall Aaron dress it, both euen and morning before the Lord alwayes: *this shall be a law for euer through your generations.*

3 Hee shall dress the lampes vpon the * pure Candlestick before the Lord perpetually.

4 ¶ Al'o thou shalt take fine flour, and bake twelue * cakes thereof: two tenth deales shalbe in one cake.

5 And thou shalt set them in two rowes, six in a row, vpon a pure table before the Lord.

6 Thou shalt also put pure incense vpon the rowes, that in stead of the bread it may bee for a remembrance, and an offering made by fire vnto the Lord.

7 Euery Sabbath hee shall put them in rowes before the Lord euermore, *renewing them* of the children of Israel for an euerslasting Covenent.

8 ¶ And the bread shalbe Aarons and his sons, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

9 ¶ And there went *our* among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

10 So the Israelitish womans sonne *blasphemed the Name of the Lord*, and cursed, and they brought

Or, a day when the people are stayed from all worke.

Or, peace offering.

Or, a solemne feast.

Or, of boughes sticke with leaues.

In the wilderness, forasmuch as they would not erect lodges, and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27.20.

b Which was separated the host of all, where was the Arke of the Testimony, from the Sanctuary.

* Exod. 31.8.

* Exod. 5.30. c That is, two Omers, reade Exod. 16.16.

d For it was burnt euery Sabbath, when the bread was taken away.

e Exod. 29.33. chap. 8.31. Math. 12.1.

e Meaning, out of his tent.

f By swearing or despising God.

h Because the Priest should eate them, 13. Cha. 7. 13. and 14. 1 should not be offered to the Lord vpon the Altar.

i That is, offered to the Lord, & the rest should be for the Priests.

* Chap. 19. 11. deuter. 24. 19.

k That is, about the end of September. l Or, an holy day to the Lord. m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth and of the Tabule. * Chap. 16. 29. 30. n By fasting and prayer.

o Which continueth a night & a day: yet they rooke it but for their outward day. † Euer, rest your Sabbath. * Num. 9. 15. e 17. 31. 37.

* Exod. 29. 18.

- o From his hand
that bought it.

3 Cr. meles;

8 ¶ Also thou shalt number seven || Sabbath
of yeeres vnto thee, *even* seven times seven yeere
and the space of the seven Sabbath of yeeres wil
be vnto thee nine and fourtie yeere.

29 Likewise if a man sell a dwelling house in a walled citie, he may buy it ought againe within a whole

- o From his hand
that bought it.

whole yeere after it is sold: within a yeere may he buy it out.

30 But if he not bought out within the space of a full yeere, then the house that is in the walled cite, shall be established, & as cut off from the familie, to him that bought it, throughout his generations: it shall not goe out in the Tubile.

31 But the houses of villages which haue no walles round about them, shall be esteemed as the field of the country: they may be bought out againe, and shall goe out in the Tubile.

32 Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the cite of their possession shall goe out in the Tubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the suburbs of their cities shall not be sold: for it is their perpetuall possession.

35 Moreover, if thy brother be impouertised, and fallen in decay with thee, thou shalt relieue him, and as a stranger and sojourner, so shall he liue with thee.

36 Thou shalt take no vnury of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vnury, nor lend him thy vnurials for increase.

38 I am the Lord your God which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ If thy brother also that dwelleth by thee be impouertised, and bee sold vnto thee, thou shalt not compell him to serue as a bond seruant.

40 But as an hired seruant, and as a sojourner he shall be with thee: he shall serue thee vnto the yeere of Tubile.

41 Then shall he depart from thee, both he and his children with him, and shall returne vnto his familie, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 ¶ Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bondseruant also, and thy bondmaid, which thou shalt haue, shall be of the heathen that are round about you: of them shall yee buy seruants and maids.

45 And moreover of the children of the strangers that are sojourners among you, of them shall yee buy, and of their families that are with you, which they begat in your land: these shall be your possession.

46 So yee shall take them as inheritance for your children after you to possess them by inheritance, yee shall vsie their labours for ever: but ouer your bretheren the children of Israel yee shall not rule one ouer another with cruelty.

47 ¶ If a sojourner or a stranger dwelling by thee get rich, and thy brother by him be impouertised, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the flocke of the strangers familie,

48 After that hee is sold, hee may be bought out: one of his bretheren may buy him out,

49 Or his vnkle, or his vnckles sonne may buy him out, or any of the kindred of his flesh among his familie may redeeme him: either if he can get so much, he may buy himselfe out.

50 Then he shall reckon with his buyer for the yeere that was sold to him, vnto the yeere of Tubile: and the money of his sale shall be according to the number of yeeres: according to the time of an hired seruant shall he be with him.

51 If there be many yeeres behind, according to them he shall giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Tubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 Hee shall bee with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy sight.

54 And if hee be not redeemed thus, hee shall goe out in the yeere of Tubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants whom I haue brought out of the land of Egypt: I am the Lord your God.

C H A P. XXVI.

1 Idolatry forbidden. 2 Allowing to them that keepe the commandments. 3 The curse to those that breake them. 4 God promitteth to remember his covenants.

Ye shall make you none idoles nor grauen image, neither reare you vp any pillar, neither shall ye set any image of stone in your land to bow down to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

3 ¶ If yee walke in mine ordinances, and keepe my commandments, and doethem.

4 I will then send you a raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eate your bread in plenteousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and none shall make you afraid: also I will rid euill beasts out of the land, and the sword shall not goe thorow your land.

7 Also ye shall chase your enemies, and they shall fall before you vnto the sword.

8 ¶ And sue of you shall chase an hundredth, and an hundredth of you shall put ten thou and to flight, and your enemies shall fall before you vpon the sword.

9 For if I will haue respect vnto you, and make you increase, and multiply you, and establish my covenant with you.

10 Ye shall eate also old store, and cary out old because of the new.

11 ¶ And I will set my Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the bonds of your yoke, and made you free vpright.

14 ¶ But if ye will not obey me, nor doe all these commandments,

15 And if ye shall despise mine ordinances, either

a If he be able.

x Which remaine y to the tubile.

y Thou shalt not suffer him to increase him rigourously, if thou know it.

* Exod 20. 4. deus. 5. 8. 1. al. 97. 7. Or, none having any image.

* Chap. 19. 30.

* Deut. 28. 1.

a By promising abundance of earthly things, he sheweth the mind to consider of the rich treasures of the spiritual blessings.

* Job 11. 19.

† Ebr. I will cause the euill to cease.

b Ye shall haue no warre.

* Isai. 23. 19.

† Ebr. I will turne vnto you.

c Performe that which I haue promised.

* Ezeck. 37. 26. 2. cor. 6. 16

d I will be daily present with you.

e I haue set you at full liberty, whereas before ye were as bondmen in bands.

* Rom. 2. 15. leu. 24. 17. mat. 23. 2.

p That is for ever, reade verie 23.

q Or, returne.

† Ebr. for ever.

r Where the Leuites kept their cattle.

s In Hebrew it is, if his hand shalke meaning, if hee stretch forth his hand for help as one in misery.

* Exod 22. 25. deus. 23. 19. prom. 28. 8. 24. 6. 18. 8 & 22. 12.

* Exod 22. 2. deus. 25. 11. iere. 34. 14.

t Vnto perpetuall seruitude.

u Ebr. 69. 10. 4. 1.

v For they shall not be bought out at the tubile.

† Ebr. he shall take sold.

f Which I made
with you in chu-
ging you to be my
people.
10 *as an hoste
plague.*

g I made Glap.
17. 10
* *Plag. 28. 1.*

h That is, more
extremely.

i Ye shall have
drought and bar-
renesse, Agge. 1.
10
* *Or Iehou.*

k Or as I made
reade by fortune,
imputing my
plagues to chance
and fortune.

l Of your child-
ren, 2 King. 17.
25.
m Because none
dare passe there-
by for feare of
beasts.
* *2 Sam. 22. 3.
psal. 118. 16.*

n That is, the
strength, whereby
the life is sustai-
ned, Ezek. 16.
5. & 16.
o One ooen shall
be sufficient for
ten families.

* *Deut. 28. 33.*

* *1. Cor. 34. 7.*

Or, caruons.

p I will not ac-
cept your sacrific-
es.

q Signifying that
no enemy can
come without
Gods sending.
* *Esp. 35. 2.*

r Which I com-
manded you to
keepe.

ther if your soule abhorre my Lawes, so that yee
will not doe all my Commandemens, but breake
my ⁱ Couenant,

16 Then will I also doe this vnto you, I will
appoint ouer you || fearefulness, a consumption,
and the burning ague to consume the eyes, and
make the heart heauie, and you shall sow your
seed in vaine: for your enemies shall eate it:

17 And I will set my face against you, and ye
shall fall before your enemies, and they that hate
you, shall reigne ouer you, * and ye shall flee when
none pursueth you.

18 And if ye will not for these things obey me,
then will I punish you ^h seven times more, accord-
ing to your sinnes,

19 And I will breake the pride of your power,
and I will make your heauen as yron, and your
earth as brasie:

20 And your || strength shalbe spent in vaine:
neither shall your land giue her increase, neither
shall the trees of the land giue their fruit.

21 ¶ And if yee walke ^k stubbornly against
me, and will not obey me, I will then bring ^l seven
times more plagues vpon you, according to your
sinnes,

22 I will also send wilde beastes vpon you,
which shall spoile you, and destroy your cattell,
and make you few in number: so your high
wayes shalbe desolate.

23 Yet if by these yee will not be reformed by
me, but walke stubbornly against me,

24 Then will I also walke ^k stubbornly a-
gainst you, and I will smite you yet seven times
for your sinnes:

25 And I will send a sword vpon you, that
shall auenge the quarrell of my Couenant: and
when yee are gathered in your Cities, I will send
the pestilence among you, and ye shall be deliue-
red into the hand of the enemy.

26 When I shall breake the ⁿ staffe of your
bread, then ten women shall bake your bread in
one oven, & they shall deliner your bread againe
by weight, and ye shall eate, but not be satisfied.

27 Yet if yee will not for this obey mee, but
walke against me stubbornly,

28 Then will I walke stubbornly in mine an-
ger against you, and I will also chastise you ^o seven
times more according to your sinnes.

29 * And yee shall eate the flesh of your
sonnes, and the flesh of your daughters shall ye
denoure.

30 I will also destroy your hie places, and ^r cut
away your images, and cast your carkeles vpon
the || bodies of your idols, and my soule shall ab-
horre you.

31 And I will make your cities desolate, and
bring your Sanctuary vnto naught, and will not
smell the saour of your sweete odours.

32 I will also bring the land vnto a wilderness
and your enemies which dwell therein shall be as-
tonished thereat.

33 Also I will scatter you among the heathen,
and I will draw out a sword after you, and your
land shalbe waste, and your cities shalbe desolate.

34 Then shall the land enioy her ^s Sabbaths
as long as it lieth void, and ye shall bee in your
enemies land: then shall the land rest, and enioy
her Sabbaths.

35 All the dayes that it lieth void, it shall rest,
because it did not rest in your ^t Sabbaths, when
ye dwelt vpon it.

36 And vpon them that are left of you, I will
send euery || faintnesse into their hearts in the
land of their enemies, and the founde of a leafe
shaken shall chaunge them, and they shall flee as
fleeing from a sword, and they shall fall, no man
pursuing them.

37 They shall fall also one vpon another, as
before a sword, though none puruite them, and ye
shall not be able to stand before your enemies:

38 And ye shall perish among the heathen, and
the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine a-
way for their iniquitie, in your enemies lands, and
for the iniquities of their fathers shall they pine
away with ^u them also.

40 Then they shall confesse their iniquitie, and
the wickednes of their fathers for their trespasses,
which they haue trespassed against me, & also be-
cause they haue walked stubbornly against me.

41 Therefore I will walke stubbornly against
them, and bring them into the land of their ene-
mies: so then their vncircumcised hearts shall bee
humbled, and then they shall willingly beare the
punishment of their iniquitie.

42 Then I will remember my Couenant with
Iuakob, and my Couenant also with Ithak, and
also my Couenant with Abraham I will remem-
ber, and will remember the land.

43 ⁿ The land also in the meane season shall bee
left of them, and shall enioy her Sabbaths while
she lieth waste without them; but they shall willingly
suffer the punishment of their iniquitie, be-
cause they despised my Lawes, and because their
soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall
be in the land of their enemies, * I will not cast
them away, neither will I abhorre them, to destroy
them utterly, ^{or} to breake my Couenant with
them: for I am the Lord their God:

45 But I will remember for them the ^r Couen-
ant of old, when I brought them out of the land
of Egypt in the sight of the heathen, that I might
be their God: I am the Lord.

46 These are the Ordinances, and the Iudge-
ments, and the Lawes which the Lord made be-
twene him, and the children of Israel, in mount
Sinaï by the hand of Moses,

CHAP. XXVII.

2 *Of sinners v. 1. and the redemption of the same, 28. A thing
separate from the site of man, cannot be sold nor redeemed, but
remains to the Lord.*

Moreouer, the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say vnto them, If any man shall make a ^v vow of
a person vnto the Lord, by ^h thy estimation,

3 Then thy estimation shall be thus: a male
from twenty yeere old vnto sixtie yeere old shall
be by thy estimation euery fiftie ^h shekels of silver,
after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shall
be thirti shekels.

5 And from five yeere old to twenty yeere
old, thy valuation shall be for the male twentie
shekels, and for the female ten shekels.

6 But from a ^u month old vnto five yeere
old, thy price of the male shall be five shekels of
silver, and thy price of the female three shekels of
silver.

7 And from sixty yeere old and above, if he be
a male, then thy price shall be fiftene shekels, and
for the female ten shekels.

8 But

Forward to the

*As if he were
made a slave
then.*

*Forasmuch as
they are capable
of satisfaction
for their fault,
they shall be
punished as well
as their fathers.*

*For, as for their
fame.*

*u While they are
expensive, and
without repen-
tance.*

** Deut. 4. 31.
Rom. 13. 16.*

*v Made to their
foster fathers.*

*y Fifty dayes
after they came
out of Egypt.*

*z As of his sonne
or his daughter.*

*h Which are the
Priests.*

*i Rede the va-
lue of the shekel,
Exod. 30. 13.*

*d He speaketh of
those sinners who-
by the fathers de-
dicated their chil-
dren to God which
were not of such
force but they
might be rede-
med from them.*

e If he be not able to pay alittlethy valuation.

f Which is cleane, Chap. 12. 2.

g That is, consecrated to the Lord.

h He shall be sold.

i Valuing the price thereof according to the seed that is sowne, or by the seed that it doth yeeld. i. Homer is a measure containing ten Ephahs, reade of Ephah, Exod. 16. 14. 36. k For their owne necessitie or godly uses. l That is, which is dedicate to the Lord, with a curse to him that doeth euerie to his private use, Num. 21. 3. deut. 12. 15. 10. 19. 17.

8 But if hee be poorer then thou hast esteemed him, then shall he pre'ent himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.

9 And if it be a beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be holy.

11 And if it be any vnclene beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if hee will buy it againe, then hee shall giue the fifth part of it more, above thy valuation.

14 ¶ Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, and as the Priest shall price it, so shall the value be.

15 But if he that sanctified it, will redeeme his house, then hee shall giue thereto the fifth part of money more then thy estimation, & it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it according to the seed thereof: an homer of barley seed shall be at fiftie shekels of silver.

17 If he dedicate his field immediately from the yeere of Iubile, it shall be woorth as thou doest esteeme it.

18 But if he dedicate his field after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if hee that dedicateth it, will redeeme the field, then he shall put the fifth part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest shall sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Iubile, as a field^l separate

from common v's: the possession thereof shall be the Priest's.

22 If a man al'o dedicate vnto the Lord a field which hee hath bought, which is not of the ground of his inheritance.

23 Then the Priest shall set the price to him, as thou esteemest it, vnto the yeere of Iubile, and hee shall giue^o thy price the same day, as the thing holy vnto the Lord.

24 But in the yeere of Iubile, the field shall returne vnto him, of whom it was bought: to him whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of the Sanctuary: a shekel containeth twentie gerahs.

26 ¶ Notwithstanding the first borne of the beastes because it is the Lords first borne, none shall dedicate such, be it bullocke, or sheepe; for it is the Lords.

27 But if it be an vnclene beast, then he shall redeeme it by thy valuation, and giue the fifth part more thereto: and if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding, nothing separate from the common v's that a man doeth separate vnto the Lord of all that he hath (whether it be a man or beast, or land of his inheritance) may be sold nor redeemed: for euery thing separate from the common v's is most holy vnto the Lord.

29 Nothing separate from the common v's which shall be separate from man, shall be redeemed but^o die the death.

30 Also all the tithes of the land both of the seede of the ground, and of the fruite of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithes, he shall abide the fifth part thereto.

32 And euery tithes of bullocke, and of sheepe, and of all that goeth vnder the y^o rodde, the tenth shall be holy vnto the Lord.

33 He shall not looke if it be good or bad, neither shall hee change it: else if he change it, both it, and that it was changed withall shall be holy and it shall not be redeemed.

34 These are the Commandements which the Lord commanded by Moses vnto the children of Israel in Mount Sinai.

* Verse 12. m The Priest's valuation.

* Exod. 30. 15. num. 3. 12. * Exod. 12. 29. num. 1. 12. n It was the Lords already.

* Le. 6. 10.

o It shall remaine without redemption.

p Besides the value of the thing it selfe. q All that which is numbered: that is, euery tenth as hee falleth by sale without exception or excepted.

* So called because of the diuersitie and multitude of numbering which are here chiefly contained, both of mens names and places.

THE FOUETH BOOKE OF

Moses, called * Numbers.

THE ARGUMENT.

¶ As much as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth, hee did not straightway bring his people, after their departure out of Egypt, into the land which hee promised them: but ledde them to and fro for the space of fouertie yeeres, and kept them in continual exercises before they enjoyed it, to trie their faith, and to teach them to forges the world, and to depende on him. Which triall did greatly profite, to discerne the wicked and the hypocrites, from the faithfull and true seruants of God, who serued him with pure heart, whereas the other, preserving their carnall affections to Gods glory, and making Religion to serue their purpose, murmured when they lacked to content their lusts, and despised them whom God had appointed rulers over them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages, to beware how they abuse Gods word, preserve their owne lusts to his will, or despise his ministers. Notwithstanding, God is euer true in his promise, and gouerneth his by his holy Spirit, that either they fall not to such incontinencies, or else returne to him quickly by true repentance: and therefore hee continueth his graces toward them, hee giueth them ordinances and instructions, as well for Religion, as outward policie: hee

he preferueth them againe. *At all craft and conspiracye, and giueth them manifold villeries against their enemies. And to auoid all controversies that might arise, hee taketh away the occasions, by dividing among all the tribes, both the land which they had worne, and that also which he had promised, as seemed best to his godly wisdom.*

C H A P. I.

1 *Moses and Aaron with the twelve Princes of the Tribes are commanded of the Lord to number them that are able to go to warre. 49 The Levites are excepted for the service of the Lord.*



He Lord spake againe vnto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second moneth, in the second yeere after they were come out of the land of Egypt, saying,

2 * Take ye the summe of all the Congregation of the children of Israel, after their families and households of their fathers, with the number of their names: *to wit,* all the males, *f* man by man:

3 From twentie yeere old and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them throughout their armies.

4 And with you shall be *c* men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nathaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Eliahama the sonne of Ammihud: of Manassch, Gamliel, the sonne of Pedahzur:

11 Of Benjamin, Abidan the sonne of Gideon:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel the sonne of Ocran:

14 Of Gad, Eliasaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation,

e Princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together in the first day of the second moneth, who declared *f* their kinreds by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, man by man.

19 As the Lord had commanded Moses, so hee numbred them in the wilderness of Sinai.

20 So were the sonnes of *||* Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of *f* their names, man by man, euery male from twentie yeere old and aboue, as many as *||* went forth to warre:

21 The number of them, *f* say, of the tribe of Reuben, was fixe and fourtie thousand, and fife hundred.

22 Of the sonnes of *||* Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their

names, man by man, euery male from twentie yeere old and aboue, all that went forth to warre.

23 The summe of them, *f* say, of the tribe of Simeon was nite and fiftie thousand, and three hundred.

24 ¶ Of the sonnes of *||* Gad by their generations, by their families, and by the houses of their fathers, according to the number of *f* their names, from twentie yeere old and aboue, all that went forth to warre:

25 The number of them, *f* say, of the tribe of Gad was fife and fourtie thousand, and fixe hundred and fiftie.

26 ¶ Of the sonnes of *||* Iudah by their generations, by their families, and by the houses of their fathers, according to the number of *f* their names, from twentie yeere old and aboue, all that went forth to warre:

27 The number of them, *f* say, of the tribe of Iudah, was threecore and fowtene thousand, and fixe hundred.

28 ¶ Of the sonnes of *||* Issachar by their generations, by their families, and by the houses of their fathers, according to the number of *f* their names, from twentie yeere old and aboue, all that went forth to warre:

29 The number of them *also* of the tribe of Issachar was foure and fiftie thousand and foure hundred.

30 ¶ Of the sonnes of *||* Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of *f* their names, from twentie yeere old and aboue, all that went forth to warre:

31 The number of them *also* of the tribe of Zebulun, was seuen and fiftie thousand and foure hundred.

32 ¶ Of the sonnes of Ioseph, *namely* of the sonnes of *||* Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of *f* their names, from twentie yeere old and aboue, all that went forth to warre:

33 The number of them *also* of the tribe of Ephraim was fortie thousand and fife hundred.

34 ¶ Of the sonnes of *||* Manassch by their generations, by their families, and by the houses of their fathers, according to the number of *f* their names, from twentie yeere old and aboue, all that went forth to warre:

35 The number of them *also* of the tribe of Manassch was two and thirtie thousand and two hundred.

36 Of the sonnes of *||* Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of *f* their names, from twentie yeere old and aboue, all that went forth to warre:

37 The number of them *also* of the tribe of Benjamin was fife and thirtie thousand and foure hundred.

39 Of the sonnes of *||* Dan by their generations, by their families, and by the houses of their fathers, according to the number of *f* their names, from twentie yeere old and aboue, all that went forth to warre.

a In that place of the wilderness that was nere to mount Sinai.

b Which containeth part of April, and part of May.

* Exod. 30. 12.

f *E*lfr. by their heads.

c That is, the chiefest man of euery tribe.

d And as it you when ye number the people.

e Or, captiues, and gouernours.

f In shewing euery man his tribe, and his ancestors.

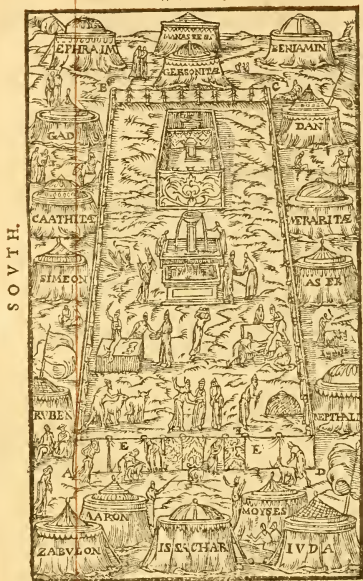
|| These are the names of the twelve tribes, as first of Reuben.

|| Or, as were able to beare weapons.

|| Simeon.

THE FIGURE OF THE TABERNACLE ERECTED, AND of the Tents pitched round about it.

WEST.



EAST.

AB The length of the Court, of an hundred cubits on the South side: in the which there were 20 pillars of fine cubits height apiece, whereto the curtains were tised to inclose the Court. **CD** The Northside, which was in all points like. **BC** The West end, which was of fifteen cubits wide. In this space there were 10 pillars of equal height with the rest, wherunto the curtains were fastened, to close the Court in on that side. **AD** The East end, which was also of 50 cubits breadth, so that the whole Court was in length twice the breadth. The coming in was at the East end, right as it there hanged a wrought hanging of twelve cubits long, fastened to four pillars. **E** At the sides of the hanging there were curtains of fifteen cubits in length, which were fastened on this side of the hanging, to three pillars, and on the other side to as many as the Figure sheweth.

39 The number of them also of the tribe of Dan was threecore and two thousand, and seven hundred.

Asher.

40 ¶ Of the sonnes of Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

41 The number of them also of the tribe of Asher was one & forty thousand and five hundred.

Naphtali.

42 ¶ Of the children of Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of their names from twenty yeere old and aboue, all that went to the warre.

43 The number of them also of the tribe of Naphtali, was three and fiftie thousand, and four hundred.

44 These are the summes which Moses, and Aaron numbered, and the Princes of Israel, the twelue men which were eury one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number sixe hundredth and three thousand, five hundredth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbered among them.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the stranger that commeth neere, shall be slaine.

52 Also the children of Israel shall pitch their tents eury man in his campe, and eury man vnder his slander throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Tribes.

And the Lord spake vnto Moses, and to Aaron, saying,

3 Eury man of the children of Israel shall campe by his Stander, and vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the Sunne, shall they of the Stander of the hoste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab shall be Captaine of the sonnes of Iudah.

4 And his hoste and the number of them were seuentie and four thousand, and sixe hundred.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nathaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar:

6 And his hoste and the number thereof were foure and fiftie thousand, and four hundred.

7 Then the Tribe of Zebulun, and Eliab the son of Helon captaine ouer the sonnes of Zebulun:

8 And his hoste and the number thereof, seuen and fiftie thousand and four hundred:

9 The whole number of the hoste of Iudah are an hundredth fourecore and sixe thousand, and four hundred according to their armies: they shall first set forth.

10 ¶ On the South side shall be the Stander of the

Or, sixe count.

g Which were warriors, but were appointed to the vie of the Tabernacle.

h Elr, campe.

h Whofoener is not of the tribe of Levi.

i By not hauing due regard to the Tabernacle of the Lord.

a In the twelue tribes were foure principall Standerds, so that eury three tribes had their Standerd.

Or, Prince.

b Iudah, Issachar, and Zebulun the sonnes of Leah, were the first Standerd.

c Of them which were contained vnder that name.

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her-midde, were of the second standard,

the hoste of Reuben according to their armies: and the captaine over the sonnes of Reuben *shall be* Elizur the sonne of Shedeir.

11 And his hoste, and the number thereof fixe and fourtie thousand and fixe hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine over the sonnes of Simeon *shall be* Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the number of them nine and fiftie thousand and three hundred.

14 And the tribe of Gad, and the captaine over the sonnes of Gad *shall be* Eliasaph the sonne of Deuel:

15 And his hoste and the number of them were fixe and fourty thousand fixe hundred and fiftie.

16 All the number of the campe of Reuben were an hundred and one and fiftie thousand, and four hundred and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe with the hoste of the Levites, in the mids of the campe as they have pitched, so shall they goe forward every man in his order, according to their standards.

18 ¶ The standard of the campe of Ephraim *shall be* toward the West according to their armies: and the captaine over the sonnes of Ephraim *shall be* Elisama the sonne of Amihud:

19 And his hoste and the number of them were fourty thousand and fixe hundred.

20 And by him *shall be* the tribe of Manasseh, and the captaine over the sonnes of Manasseh, *shall be* Gamliel the sonne of Pedahzur:

21 And his hoste and the number of them were two and thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captain over the sonnes of Benjamin *shall be* Abidan the sonne of Gideoni:

23 And his hoste, and the number of them were fixe and thirtie thousand and four hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 ¶ The standard of the host of Dan *shall be* toward the North according to their armies: and the captaine over the children of Dan *shall be* Ahiezer the sonne of Ammishaddai:

26 And his hoste and the number of them were two and three core thousand and seven hundred.

27 And by him shall the tribe of Asher pitch, and the captaine over the sonnes of Asher *shall be* Pagiel the sonne of Ocran:

28 And his hoste and the number of them were one and fourty thousand and fixe hundred.

29 ¶ Then the tribe of Naphtali, and the captain over the children of Naphtali *shall be* Ahura the sonne of Enan:

30 And his hoste and the number of them were three and fiftie thousand four hundred.

31 All the number of the host of Dan was an hundred and seven and fiftie thousand and fixe hundred: they shall goe hindmost with their standards.

32 ¶ These are the ^hsummes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, fixe hundred and three thousand, fixe hundred and fiftie,

33 But the Levites were not numbered among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standards, & so they journeyed every one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Levites: 12. 35 With the Lord separated the Levites for himselfe. 16 Their number, families and captains: 30 The first borne of Israel were reckoned by the Levites: 47 The surplus was reserved by Moses.

¶ These also were the generations of Aaron and Moses, in the day that the Lord spake with Moses, in mount Sinai.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 Thee are the names of the sonnes of Aaron the anointed Priests, whom Moses did consecrate to minister in the Priests office.

4 * And Nadab and Abihu died ^a before the Lord, when they offered ^a strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar & Ithamar served in the Priests office in the sight of Aa on their father.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Levi, and set them before Aaron the Priest that they may serve him,

7 And take the charge with him, even the charge of the whole Congregation before the Tabernacle of the Congregation to doe the service of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and have the charge of the children of Israel to doe the service of the Tabernacle.

9 And thou shalt give the Levites vnto Aaron and to his ^bsonnes: for they are given him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sons to execute their Priests office: and the stranger that cometh neere, shall be slaine.

11 ¶ Also the Lord spake vnto Moses saying,

12 Behold, I have euen taken the Levites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Levites, shall be mine.

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto mee all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the houses of their fathers, in their families: every male from a moneth olde and above shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commanded.

17 And the ^c were the sonnes of Levi by their names, * Gershon, and Kohath, and Merari.

18 Also the ^c are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Izhar, Helbron, and Vzzel.

20 And the sonnes of Merari by their families: Mahli and Mushi. Thee are the families of the Levites.

i For under every one of the twelve principal standards were divers houses, to keep every band in order.

a Or, families and kindreds.

b Gen. 6. 3.

c Exod. 18. 9.

d Trist. 1. 1. 2. chap. 5. 6.

e 1 Chron. 2. 2.

f Or, before

g Levit. 10. 2.

h Whiles their faith closed.

i Offer then vnto

the Lord the view

of the Tabernacle.

k Which appointed to the

keeping of the high

Priests command.

l As to the

enriching of the

people, and the

service of the

Tabernacle.

m Aarons sonnes

the Priests viewed

in the Sanctuary

in prayer for the

people and offering

for the Levites

viewed of the

time.

g Any that would

minister or bring

a Levite.

h Exod. 13. 2. and

1. 9. 15. 17. 20.

i 1 Chron. 2. 2. 3.

j 1 Chron. 2. 2. 3.

k 1 Chron. 2. 2. 3.

l 1 Chron. 2. 2. 3.

m 1 Chron. 2. 2. 3.

n 1 Chron. 2. 2. 3.

o 1 Chron. 2. 2. 3.

p 1 Chron. 2. 2. 3.

q 1 Chron. 2. 2. 3.

r 1 Chron. 2. 2. 3.

s 1 Chron. 2. 2. 3.

t 1 Chron. 2. 2. 3.

u 1 Chron. 2. 2. 3.

v 1 Chron. 2. 2. 3.

w 1 Chron. 2. 2. 3.

x 1 Chron. 2. 2. 3.

y 1 Chron. 2. 2. 3.

z 1 Chron. 2. 2. 3.

aa 1 Chron. 2. 2. 3.

ab 1 Chron. 2. 2. 3.

ac 1 Chron. 2. 2. 3.

ad 1 Chron. 2. 2. 3.

ae 1 Chron. 2. 2. 3.

af 1 Chron. 2. 2. 3.

ag 1 Chron. 2. 2. 3.

ah 1 Chron. 2. 2. 3.

ai 1 Chron. 2. 2. 3.

aj 1 Chron. 2. 2. 3.

ak 1 Chron. 2. 2. 3.

al 1 Chron. 2. 2. 3.

e Because it might be in equal distance from each one and all indifferently haue recourse therunto. f Because Ephraim and Manasseh supplied the place of Joseph their father, they are taken to be Raahs children, so they and Benjamin make the third standard.

g Dan and Naphtali the sonnes of Bilha Rahels maid with Asher the sonne of Zilpah make the fourth standard.

h Which were of twenty yeeres and above.

Leui, according to the houses of their fathers.

21 Of Gerson *came* the family of the Levites, and the family of the Shimeites : these are the families of the Gersonites.

22 The summe whereof (*b* alter the number of all the males from a moneth olde and aboue) was counted seven thousand and five hundred.

23 ¶ The families of the Gersonites shall pitch behind the Tabernacle Westward.

24 The captaine and ¶ ancient of the house of the Gersonites shall bee Eliafah the sonne of Lael.

25 And the charge of the sonnes of Gerson in the Tabernacle of the Congregation shall bee the Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the Court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath *came* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Vzzidites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue was eight thousand and sixe hundred having the charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

30 The captaine and ancient of the house and families of the Kohathites shall bee Elizaphan the sonne of Vzziel :

31 And their charge shall be the Ark, and the Table, and the Candlestick, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron the Priest shall bee ¶ chief captaine of the Levites, having the oversight of them that haue the charge of the Sanctuary.

33 ¶ Of Merari *came* the family of the Mahites, and the family of the Mushtites : these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue was sixe thousand and two hundred.

35 The captaine and the ancient of the house of the families of Merari shall be Zuriel the sonne of Abihail : they shall pitch on the North side of the Tabernacle.

36 And in the charge and custodie of the sons of Merari shall bee the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto.

37 With the pillars of the court round about, with their sockets, and their pins, and their cords.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, having the charge of the Sanctuary, and the charge of the children of Israel : but the stranger that commeth neere, shall be slaine.

39 The whole summe of the Levites, which Moses and Aaron numbred at the commandement of the Lord throughout their families, when all the males from a moneth old and aboue, was two and twenty thousand.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel, from a moneth old and aboue, and take the number of their names.

41 And thou shalt take the Levites to mee for all the first borne of the children of Israel, (I am the Lord) and the cattell of the Levites for all the first borne of the cattell of the children of Israel.

42 And Moses numbred as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old and aboue) according to their number were two and twentie thousand, two hundred seventy and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine, (I am the Lord.)

46 And for the redeeming of the two hundred seventy and three, (which are more then the Levites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every person : after the weight of the Sanctuary shalt thou take it : * the shekel containeth twenty gerahs.

48 And thou shalt give the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Levites:

50 Of the first borne of the children of Israel tooke hee the money : *even* a thousand three hundred threecore and five shekels, after the shekel of the Sanctuary.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIIII.

The offices of the Levites, when the hoste remoued. 46 The number of the three families, of Kohath, Gerson, and Merari.

And the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From a thirty yeere olde and aboue, euen vntill fiftie yeere olde, all that enter into the assembly to doe the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come and take downe the covering vaile, and shall couer the Arke of the Testimony therewith.

6 And they shall put thereon a covering of badgers skinner, and shall spread vpon it a cloth altogether of blew silke, and put to the barres thereof :

7 And vpon the table of *new bread*, they shall spread a cloth of blew silke, and put thereon the dishes, and the incense cups and goblets, and coverings to couer it with, and the bread shall be thereon continually :

8 And they shall spread vpon them a covering

p So that now the Levites should fasten vnto the Lord for the first borne of Israel, saue for the 273, which were more then the Levites, for whom they payed money.

** Exod. 30. 13. leui. 27. 25. chap. 13. 16. vsq. 45. 22.*

q Of the 273, which were more then the Levites.

a The Levites were numbred after three sorts, first at a moneth olde when they were consecrated to the Lord, next at 35 yeere old when they were appointed to serue in the Tabernacle, and at 50 yeere old to beare the burthen of the Tabernacle.

b Which diuised the Sanctuary from the holiest of all.

c That is, put them vpon their shewels, to carry in for the barres of the Arke could neuer be remoued, Exod. 25. 10. * Exod. 25. 30. d Meaning to couer the bread.

b Onely numbring the male children.

c Or, sister.

d Their charge was to cary the coverings and hangings of the Tabernacle.

k Doing euery one his duty in the Sanctuary.

l The chief things within the Sanctuary, were committed to the Kohathites.

m Or, prince of prince.

n The wood worke and the rest of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrary to Gods appointment. o So that the first borne of the children of Israel were more by 273, as verse 43.

of skarlet, and couer the same with a couering of badgers skines, and to put to the barres thereof.

* Exod. 25. 31.

* Exod. 25. 38.

9 Then they shall take a cloth of blew filke, and couer the * candlestick of light with his lampes and his snuffers, and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of badgers skines, and put it vpon the barres.

11 Also vpon the golden t altar they shall spread a cloth of blew filke, and couer it with a couering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministry wherewith they minister in the Sanctuary, and put them in a cloth of blew filke, and couer them with a couering of badgers skines, and put them on the barres.

13 Also they shall take away the ashes from the altar, and preada a purple cloth vpon it.

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhookes and the besomes, and the basens, ^{euē} all the instruments of the altar: and they shall spread vpon it a couering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made end of couering the ^b Sanctuary, and all the instruments of the Sanctuary, at the removing of the hoste, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest ^{pertaineth} the oyle for the light, and the ^k sweet incense and the ^k dayly meat offering, and the ^k anointing oyle, ^{with} the ouersight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses and to Aaron, saying,

18 Yee shall not cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folden vp, lest they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers, throughout their families:

23 From thirtie yeere old and about, vntill fiftie yeere olde shalt thou number them, all that enter into the assembly to doe seruice in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the cuttaies of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skines, that is on high vpon it, and the vaile of the ^d doore of the Tabernacle of the Congregation.

26 The cuttaies also of the court, & the vaile of the entering in of the gate of the court, which

is neere the Tabernacle, and neere the altar round about, with their cords, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites bee done, in all their charges and in all their seruice, and yee shall appoint them to keepe ll their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch ^{shall} be vnder the hand of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers.

30 From thirtie yeere old and about, euē vnto fiftie yeere old shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the ^k boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the court, with their fockets and their pinnes, and their cordes with all their instruments, euē for all their seruice: and by ^r name yee shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation numbred the sonnes of the Kohathites, by their families, and by the houses of their fathers,

35 From thirtie yeere olde and about, euē vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the ^t numbers of them throughout their families were two thousand, seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord, by the ^t hand of Moses.

38 Also the number of the sonnes of Gershon throughout their families & houses of their fathers,

39 From thirtie yeere old and vpward, euē vnto fiftie yeere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers were two thousand six hundred and thirtie.

41 These are the numbers of the families of the sonnes of Gershon: all that did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers.

43 From thirtie yeere old and vpward, euē

^e The Ebrew word signifieth an instrument made of two flues or barres. ^f Which waite burne incense, read Exod. 30. 1.

^g Of the burnt offering.

^h That is, in folding vp the things of the Sanctuary, as the Ark, &c. ⁱ Before it be couered.

* Exod. 30. 34. ^k Which was offered at morning and evening. * Exod. 30. 35.

^l Comming by yore negligence that the holy things be not well wrapped, and so they by touching thereof perish. ^m Shewing what part euery man shall beare.

ⁿ Which were receiued into the company of them that ministered in the Tabernacle of Congregation. ^o Which waile hangd betweene the Sanctuary and the court. ^p Which coue compassed both the Tabernacle of the Congregation, and the altar of burnt offering.

^q vnder the charge and ouersight.

* Exod. 36. 15.

^r Ye shall make an inventory of all the things which yee committe to their charge.

^t E. i. the numbred of them.

^u God appointing Moses to be the minister and executor thereof.

^v Which were of competent age to serue them, that is betweene 30. and 50.

vnto fiftie yeere olde : all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundred.

45 These are the hummes of the families of the sonnes of Merari, whom Moses and Aaron numbered according to the commandment of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers,

47 From thirtie yeere of le and vpward, euen to hitle yeere old, euery one that came to do * his dutie, office, * euice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, nine hundred and foure score.

49 According to the * commandment of the Lord by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbered, as the Lord commanded * Moses.

CHAP. V.

3 The leprosy, and the vnto that be called for. 15 The purging of sinne. 15 The trial of the suspected wife.

And the Lord spake vnto Moses, saying,
2 Command the children of Israel that they * put out of the hoste euery leper, and euery one that hath * an issue, and whosoever is defiled by * the dead.

3 Both male and female shal ye put out of the hoste that ye put them, that they defile not their * tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,
6 Speake vnto the children of Israel, * When a man or woman shall commit any sinne that men commit, and transgresse against the Lord, when that person shall trespasse,

7 Then they shall confesse their sinne which they haue done, & shall restore the damage thereof * with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespased.

8 But if the * man haue no kin man, to whom he should restore the damage, the damage shalbe restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby hee shall make atonement for him.

9 And euery offering of all the * holy things of the children of Israel, which they bring vnto the Priest, shalbe * his.

10 And euery mans hallowed things shall be his: that is, whatsoever any man giueth the Priest, it shalbe his.

11 ¶ And the Lord spake vnto Moses, saying,
12 Speake vnto the children of Israel, and say vnto them, If any mans wife * turne to euill, and commit a trespasse against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet he be defiled, and there bee no witness against her, neither shee taken with the manner,

14 ¶ If shee be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or

if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, but he shall not poure * oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to g minde.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take * the holy water in an earthen vessell, and of the dult that is in the floore of the Tabernacle, * when the Priest shall take it and put it into the water.

18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shall haue bitter and * cursed water in his hand,

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanness from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee besides thine husband,

21 (Then the Priest shall charge the woman with an oth of cursing, & the Priest shall say vnto the woman) The Lord make thee to be accursed, and detestable for the othe among the people, and the Lord cause thy thigh to * rot, and thy belly to swell:

22 And that this cursed water may go into thy bowels, to caule thy belly to swell, and thy thigh to rot. Then the woman shall answer, Amen.

23 After, the Priest shall write these curses in a booke, and shall * blot them out with the bitter water,

24 And shall caue the woman to drinke the bitter and cursed water, and the cursed water turned into bitterness, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shall take an handful of the offering for all memoriall thereof, and burne it vpon the * altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if shee be defiled and haue trespased against her husband, then shall the cursed water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman bee not defiled, but be * cleane, shee shall be free, and shall conceiue and beare.

29 This is the law of ielousie, when a wife turneth from her husband and is defiled,

30 Or, when a man is moued with a ielous mind being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law,

31 And the man shall be * free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 The law of the consecration of the Nazirite. 24 The manner to blasphe people.

f Only in the sinne offering, and this offering of ielousie were neither oyle nor incense offered. g Or making the sinne known, and not purging it. h Which also is the water of purification, see de Chap. 19.9.

i It was so called by the off & because it directed the woman to be accused, and turned her to destruction.

k Both because the off had committed to heinous a fault, and forswore herself in denying the same. l Ebr. to swell. m That is, he it so, although without sin. n Shall wash the curses, which are written into the water in the vessel.

l Or performe. o Where the sacrifice was offered.

l Or, innocents.

o The man might accuse his wife upon suspicion, and not be reproved.

u Whosoever of the Leuites that had any manner of charge in the Tabernacle.

† Ebr. according to the mouth, or word. x So that Moses neither added, nor diminished from that which the Lord commanded him.

* Leuit. 12.3.

* Leuit. 15.1.

* Leuit. 21.1.

|| Or in a place out of the hoste.

n There were three manner of tents: of the Lord of the Leuites, and of the Israelites.

* Leuit. 6.3.

b Commit any fault willingly.

* Leuit. 6.5.

e If he be dead to whom the wrong is done, and also haue no kinne.

d Offerings offered to the Lord. 24 Ebr. fruits, &c. * Leuit. 10.12.

e By breaking the band of marriage, and playing the harlot.

† Ebr. if the spirit is ielousie come upon him.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say vnto them, When a man or a woman doth se-
parate themselves to vow a vow of a Nazarite,
to separate himselfe vnto the Lord,

3 Hee shall abstaine from wine and strong
drinke, and shall drinke no fowre wine nor fowre
drinke, nor shall drinke any liquor of grapes, nei-
ther shall eate fresh grapes nor dried.

4 As long as his abstinence endureth, shall he
eate nothing that is made of the wine of the vine,
neither the kernels, nor the huske.

5 While he is separate by his vow: the * razor
shall not come vpon his head, vntill the dayes be
out, in the which hee separateth himselfe vnto the
Lord, he shall be holy, and shall let the lockes of
the haire of his head grow.

6 During the time that hee separateth him-
selfe vnto the Lord, hee shall come at no b dead
body :

7 He shall not make himselfe vnclane at the
death of his father or mother, brother, or sister:
for the consecration of his God is vpon c his head.

8 All the dayes of his separation hee shall be
holy to the Lord.

9 And if any die suddenly by him, or hee be-
ware, then the d head of his consecration shall be
defiled, and hee shall shau his head in the day of
his cleansing: in the seventh day he shall shau it.

10 And in the eight day hee shall bring two
turtles, or two yong pigeons to the Priest, at the
doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a
sinne offering, and the other for a burnt offering,
and shall make an atonement for him, because he
sinned by e the dead: so shall he hallow his head
the same day.

12 And he shall f consecrate vnto the Lord the
dayes of his separation, and shall bring a lambe
of a yeere olde for a trespass offering, and the
first e dayes shall be void: for his consecration was
defiled.

13 ¶ This then is the lawe of the Nazarite:
When the time of his consecration is out, he shall
come to the doore of the Tabernacle of the Con-
gregation,

14 And hee shall bring his offering vnto the
Lord, an hee lambe of a yeere olde without blem-
ish, for a burnt offering, and a shee lambe of a
yeere olde without blemish, for a sinne offering,
and a ram without blemish, for peace offerings,

15 And a basket of vneleuened bread, of
e cakes of fine flour, mingled with oyle, and wa-
fers of vneleuened bread anointed with oyle with
their meate offering, and their drinke offerings:

16 The which the Priest shall bring before
the Lord, and make his sin offering and his burnt
offering.

17 Hee shall prepare al'o the ram for a peace
offering vnto the Lord, with the ba ket of vneleu-
ened bread, and the Priest shall make his meate
offering, and his drinke offering.

18 And * the Nazarite shall shau the head
b of his consecration at the doore of the Taber-
nacle of the Congregation, & shall take the haire
of the head of his consecration, and i put it in the
fire which is vnder the peace offering.

19 Then the Priest shall take the lodden shoul-
der of the ramme, and an vneleuened cake out of
the basket, and a wafer vneleuened, and put them

vpon the hands of the Nazarite, after hee hath
shauen his consecration.

20 And the Priest shall shake them to and fro
before the Lord, this is an holy thing for the
Priest: b beside the shaken breast, and besides the
heave shoulder: so afterward the Nazarite may
drinke wine.

21 This is the lawe of the Nazarite, which hee
hath vowed, and of his offering vnto the Lord for
his consecration, k besides that that he is able to
bring: according to the vow which he vowed, o
shall hee doe after the law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,
23 Speake vnto Aaron and to his sonnes, say-
ing, Thus shall ye i bless the children of Israel,
and say vnto them,

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee,
and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee,
and giue thee peace.

27 So they shall put my m Name vpon the
children of Israel, and I will blesse them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting vp of the Ta-
bernacle. 10 And at the dedication of the Altar. 39 God
speaketh to Moses from the Merse-seat.

NOW when Moses had finished the setting vp
of the Tabernacle and * anointed it and ian-
ctified it, and all the instruments thereof, and the
altar with all the || instruments thereof, and had
anointed them, and sanctified them,

2 Then the || princes of Israel, heads ouer the
houses of their fathers, (they were the princes of
the tribes, who were ouer them that were num-
bred) offered,

3 And brought their offering before the Lord,
fixe c couered charrets, and twelue oxen: one char-
ret for two princes, and for euery one an ox, and
they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take the f of them, that they may be to doe
the b seruice of the Tabernacle of the Congrega-
tion, and thou shalt giue them vnto the Leuites,
to euery man according vnto his office.

6 So Moses tooke the charrets and the oxen,
and gaue them vnto the Leuites:

7 Two charrets and foure oxen he gaue to the
sonnes of Gershon according vnto their c of-
fice.

8 And foure charrets and eight oxen he gaue
to the sonnes of Merari, according vnto their of-
fice, vnder the hand of Ithamar the sonne of Aa-
ron the Priest.

9 But to the sonnes of Kohath he gaue none,
because the charge of the Sanctuary belonged
to them, which they d beare vpon their shoul-
ders.

10 ¶ The princes al'o offered in the * dedica-
tion for the altar in the day that it was anointed:
then the princes offered their offering before the
altar.

11 And the Lord said vnto Moses, One prince
one day, and another prince another day, shall
offer their offering, for the dedication of the al-
tar.

12 ¶ So then on the first day did || N h son
of the sonne of Amminadab of the tribe of Iudah
offer his offering.

13 And his offering was a silver charger of an
hundredth and thirtie shekels weight, a silver bowle

* Exod. 19. 19.

* Or, with the breast.

k At the least he
shall doe this: he
be able to offer
no more.

l That is, pray for
them, Eccle. 36.
17.

m They shall pray
in my Name for
them.

* Exod. 40. 18.

10, 19, 20, 21.

10, 19, 20, 21.

a Like hosellets,
to keep the
things that were
carried in them,
from weateth.

b That is, to carry
things & such like.

c For their vnto
carry with.

d The holy things
of the Sanctuary
must be carried vpon
their shoul-
ders, and not
carried with oxen,
chap. 4. 15.
e That is when
the Sanctuary
was offered there-
upon by Aaron,
Leuit. 9. 1.

f The offering of
Nahshon,

a Which separa-
ted themselves
from the world, &
dedicated them-
selves to God:
which figure was
accomplished in
Christ.

* Lev. 19. 1.
1 Sam. 1. 11.

b As at burials, or
mourning.

c In the suffer-
ing, his haire to
grow, he signified
that he was conse-
crated to God.

d Which long
haire is a signe
that he is dedi-
cated to God.

e By being pre-
sent where the
dead was.
f Beginning at the
eight day when he
is purified.

g So that hee shall
begin his vow a-
new.

* Levit. 2. 35.

* Levit. 2. 34.
h In token that
his vow is ended.

i For the haire
which was consecra-
ted to the Lord,
might not be cast
into any profane
place.

* *Louis. 1. 1.*

offeenty shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a * meate offering,

14 A golden incense cup of golde often shekels, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks, five rammes, five hee goats, and five lambes of a yeere old: this was the offering of Nahshon the sonne of Amminadab.

¶ The offering of
Nethaneel.

18 ¶ The second day || Nethaneel, the sonne of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a silver charger of an hundred and thirtie shekels weight, a silver bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

20 A golden incense cup of golde often shekels, full of incense,

21 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offerings, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Nethaneel the sonne of Zuar:

¶ The offering of
Eliah.

24 ¶ The third day || Eliah the sonne of Helon prince of the children of Zebulun offered.

25 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Eliah the sonne of Helon.

¶ The offering of
Elizur.

30 ¶ The fourth day || Elizur the sonne of Shedeur, prince of the children of Reuben offered.

31 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hee goats, and five lambes of a yeere old: this was the offering of Elizur the sonne of Shedeur.

¶ The offering of
Shelumiel.

36 ¶ The fifth day || Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixth day || Eliafaph the sonne of Deuel prince of the children of Gad offered.

43 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Eliafaph the sonne of Deuel.

48 ¶ The seventh day || Elishama the sonne of Ammiud prince of the children of Ephraim offered.

49 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

50 A golden incense cup of ten shekels, full of incense,

51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Elishama the sonne of Ammiud.

54 ¶ The eighth day offered || Gamliel the sonne of Pedazur, prince of the children of Manassah.

55 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Gamliel the sonne of Pedazur.

60 ¶ The ninth day || Abidan the sonne of Gideon prince of the children of Benjamin offered.

61 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, five rammes.

¶ The offering of
Eliafaph.

¶ The offering of
Elishama.

¶ The offering of
Gamliel.

¶ The offering of
Abidan.

¶ The offering of Ahiezer.

rammes, five hee goates, five lambes of a yeere old: this was the offering of Ahidan the sonne of Gideon.

66 ¶ The tenth day || Ahiezer the sonne of Ammishaddai, prince of the children of Dan offered.

67 His offering was a siluer charger of an hundred and thirtie *shekels* weight, a siluer bowle of seuentie *shekels* after the *shekel* of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,

68 A golden incense cup of ten *shekels*, full of incense,

69 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere old: this was the offering of Ahiezer the sonne of Ammishaddai.

¶ The offering of Pagiel, or Phagiel.

72 ¶ The eleventh day || Pagiel the sonne of Ocran, prince of the children of Asher offered.

73 His offering was a siluer charger of an hundred and thirtie *shekels* weight, a siluer bowle of seuentie *shekels* after the *shekel* of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,

74 A golden incense cup of ten *shekels*, full of incense,

75 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

76 An hee goat for a sinne offering,

77 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a yeere old: this was the offering of Pagiel the sonne of Ocran.

¶ The offering of Ahira.

78 ¶ The twelfth day || Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a siluer charger of an hundred and thirtie *shekels* weight, a siluer bowle of seuentie *shekels* after the *shekel* of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,

80 A golden incense cup of ten *shekels*, full of incense,

81 A yong bullocke, a ram, a lambe of a yeere old for a sinne offering,

82 An hee goat for a sinne offering,

83 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a yeere old: this was the offering of Ahira the sonne of Enan.

¶ This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of siluer, twelve siluer bowles, twelve incense cups of gold.

85 Every charger containing an hundred and thirtie *shekels* of siluer, and every bowle seuentie: all the siluer vessels contained two thousand and foure hundred *shekels*, after the *shekel* of the Sanctuary.

86 Twelve incense cups of gold full of incense, containing ten *shekels* every cup, after the *shekel* of the Sanctuary: all the gold of the incense cups was an hundred and twenty *shekels*.

87 All the bullockes for the burnt offering were twelve bullocks, the rams twelve, the lambes of a yeere old twelve, with their meat offerings, and twelve hee goates for a sinne offering.

88 And all the bullockes for the peace offerings were foure and twentie bullockes, the rammes

sixtie, the hee goates sixtie, the lambes of a yeere old sixtie: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the Tabernacle of the Congregation to speake with God, hee heard the voyce of one speaking vnto him from the Mercyseat, that was vpon the Arke of the Testimony: betweene the two Cherubims, and hee spake vnto him.

CHAP. VIII.

1 The order of the lamps. 2 The purifying and offering of the Leuites. 3 The age of the Leuites when they were to be circumcised to serue, and when they are dismissed.

And the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seven lampes shall giue light toward the forefront of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the work of the Candlestick, even of gold beaten out with the hammer, both the shaft, and the floures thereof: was beaten out with the hammer: according to the pattern which the Lord had shewed Moises, so made hee the Candlestick.

5 ¶ And the Lord spake vnto Moises, saying,
6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle water of purification vpon them, and let them shauel all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke with his meate offering of fine floure mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, and the children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake-offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake-offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shall be mine.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them as a shake-offering.

16 For they are freely giuen vnto mee from among the children of Israel, for I such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote every first borne in the land of Egypt, I sanctified them for my selfe.

¶ By Aaron. That is, the Sanctuary.

¶ According as he had promised, Exod. 13. 2.

¶ To that part which is over against the Candlestick, Exod. 25. 37.

¶ Exod. 26. 18. b. And not let to gether of diuers pieces.

¶ In Ebrew it is called the water of sinne, because it is a water to purge sinne, 11 Chap. 19. 9.

¶ That thou mayest doe this in presence of them all.

¶ Meaning, ceremony of them in the name of the whole.

¶ Chap. 1. 45.

¶ Chap. 7. 9. ¶ That is, they that are the first borne.

¶ Exod. 13. 2. Luke 2. 23.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel to doe the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come weere vnto the Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake-offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This al o' belongeth to the Leuites: from five and twentie yeere old and vpward, they shall goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the office, and shall serue no more.

26 But they shal minister with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

¶ The Passeouer is commanded againe. 13 The punishment of him that eateth not the Passeouer. 15 The cloud couereth the Israelites, bringeth the dew and raine.

And the Lord spake vnto Moses in the wilderness of Sinai, in the first month of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the Passeouer at the time appointed thereunto.

3 In the fourteenth day of this month at euen, ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof, shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the fourteenth day of the first month at euen in the wilderness of Sinai, according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not offer an offering vnto the Lord in the time of euen appointed among the children of Israel?

8 Then Moses said vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shall be vnclane by the reason of a corps, or be in a long iourney, hee shall keepe the Passeouer vnto the Lord.

11 In the fourteenth day of the second month at euen they shall keepe it: with vnleavened bread, and fower herbes shall they eate it.

12 They shall leaue none of it vnto the morning, nor breake any bone of it according to all the ordinance of the Passeouer shall they keepe it.

13 But the man that is cleane, and is not in a iourney, and is negligent to keepe the Passeouer, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his sinne.

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the manner thereof, so shall he doe: ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ And when the Tabernacle was reared vp, a cloud coued the Tabernacle, namely, the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.

16 So it was alway: the cloude couered it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloude abode, there the children of Israel pitched their tents.

18 And at the commandement of the Lord the children of Israel iourneyed, and at the commandement of the Lord they pitched: as long as the cloude abode vpon the Tabernacle, they play still.

19 And when the cloude taried still vpon the Tabernacle a long time, the children of Israel kept the watch of the Lord, and iourneyed not.

20 So when the cloude abode a few dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloude taried two dayes, or a month, or a yeere vpon the Tabernacle abiding thereon, the children of Israel abode still, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the hand of Moses.

CHAP. X.

¶ The use of the silver Trumpets. 11 The Israelites depart from Sinai. 14 The captains of the hostes are numbered. 30 The assembly to goe with Moses by sunne in law.

And the Lord spake vnto Moses, saying, 2 Make thee two trumpets of silver: of an whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

3 And

¶ Which seruice the Israelites should cleaue doe.

¶ Because the Leuites goe into the Sanctuary, in their name.

¶ In their presence to serue them.

¶ Such office as was painefull, as to beare burdons, and such like. 1 In fuying Priuies, instructing, counselling, and keeping the things in order.

¶ Exod. 12. 1. Levit. 23. 5. chap. 28. 16. dews 16. 8.

¶ Exod. 12. 6. dews 16. 8.

¶ Euen in all points as the Lord hath instructed it.

¶ By touching a corps or being at the buriall.

¶ Or celebrate the Passeouer the fourteenth day of the first month.

¶ And cannot come where the Tabernacle is, when others keepe it.

¶ So that the vnclane, and they that are not at home, haue a month longer granted vnto them.

¶ Exod. 12. 6. 16. 8.

¶ When the Passeouer is celebrated, Or punishment of his sinne.

¶ Exod. 12. 49.

¶ Exod. 40. 34.

¶ Like a pillar, Exod. 13. 21.

¶ 26. month. ¶ Who taught them what to doe by the cloude.

¶ 1 Cor. 10. 1. Abode camped.

¶ They waited when the Lord would signifie either their departure, or their abode, by the cloude.

¶ 26. dayes of number.

¶ Exod. 40. 36. 37. Exod. 13. 21.

¶ Under the charge and government of Moses.

¶ Or, of worke beaten out with the hammer.

g Or, will increaſe.
h Or, wherein
haue I diſpleaſed
thee?

g Am I their fa-
ther that none
may haue the
charge of them
back?

h Of Canaan pro-
miſed by an othe
to my fathers.

i I bad rather die
than to ſee my
griefe and miſerie
thou daily increaſe
by their rebellion.

k I will diſtribute
my Spirit among
them, as I haue
done to thee.

l Prepare your
felices that yee be
not voiceleſſe.

m Or, eaſt him
off, becauſe yee re-
fuſed Maana,
which hee appointe
as moſt meete
for you.

n Who leadeth
and gouerneth
you.

o Of whom I
haue the charge.

* I ſo, ſo, and
ſo.

ſ Or, ſeparated, as
verſe 17.

p From that day
the ſpirit of pro-
phetic did not
ſaile them.

grieuouſly kindled: alſo Moſes was grieved.

11 And Moſes ſaid vnto the Lord, Wherefore haſt thou vexed thy ſeruant? and why haue I not found favour in thy ſight, ſeeing thou haſt put the charge of all this people vpon me?

12 Haue I conceived all this people? or haue I begotten them, that thou ſhouldeſt ſay vnto me, Carie them in thy boſome (as a nurſe beareth the ſucking child) vnto the land, for the which thou ſwareſt vnto their fathers?

13 Where ſhould I haue fleſh to giue vnto all this people? for they weepe vnto me, ſaying, Giue vs fleſh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found favour in thy ſight, kill me, that I behold not my miſery.

16 ¶ Then the Lord ſaid vnto Moſes, Gather vnto mee ſeuentie men of the Elders of Iſrael whom thou knoweſt, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them ſtand there with thee.

17 And I will come downe, and talke with thee there, and take of the Spirit, which is vpon thee, and put vpon them, and they ſhall beare the burthen of the people with thee: ſo thou ſhalt not beare it alone.

18 Furthermore thou ſhalt ſay vnto the people, Be ſanctified againſt to morow, and ye ſhall eate fleſh: for you haue wept in the eares of the Lord, ſaying, Who ſhall giue vs fleſh to eate? for we were better in Egypt: therefore the Lord will giue you fleſh, and ye ſhall eate.

19 Ye ſhall not eat one day nor two daies, nor five daies, neither ten daies, nor twentie daies,

20 But a whole moneth, vntill it come out at your noſtrils, and be lothome vnto you, becauſe ye haue contemned the Lord which is among you, and haue wept before him, ſaying, Why came we hither out of Egypt?

21 And Moſes ſaid, Sixe hundred thouſand footmen are there of the people, o among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eate a moneth long.

22 Shall the ſheepe and the beees bee ſlaue for them to finde them? either ſhall all the fiſh of the ſea bee gathered together for them to ſuffice them?

23 And the Lord ſayde vnto Moſes, Is * the Lords hand ſhortened? thou ſhalt ſee now whether my word ſhall come to paſſe vnto thee, or no.

24 ¶ So Moſes went out and tolde the people the words of the Lord, and gathered ſeuentie men of the Elders of the people, and ſet them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and ſpake vnto him, and ¶ tooke of the ſpirit that was vpon him, and put it vpon the ſeuentie Ancient men: and when the Spirit reſted vpon them, then they prophesied, and did not ceaſe.

26 But there remained two of the men in the hoſte: the name of the one was Eldad, and the name of the other Medad, and the Spirit reſted vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoſte.

27 Then there ranne a young man, and tolde Moſes, and ſaid, Eldad and Medad doe prophesie

in the hoſte.

28 And Iophua the ſonne of Nun the ſeruant of Moſes one of his young men, answered and ſaid, My Lord Moſes, ¶ forbid them.

29 But Moſes ſaide vnto him, Enuiſt thou for my ſake? yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moſes returned into the hoſte, he and the Elders of Iſrael.

31 Then there went forth a winde from the Lord and * brought quails from the Sea, and let them fall vpon the campe, a dayes journey on this ſide, and a dayes journey on the other ſide, round about the hoſte, and they were about two cubits about the earth.

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the quails: hee that gathered the leaſt, gathered ten Homers full, and they ſpread them abroad for their vie round about the hoſte.

33 While the fleſhe was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and the Lord ¶ ſmote the people with an exceeding great plague.

34 So the name of the place was called, ¶ Kibroth-hattaauh: for there they buried the people that fell aſlutting.

35 From Kibroth-hattaauh the people tooke their journey to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge againſt Moſes. 10 Miriam is ſtricken with leproſie, and healed at the prayer of Moſes.

¶ Afterward Miriam and Aaron ¶ ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia)

2 And they ſaid, What? hath the Lord ſpoken but onely by Moſes? hath he not ſpoken alſo by vs? and the Lord heard *the*.

3 (But Moſes was a very * meeke man aboute all the men that were vpon the earth)

4 And by and by the Lord ſaid vnto Moſes, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and ſtood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And he ſaid, Heare now my wordes, If there be a Prophet of the Lord among you, I will be knowne to him by a ¶ viſion, and will ſpeake vnto him by dreame.

7 My ſeruant Moſes is not ſo, who is faithfull in all mine houſe,

8 Vnto him will I ſpeake * mouth to mouth, and by viſion, and not in darke wordes, but hee ſhall ſee the ſimilitude of the Lord. Wherefore then were ye not afraid to ſpeake againſt my ſeruant, euen againſt Moſes?

9 Then the Lord was very angry with them, and departed.

10 Alſo the cloud departed from the Tabernacle: and behold, Miriam was leprouſe like ſnow: and Aaron looked vpon Miriam, and beheld, ſhe was leprouſe.

11 Then Aaron ſaid vnto Moſes, Alas, my lord, I beſeech thee, lay not the ſinne vpon vs, which

g Or, a young man whom he had choſen from his youth
r Such blinde zeale was in the Apoſtles, Mar. 9. 38 Luke 9. 49.

* Exod. 16. 19. Iud. 16. 17.

¶ Of Homers reade Leuit. 27. 16. alſo it ſignifieth a beepe, as Exod. 8. 14. Iud. 5. 16.

* Pſal. 78. 31.

¶ Of graces of Iuſt.

10r, married.

a Zipporah Moſes wife was a Midianite, and becauſe Midian bordered on Ethiopia, it is ſometime in the Scripture comprehended vnder this name.

* ſcelus, 45. 4. b And ſo bare with their grudgings although he knew them.

c There were the two ordinary means.

d In all Iſrael, which was his Church.

* Exod. 33. 11. e So laſſe as any man was able to comprehend, which he calleth his backe page, Exod. 33. 11.

f From the doore of the Tabernacle.

g As a child that cometh out of his mothers belly dead, having as yet were but the skin,

h In his displeasure.
* Leuit. 13. 46.

a That is, in Ruth-ma, which was in Paran, chap. 33. 18
b After the people had required it of Moses as it is in Deut. 1. 7, then the Lord spake to Moses so to doe.

Or ymura

Or ymura

e Which is sumbe were twelue, according to the twelue tribes.

Or his country.

d Plentiful of barren.

which we haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as ones dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee heale her now.

14 ¶ And the Lord said vnto Moses, If her father had spit in her face, should thee not haue bene ashamed seuen dayes? Let her be shut out of the hoste seuen dayes, and after the shall bereceiued.

15 So Miriam was shut out of the hoste seuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 24 They bring of the fruit of the land. 31 Caleb comforteth the people against the discomfiting of the other spies.

Then afterward the people remooued from Hazeroth, and pitched in the wilderness of Paran.

¶ And the Lord spake vnto Moses, saying, Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shal ye send a man, such as are all rulers among them.

4 Then Mo^s sent them out of the wilderness of Paran at the commandement of the Lord: all those men were heads of the children of Israel.

5 Al^o their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, Hoshea the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddi the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Serhur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the men, which Moses sent to spie out the land: and Moses called the name of Hoshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said to them, Go vp this way toward the South, and goe vp into the mountains.

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weak, either few or many.

20 Al^o what the land a that they dwell in, whether it be good or bad, and what cities they be, that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land is: whether it bee fat or leane, whether there be trees therein, or not.

And be of good courage, and bring of the fruit of the land (for then was the time of the firstripe grapes)

22 ¶ So they went vp, and searched out the land, from the wilderness of Zin vnto Rehob, to goe to Hamath.

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Shephai, and Talmai, the sonnes of Anak. And Hebron was built seuen yeere before Zoan in Egypt.

24 ¶ Then they came to the riuier of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betweene two, and brought of the pomegranates, and of the figges.

25 That place was called the riuier Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after forty dayes, they turned againe from searching of the land.

27 And they went and came to Mo^s and to Aaron, and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Cadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told him, and said, wee came vnto the land whither thou hast sent vs, and surely it floweth with milke and honie: and here is of the fruit of it.

29 Neuertheless, the people bee strong that dwell in the land, and the cities are walled and exceeding great: and moreover, we sawe the sonnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Iebusites, and the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and by the coasts of Iordan.

31 Then Caleb stilled the people: before Mo^s, and said, Let vs goe vp at once, and possess it: for vndoubtedly we shall ouercome it.

32 But the men that went vp with him, sayde, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone thorow to search it out: is a land that eateth vp the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw giants, the sonnes of Anak, which came of the giants, so that wee seemed in our fight like grasshoppers: and so wee were in their fight.

CHAP. XIII.

2 The people murmur against Mo^s. 10 They would not follow Caleb, and Joshua. 13 Mo^s pacifieth God by his prayer. 23 They p^l that would enter into the land contrary to Gods will, are slaine.

Then all the Congregation lifted vp their voyce, and cried: and the people wept that night.

2 And all the children of Israel murmured against Mo^s and Aaron: and the whole assembly laide vnto them, Would God wee had died in the land of Egypt, or in this wilderness: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wives, and our children shall be a pray: were it not better for vs to returne into Egypt?

e Which was in the wilderness of Paran.

f Which were a kind of gyants. g Declaring the antiquity thereof also Abraham 54. rd. zshak, and Jakob were buried there.

* Deut. 1. 24. i v. the vad^{er} of Eshcol, that is, of grapes.

h Called also Eshcol-barnea.

i That is, Mo^s.

* Eand 33 j.

k Ahiman, Shephai and Talmai, whom Caleb slew afterward, Iosh. 17. 13, 21.

l Or murmuring againe, i Mo^s.

l The gyants were so cruel, that they spoiled and killed one another, and those that came to them.

a Such as were afraid at the report of the testifies.

b Their enemies the Canaanites.

c Lamenting the people, and praying for them,

* Ecclia. 4. 6. g.
* Mac. 3. 16.

d For sorrow bearing their blasphemy.

e We shall easily overcome them.
f This is the condition of them that would pre-
sware in Gods cause, to be per-
secuted of the mul-
titude.

* Exod. 32. 12.

* Ebr. cye to eye.

* Exod. 17. 2. 1.

g So that none shall escape.

* Deut. 9. 28.

* Exod. 34. 6.
* Pal. 103. 8.
* Pal. 103. 9.
* Exod. 20. 5.
* Mid. 34. 7.

h In that he de-
stroyed not them
wittily, but left
their posterity
and certaine to
enter.

i That is, sundry
times and often.

* 2 Cor. 14. 6.

4 And they said one to another, Let vs make a captain and returne into Egypt.

5 Then Moles and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 * And Ioshua the sonne of Nun, and Caleb the sonne of Iephunnah two of them that searched the land & rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The land which we walked thorow to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and honey.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are but c bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayde, Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord sayd vnto Mo'es, How long will this people prouoke mee, and how long will it be yet they beleue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moles sayd vnto the Lord, * When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of the land, (for they haue heard, that thou Lord, art among this people, and that thou, Lord, art seene face to face, and that thy cloud standeth ouer them, and that thou * goest before them, by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kill this people as g one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not * able to bring this people into the land which hee sware vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slow to anger, and of great mercie, and * forgiving iniquity and sinne, but not making the wicked innocent, and * visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquity of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord said, I haue forgiven hit, according to thy request.

21 Notwithstanding, as I liue, all the earth shall be filled with the glory of the Lord.

22 For all those men which haue seen my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted me in these times, and haue not obeyed my voyce:

23 Certainly they shall not see the land, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant * Caleb, because he had

another * spirit, and hath followed me still, euen him will I bring into the land, whither hee went, and his seed shall inherit it.

25 Now the Amalekites and the Canaanites I remaine in the valley: wherfore turne backe to morrow, and get you into the wilderness by the way of the red sea.

26 ¶ After, the Lord spake vnto Mo'es and to Aaron, saying,

27 * How long shall I suffer this wicked multitude to murmur against me? I haue heard the murmurings of the children of Israel, which they murmur against me.

28 Tell them, As * I liue (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carke'ses shall fall in the wilderness, and all you that were * counted through all your numbers, from twenty yere old and above, which haue murmured against me,

30 Ye shall not doubtlesse come into the land, for the which I * lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunnah, and Ioshua the sonne of Nun.

31 But your children, (which yee saide should be pray) them will I bring in, and they shall know the land which yee haue refused:

32 But euen your carke'ses shall fall in this wilderness.

33 And your children shall * wander in the wilderness fourtie yeeres, and shall beare your * whoredomes, vntill your carke'ses be wasted in the wilderness.

34 After the number of the dayes in the which yee searched out the land, * in * fortie dayes, * euery day for a yee, shall yee beare your iniquity, for * fortie yeeres, and ye shall scle my breach of promise.

35 I the Lord haue said, Certainly I will doe so to all this wicked company, that are gathered together against mee: for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Mo'es had sent to search the land (which when they came againe, made all the people to murmur against him, and brought vp a slander vpon the land)

37 Euen tho' men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord:

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunnah, of those men that went to search the land, shall liue.

39 ¶ Then Mo'es tolde these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they rose vpe early in the morning, and gat them vp into the top of the mountaine, saying, Lo, we bee read co goe vp to the place which the Lord hath promised: for we haue * fin-
ned.

41 But Mo'es said, Wherefore transgresse yee thus the commandmentes of the Lord? it will not so come well to passe.

42 Goe not vp, (for the Lord is not among you) lest yee bee overthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed * obstinately to goe vp to

k A meeke and obedient spirit, & not rebellious,

l And lie in wait for you.
m For I will not defend you.

* Pal. 106. 16.

* Chap. 26. 65.
and 32. 10.

* Deut. 1. 35.

* Gen. 14. 22.

n The word signi-
fiesh to be shep-
herds or to wan-
der like shep-
herds to and fro.

o Your infidelity
and disobedience
against God.

* Eccl. 4. 6.

* Psa. 95. 10.

p Whether my
promise be true
or no.

* 1. Cor. 10. 10.
Gal. 3. 10. 7.
Iude 5.

* Deut. 1. 43.

q They confesse
they sinned by re-
belling against
God: hence siders
not they off ended
in going vp with-
out Gods com-
mandement.

r They could not
be stayed by any
means.

to the top of the mountaine: but the Arke of the Covenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwell in that mountaine, came downe and smote them,* and consumed them vnto Hormah.

CHAP. XV.

1 The offerings which the Israelites should offer when they came into the land of Canaan. 23 The punishment of them that brake the sabbath.

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice * to fulfill a vow, or a free offering, or in your Feasts to make a * sweete fauour vnto the Lord, of the heard or of the flocke,

4 Then * let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine flour, mingled with the fourth part of an ^b Hin of oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe appointed for the burnt offering, or any offering.

6 And for a ramme, thou shalt for a meat offering, prepare two tenth deales of fine flour, mingled with the third part of an Hin of oyle.

7 And for a * drinke offering thou shalt offer the third part of an Hin of wine, for a sweete fauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullocke a meat offering of ^c three tenth deales of fine flour, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drinke offering halfe an Hin of wine for an offering made by fire of a sweete fauour vnto the Lord.

11 This shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid,

12 According to the number ^d that ye prepare to offer, so shall ye doe to cumber one according to their number.

13 All that are borne of the countrey, shall do these things thus, to offer an offering made by fire of sweete fauour vnto the Lord.

14 And if a stranger sojourn with you, or whoeuer bee among you in your generations, and will make an offering by fire of a sweete fauour vnto the Lord, as ye doe, so shall he doe.

15 * One ordinance ^e shall be both for you of the Congregation, & also for the stranger that dwelleth ^f with you, ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

16 One law and one manner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying, 18 Speake vnto the children of Israel, and say, vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heave offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your dough for an heave offering: * as the heave offering of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shall giue vnto the Lord, and heave offering in your generations.

22 ¶ And if ye * haue erred, and not obliued all these Commandments, which the Lord hath spoken vnto Moies,

23 Euen all that the Lord hath commanded you by the hand of Moies, from the first day that the Lord commanded Moies, and henceforward among your generations:

24 And it to be that ought bee committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete fauour vnto the Lord, with the meat offering and drinke offering thereto, according to the * manner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ But if any person sinne through ignorance, then he shall bring a hee goate of a yeare old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who doeth sinne by ignorance.

30 ¶ But the person that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people.

31 Because hee hath despised the word of the Lord, and hath broken his commandment: that person shall be utterly cut off: his iniquity shall be vpon him.

32 ¶ And while the children of Israel were in the wilderness they found a man that gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moies and to Aaron, and vnto all the Congregation,

34 And they put him in ward: for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moies, This man shall die the death: and let all the multitude stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and he died, as the Lord had commanded Moies.

37 ¶ And the Lord spake vnto Moies, saying, 38 Speake vnto the children of Israel, and bid them that they * make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue filke.

39 And ye shall haue the fringes that when ye looke vpon them, yemay remember all the commandments of the Lord, and do them: and that ye seeke not after your own heart, nor for your own eyes, after the which ye goe a

As by one (figh) erignance, teade Leuit. 4. 13.

Some teade from the eyes of the Congregation, that is, which is hid from the Congregation. * Leuit. 4. 13.

Leuit. 4. 32.

For with an his hand (that is, as a contempt of God.

He that shall haue the punishment of his sinne.

Leuit. 24. 13.

Deut. 22. 12.

Thy leasung Gods commandments, and following your owne lust.

40 That yee may remember and doe all my Commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

C H A P. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmur.

Now Korah the sonne of Izhar, the sonne of Kohath the sonne of Levi || went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonnes of Peleth, the sonnes of Reuben:

2 And they rose vp || against Moses, with certaine of the children of Israel, two hundredth and fiftie captaines of the assembly, * famous in the Congregation, and men of renowne,

3 Who gathered themselves together against Moses, and against Aaron, and said vnto them, Take too much vpon you, seeing all the Congregation is holy, euery one of them, and the Lord is among them: wherefore then lift ye your felues about the Congregation of the Lord?

4 But when Moses heard it, hee fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morrow the Lord will shew who is his, and who is holy, and who ought to approach neere vnto him: and whom he hath chosen, he will cause to come neere to him.

6 This do therefore, Take your censers, both Korah, and all his company,

7 And put fire therein, and put incense in them before the Lord to morrow: and the man whom the Lord doeth chuse, the same shall bee holy: Take too much vpon you, ye sonnes of Levi.

8 Again Moyses said vnto Korah, Heare, I pray you, ye sonnes of Levi.

9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 Hee hath also taken thee to him, and all thy brethren, the sonnes of Levi with thee, and secke ye the office of the Priest also?

11 For which cause thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: Who answered, We will not come vp.

13 It is a small thing that thou hast brought vs out of a land that floweth with milke and honye, to kill vs in the wilderness, except thou make thy selfe Lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and honye, neither given vs inheritance of fields and vineyards: wilt thou put out the eyes of these men? wee will not come vp.

15 Then Moses waxed very angrie, and sayd vnto the Lord, * Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Bee thou and all thy company before the Lord: both thou, they, and Aaron to morrow.

17 And take euery man his censor, and put in-

cense in them, and bring ye euery man his censor before the Lord, two hundredth and fiftie censers: thou also and Aaron, euery one his censor.

18 So they tooke euery man his censor, and put fire in them, and layd incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once,

22 And they fell vpon their faces and sayd, O God the God of the spirites || of all flesh, hath not one man onely sinned, and wilt thou bee wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish in all their sinnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan and Abiram came out and stood in the doore of their tents, with their wiues, and their sonnes, and their little children.

28 And Moses said, Herby ye shall know that the Lord hath sent me to doe all these workes: for I haue not done them of mine owne minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make ^a a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they go downe quick into ^a the pit: then ye shall vnderstand that these men haue provoked the Lord.

31 ¶ And as soone as hee had made an end of speaking all these words, euen the ground claue under that was vnder them,

32 And the earth ^a opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alike into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they said, Let vs flee, lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundredth and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed.

38 The censers, I say, of these sinners, that destroyed themselves: and let them make them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they shall be

all that were of their faction.

for of every creature,

With them that haue committed (so many sinnes,

I haue not sinned them of mine owne braine,

Or, shew a strange sight.

Or, fell. In Or, deepe and darke places of the earth.

Chap. 17. 3. deut. 11. 6. psal. 106. 17.

Which were the occasion of their owne death.

* Chap. 17. 3.

Leuit. 4. 1. 16.

Leuit. 11.

Or, tooke other

with him.

Or, before Moses.

* Chap. 16. 9.

a Or, let it suffice you: meaning to haue abused them thus long.

b All are alike holy: therefore none ought to be preferred aboue

either: thus the wicked reason against Gods ordinance.

c To be the Priest, and to offer.

d He layeth the same to their charge: that y, wherewith they wrongfully charged him.

e To serue in the Congregation, as in reu. vs. be- fore.

f Thus they spake contemptuously preferring Egypt to Canaan.

g Wilt thou make them that searched the land, beleue what they say: not what wilt thou say? * Gen. 4. 4. 5.

h At the doore of the Tabernacle.

Of Gods iudgements against rebels.

shall bee, and they shall bee a signe vnto the children of Israel.

19 Then Eleazar the Priest tooke the brazen censers, which they, that were burnt had offered, and made broad plates of them for a covering of the Altar.

40 *It is* a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee be not like Korah and his company, as the Lord said to him by the hand of Moses.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer, and put fire therein of the Altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ranne into the middes of the Congregation, and behold, the plague was begun among the people, and hee put in incense, and made an atonement for the people.

48 And when he stood betwene the dead, and them that were alieue, the plague was stayed.

49 So they died of this plague fourteen thousand and seven hundred, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

2 *These are the rods of the twelve Princes of the tribes of Israel, Aarons rod buddeth, and beareth blossomes, to for a testimony vnto the rebellious people.*

¶ And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and take of every one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, *even* twelue rodde: and thou shalt write every mans name vpon his rodde.

3 And write Aarons name vpon the rodde of Levi: for every rodde shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimony, where I will declare my selfe to you.

5 And the mans rod, whom I chuse, shall blossom: and I will make cease from mee the grudging of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their princes gaue him a rodde, one rodde for every prince, according to the houses of their fathers, *even* twelue rods, and the rodde

of Aaron was among their rods.

7 And Moses layd the rods before the Lord, in the Tabernacle of the Testimonie.

8 And when Moses on the morrow went into the Tabernacle of the Testimonie, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke eueryman his rod.

10 ¶ After, the Lord said vnto Moses, Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their murmuring to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish, we are all lost:

13 Whosoever commeth neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1. 7 The Office of Aaron and his sonnes, 2 with the Leuites.

8 The Priests parts of the sacrifice, 20 God a their portion.

26 The Leuites haue the tribes, and offer the sacrifices thereof to the Lord.

¶ And the Lord said vnto Aaron, Thou, and thy sonnes, and thy fathers house with thee, shall beare a the iniquitie of the Sanctuary: both thou and thy ionnes with thee shall beare the iniquitie of your Priests office.

2 And bring alme with thee thy brethren of the tribe of Levi of the family of thy father which shall be ioynd with thee, and minister vnto thee, but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shall keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, lest they die, both they and you.

4 And they shall be ioynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you:

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the Altar, and within the vail: therefore shall ye serue: for I haue made you Priests office, an office of seruice: therefore the stranger that commeth neere shall be slaine.

8 ¶ Againe the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anoyntings sake, and to thy sonnes, for a perpetual ordinance.

9 This shall be thine of the most holy things, reserved from the fire: all their offering of all their

e Though Iosephus tribe was diuided into two in the distribution of the land, yet here it is but one and Leui maketh a tribe. d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

* Heb. 9.4.

e Grudging that Aaron should be his Priest.

f The Calde text describeth thus their murmuring: We die by the sword, the earth swalloweth vs up, the pestilence doth consume vs.

a If you trespass in any thing concerning the ceremonies of the Sanctuary or your office, you shall be punished.

b That is, the things which are committed to thee, or which thou dost enioyne them.

c Which was not of the tribe of Leui.

* Chap. 13.

or a gift.

d As the first fruits, first borne, and the best heales.

e That which was not burned should be the Priests.

q Who presumed about his vocation.

r Or, Red: to wit, Moses and Aaron.

s For it was not lawful to take any other fire, but of the Altar of burnt offering, Leuit. 10.1.

t God had begun to punish the people.

u God drew backe his hand, and ceased to punish them.

v While he was in the doore of the Tabernacle.

w Exod. 15.22.

x To be the chiefs Priests.

That is, in the Sanctuary, between the Court and the Holiest of all.

g Read Leuit. 10. 14.

h That is, the chiefest, or the best.

* Leuit. 27. 28.

* Exod. 13. 2. and 12. 9. Leuit. 27. 26. chap. 3. 13.

* Exod. 30. 13. Leuit. 27. 23. chap. 3. 47. et c. 4. 5. 12.

h Because they are appointed to sacrifice.

* Exod. 29. 26. Leuit. 7. 30.

k That is, sure, stable, and vociferous.

l Of Canaan. Deut. 10. 9. and 18. 7. Josh. 13. 14. 33. et c. 4. 4. 18.

m To serve therein, for the Leuites are put in their place.

n If they faile in their Office, they shall be punished.

their meat offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: euery male shall eat of it: it is holy vnto thee.

11 This also shall be thine: the heave offering of thy gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes, and to thy daughters with thee, to be a duty for euer: all the cleane in thine house shall eat of it.

12 All the fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall bee thine: all the cleane in thine house shall eat of it.

14 * Euery thing separate from the common vie in Israel, shall be thine.

15 All that first openeth the * matrix of any flesh, which they shall offer vnto the Lord of man or beast, shall be thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And thou that are to be redeemed, shalt thou redeeme from the age of a month, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, * which is twentie gerahs.

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goat: shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the Altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweet savour vnto the Lord.

18 And the flesh of them shall bee thine, * as the shake breast, and as the right shoulder shall be thine.

19 All the heave offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duty for euer: it is a perpetual covenant k of offit before the Lord, to thee, and to thy seed with thee.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their land: neither shalt thou haue any part among them: I am thy part, and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Leui, all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare * their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tythes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance, therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites, and say vnto

them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heave offering of that came for the Lord, when the tenth part of the tithe.

27 And your heave offering shall be reckened vnto you, as the ^o corne of the barn, or as the abundance of the winnepresse.

28 So ye shall also offer an heave offering vnto the Lord of all your tithes, which ye shall receive of the children of Israel, and ye shall giue thereof the Lords heave offering to Aaron the Priest.

29 Yeshal offer of all your gifts fall the Lords heave offerings: of all the ^q fat of the fime ^{shall ye offer} the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shall be counted vnto the Leuites, as the increase of the corne floor, or as the increase of the wine presse.

31 And ye shall eat it in all places, ye and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall beare no sinne by the reason of it, when ye haue offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

a The sacrifice of the red kow: 9 The sprinkling water. 11 He that toucheth the dead. 12 The man that dieth in a tent.

And the Lord spake to Moses, and to Aaron, saying,

2 This is the ordinance of the Law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And ye shall giue her vnto Eleazar the Priest, that he may bring her * without the hoste, and caufe her to be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seven times,

5 And caufe the kow to be burnt in his sight, with her * skinned, and her flesh, and her blood, and her dung shall he burne her.

6 Then shall the Priest take cedar wood, and hyssope, and scarlet lace, and cast them in the mids of the fire where the kow burneth.

7 Then shall the Priest wash his clothes, and hee shall wash his flesh in water, and then come into the hoste, and the Priest shall be vncleane vnto the euen.

8 Also hee that d burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

9 And a man, that is cleane, shall take vp the ashes of the kow, and put them without the hoste in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

10 Therefore hee that gathereth the ashes of the kow, shall wash his clothes, and remaine vncleane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 Hee that toucheth the dead body of any man shall be vncleane euen seven dayes.

12 Hee shall purifie himselfe f therewith the third

p As acceptable as the first of your owne ground or Vineyard.

q Which ye haue received of the children of Israel. q Read verse 22.

r As in the 12. verse.

s Ye shall not be punished therefore. t The offerings which the Israelites haue offered to God.

a According to this Law and ceremony, ye shall sacrifice the red kow.

b Heb. 12. 12.

c By another Priest. d Heb. 9. 13.

e Exod. 29. 14. Leuit. 4. 2. 12.

e Meaning, Eleazar.

d The inferiour Priest who killed her and burned her.

e Or, the water of separation, because that they that were separate for their vncleanness, were sprinkled therewith and made cleane, Chap. 8. 7. It is also cald holy water, because it was ordeined to an holy vse. Chap. 5. 17. f With the sprinkling water.

third day, and the seventh day he shall be cleane: but if he purifie not himselfe the third day, then the seventh day he shall not be cleane.

13 Whosoever toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall bee cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vnclane, and his vnclannesse shall remaine still vpon him.

14 This is the lawe. When a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be vnclane seven dayes.

15 And all the vessels that bee open, which haue not couering fastened vpon them, shall be vnclane.

16 Also whosoever toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vnclane seven dayes.

17 Therefore for an vnclane person they shall take of the burnt ashes of the shefine offering, and i pure water shall be put thereto into a vessell.

18 And a cleane person shall take hyssope, and dip it in the water, & sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vnclane the third day, and the seventh day, and he shall purifie himselfe the seventh day, and wash his clothes, and wash himselfe in water, and shall be cleane at euē.

20 But the man that is vnclane, and purifieth not himselfe, that person shall bee cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vnclane.

21 And it shall be a perpetuall law vnto them, that he that sprinklet the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be vnclane vntill euē.

22 And whosoever the vnclane person toucheth shall be vnclane: and the person that toucheth him, shall be vnclane vntill the euē.

CHAP. XX.

1 Miriam dieth. 2 The people murmur. 3 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25-28. The death of Aaron. 30 where vnto cleazar succeeded.

Then the children of Israel came with the whole Congregation to the deſert of Zin in the first moneth, and the people abode in Cadeth: where Miriam died, and was buried there.

2 But there was no water for the Congregation, and they assembled themselves against Moses, and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished * when our brethren died before the Lord.

4 * Why haue yee thus brought the Congregation of the Lord vnto this wilderness, that loth we and our cattell should die here?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miserable place which is no place of feede, nor figges, nor vines, nor pomegranats: neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the

Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 ¶ And the Lord spake vnto Moses, saying, 8 Take the rod, and gather thou and thy brother Aaron the Congregation together, and speake yee vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation and their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke: and Moses said vnto them, Heare now, ye rebels: * shall we bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beasts dranke.

12 ¶ Again the Lord spake vnto Moses, and to Aaron, Because yee beleued mee not, to sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, because the children of Israel stroue with the Lord, and hee was sanctified in them.

14 ¶ Then Moses sent messengers from Cadeth vnto the king of Edom, saying, Thus sayeth thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs still and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the city Cadeth, in thine vnto most border.

17 I pray thee that wee may passe thorow thy countrey: we will not goe thorow the fields nor the vineyards, neither will we drinke of the water of the wells: we will goe by the kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ¶ Thou shalt not passe by me, lest I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe vp by the high way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feete.

20 Hee answered againe, Thou shalt not goe thorow. Then Edom came out against him with much people, and with a mighty power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel turned away from him.

22 ¶ And I when the children of Israel with all the Congregation departed from * Cadeth, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the Land of Edom, saying,

24 Aaron shall be gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because yee disobeyed my commandment at the water of Meribah.

25 Take Aaron and Eleazar his sonne, and bring

d Where with phos didst miracles in egypt, and didst diuide the sea.

e The punishment which followed hereof declared that Moes and Aaron beleued not the Lords promise as appeareth Gen. 12.

f That the children of Israel should beleue, and acknowledge my power and so honour me. g Or. Heile and contention, Chap. 27. 14.

h By shewing himselfe almighty, and maintaining his glory. i Because Iacob or Israel was Eliaus brother, who was called Edom.

10 Or, high way.

10 Or, countrey.

1 Or, Edomites.

k Tops by an other way.

* Chap. 33. 37.

1 Road Genes. 31. 8. 10 Or, releued. 10 Or, Asie.

* Chap. 33. 38. deu. 32. 50.

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

h For a running of cloth.

i Of the red cow burnt for sinne. j Water of the fontaine or riuer. k One of the priests which is cleane.

l Because he had been among them that were vnclane or els had touched the water, as verse 21.

m That is, vnclane.

n This was forty yeeres after their departure from Egypt.

o Moses and Aaron siter. p Another rebellion was in Raphidim, Exod. 17. and this was in Cadeth * Chap. 1. 33. * Exod. 17. 1.

bring them vp into the mount Hor.

26 And caus'd Aaron to put off his garments, and put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: * for Aaron dieth there in the top of the mount: and Moyses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirte dayes.

CHAP. XXI.

3 Israel vanquisheth King Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are overcome in battle.

When king * Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer and giue this people into mine hand, then I will utterly destroy their cities.

3 And the Lord heard the voice of Israel, and deliuered them the Canaanites: and they utterly destroyed them and their cities, and called the name of the place || * Hormah.

4 ¶ After they departed from the mount Hor by the way of the Red sea, to b compass the land of Edom, and the people were sore grieved because of the way.

5 And the people spake against God and against Moses, saying, wherefore haue ye brought vs out of Egypt, to die in the wilderness? for here neither bread nor water, and our soule* lotheth this light & bread.

6 * Wherefore the Lord sent 4 fierie serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, We haue sinned: for we haue spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fiery serpent, and set it vp|| for a signe, that as many as are bitten, may looke vpon it, and liue.

9 * So Moses made a serpent of brass, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brass, and || liued.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched || in Iie-abarim, in the wilderness, which is before Moab on the East side.

12 ¶ They remoned thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and cometh out of the coasts of the Amorites: (for Arnon is the border of Moab, between the Moabites and the Amorites)

14 Wherefore it shall be spoken in the booke of the bartels of the Lord, || what thing he did in the red sea, and in the riuers of Arnon,

15 And at the streame of the riuers that goeth

downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, || Rise vp wel, sing ye vnto it.

18 The princes digged this well, the captains of the people digged it, euen the g lawgiuer, with their stauies. And from the wilderness they came to Mattanah.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah, that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 * Let me goethrow thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the wellles: we will goe by the kings way, vntill wee be past thy country.

23 * But Sihon gaue Israel no licence to passe thorow his country, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came to Iahoz, and fought against Israel.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto Iabok, euen vnto the children of Ammon, for the border of the children of Ammon was strong.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the villages thereof.

26 * For Heshbon was the cite of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, and had taken all his land out of his hand euen vnto Arnon.

27 Wherefore they that spake in proverbes, say, Come to Heshbon, let the cite of Sihon bee built and repaired:

28 For a fire is gone out of Heshbon, and a flame from the cite of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

29 Woe be to thee, Moab: O people of Chemosh, thou art vndone: he hath lustred his sonnes to be pursued, and his daughters to be in captivity to Sihon the king of the Amorites.

30 Their empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which reacheth vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned, and went vp toward Bashan: and Og the king of Bashan came out against them, hee, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand, and all his people, and his land: * and thou shalt doe to him as thou didst vnto Sihon the king of the Amorites which dwelt at Heshbon.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP.

* Deut. 10. 6. and 32. 9.

|| Or, mourned.

* Chap. 33. 40.

a By that way which their spies, that searched the dangers, found to be most safe.

|| Or, destruction. * Iudg. 1. 17.

b For they were forbidden to destroy it, Deut. 2. 5.

* Chap. 11. 6. c Meaning Manna, which they thought did not nourish.

* Wild. 6. 1. 5. 2 cor. 10. 9. d For they that were so: githerewich, were so inflamed with the heate thereof, that they died.

|| Or, upon a pole.

* 2. King. 18. 4. 16. 3. 14.

|| Or, recovered. * Chap. 33. 43.

|| Or, in the laaps of Arnon, or, Jabb.

e Which seemeth to be the booke of the iudges, or as some thinke, a booke which is lost.

|| Or, How God destroyed Iabok (the citie) with a whirlwind and the valleys of Arnon.

|| Or, Spring. f Yet he receiue the commodity thereof, giue praise for it. g Moses and Aaron heads of the people only smote the rocke with the rod or staffe which gaue water as a well that were deepe digged.

* Deut. 3. 26. iudg. 1. 1. 9.

* Deut. 29. 7.

* Job. 12. 3. Psal. 135. 11. amos. 2. 9. h The tiues.

i For the people were tall and strong like giants, Deut. 2. 20.

k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2. 9.

l Meaning, warded.

m Chemosh was the idole of the Moabites, 1. King. 11. 33. who was not able to defend his worshippers, which took e the idole for their father.

* Ebr. 146.

* Deut. 3. 1. and 29. 7.

* Psal. 135. 9.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbideth him to goe. 22 The Angel of the Lord meeteth him in his Affe speaketh. 38 Balaam profeeth that he will speake nothing, but that which the Lord putteth in his mouth.

After, the children of Israel departed, and pitched in the plaine of Moab on the ^a other side of Iorden from Iericho.

2 ¶ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were fore afraid of the people, because they were many, and Moab ^b fretted against the children of Israel.

4 Therefore Moab said vnto the ^b Elders of Midian, Now shall this multitude lick vp all that are round about vs, as an ox licketh vp the grasse of the field: and Balak the sonne of Zippor ^c was king of the Moabites at that time.

5 * He sent messengers therefore vnto Balaam the sonne of Beor of Pethor (which is by the ^c river of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, and to driue them out of the land: for I know that hee, whom thou blessest, is blessed, and he whom thou cursest, shalbe cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing ^d the reward of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

8 Who answered them, Tary here this night, and I will giue you an answer, as the Lord shall say vnto me. So the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and sayde, What men are these with thee?

10 And Balaam sayde vnto God, Balak the sonne of Zippor king of Moab hath sent vnto me, saying,

11 Behold, there is a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battell, and to driue them out.

12 And God ^e said vnto Balaam, Go not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue ^f me leaue to goe with you.

14 So the princes of Moab rose vp, and went vnto Balak, and sayde, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe more princes, and more honourable then they:

16 Who came to Balaam, and saide to him, Thus sayth Balak the sonne of Zippor, ^g Be not thou stayed, I pray thee, from coming vnto me.

17 For I will promise thee vnto great honour, and will doe whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse nie this people.

18 And Balaam answered, and said vnto the seruants of Balak, * If Balak would giue me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto mee more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and goe with them: but ouely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he ^h went: and the Angel of the Lord stood in the way to be against him, as hee rode vpon his asse, and his two seruants were with him.

23 And ⁱ when the asse saw the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way, and went into the field, but Balaam smote the asse, to turne her into the way.

24 I Againe the Angel of the Lord stood in a path of the vineyards, ^j hauing a wall on the one side, and a wall on the other.

25 And when the asse saw the Angel of the Lord, the thruster iel'e vnto the wall, and dasht Balaams foot against the wall: wherefore he ^k smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, ^l either to the right hand, or to the left.

27 And when the asse saw the Angel of the Lord, she ^m lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord ⁿ opened the mouth of the asse, and she said vnto Balaam, What haue I done vnto thee, that thou hast smitten mee now three times?

29 And Balaam said vnto the asse, Because thou hast mocked mee: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse which thou hast ridden vpon since thy first time vnto this day? haue I vied at any time to doe thus vnto thee? Who said, Nay.

31 And the Lord ^o opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because ^p thy way is not straight before me.

33 But the asse saw mee, and turned from mee now three times: for els, if he had not turned from mee, surely I had euen now slaine thee, and saved her aliuie.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodst in the way against me: now therefore if it displease thee, I will turne ^q home againe.

35 But the Angel said vnto Balaam, Goe with them: but ^r what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a citie of Moab, which is the ^s border of Arnon, euen in the vtmost coast.

37 Then Balak said vnto Balaam, Did I not send for thee, to call thee? Wherefore canst thou not vnto mee? am I not lesse in deede to promote thee vnto honour?

ⁱ Because he tempted God to requite him contrary to his commandment, his pricion was granted, but it turned to his owne condemnation.

^k Moted as bee with canceones, then to obey God. * 2 Pet. 2. 16. Jude 11.

^l The second time.

^m Or, fell.

ⁿ Gave her power to speake.

^o Since thou hast broce my master,

^p For whose eyes the Lord doeth not open, they can neither see his anger, nor his loue.

^q Both thy heart is corrupt, and thine enterprise wicked.

^r Or, before me, as I meete me.

^s Elv. f. will returne to me.

^t Because his heart was enuie, his chate was renewed, that he should not preterit variance, e. Neere the place where the Israelites camped.

^a Being at Iericho it was beyond Iorden, but where the Israelites were, it was on this side.

^b Or, was turned.

^c Which were the heads and go-uernours.

^d 10th. 14. 9.

^e To wit, Euphrates, vpon the which flood this citie Pethor.

^f Thinking to bribe him with gifts to curse the Israelites.

^g Whom before he called Elders: meaning the gouernours, and after calleth them seruants: that is, subiects to their King.

^h He warned him by a dreame, that he should not consent to the kings wicked request.

ⁱ Else he shewed himselfe willing, conueniencie had so blinded his heart.

^k The wicked seeke by all means to further their own, i.e. enterprises, though they know that God is against them. * Chap. 24. 15.

f Of my selfe I can
speake nothing
easily what God
will that I will
I never, for it
good or bad
Or, of heresies
or, a popish cure

e Where the
idole Bal was
worshipped.

a For among the
Gentiles the kings
oftimes vied to
sacrifice, as did
the Priests.

Or, went up him.

b Appeared vnto
him.

c Taught him
what to say.

Or, prophesie.

Or, Syria.
d Cause that all
men may hate and
detest them.

e But shall have
religion and lawes
apart.

f The infinite
multitude, as the
dust of the earth.
g The feare of
Gods iudgement
caused him to wish
to be ioynd to the
honour of
Abraham: thus
the wicked haue
their consciences
wounded when
they consider
Gods iudgements.

Or, into the field of
Sodom: that spirit to
win, is the enemy
should approach.

38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, and can I now say any thing at all? the word that God putteth in my mouth, that shall I speake.

39 So Balaam went with Balak, and they came vnto the city of Huzoth.

40 Then Balak offered bullockes, and sheepe, and sent thereof to Balaam, and to the princes that were with him.

41 And on the morrow Balaam tooke Balaam, and brought him vp into the high places of Baal, that thence he might see the utmost part of the people.

CHAP. XXIII.

1 Balaam causeth seven Altars to be built. 2 God teacheth him what to answer. 3 In stead of cursing hee bleffeth Israel. 19 God is not like man.

And Balaam said vnto Balak, Build me here seven Altars, and prepare me here seven bullockes, and seven rammes.

2 And Balak did as Balaam said, and as Balak and Balaam offered on every altar a bullocke and a ramme.

3 Then Balaam said vnto Balak, Stand by thy burnt offering, and I will goe if so be that the Lord will come and meete me: and whatsoever he sheweth me, I will tell thee: so he went forth alone.

4 And God met Balaam, and Balaam said vnto him, I haue prepared seven altars, and haue offered vpon every altar a bullocke and a ramme.

5 And the Lord put an answer in Balaams mouth, and said, Goe againe to Balak, and say on this wise.

6 So when hee returned vnto him, loe, hee stood by his burnt offering, hee and all the princes of Moab.

7 Then hee vttered his parable, and said, Balak the king of Moab hath brought mee from || Aram out of the mountaines of the East, saying, Come, curse Iakob for my sake: come, and I detest Iakob.

8 How shall I curse, where God hath not cursed? or how shall I detest, where the Lord hath not detested?

9 For from the top of the rocks I did see him, and from the hills I did behold him: loe, the people shall dwell by them, and shall not be reckoned among the nations.

10 Who can tell the dust of Iakob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.

11 Then Balak said vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heede to speake that, which the Lord hath put in my mouth?

13 And Balak said vnto him, Come, I pray thee, with me vnto another place, whence thou mayest see them, and thou shalt see but the utmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 ¶ And he brought him into || Sede-sophim to the top of Pisgah, and built seven altars, and offered a bullocke and a ramme on every altar.

15 After he said vnto Balak, Stand here by thy burnt offering, and I will meet the Lord yonder.

16 And the Lord met Balaam, and put an answer in his mouth, and said, Goe againe vnto Balak, and say thus.

17 And when hee came to him, behold, hee stood by his burnt offering, and the princes of Moab with him: so Balak said vnto him, What hath the Lord said?

18 And he vttered his parable, and said, Rise vp Balak, and heare, hearken vnto me, thou soane of Zippor.

19 ¶ God is not as man, that he should lie, neither as the sonne of man, that hee should repent: hath he said, and shall hee not doe it? and hath he spoken, and shall hee not accomplish it?

20 Behold, I haue received commandment to blese, for he hath blessed, and I cannot alter it.

21 Hee seeth none iniquitie in Iakob, nor seeth hee transgression in Israel: the Lord his God is with him, and the ioyfull shout of a King is among them.

22 God brought them out of Egypt: their strength is as an vicorne.

23 For there is no forcerie in Iakob, nor soothsaying in Israel: according to this time it shall be said of Iakob and of Israel, What hath God wrought?

24 Behold, the people shall rise vp as a lion, and lift vp thimselfe as a yong lion: hee shall nor lie downe till hee eate of the pray, and till hee drinke the blood of the slaine.

25 ¶ Then Balak said vnto Balaam, Neither curse, nor blese them at all.

26 But Balaam answered, and said vnto Balak, Toldst not I thee, saying, All that the Lord speaketh, that must I doe?

27 ¶ Againe Balak said vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if so bee it will please God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Ieshmon.

29 Then Balaam said vnto Balak, Make mee here seven altars, and prepare me here seven bullockes, and seven rammes.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on every altar.

CHAP. XXIII.

5 Balaam prophesieth of the great possessor that should come vnto Israel: 17. Also of the coming of Christ. 20. The destruction of the Amalekites, and of the Kenites.

When Balaam saw that it pleased the Lord to blese Israel, then he went not, as certain times before, to set diuinations, but set his face toward the wilderness.

2 And Balaam lit vp his eyes, and looked vpon Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 ¶ And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said,

4 Hee hath said, which heard the wordes of God, and saw the vision of the Almighty, and falling in a trance had his eyes opened:

5 ¶ How goodly are thy tents, O Iakob, and thine habitations, O Israel!

6 As the valleys are they stretched forth, as gardens by the riuers side, as the || alow trees which the Lord hath planted, as the cedars beside the waters.

7 The water droppeth out of his bucket, and his

* Chap. 22. 35.

h Gods enemies are compelled to confesse that his goernment is iust, constant, and without change or repentance.

i They triumph as victorious Kings over their enemies.

k Considering what God shall worke this time for the deliverance of his people, all the world shall wonder.

l Thus the wicked imagine of God, that that which he will not grant in one place, he will doe it in another.

* Chap. 23. 3-15.

z Where the Israelites camped.

* Chap. 23. 7-18.

b His eyes were shut up before in respect of the cleare visions which he saw after: some saide were open.

c Though he lay as in a sleepe, yet hees of his mind were open.

Or, tents.

d His propheetie and poetrie that beuery great.

e Which name was common to the kings of Amalek.

f Gmt. 49.9.

f Intoken of anger.

g That the wicked burden God when they cannot compass their wicked enterprises.

h Eber counsell. He gave all wicked counsel to cause the Israelites to sinne, that thereby God might forsake them, Chap. 32. 16.

i Measles, Christ.

k That is, the princes. I He shall subdue all that resist for of Shechem Noah, and of Noah all the world.

m Of the Edomites. n The Amalekites first made warre against Israel as Chap. 14. 45. Or, Midianites. o Make thy selfe as strong as thou canst. Or, thou Kaine shall. p Somertrade, Oh, who shall not persecute when the enemy shall, Antichrist, I se him selfe vs God. q The Grecians and Romans. r Meaning, Eber, or the Jewes for rebelling against God.

his seed shall be in many waters, and his king shall be higher then Agag, and his kingdome shall be exalted.

8 God brought him out of Egypt: his strength shall be as a vine: he shall cate the nations his enemies, and bruite their bones, and shoote them thorow with his arrows.

9 He coucheth, and lyeth downe as a young lion, and as a lion: who shall stirre him vp? blessed is hee that blefseth thee, and cursed is hee that curseth thee.

10 Then Balak was very angry with Balaam, and f smote his hands together: o Balak said vnto Balaam, I sent for thee to curse mine enemies, and beholde, thou hast blessed them now three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour: but loe, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Tolve I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of silver and gold, I cannot passe the commandement of the Lord, to doe either good or bad of mine owne mind: what the Lord shall command, that same will I speake.

14 And now behold, I goe vnto my people: come, I will aduertise thee what this people shall doe to thy folke in the latter dayes.

15 And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said,

16 He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almighty, and falling in a trance had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a Starre of Iakob, and a Scepter shall rise of Israel, and shall smite the coastes of Moab, and destroy all the sonnes of Edom.

18 And Edom shall be possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 Hee also that shall haue dominion shall breake of Iakob, and shall destroy the remnant of the multitude.

20 ¶ And when he looked on Amalek, he vttered his parable, and said, Amalek was the first of the nations: but his latter end shall come to destruction.

21 And hee looked on the Kenites, and vttered his parable, and said, Strong is thy dwelling place, and putt thy nest in the rocke.

22 Neurtheresse, the Kenite shall be spoiled vntill Ashtur carry thee away captive.

23 Again he vttered his parable, and said, Alas, p who shall liue when God doeth this?

24 The ships also shall come from the coastes of Chittim, and subdue Ashtur, and shall subdue Eber, and hee also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 3 Phineas slayeth Zimri and Cozbi. 4 God maketh his covenant with Phineas. 5 God commandeth to kill the detestable.

Now whiles Israel abode in Shittim, the people began to commit whoredome with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downeto their gods.

3 And Israel coupled himselfe vnto Baal-Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said vnto Moses, Take all the heads of the people, & hang them vp before the Lord against the Sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Enery cite slay his men that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who wept before the doore of the Tabernacle of the Congregation.

7 ¶ And when Phineas the sonne of Eleazar the sonne of Aaron the Priest saw it, hee rose vp from the middes of the Congregation, and tooke a spear in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorow: so was the man of Israel, and the woman, thorow her belly: so the plague ceased from the children of Israel.

9 ¶ And there died in that plague foure and twentie thousand.

10 Then the Lord spake vnto Moses, saying,

11 ¶ Phineas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, wherfore hee was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

12 Wherefore say to him, Behold, I giue vnto him my couenant of peace,

13 And he shall haue it, and his seed after him, euen the couenant of the Priests office for euer: because hee was zealous for his God, and hath made an atonement for the children of Israel.

14 And the name of the Israelitish woman, which was killed with the Midianitish woman, was Zimri the ionne of Salu, prince of the family of the Simeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Again the Lord spake vnto Moses, saying,

17 ¶ Vexe the Midianites, and smite them:

18 For they trouble you with their wives, wherwith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

2 The Lord commandeth to smite the children of Israel, for the plague of Moab from thenceyetteleueth away. 3 The Levites and their families. 4 The number of the Levites in Simeon according to Canaan. 5 The Levites and their families.

And after the plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of

Comp. 3. 49.

a With the women.

b Worshipped the idols of the Moabites, which was in the hill Peor.

c Drus. 4. 3. in Ps. 72. 17. c Verse the Lord. e Openly in the sight of all. d To be for execution done of the wrath of God under his charge.

e Repenting that they had offended God.

f Psal. 106. 30. 1. mat. 2. 14.

g Or, iaeline.

h In her tent. Child and Greek, in her tents.

i Cor. 10. 8.

j Psal. 106. 30.

k He was zealous to maintain my glory.

l Eccles. 4. 9. 24. 1. mat. 2. 14.

m Hath pacified Gods wrath.

n Eber in the house of his father.

o Cap. 3. 2. h Caring you to come in both conuall and spiritually. i Informing by his meane counsel, Chap. 1. 16. reuel. 2. 14.

a Which came for their whoredome and idolatry.

* Chap. 3.

of the children of Israel,* from twentie yeere old, and aboue throughout their fathers houſes, all that goe forth to warre in Iſrael.

b Where the river is ſeene to Jericho.

* Chap. 1. s.

3 So Moſes and Eleazar the Prieſt ſpake vnto them in the plaine of Moab, by Iorden ^b toward Jericho, ſaying,

* Gene. 46. 8. Exod. 4. 14. Chron. 5. 1. Reuben.

4 From twentie yeere olde and aboue ye ^{shall} number the people, as the * Lord had commaunded Moſes and the children of Iſrael, when they came out of the land of Egypt.

5 ¶ Reuben the firſt borne of Iſrael: the children of ¶ Reuben were: Hanoch, of ^{whom came} the family of the Hanochites; and of Pallu the family of the Palluites:

6 Of Heſſon, the family of the Heſſonites; of Carmi, the family of the Carmites.

7 Theſe are the families of the Reubenites: and they were in number three and fourtie thouſand, ſeven hundred and thirtie.

8 And the ſonnes of Pallu, Eliab:

* Chap. 16. 2. c In that rebellion whereof Korah waſhcad.

9 And the ſonnes of Eliab, Nemuel, and Daſhan and Abiram: theſe Daſhan and Abiram were famous in the Congregation, and ſtroue againſt Moſes and againſt Aaron, in the aſſembly of Korah, when they ſtroue againſt the Lord.

10 And the earth opened her mouth, and ſwallowed them vp with Korah, when the Congregation died, what time the fire conſumed two hundred and ſittie men, who were ^d for a ſigne:

11 Notwithſtanding, ^{all} the ſonnes of Korah died not.

12 ¶ And the children of ¶ Simeon after their families were: Nemuel, of ^{whom came} the family of the Nemuelites: of Lamin, the family of the Laminites: of Tachin, the family of the Tachinites:

13 Of Zerach, the family of the Zarhites: of Shanai, the family of the Shanaites.

14 Theſe are the families of the Simeonites: two and twentie thouſand and two hundred.

15 ¶ The ſonnes of ¶ Gad after their families, were: Zephon, of ^{whom came} the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Arel, the family of the Arelites.

18 Theſe are the families of the ſonnes of Gad, according to their numbers, fourtie thouſand and five hundred.

19 ¶ The ſonnes of ¶ Iudah, Er and Onan: but Er and Onan died in the land of Canaan.

20 So were the ſonnes of Iudah after their families: of Shelah ^{came} the family of the Shelanites: of Pharez, the family of the Pharizites: of Zerach, the family of the Zarhites.

21 And the ſonnes of * Pharez were: of Heſſon, the family of the Heſſonites: of Hamul, the family of the Hamulites.

22 Theſe are the families of Iudah after their numbers, ſeenty and ſixe thouſand, and five hundred.

23 ¶ The ſonnes of ¶ Iſſachar after their families were: Tola, of ^{whom came} the family of the Tolaites: of Pua, the family of the Punites:

24 O Taſhub, the family of the Taſhubites: of Shimron, the family of the Shimronites.

25 Theſe are the families of Iſſachar, after their numbers, threeſcore and foure thouſand and three hundred.

26 The ſonnes of ¶ Zebulun, after their fami-

lies were: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Iahleel, the family of the Iahleelites.

27 Theſe are the families of the Zebulunites, after their numbers, threeſcore thouſand and five hundred.

28 ¶ The ſonnes of Ioseph after their families, were: ¶ Manaſſeh and Ephraim.

¶ Manaſſeh. * Iſa. 17. 1.

29 The ſonnes of Manaſſeh were: of * Machir, the family of the Machirites: and Machir begate Gilead: of Gilead ^{came} the family of the Gileadites.

30 Theſe are the ſonnes of Gilead: of Iezer, the family of the Iezerites: of Helek, the family of the Helekites.

31 Of Aſriel, the family of the Aſrielites: of Shechem, the family of the Shechemites.

32 Of Shemida, the family of the Shemidaites: of Hephher, the family of the Hephherites.

33 ¶ And * Zelophehad the ſon of Hephher had no ſonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

* Chap. 37. 1.

34 Theſe are the families of Manaſſeh, and the number of them, two and ſittie thouſand, and ſeven hundred.

35 ¶ Theſe are the ſonnes of ¶ Ephraim after their families: of Shuthelah, ^{came} the family of the Shuthalites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

¶ Ephraim.

36 And theſe are the ſonnes of Shuthelah: of Eran, the family of the Eranites.

37 Theſe are the families of the ſonnes of Ephraim after their numbers, two & thirty thouſand and five hundred: theſe are the ſonnes of Ioseph after their families.

38 ¶ Theſe are the ſonnes of ¶ Benjamin after their families: of Bela, ^{came} the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites:

¶ Benjamin.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſonnes of Bela, were Ard and Naaman: of Ard ^{came} the family of the Ardites, of Naaman, the family of the Naamites.

41 Theſe are the ſonnes of Benjamin after their families, and their numbers, five and fortie thouſand and ſixe hundred.

42 ¶ Theſe are the ſonnes of ¶ Dan after their families: of Shuham ^{came} the family of the Shuhamites: theſe are the families of Dan after their houſholds.

¶ Dan.

43 All the families of the Shuhamites were after their numbers, threeſcore and foure thouſand, and foure hundred.

44 ¶ The ſonnes of ¶ Aſher after their families, were: of Imnah, the family of the Immites: of Iſui, the family of the Iſuites: of Beriah, the family of the Beriites.

¶ Aſher.

45 The ſonnes of Beriah, were: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher was Sarah.

47 Theſe are the families of the ſonnes of Aſher after their numbers, three and ſittie thouſand and foure hundred.

48 ¶ The ſonnes of ¶ Naphtali, after their families

¶ Naphtali.

d That is, for an example that other ſhould not murmure and rebel againſt Gods miniſters. ¶ Simeon.

¶ Gad.

¶ Iudah. b Before ſaſakub went into Egypt, Gen 38. 7, 10. and 46. 12.

* Gene. 46. 13.

¶ Iſſachar.

¶ Zebulun.

milies were: of Iahzeel, the families of the Iahzeelites: of Guni, the family of the Gunites.

49 Of Iezer, the family of the Izrites: of Shilem, the family of the Shillemites.

50 The'e are the families of Naphtali according to their households, and their number, five and foure thousand, and foure hundred.

51 These are the numbers of the children of Israel: six hundred and one thousand, seven hundred and thirtie.

52 ¶ And the Lord spake vnto Moyses, saying,

53 Vnto these the land shall be diuided for an inheritance, according to the number off names.

54 * To many thou shalt giue the more inheritance, and to fewe thou shalt giue lesse inheritance: to euery one according to his number that be giuen his inheritance.

55 Notwithstanding, the land shalbe diuided by lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot, shall the possession thereof be diuided betweene many and fewe.

57 ¶ These also are the numbers of the Levites after their families: of Gershon, came the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of Leui, the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Murshites: the family of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called * Iochebed, the daughter of Leui, which was borne vnto Leui in Egypt: and the bare vnto Amram, Aaron, and Moyses, and Miriam their sifter.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, because they offered strange fire vnto the Lord.

62 And their numbers were three and twentie thousand, all males from a moneth olde & aboue, for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moyses and Eleazar the Priest, which numbred the children of Israel in the plaine of Moab, neere Iordan, toward Iericho.

64 And among these there was not a man of them, g whom Moyses and Aaron the Priest numbred, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord said of them, * They shall die in the wilderness: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophead. 2 The land of promise is shewed vnto Moyses. 3 Moyses prayeth for a gouernour to the people. 4 Ioshua is appointed in his stead.

¶ Then came the daughters of * Zelophead, the sonne of Hephher, the sonne of Gilead, the son of Machir, the sonne of Manasseh, of the family of Manasseh, the sonne of Ioseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

2 And stood before Moyses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of the

Congregation, saying,

3 Our father * died in the wilderness, and hee was not among the assembly of them that were assembled against the Lord in the companie of Korah, but died in his sinne, and had no sonnes.

4 Wherefore should the name of our father bee taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moyses brought their cause before the Lord.

6 And the Lord spake vnto Moyses, saying,

7 The daughters of Zelophead speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die, and haue no sonne, then yee shall turne his inheritance vnto his daughter.

9 And if hee haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his family, and he shall possesse it: and thus shalbe vnto the children of Israel a law of iudgement, as the Lord hath commanded Moyses.

12 ¶ Again the Lord said vnto Moyses, * Goe vp into this mount of Abarim, & behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast sene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

14 For yee were * disobedient vnto my word in the desert of Zin, in the truse of the assembly, to sanctifie mee in the waters before their eyes: * That is the water of Meribah in Kadesh, in the wilderness of Zin.

15 ¶ Then Moyses spake vnto the Lord, saying,

16 Let the Lord God of the spirits of all flesh appoint a man ouer the Congregation,

17 Who may * goe out and in before them and leade them out and in, that the Congregation of the Lord be not as sheepe, which haue not a shepherd.

18 And the Lord said vnto Moyses, Take thee Ioshua the sonne of Nun, in whom is the Spirit, and put thine hands vpon him,

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight,

20 And g giue him of thy glory, that all the congregation of the children of Israel may obey.

21 And he shall stand before Eleazar the Priest, who shall aske counsell for him * by the iudgement of Urim before the Lord: at his word they shall goe out, and at his word they shall come in, both hee, and all the children of Israel with him, and all the Congregation.

22 So Moyses did as the Lord had commanded him, and hee tooke Ioshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lord had spoken by the hand of Moyses.

CHAP. XXVIII.

4 The daily sacrifice. 5 The sacrifice of the Sabbath. 6 Of the month, 7 Of the Pasche. 8 Of the first fruits.

* Chap. 14. 31. 16. 64. 65.

a According as all men are, as much as they are sinners.

b That is, their matter to be iudged, to know what he should determine as he did all hard matters.

c Meaning an ordinance to iudge by

* Chap. 20. 24.

* Chap. 30. 13.

* Exod. 17. 7. 18. 19.

d Who at he hath created, in he createth the beasts of all men.

e That is, gouerne him and doe his duty, as a Chosen.

f And so appoint him gouernour.

g Commend him to the people as meet for the office, and appointed by God.

h According to his office, signifying that the civil magistrate could execute nothing but that which he knew to be the will of God.

i How he should gouerne himselfe in his office.

f This is the third time that they are numbred.

10 persons. * Chap. 33. 54.

* Num. 1. 2. 3. and 14. 3.

* Exod. 6. 16. 17. 18. 19. 27. 71.

* Exod. 2. 2. and 6. 20.

* Zeph. 1. 2. Chap. 3. 1. 2. 3. 4. 5. 6.

g Wherein appeareth the great power of God, that so wonderfully increased his people. * Chap. 14. 28. 29. 1. cor. 10. 5. 6.

* Chap. 36. 33 and 36. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13.

a By bread, bee
meane all manner
of sacrifice.

b Exod. 29. 38.

c Exod. 16. 36.

d Levit. 2. 1.

e Exod. 29. 40.

b The meate offering
and drinke
offering of the
evening sacrifice.
c Of the meate
Ephah,

d Which was
offered every day
in morning and
evening.

e That is, the
wine that shalbe
powred vpon the
sacrifice.

f Exod. 32. 18.
and 23. 15.
Leuit. 23. 5.

g Levit. 23. 7.
h Or, solemn assembly.

And the Lord spake vnto Moses, saying,
2 Command the children of Israel, and
say vnto them, Ye shall obserue to offer vnto mee
in their due season mine offering, and a my bread
for my sacrifices made by fire for a sweete sauour
vnto mee.

3 Alſo thou shalt say vnto them, * This is the
offering made by fire, which yee shall offer vnto
the Lord, two lambes of a yeere old without spot
daily for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning,
and the other lambe shalt thou prepare at
euen.

5 * And the tenth part of an Ephah of fine
floure for a * meate offering, mingled with the
fourth part of an * Hin of beaten oyle.

6 Thou shalt be a daily burnt offering, as was
made in the mount Sinai for a sweete sauour: it is a
sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth
part of an Hin for one lambe: in the holy place
cauſe to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at
euen: as the meate offering of the morning, and
as the drinke offering thereof shalt thou prepare
this for an offering made by fire of sweete sauour
vnto the Lord.

9 ¶ But on the Sabbath day ye shall offer two
lambes of a yeere old without spot, and two tenth
deales of fine floure for a meate offering mingled
with oyle, and the drinke offering thereof.

10 This is the burnt offering of euery Sabbath,
beside the continual burnt offering, and drinke
offering thereof.

11 ¶ And in the beginning of your moneths,
ye shall offer a burnt offering vnto the Lord, two
yong bullockes, and a ramme, and seven lambes
of a yeere old without spot,

12 And three tenth deales of fine floure for a
meat offering mingled with oyle for one bullocke,
and two tenth deales of fine floure for a meat
offering, mingled with oyle for one ramme.

13 And a tenth deale of fine floure mingled
with oyle for a meate offering vnto one lambe:
for a burnt offering of sweete sauour: it is an offering
made by fire vnto the Lord.

14 And their drinke offerings shalbe halfe an
Hin of wine vnto one bullocke, and the third
part of an Hin vnto a ramme, and the fourth part
of an Hin vnto a lambe: this is the burnt offering
of euery moneth throughout the moneths of the
yeere.

15 And one hee goat for a sinne offering vnto
the Lord shall be prepared, besides the continuall
burnt offering, and his drinke offering.

16 * Alſo the fourteenth day of the first moneth
is the Pascheouer of the Lord.

17 And in the fifteenth day of the same moneth
is the feast: seven dayes shall vnleavened
bread be eaten.

18 In the * first day shall be an holy * conuoca-
tion, ye shall doe no seruile worke therein.

19 But yee shall offer a sacrifice made by fire
for a burnt offering vnto the Lord, two yong bul-
lockes, one ramme, and seven lambes of a yeere old:
see that they be without blemish.

20 And their meate offering shall bee of fine
floure mingled with oyle: three tenth deales shall
yee prepare for a bullocke, and two tenth deales
for a ramme:

21 One tenth deale shalt thou prepare for eue-

ry lambe, euen for the seven lambes.

22 And an hee goat for a sinne offering, to
make an atonement for you.

23 Ye shall prepare these, beside the burnt offer-
ing in the morning, which is a continuall burnt
sacrifice.

24 After this maner ye shall prepare through-
out all the seven dayes, for the maintaining of
the offering made by fire for a sweete sauour vnto
the Lord. It shall be done beside the continuall
burnt offering, and drinke offering thereof.

25 And in the seventh day ye shall haue an holy
conuocation, wherein yee shall doe no seruile
worke.

26 ¶ Alſo in the day of your first frutes, when
yee bring a new meat offering vnto the Lord, ac-
cording to your weekes ye shall haue an holy con-
uocation, and ye shall doe no seruile worke therein.

27 But yee shall offer a burnt offering for a
sweete sauour vnto the Lord, two yong bullockes,
a ramme, and seven lambes of a yeere old,

28 And their meat offering of fine floure mingled
with oyle, three tenth deales vnto a bullocke,
two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe,
throughout the seven lambes.

30 And an hee goat to make an atonement
for you:

31 (Ye shall doe this besides the continuall burnt
offering, and his meat offering:) see they be with-
out blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principall feastes of the seventh month, to wit, the
first of trumpets, 7 The first of reconciliation, 12 And the
first of Tabernacles.

Moreouer, in the first day of the seventh moneth
ye shall haue an holy conuocation: yee
shall doe no seruile worke therein: * it shall bee a
day of blowing the trumpets vnto you.

2 And yee shall make a burnt offering for a
sweete sauour vnto the Lord one yong bullocke,
one ramme, and seven lambes of a yeere old with-
out blemish.

3 And their meat offering shall be of fine floure
mingled with oyle, three tenth deales vnto the
bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for
the seven lambes,

5 And an hee goat for a sinne offering to make
an atonement for you.

6 Beside the burnt offering of the moneth, and
his meat offering, & the continuall burnt offering,
and his meat offering and the drinke offerings of
the same, according to their maner, for a sweete
sauour: it is a sacrifice made by fire vnto the Lord.

7 ¶ And ye shall haue in the tenth day of the
seventh month, an holy * conuocation: and yee
shall * humble your soules, and shall not doe any
worke therein:

8 But ye shall offer a burnt offering vnto the
Lord for a sweete sauour: one yong bullocke, a
ramme, and seven lambes of a yeere old: see they
be without blemish.

9 And their meat offering shall be of fine floure
mingled with oyle, three tenth deales to a bul-
locke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, through-
out the seven lambes,

11 An hee goat for a sinne offering, (beside the
sin offering to make the atonement, and the con-
tinuall burnt offering, & the meat offering thereof)
and

† Ex. bread.

g In counting se-
uen weekes from
the Pascheouer to
Whitsuntide, as
Leuit. 23. 15.

† Lev. they shall be
10304.

a Which cente-
neth part of Sep-
tember, and part
of October,
Leuit. 23. 24.

b Which must be
offered in the be-
ginning of euery
moneth.

c Which is for
morning and
evening.

† Levit. 16. 30, 31.
and 23. 8, 7.

d Which is the
feast of reconcil-
iation.

† Levit. 16. 29.

e That is, offered
euery morning
and evening.

g Her husband being alius.

11 And if she vowed in her husbands house, or bound her selfe strictly with an othe,

12 And her husband hath heard it, and helde his peace concerning her, not disallowing her, then all her vovves shall stand, and every bond, wherewith she bound her selfe, shall stand in effect.

13 But if her husband disanulled them the same day that hee heard them, nothing that proceeded out of her lippes concerning her vovves or concerning her bondes, shall stand in effect: for her husband hath disanulled them: and the Lord will forgive her.

14 So every vow, and every othe or bond, made to humble the foule, her husband may establish it, or her husband may breake it.

15 But if her husband hold his peace concerning her from day to day, then he establisheth all her vovves and all her bondes which shee hath made: hee hath confirmed them because hee held his peace concerning her the same day that hee heard them.

16 But if he breake them after that hee hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses betwene a man and his wife, and betwene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

8 Five kings of Midian and Balaam are slaine. 18 Onely she maidens are reserved alive. 27 The pray is equally divided. 50 A present given of Israel.

And the Lord spake vnto Moses, saying,

2 *Revenge the children of Israel of the Midianites, and afterward shall thou be gathered vnto thy people.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them go against Midian to execute the vengeance of the Lord against Midian.

4 A thousand of every tribe throughout all the tribes of Israel shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelve thousand prepared vnto the warre, of every tribe a thousand.

6 And Moses sent them to the warre, even a thousand of every tribe, and sent them with Phinehas the sonne of Eleazar the Priest to the war: and the holy instruments, that is, the trumpets to blow were in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slewe all the males.

8 They slew also the kings of Midian among them that were slaine: *Eui and Rekem, and Zur, and Hur, and Reba five kings of Midian, and they slew Balaam the sonne of Beor with the sword:

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled all their cattell, and all their flocks, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their villages with fire.

11 And they tooke all the spoile and all the pray both of men beasts.

12 And they brought the captives and that which they had taken, and the spoile vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in

the plaine of Moab, which was by Iorden toward Iericho.

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation, went out of the campe to meet them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre, and battell.

15 And Moses said vnto them, What? haue ye saved all the women?

16 Behold, these caused the children of Israel through the counsell of Balaam, to commit a trespass against the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Now therefore, *slay all the males among the children, and kill all the women that haue known man by carnall copulation.

18 But all the women children that haue not known carnall copulation, keepe alive for your felues.

19 And ye shall remaine without the hoste seven dayes, all that haue killed any person, *and all that haue touched any dead, and purifie both your felues and your prisoners the third day, and the seventh.

20 Also ye shall purifie every garment, and all that is made of skinnes, and all worke of goats haire, and all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battell, This is the ordinance of the Lawe which the Lord commanded Moses.

22 As for golde, and silver, brasse, yron, tinne, and lead:

23 *Euen all that may abide the fire, yee shall make it goe thorow the fire, and it shall be cleane: yet, it shall be purified with the water of purification: and all that suffereth not the fire, ye shall cause to passe by the water.

24 Ye shall wash also your clothes the seventh day, and ye shall be cleane: and afterward yee shall come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray betweene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the men of war which went out to battell: one person of five hundred, both of the persons and of the beees, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and give it vnto Eleazar the Priest, as an heave offering of the Lord.

30 But of the halfe of the children of Israel, thou shalt take one, taken out of fiftie, both of the persons, of the beees, of the asses, and of the sheepe, even of all the cattell, and thou shalt give them vnto the Levites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, to wit, the rest of the pray which the men of war had spoiled, was six hundred seentie and five thousand sheepe.

33 And seentie and two thousand beees.

34 And

† Ebr. she bondes of other foule.

h To mortifie her selfe by abstinence or other bodily exercise.
i And warne her of the same day that he heareth it, as verse 9.

k Not the same day he heard them but some day after, the same shall be imputed to him and not to her.

* Chap. 25. 17.
* Chap. 27. 13.

a As he had commanded, Chap. 25. 17. declaring also that the iniquity done against his people, is done against him.

b For his great zeal that he bare to the Lord, Chap. 25. 13.

* Iosh. 13. 12.

c The false prophet, who gave counsell how to cause the Israelites to offend their God.

† Or, palaces and gorgeous building.

d As the women and little children.

e Although he said, Ye ought to haue spared none.
* Chap. 25. 2.
* 1 Pet. 2. 15.
f For worshipping of Peor.
* Iudg. 21. 11.
g That is, all the men children.

* Chap. 19. 12.

† Or, contained in the law.
* Chap. 19. 12.

h The third day, and before it be molten.
* Chap. 19. 9.
i It shall be washed.

† The pray is first divided equally among all.

k Of the pray that belongeth to the souldiers.

l The Israelites which had not been at warre, of every fiftie they paid one to the Lord: and the souldiers one of every five hundred.

† Ebr. not known
sted of name.

m This is the
portion that the
soldiers gaue to
the Lord.

n Meaning of the
maids, and virgins,
which had not
compained with
man.

o Of that part
which was giuen
vnto them in di-
uiding the spoile.

p Which had not
bene at warre,

† Ebr. vnder our
hand.

q The captiues by
the free offering
acknowledge
the great benefit
of God in prefer-
ring his people,

r And gaue no
portion to their
captiues.

s That the Lord
might remember
the children of
Israel.

a Reuben came of
Leah, and Gad of
Zilpah her hand-
maide.

b Which moun-
taine was so na-
med of the peo-
ple of stones that
Isakob made: as a
signe of the com-
mant b reuerenc
him and Laban,
Gen. 31. 47.

34 And threescore and one thousand asses.

35 And two and thirti thousand persons in
all, of women that had 7 lien by no man.

36 And the halfe, to wit, the part of them that
went out to war, touching the number of sheepe,
was three hundred seven and thirtie thousand,
and five hundredth.

37 And the 10 Lords tribute of the sheepe was
sixe hundredth and seuentie and sine:

38 And the beeces were sixe and thirtie thou-
sand, whereof the Lords tribute was seuentie and
two.

39 And the asses were thirty thousand and five
hundredth, whereof the Lords tribute was thre-
score and one.

40 And o persons sixteen thousand, where-
of the Lords tribute was two and thirtie persons.

41 And Moyses gaue the tribute of the Lordes
offering vnto Eleazar the Priest, as the Lord had
commanded Moyses.

42 And of the o halfe of the children of Israel,
which Moyses diuided from the men of warre,

43 (For the halfe that pertained vnto the con-
gregation, was three hundred thirtie and seven
thousand sheepe and five hundredth,

44 And sixe and thirty thousand beeces,

45 And thirty thousand asses, & five hundredth,

46 And sixteen thousand persons)

47 Moyses, I say, tooke of the halfe that per-
tained vnto the children of Israel, one taken out
of fiftie, both of the persons, and of the cattell,
and gaue them vnto the Leuites, which haue the
charge of the Tabernacle of the Lord, as the Lord
had commanded Moyses.

48 ¶ Then the captiues which were ouer
thousands of the host, the captiues ouer the thou-
sands, and the captiues ouer the hundredth came
vnto Moyses:

49 And said to Moyses, Thy seruants haue ta-
ken the summe of the men of warre which are vnder
† our authoritie, and there lacketh not one
man of vs.

50 ¶ We haue therefore brought a present vn-
to the Lord, what enery man found of iewels of
gold, bracelets, and chaines, rings, earerings, and
ornaments of the legs, to make an atonement for
our soules before the Lord.

51 And Moyses and Eleazar the Priest took the
gold of them, and all wrought iewels.

52 And all the gold of the offering that they
offered vp to the Lord (of the captiues ouer
thousands and hundreds) was sixteen thousand
seven hundred and fiftie shekels.

53 (For the men of warre had spoyled, every
man for him selfe)

54 And Moyses and Eleazar the Priest tooke
the gold of the captiues ouer the thousands, and
ouer the hundreds, and brought it into the Ta-
bernacle of the Congregation, for a memori-
all of the children of Israel before the Lord.

CHAP. XXXII.

¶ *Therough of the Rubens and Gads, 16 and their pre-
sent vnto Moyses. 20 Moyses granteth their request. 23 The
Gadites, Reubenites, and half the tribe of Manassah, conquer
and build cities on this side Iordan.*

NOW the children of a Reuben, and the chil-
dren of Gad had an exceeding great multi-
tude of cattell: and they saw the land of Iazer,
and the land of b Gilead, that it was an apt place
for cattell.

2 ¶ Then the children of Gad, and the children

of Reuben came, and spake vnto Moyses and to Ele-
azar the Priest, and vnto the Princes of the
Congregation, saying,

3 ¶ *The land of Ataroth, and Dibon, and Iazer,
and Nimrah, and Hesbom, and Elealeh, and She-
bam, and Nebo, and Beon,*

4 Which countrey the Lord more before the
Congregation of Israel, is a land meete for cattell,
and thy seruants haue cattell:

5 Wherefore, said they, If wee haue found
grace in thy sight, let this land be giuen vnto thy
seruants for a possession, and bring vs not ouer
Iordan.

6 And Moyses said vnto the children of Gad,
and to the children of Reuben, Shall your bre-
thren goe to warre, and yee tarry here?

7 Wherefore now † discourage yee the heart
of the children of Israel to go ouer into the land,
which the Lord hath giuen them?

8 Thus did your fathers, when I sent them
from Cadeth-barnea to see the land.

9 For * when they went vp euen vnto the ri-
uer of Euphrat, and saw the land, they dis-
courage the heart of the children of Israel, that they
would not goe into the land, which the Lord had
giuen them.

10 And the Lords wrath was kindled the same
day, and he did sweare, saying,

11 † None of the men that came out of Egypt,
* from twentie yeere old and aboue, (shall see the
land for the which I sware vnto Abraham, to Iz-
hak, and to Iacob, because they haue not) whol-
ly followed mee:

12 Except Caleb the sonne of Iephunneh the
Kenezite, and Ioshua the sonne of Nun: for they
haue constantly followed me.

13 And the Lord was very angry with Israel,
and made them wander in the wilderness forty
yeeres, vntill all the generation that had done
euell in the sight of the Lord, were consumed.

14 And behold, ye are risen vp in your fathers
stead as an increase of sinful men still to augment
the fierce wrath of the Lord toward Israel.

15 For if ye turne away from following him,
hee will yet againe leave the people in the wilder-
nesse, and ye shall destroy all this folke.

16 And they went neere to him, and said, We
will build sheepefolds here for our sheepe, and
for our cattell, and cities for our children.

17 But wee our selues will bee ready armed to
goe before the children of Israel, vntill wee haue
brought them vnto their place: but our children
shall dwell in the defended cities, because of the
inhabitants of the land.

18 We will not returne vnto our houses, vntill
the children of Israel haue inherited, every man
his inheritance.

19 Neither will we inherit with them beyond
Iordan and on that side, because our inheritance
is fallen to vs on this side Iordan Eastward.

20 ¶ * And Moyses said vnto them, If yee will
doe this thing, and goe armed before the Lord
to warre:

21 And will goe euery one of you in harnesse
ouer Iordan before the Lord, vntill hee hath cast
out his enemies from his sight:

22 And vntill the land bee subdued before the
Lord, then yee shall returne and bee innocent to-
ward the Lord, and toward Israel: and this land
shall be your possession before the Lord.

23 But if yee will not doe so, behold, yee haue
sinned

† Ebr. breaks.

* Chap 13. 24.
for waters.

† Ebr. meny of
the men.
* Chap 14. 28, 29.

for, persecuted and
continued.

c because they
murdered nei-
ther would be-
lieue their report,
which told the
truth as concern-
ing the land.
d By your occa-
sion.

e In the land of
Canaan.

* Isak. 1. 19.
f Before the Ark
of the Lord.

g That is, the in-
habitants of the
land.

h The Lord will
graze you his
land which ye re-
quire, Isak. 1. 19.

i Ye shall assuredly be punished for your iniquities.

sinne against the Lord, and bee sure, that your sinne i will find you out.

24 Build you then cities for your children, and folds for your sheepe, and doe that yee have spoken.

25 Then the children of Gad, and the children of Reuben, spake vnto Mo'es, saying, Thy seruants will doe as my lord commandeth.

26 Our children, our wiues, our sheepe, & al our cattell shall remaine there in the cities of Gilead,

27 But thy seruants wil goe euery one armed to warre before the Lord for to fight, as any lord saith.

28 So concerning them, Mo'es^k commanded Eleazar the Priest, and Iosua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Mo'es said vnto them, If the children of Gad, & the children of Reuben wil go with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shal giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said vnto thy seruants, so will we doe.

32 We will go armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 So Mo'es gave vnto them, *even* to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the Amorites, the kingdome of Og king of Bashan, the land with the cities thereof, and coasts, euen the cities of the country round about.

34 ¶ Then the children of Gad built Dibon, and Atrath and Aroer,

35 And Atrath, Shophan and Tazer, and Tog-behah,

36 And Beth-nimrah, and Beth-haran, defended cities: also sheepfolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriat-haim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah and gaue other names vnto the cities which they build.

39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Mo'es gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 * And Jair the sonne of Manasseh went and tooke the small townes thereof, and called them * Hanoth Jair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

CHAP. XXXIII.

1 Two and fourscore journeys of Israel are numbered. 52 They are comm-manded to k28 8 2 Canaanites.

These are the 52 journeys of the children of Israel, which went out of the land of Egypt, according to their bands vnder the hand of Mo'es and Aaron.

2 And Mo'es wrote their going out by their journeys, according to the commandement of the Lord: so the 52 are the journeys of their going out.

3 Now they* departed from Ramefes the first moneth, *even* the fifteenth day of the first moneth, on the morrow after the Pasche: and the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne which the Lord had smitten amongst them vpon their gods also the Lord did execution)

5 And the children of Israel remoued from Ramefes, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they remoued from Etham, and turned againe vnto Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and * went thorow the middles of the Sea into the wilderness, and went three dayes journey in the wilderness of Etham, and pitched in Marah.

9 And they remoued from Marah, and came vnto Elim, and in Elim were twelve fountaines of water, and skentie palme trees, and they pitched there.

10 And they remoued from Elim, and camped by the red Sea.

11 And they remoued from the red Sea, and lay in the * wilderness of Sin.

12 And they tooke their journey out of the wilderness of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remoued from Alush, and lay in * Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the * wilderness of Sinai.

16 And they remoued from the desert of Sinai, and pitched in * Kibroth Hattaauah.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Rimnah.

19 And they departed from * Rimnah, and pitched in Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, and pitched in Makheloth.

26 And they remoued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moferoth.

31 And they departed from Moferoth, and pitched in Bene-iaakan.

* Exod. 13. 37.

b Either meaning their idoles, or their men of false thority.

* Exod. 13. 30.

c At the commandement of the Lord, Exod. 14. 5.

* Exod. 15. 27.

* Exod. 16. 20.

* Exod. 17. 1.

* Exod. 19. 1.

* Chap. 12. 34.

* Chap. 12. 35.

* Chap. 13. 30.

* 105. 4. 12.

k Mo'es gaue charge that his promise made to the Reubenites, and others, should be performed after his death so that they break not theirs.

l That is, attributed to the Lord which his messenger spaketh.

* Deut. 1. 12. 105. 8. 8. and 2. 3. 4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwell on this side: and 105. 10. 12. hee speaketh of them that inhabited beyond Iorden.

* Gen. 50. 32.

* Deut. 3. 14.

n That is, the villages of Iair.

a From whence they departed, and whither they came.



This Map declareth the way which the Israelites went for the space of forty yeres, from Egypt thorow the wilderness of Arabia, until they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the 42. places where they pitched their Tents, Num. 33. with the observation of the degrees, concerning the length and the breadth, and the places of their abode, set out by number.

32 And they remooued from Bene-isakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (*And Aaron y Priest went vp into mount Hor, at the commandement of the Lord, and died there, in the fortieth yere after the children of Israel were come out of the land of Egypt, in the first day of the 5th month.

39 And Aaron was an hundred and three and twenty yere olde, when hee died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.)

41 And they departed from mount Hor, and

pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Pannon.

43 And they departed from Pannon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the plain of Moab, by Iordan toward Iericho.

49 And they pitched by Iordan, from Beth-iimoth vnto * Abel-shittim, in the plain of Moab.

50 * And the Lord spake vnto Moses in the plain of Moab, by Iordan toward Iericho, saying,

51 Speake vnto the children of Israel, and say vnto them, * When ye are come ouer Iordan to enter into the land of Canaan,

* Chap. 30. 22.

* Chap. 20. 29.
4. vi. 37. 50.

d Which the Hebrews call Ab, and answereth to part of Iuly and part of Angull.
* Chap. 21. 1.

* Chap. 31. 4. 10.

* Chap. 31. 13.

10. 8. 12.

* Chap. 35. 1.

* Deut. 7. 3. 12.
11. 11. 12.

e Which were
set vp in their
places, to woul-
dill.

52 Ye shall then drive out all the inhabitants of the land before you, and destroy all their pictures, and breake aunder all their images of metall, and plucke downe all their high places.

53 And yee shall possesse the land and dwell therein: for I have giuen you the land to possesse it.

* Chap. 26. 53, 54.

54 And yee shall inherit the land by lot, according to your families: to the more yee shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherit.

* Josh. 13. 13.
iudg. 2.
80. 4. 11.

55 But if ye wil not drive out the inhabitants of the land before you, then those which yee let remaine of them, shall be * || prickes in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shal come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIII.

3 The cities and borders of the land of Canaan. 17 Certaine men are assigned to diuide the land.

And the Lord spake vnto Mo'ses, saying, 2 Command the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the land that shall fall vnto your inheritance: that is, the land of Canaan with the coastes thereof.

a M-ning, the
description of the
land.

* Josh. 15. 1.

3 * And your South quarter shall be from the wilderness of Zin to the borders of Edom: so that your South quarter shall be from the salt sea coast Eastward.

b For ascending up
of scorpions.

4 Add the border shall compass you from the South to || Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch Hazar-addar, and goe along to Azmon.

5 And the border shall compass from Azmon vnto the b riuer of Egypt, and shall goe out to the Sea.

b Which was
Nilus, or as some
thruke, Rhinoco-
ura.

c Which is cal-
led Medierra-
neum.

6 And your West quarter shall bee the great Sea: euen that border shall be your West coast.

d Which is a
mountaine neere
Tyre and Sidon,
and not that Hor
in the wilderness
where Aaron
died.

7 And this shall be your North quarter; yee shall marke out your border from the great Sea vnto mount d Hor.

8 From mount Hor you shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan, this shall bee your North quarter.

10 And yee shall marke out your East quarter from Hazar-enan to Shepham.

e Which in the
Gospel is called
the lake of Gen-
nazareth.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of A'in: and the same border shall descend and goe out at the side of the Sea of Chinnereth Eastward.

12 Also that border shall goe downe to Jordan, and leaue at the salt sea: this shall bee your land with the coastes thereof round about.

* Chap. 34. 33.
Josh. 14. 3.

13 ¶ Then Mo'ses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to giue vnto nine tribes, and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasse haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued

their inheritance on this side of Jordan toward Iericho full East.

16 ¶ Again the Lord spake to Mo'ses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Joshua the sonne of Nun.

* Josh. 19. 11.

18 And yee shall take also a prince of euery tribe to diuide the land.

* One of the heads
or chiefe men of
euery tribe.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iepuncneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chillon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kenael, the sonne of Shiphtan.

25 Of the tribe, also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel, the sonne of Azan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

g. And he iudges
other euery piece
of ground that
should fall to any
by lot, to the in-
tent that all things
might be done or-
derly and without
contestation.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to diuide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

2 ¶ These the Levites are giuen cities and suburbs. 11 The cities of refuge. 16 The law of murder. 30 For one mans sinfull life shall no man be condemned.

And the Lord spake vnto Mo'ses in the plaine of Moab by Iordan, toward Iericho, saying,

2 * Command the children of Israel, that they giue vnto the Levites the inheritance of their possession, b cities to dwell in: yee shall giue also vnto the Levites the suburbs of the cities round about them.

* Josh. 21. 2.

3 So they shall haue the cities to dwell in, and their suburbs shall bee for their cattell, and for their substance, and for all their beasts.

h Because they had
no inheritance al-
ligned them in the
land of Canaan,
b God would
haue them scat-
tered thorow all
the land, because
the people might
be preferred by
them in the obedi-
ence of God, and
his law.

4 And the suburbs of the cities, which ye shall giue vnto the Levites, from the wall of the city outward shall be a thou and cubites round about.

c So that in all
there were three thousand
and in the
compass of these
two thousand they
might plant and
owe.

5 And yee shall measure without the cite of the East side, * two thousand cubites: and of the South side, two thousand cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the city shall lie in the mids: this shall be the measure of the suburbs of their cities.

6 And of the cities which yee shall giue vnto the Levites, * there shall be fixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them yee shall adde two and fortie cities more.

* Num. 4. 41. Josh. 20. 2. and 21. 3.

7 All the cities which ye shall giue to the Levites, shall bee eight and fourtie cities: them shall ye giue with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel of many ye shall take moe, and of few ye shall take lesse: euery one shall giue of his cities vnto the Levites, according to his inheritance, which hee receiued.

*Exod. 21. 13.
Deut. 19. 2.
15. 10. 3.

d Meaning, from
the next of kin
who ought
to pursue the
cause.

e Among the Re-
buenites, Gadites,
and half the tribe
of Manasse, Deut.
4. 41.
* 10. 3. 20. 7.

* 26. among them.

* Exod. 21. 14.
f Wittingly and
willingly.

g That is, with a
big and dangerous
stone: in Ebr. with
a stone of his hand

* Deut. 19. 11.

[Or, suddenly.
* Exod. 21. 13.
† Ebr. instrument.

h That is, his next
kinfman.

i Under this figure
is declared, that
our finnes could
not be remitted,
but by the death
of the hie Priest
Iesus Christ.

k By the sentence
of the Iudge.

l A law to iudge
murders done, ei-
ther of purpose, or
vnadvisedly.

* Deut. 17. 4.
and 19. 15.
* Mat. 23. 16.
3. 20. 13. 1.

9 ¶ And the Lord spake vnto Mo^{ses}, saying,
10 Speake vnto the children of Israel, and lay
vnto them, * When yee be come ouer Iorden into
the land of Canaan,

11 Ye shall appoint you cities, to bee cities of
refuge for you, that the slayer which slayeth any
person vnawares, may flee thither.

12 And these cities shall be for you a refuge from
the auenger, that he which killeth, die not, vntill
he stand before the Congregation in iudgement.

13 And of the cities which ye shall giue, fixe ci-
ties shall ye haue for refuge.

14 Ye shall appoint three * on this side Iorden,
and yee shall appoint three cities in the land of
* Canaan, which shall bee cities of refuge.

15 These fixe cities shall be a refuge for the chil-
dren of Israel, and for the stranger, and for him
that dwelleth among you, that eury one which
killeth any person vnawares, may flee thither.

16 * And if one * smite another with an instru-
ment of yron that he die, he is a murderer, and the
murderer shall die the death.

17 Also if hee smite him by casting a stone,
wherewith he may be slaine, & he die, he is a mur-
derer, and the murderer shall die the death.

18 Or if he smite him with an hand weapon of
wood wherewith he may be slaine, if he die, he is a
murderer, and the murderer shall die the death.

19 The reuenger of the blood himselfe shall
slay the murderer: when he meeteth him, he shall
slay him.

20 But if he thrust him * of hate, or hurle at him
by laying of wait, that he die,

21 Or smite him through enmitie with his
hand, that he die, hee that smote him, shall die the
death: for he is a murderer: the reuenger of the
blood shall slay the murderer when hee meeteth
him.

22 But if hee pushed him vnadvisedly, and
* not of hatred, or cast vpon him any thing,
without laying of wait,

23 Or any stone (wherewith he might be slaine)
and saw him not, nor caused it to fall vpon him,
and hee die, and was not his enemy, neither
sought him any harme:

24 Then the Congregation shall iudge be-
tweene the slayer and the auenger of blood ac-
cording to these lawes.

25 And the Congregation shall deliuer the slay-
er out of the hand of the auenger of blood, and
the Congregation shall restore him vnto the citie
of his refuge, whither he was fled: and he shall a-
bide there vnto the death of the hie Priest, which
is anointed with the holy oyle.

26 But if the slayer come without the borders
of the citie of his refuge, whither he was fled,

27 And the reuenger of blood find him with-
out the borders of the citie of his refuge, and the
reuenger of blood slay the murderer, hee shall be
guiltesse.

28 Because he should haue remained in the ci-
tie of his refuge, vntill the death of the hie Priest:
and after the death of the hie Priest, the slayer shall
returne vnto the land of his possession.

29 So these things shall be a law of iudgement
vnto you, thorowout your generations in al your
dwellings.

30 Who soeuer killeth any person, the Iudge
shall slay the murderer through * witness: but
* one witness shall not testifie against a person to
cause him to die.

31 Moreover, ye shall take no recompense for
the life of the murderer, which is worthy to die:
but hee shall put to death.

32 Also yee shall take no recompense for him
that is fled to the citie of his refuge, that he should
come againe, and dwell in the land, before the
death of the high Priest.

33 So ye shall not pollute the land wherein ye
shall dwell: for blood defileth the land: and the
land cannot be cleared of the blood that is shed
therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall
inhabite, for I dwell in the mids thereof: for I the
Lord dwell among the children of Israel.

C H A P. XXXVI.

6 Auer for the marriages of the daughters of Zelophehad, 7 The
inheritance could not be giuen to the daughters of Moyses.

Then the chiefe fathers of the family of the
sonnes of Gilead, the son of Machir, the sonne
of Manasse, of the families of the sons of Ioseph,
came, and spake before Mo^{ses}, & before the prin-
ces, the chiefe fathers of the children of Israel.

2 And said, The Lord commanded my lord
to giue the land to inherit by lot to the children
of Israel: and my lord was commanded by the
Lord, to giue the inheritance of Zelophehad our
brother vnto his daughters.

3 I they be married to any of the sonnes of
the other tribes of the children of Israel, then shall
their inheritance be taken away from the inheri-
tance of our fathers, & shall be put vnto the in-
heritance of the tribe whereof they shall be:
so shall it be taken away from the lot of our inheritance.

4 Also when the Tribue of the children of
Israel commeth, then shall their inheritance be put
vnto the inheritance of the tribe whereof they
shall be: so shall their inheritance be taken away
from the inheritance of the tribe of our fathers.

5 Then Mo^{ses} commanded the children of Is-
rael, according to the word of the Lord, saying,
The tribe of the sonnes of Ioseph haue said well.

6 This is the thing that the Lord hath com-
manded concerning the daughters of Zelophe-
had, saying, They shall bee wiues to whom they
think best, only to the family of the tribe of their
father shall they marry.

7 So shall not the inheritance of the children
of Israel remoue from tribe to tribe, for eury one
of the children of Israel shall ioyne himselfe to
the inheritance of the tribe of their fathers.

8 And eury daughter that possesseth any in-
heritance of the tribes of the children of Israel,
shall bee wife vnto one of the family of the tribe
of her father: that the children of Israel may enioy
eury man the inheritance of their fathers.

9 Neither shall the inheritance go about from
tribe to tribe: but eury one of the tribes of the
children of Israel shall sicke to his owne inheritance.

10 As the Lord commanded Mo^{ses}, so did the
daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Mil-
cah, & Noah the daughters of Zelophehad were
married vnto their fathers brothers sonnes:

12 They were wiues to certaine of the families
of the sonnes of Manasse the sonne of Ioseph:
their inheritance remained in the tribe of the fa-
mily of their father.

13 These are the commandments and lawes
which the Lord commanded by the hand of Mo-
ses, vnto the children of Israel in the plaine of Mo-
ab, by Iordens towne toward Iericho.

m Which pur-
posely haue com-
mitted murder.

[Or, murd-
er. n So God is mind-
full of the blood
wrongfully shed,
that hee maketh his
dun be creature
to demand ven-
geance thereof.

a It seemeth that
the tribes conten-
ded who might
marry the
daughters to haue
their inheritance:
and therefore the
sonnes of Ioseph
propounded the
matter to Mo^{ses}.
[Chap. 29. 1.
10. 1. 4.
b Meaning, Mo^{ses}.

c Signifying, that
at no time it could
returne, for in the
lible all things
returned to their
owne tribes.

d For the tribe
could not haue
continued, if the
inheritance which
was the mainte-
nance thereof,
shu'd haue bene
alienated to
others.

e When there is
no male to inher-
ite.

* Chap. 29. 1.

f Touching the
ceremoniall and
iudiciall lawes.

THE FIFTH BOOKE OF Moses, called * Deuteronomie.

THE ARGUMENT.

THe wonderful loue of God toward his Church is lively set forth in this booke. For albeit through their ingratitude and sundry rebellio against God for the space of fourtie yeeres, Deut. 9. 7. they had deserued to haue ben cutt off from the number of his people, and for euer to haue bene deprived of the vse of his holy word and Sacraments: yet he did not preserue his Church enfor his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he brought them into the land of Canaan, destroyed their enemies, quash them their country, to wanes, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmuring, and rebellion, he had most sharpel punished) to feare and obey the Lord, to embrace and keepe his law, without adding therunto, or diminishing thereof. For by his word he would be knowne to be their God, and they his people, by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discern the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and desist, destroy and abolish what soeuer is not agreeable to his holy will, seems it otherwise neuer so good, or precious in the eyes of man. And for this cause God promised to raise vp kings and gouernours, for the setting forth of his word and preseruation of his Church: giving vnto them an especial charge for the executing thereof: whom therefore he willeth to exercise themselves diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and what soeuer offendeth the maiestie of God. And as he had before instructed their fathers in all things appertaining both to his spiritual service, and also for the maintenance of that societie which is betwene men: so hee prescribeth here anew all such lawes and ordinance, which either concerne his diuine service, or else are necessary for a Common wealth: appointing to euery state and degree their charge and dutie: as well how to rule and line in the feare of God, as to nourish friendshippe toward their neighbours, and to preserue that order which God hath established among men: threatening withall most horrible plagues to them that transgresse his Commandements, and promising all blessings and felicitie to such as obseue and obey them.

CHAP. I.

a A briefe rehearsal of things done before from Horeb vnto Kadesh barnea. *b* Moses reprimandeth the people for their incredulitie. *c* The Israelites are overcome by the Amorites, because they thought against the commandment of the Lord.



Here be the wordes which Moses spake vnto all Israel, on this side Iorden in the wilderness, in the plain, ouer against Ired fea, betwene Paran & Tophel, and Laban, and Hazeroth, and Di-zahab.

2 There are eluen dayes iourney from Kadesh vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yeere that Moses spake vnto the children of Israel according vnto all that the Lord had giuen him in commaundement vnto them.

4 After that hee had slaine *d* Sihon the king of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in E-drei.

5 On this side Iorden in the land of Moab, began Moes to declare this law, saying,

6 The Lord our God spake vnto vs in Horeb, saying, Ye haue dwelt long enough in this mount,

7 Turne you & depart, and go vnto the mountaine of the Amorites; and vnto all places neere therunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the sea side, to the land of the Canaanites, and vnto Leb-anon: *then* vnto the great riuer, the riuer I Perath.

8 Behold, I haue set the land before you: goe in and *e* possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iakob, to giue vnto them, and to their seed after them.

9 And I spake *g* vnto you the same time, saying, I am not able to beare you my selfe alone.

10 The Lord your God hath *h* multiplied you: and behold, yee are this day as the starrs of heauen in number.

11 (The Lord God of your fathers make you a thousand times fo more moe as yee are, and blesse you, as he hath promised you.)

12 How can I alone beare your cumberance, and your charge, and your strife?

13 Bring you men of wise dome and of vnderstanding, and *k* known among your tribes, and I will make them rulers ouer you.

14 Then ye answered mee, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes, *l* wife and known men, & made them rulers ouer you, captaines ouer thousands, and captaine ouer hundreds, and captaine ouer fifty, in captaine ouer tenne, and officers among your tribes.

16 And I charged your Iudges the same time, saying, Heare the *m* contouersies betwene your brethren, and *n* iudge righteously betwene euery man and his brother, and the stranger that is with him.

17 Ye shall haue no respect of person in iudgement, but shal haue the small as well as the great: yee shall not feare the face of man: for the iudgement is *o* Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 Then we departed from Horeb, and went through all that great and terrible wilderness (as ye haue scene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And *p* I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Behold, the Lord thy God hath laid the land before thee: goe vp and possesse it, as the Lord thy God of thy fathers, hath said vnto thee: feare not, neither be discouraged.

22 Then ye came vnto me euery one, and said, We will send men before vs, to search vs out the

* This is a second law: for called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a new law: and this booke is a Commentary or explication of the tene Commandements.

i Signifying how great a burden it is to gouerne the people. *k* Whose godlikenesse and uprightnesse is known.

l Declaring what sort of men ought to haue a publicke charge, see Exod. 18. 21.

m Job 9. 34.

n Lev. 19. 15. chap. 16. 19. 1. Sam. 16. 7. psal. 24. 2. Psal. 43. 1. James 2. 2. *o* And you are his Lieutenants.

p So that the fault was in themselves, that they did not sooner possesse the inheritance promised.

q Reade Num. 13. 13.

a In the country of Moab.

b So that the wilderness was betwene the sea and this plaine of Moab.

c In Horeb or Sinai, fourety yeeres before this the law was giuen: but because all that were then of age and iudgement, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.

d By these examples of Gods law, to shew that their minds are prepared to receive the Law.

e Num. 3. 1. 24. *e* The second time.

f In the second yeere and second moneth, Num. 10. 11.

g Or, Reprouer, Gen. 15. 16. and 17. 7. 8.

h By the counsel of I. th. my father in law, Exod. 18. 19.

i Not so much by the counsell of a man, as miraculously.

16 ¶ So when all the men of warre were consumed and dead from among the people :

17 Then the Lord ¶ take vnto me, saying,

18 Thou shalt go throw Ar the coalt of Moab this day :

19 And thou shalt come neere ouer against the children of Ammon : but shalt not lay siege vnto them, nor moue warre against them : for I will not giue thee of the land of the children of Ammon any possession : for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of ^ggiyaars : for giants dwelt therein a foretime, whom the Ammonites called Zamzummims :

21 A people that was great and many, and tall, as the Anakims : but the Lord destroyed them before them, and they succceeded them in their inheritance, and dwelt in their stead :

22 As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Auims which dwelt in Hazarim ^{en}vnto || Azzah, the Capthorims which came out of Capthor destroyed them, and dwelt in their stead.

24 ¶ Rise vp therefore, said the Lord : take your journey, and passe ouer the riuier Arnon : behold, I haue giuen into thine hand Sihon the ^kAmorite, king of Heshbon, and his land, begin to possess it, and prouoke him to battell.

25 This day will I begin to send thy feare and thy dread vpon all people vnder the heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Heshbon, with words of peace saying,

27 ¶ Let me passe thorow thy land : I will goe by the high way : I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meat for money, for to eate, and shalt giue mee water for money for to drinke : onely I will go thorow on my foote,

29 (As the ^mchildren of Esau which dwelt in Seir, and the Moabites which dwell in Ar did vnto me) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.

30 But Sihon the king of Heshbon would not let vs passe by him : for the Lord thy God had ⁿhardened his spirit, and made his heart obstinate, because hee would deliuer him into thine hand, as appeareth this day.

31 And the Lord said vnto me, Behold, I haue begun to giue Sihon and his land before thee : begin to possess it and inherit his land.

32 ¶ Then came out Sihon to meete vs, himselfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him [†]into our power, and we smote him, and his sonnes, and all his people.

34 And we tooke all his cities the same time, and destroyed euery citie, men and ^owomen, and children : we let nothing remaine.

35 Onely the cattell wee tooke out of selues, and the spoile of the cities which we tooke,

36 From Aroer, which is by the banke of the riuier of Arnon and from the citie that is vpon the riuier, [†]even vnto Gilead : there was not one citie that escaped vs : for the Lord our God deliuered vp all || before vs.

37 Only vnto the land of the children of Ammon thou camest not, nor vnto any place of the || riuier Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbade vs.

CHAP. III.

3 ¶ *Og king of Bashan* is *Isaiah*. 11 The *signe* of *his* bed. 18 The *Reubenites* and *Gadites* are *constrained* to goe ouer Iordan into *the* land before their brethren. 21 *Isaiah* is made *captaine*. 27 *Isaiah* is permitted to see the land, but not to enter, all the be desired it.

Then we turned, and went vp by the way of Bahan : * and Og king of Bahan ^acame out against vs, hee, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt do vnto him as thou diddest vnto * Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand, * Og the king of Bahan, and all his people : and wee smote him, vntill none was left him *alme*.

4 And wee tooke all his cities the same time, neither was there a city which weooke not from them, *even* three core cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hie walles, gates and bars, beside ^bvnwalled townes a great many.

6 And we ouerthrew them, as we did vnto Sihon king of Heshbon, destroying euery citie, *with* men, women, and children.

7 But all the cattell, and the spoile of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden, from the riuier of Arnon vnto mount Hermon :

9 (Which Hermon the Sidonians call Shiron, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, and all Bahan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the giants, ^dwhose bed was a bed of yron : it is not at Rabbath among the children of Ammon the length thereof ^enine cubites, and foure cubites the breadth of it, after the cubit of a man.

12 And this land which wee possessed at that time, from Aroer, which is by the riuier of Arnon, and halfe mount Gilead, * and the citiesthereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and all Bahan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh, *even* all the countrey of Argob with all Bahan, which is called, The land of Gians.

14 Iair the sonne of Manasseh tooke all the countrey of Argob vnto the coasts of Geshuri, and of Machathi : and called them after hⁱ owne name, Bahan, * Hauoth Iair vnto * this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue *therest* of Gilead, and vnto the riuier of Arnon halfe the riuier and the border, *even* vnto the riuier ^fIabbok, which is the border of the children of Ammon :

17 The plaine also and Iorden, and the borders from Chinnereth *even* vnto the sea of the plaine, to wit, the salt sea || vnder the springs of Pishah

ⁱ Who called themselves Re-phaim, that is, prefeuers, or physicians : that were indeed Zamzummims, that is, wicked and abominable.

^ler, Cate.

^k According to his promise made to Abraham, Gen. 15. 11. I thus declare that the hearts of men are in Gods hands : either to be made faint, or bold.

^m Num. 21. 22.

ⁿ Because neither inreay nor examples could moue him, he could not conplaine of his iust destruction.

^o God in his election and reprobation doth not onely appoint the ends but the means tending to the same.

^p Num. 31. 13.

^q Ebr. before vs.

^r God had cursed Canaan, and therefore hee would not that any of the wicked race should be preserved.

^s Or, into our hand.

^t Or, Gard.

^u Num. 31. 32. ch. 29. 7.

^v Therefore beside the commandment of the Lord they had iust occasion of his part to fight against him.

^w Num. 21. 24. ^x Num. 21. 33.

^b As villages and small townes.

^c Because this was Gods appointment, therefore it may not be iudged cruel.

^d The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.

^e Num. 32. 33.

^f Num. 31. 47. ^g Meaning, when he wrote this history.

^h Which separateth the Ammonites from the Amorites. ⁱ Or, at Aieib-pishah.

g That is, the Ben-
benier, Gadites,
and half Manaf-
feh as Num. 32.
31.

Pisgah Eastward.

18 ¶ And I commanded y^e you the same time,
saying, The Lord your God hath giuen you this
land to possesse it: yee shall goe ouer armed be-
fore your brethren the children of Israel, all men
of warre.

19 Your wiues onely, and your children, and
your cattell (for I know that yee haue much cat-
tel) shall abide in your cities, which I haue giuen
you,

20 Vntill the Lord haue giuen rest vnto your
brethren as vnto you, and that they also possesse
the land, which the Lord your God hath giuen
them beyond Iordan: then shall y^e returne euery
man vnto his possession, which I haue giuen you.

21 ¶ And I charged Ioshua the same time,
saying, Thine eyes haue seene all that the Lord
your God hath done vnto these two Kings: * so
shall the Lord doe vnto all the kingdomes whi-
thor thou goest.

22 Ye shall not feare them: for the Lord your
God, he shall fight for you.

23 And I besought the Lord the same time,
saying,

24 O Lord God, thou hast begun to shew thy
seruant thy greatnesse and thy mighty hand: for
where is there a God in heauen or in earth, that
can doe like thy workes, and like thy power?

25 I pray thee let me go ouer and see the good
land that is beyond Iordan, that goodly mount-
taine, and Lebanon,

26 But the Lord was angry with me for your
sakes, and would not heare mee: and the Lord
said vnto mee, Let it suffice thee, speake no more
vnto me of this matter.

27 Get thee vp vnto the top of Pisgah, & lift
vp thine eyes Westward, and Northward, and
Southward, and Eastward, & behold it with thine
eyes, for thou shalt not goe ouer this Iordan:

28 But charge Ioshua, and encourage him,
and holden him: for he shall goe before this peo-
ple, and he shall diuide for inheritance vnto them,
the land which thou shalt see.

29 So wee abode in the valley ouer against
Beth-Peor.

CHAP. IIII.

1 An exhortation to obserue the Law without adding thereto or
diminishing, 6 Therewith sheweth our wisdome. 9 We must
teach it to our children. 15 No image ought to be made in
w^{or}ship. 26 Testifying against them that forsake the Law
of God. 37 God chastiseth because he loueth their fathers.
41 The three causes of refuge.

NOW therefore hearken, O Israel, vnto the
ordinances and to the Lawes which I teach
you to doe, that ye may liue and goe in, and pos-
sesse the land, which the Lord God of your fathers
giueth you.

2 * Ye shall put nothing vnto the word which
I command you, neither shall yee take ought
therefrom: that ye may keepe the Commandements
of the Lord your God, which I command you.

3 Your eyes haue seene what the Lord did
because of Baal-Peor: for all the men that fol-
lowed Baal-Peor, the Lord thy God hath de-
stroyed euery one from among you.

4 But ye that did cleaue vnto the Lord your
God, are all euery one of you this day.

5 Behold, I haue taught you ordinances, and
Lawes, as the Lord my God commanded me, that
ye should doe them so within the land whither ye
goe to possesse it.

6 Keepe them therefore, and doe them: for

that is your wisdome, & your vnderstanding in
the sight of the people, which shall heare all these
ordinances, and shall say, || Only this people is
wise, and of vnderstanding, and a great nation.

7 For what Nation is so great, vnto whom
the gods come to heere vnto them, as the Lord
our God ^{heere vnto vs}, in all that wee call vnto
him for?

8 And what Nation is so great, that hath or-
dinances and Lawes so righteous, as all this Law,
which I set before you this day?

9 But take heed to thy selfe, and keepe thy
soule diligently, that thou forget not the things
which thine eyes haue seene, and that they depart
not out of thine heart all the daies of thy life: but
teach them thy sonnes, and thy sonnes sonnes.

10 Forget not the day that thou stoodest before
the Lord thy God in Horeb, when the Lord said
vnto mee, Gather mee the people together, and I
will cause them heare my wordes, that they may
learne to feare me all the daies that they shall liue
vpon the earth, and that they may teach their
children:

11 Then came you neere and * stood vnder
the Mountaine, and the Mountaine i burt with
fire vnto the mids of heauen, and there was darke-
nesse, clouds and mist.

12 And the Lord spake vnto you out of the
middles of the fire, and yee heard the voice of the
wordes, but saw no similitude, aue a voice.

13 Then he declared vnto you his Covenant
which he commanded you to doe, when the
Commandements, and wrote them vpon two
tables of stone.

14 ¶ And the Lord commanded me that same
time, that I should teach you ordinances & lawes
which you should obserue in the land, whither ye
goe to possesse it.

15 Take therefore good heede vnto your
selues: for ye saw no image in the day that the
Lord spake vnto you in Horeb out of the middes
of the fire.

16 That ye corrupt not your selues, and make
you a grauen image or representation of any fi-
gure: whether it be the likenesse of male or fe-
male,

17 The likenesse of any beast that is on earth,
or the likenesse of any feathered foule that flieth
in the aire:

18 Or the likenesse of any thing that creepeth
on the earth, or the likenesse of any fish that is in
the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto hea-
uen, and when thou seest the sunne and the moone
and the starres with all the host of heauen, shouldest
be driuen to worship them and serue them
which the Lord thy God hath distributed to all
people vnder the whole heauen.

20 But the Lord hath taken you and brought
you out of the iron furnace, out of Egypt to be
vnto him a people and inheritance, as appeareth
this day.

21 And the Lord was angry with me for your
wordes, and saue that I should not goe ouer Ior-
dan, and that I should not goe in vnto that good
land, which the Lord thy God giueth thee for an
inheritance.

22 For I must die in this land, and shall not
goe ouer Iordan: but ye shall goe ouer, and pos-
sesse that good land.

23 Take heede vnto your selues, lest ye forget
the

f Because all
men naturally de-
fire wisdom, he
saith how to
attaine vnto it.
[Or, saith.]

g Helping vs, and
deliuer vs out
of all danger, ps
a. Sam. 7.33.

h He addeth
these words, to
show that we can
obey the carefull
enough to keepe
the Law of God,
and to teach it to
our posteritie.

* Exod. 15.18.
i The Law was gi-
uen with fearfull
miracles, to de-
clare both that
God was the au-
thor thereof, and
also that these
was able to abide
the rigour of the
law.

k God ioyneth
this condition to
his Covenant.
[Or, words.]

l Signifying, that
destruction is pre-
pared for all them
that make any
image to repre-
sent God.

m He hath ap-
pointed them lot
to serueman.

n He hath deliue-
red you out of
most miserable
slavery, and freely
chosen you for
his children.

o Moses of al-
fection appeareth
in that that he be-
ing depraied of
such an excellent
creature, doeth
not enuie them
that will enoy
it.

l He speaketh ac-
cording to the
common and cor-
rupt speech of
them which attri-
bute that power
vnto idoles that
onely appertain
vnto God.
for want of
k. He meaneth Zi-
on, where the
Temple should be
built, and God
honoured
l As before he saw
by the spirit of
prophecie the
good mountaine
which was Zion:
so here his eyes
were lifted vp
above the order
of nature to behold
all the plentiful
land of Canaan.

a For this doctrine
standeth not in
bare knowledge,
but in practise
of life.
* Chap. 12.32.
b Thine motto
be more wise
then I am.
c God will not be
serued by halves,
but will vs full
obedience.
d Gods iudge-
ments executed
vpon other idola-
ters, ought to serue
for our instruction,
read Num. 25.3.4.
e And weenot
idolaters.

the Couenant of the Lord your God which hee made with you, and ⁴⁷ ye make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a ^r consuming fire, and a ^elous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye ⁹ corrupt your selues, and make any grauen image, or likenesse of any thing, and worke euil in the sight of the Lord thy God, to prouoke him to anger.

26 I will call heauen and earth to record against you this day, that ye shall shortly perish from the land, wherunto ye go ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall vtterly be destroyed.

27 And the Lord shall ^rscatter you among the people, and yee shall be left few in number among the Nations, whither the Lord shall bring you:

28 And there yee shall serue gods: ^{euen} the worke of mans hand, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if it come thence, thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, at the length if thou returne to the Lord thy God, and bee obedient vnto his voice,

31 (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the Couenant of thy fathers, which hee ^uswore vnto them.

32 For inquire now of the daies that are past, whether be before thee, since the day that God created man vpon the earth, and ^x aske from the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voice of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a Nation from among nations, by ^y tentations, by signes and by wonders, and by warre, and by a mightie hand, & by a stretched out arme, and by great feare, according vnto al that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest ^z know that the Lord hee is God, and that there is none but hee alone.

36 Out of heauen hee made thee heare his voice to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voice out of the middes of the fire.

37 And because ² hee loued thy fathers, therefore hee choose their seede after them, and hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance, as ^{appeareth} this day.

39 Vnderstand therefore this day, and consider in thine heart that the Lord hee is God in heauen above, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his Commandementes which I command

thee this day, that it may ^b goe wel with thee, and with thy children a^rter thee, and that thou maist prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moyses separated three cities on this side of Iorden toward the Sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, and hated him not in time past might flee, I say, vnto one of those cities, and liue:

43 ^{that is,} Better in the wildernes in the plaine country of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the Law which Moyses set before the children of Israel.

45 These are the ^ewitnesses, and the ordinances, and the Lawes which Moyses declared to the children of Israel after they came out of Egypt,

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon king of the Amorites which dwelt at Heshbon, whom Moyses and the children of Israel ^h smote, after they were come out of Egypt:

47 And they possessed his land, and the land of ^og King of Bashan, two Kings, of the Amorites which were on this side Iorden toward the Sunne rising:

48 From Arer, which is by the banke of the riuer Arnon, euen vnto Mount Sion, which is Hermon:

49 And all the plaine by Iorden Eastward, euen vnto ^d the Sea of the plaine, vnder the ^h springs of Pishah.

CHAP. V.

1 Moyses is the meane betwene God and the people. 2 The Law is repeated. 3 The people are afraid as Gods voice. 4 The Lord misseth that the people would forsake him. 5 This must neither decline to the right nor to the left.

Then Moyses called all Israel, and saide vnto them, Heare, O Israel, the ordinances and the Lawes which [†] I propose to you this day, that yee may learne them, and take heed to obserue them.

2 ¶ The Lord our God made a couenant with vs in Horeb.

3 The Lord ^a made not this couenant with our fathers ^{only}, but with vs, euen with vs all here aliae this day.

4 The Lord talked with you ^b face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betwene the Lord and you, to declare vnto you the word of the Lord: for yee were afraide at the sight of the fire, and went not vp into the Mount) and he said,

6 ¶ I am the Lord thy God which haue brought thee out of the land of Egypt, from the house of [†] bondage.

7 Thou shalt haue none ^c other gods before my face.

8 Thou shalt make thee no grauen image or any likenesse of ^{that} that is in heauen above, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for [†] I the Lord thy God am a ^elous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

10 And shewing mercie vnto thousands of them

b God promisseth reward, not for our merits, but to encourage vs, and to assure vs that our labour shall not be lost.

* Isai. 40. 31.

c The articles and points of the Couenant.

* Num. 21. 24. chap. 1. 4.

* Num. 21. 33. chap. 3. 3.

d That is, the salt Sea. * Chap. 3. 17.

* Exod. 19. 5. 4.

a Some reade, God made not this couenant that is, in such ample sorts, and with such signes and wonders.

b So plainly that you need not to doubt thereof.

* Exod. 20. 2. leuit. 25. 1. psal. 97. 7. 9.

c Or, seruants. c God bindeth vs to serue him only, without superstition and idolatry.

* Exod. 34. 7. iere. 31. 18.

d That is, of his honour, not permitting it to be giuen to other.

p To those that come not vnto him with loue and reuerence, but rebell against him, Hier. 13. 29.

q Meaning hereby all people, alien and corruption of the true seruice of God.

r Though men would ascribe you, yet the inuisible creatures shall be witness of your disobedience.

s So that his curse shall make his former blessings of none effect.

t Not withoutward shew or ceremony, but with a true confession of thy faults. † In the laster dayes.

u To certifie them the more of the assurance of their saluation, x Mans negligence is partly cause, that he knoweth not God.

y By to manifest proffers, that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely, and not of their merits.

e The first degree
to keepe the com-
mandmentes, is to
loue God.

them that e loue mee, and keepe my commandmentes.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes¹ thou shalt labour, and shalt do all thy worke:

14 But the seventh day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy manservant, nor thy maid, nor thine oxen, nor thine asse, neither any othe thy cattell, nor the stranger that is within thy gates: that thy manservant and thy maid may rest as well as thou.

15 For, remember that thou wast a seruante in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand, and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adultery.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witness against thy neighbour.

21 * Neither shalt thou^b couet thy neighbours wife; neither shalt thou desire thy neighbours house, his field, nor his manservant, nor his maid, his oxen, nor his asse, nor ought that thy neighbours hath.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloud and the darkness, with a great voyce, and i added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the darkness, (for the mountaine did burne with fire) then ye came to me all the chiefe of your tribes, and your Elders:

24 And yee sayde, Beholde, the Lord our God hath shewed vs his glory, and his greatness, and * we haue heard his voyce out of the mids of the fire: we haue seene this day that God doeth talke with man, and he * lieth.

25 Now therefore, why should wee die? for this great fire will consume vs: if we heare the voyce of the Lord our God any more, we shall die.

26 For what shall we see there, that heard the voyce of the liuing God speaking out of the mids of the fire as we haue, and liued?

27 Go thou neere, and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God hath said vnto thee, * and wee will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when yee spake vnto mee: and the Lord sayde vnto mee, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well said all that they haue spoken.

29 Oh! that there were such an heart in them to feare me, and to keepe all my commandmentes alway: that it might go well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandmentes, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue thee to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: I turne not aside to the right hand nor to the left.

33 But walke in all the wayes which the Lord your God hath commanded you, that yee may in lue, and that it may goe well with you: and that yee may prolong your dayes in the land which yee shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandmentes, which is to loue him with all thine heart. 7 The iurament be taught to the people. 16 Not to tempt God. 25 Righteousness continued in the Law

These now are the commandmentes, ordinances, and lawes, which the Lord your God commanded me to teach you, that yee might doe them in the land whither ye goe to possesse it:

2 That thou mightest^a feare the Lord thy God, and keepe all his ordinances, and his commandmentes which I commaund thee, thou, and thy sonne, and thy sonnes sonne, all the dayes of thy life, enen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heed to doe it, that it may goe well with thee, and that ye may increase mightily^b in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, the Lord our God is Lord only.

5 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all my might.

6 * And these wordes which I commaund thee this day, shall be in thine heart.

7 And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tarrest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest vp:

8 And thou shalt bind them for a signe vpon thine hand, and they shall be as frontlets betweene thine eyes:

9 All othe thou shalt write them vpon the posts of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land which hee swaie vnto thy fathers Abraham, Izhak, and Iakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all manner of goods which thou fildest not, and welles digged which thou diggedst not, vineyards & oliuetrees which thou plantedst not, and when thou hast eaten and art full,

12 Beware lest thou forget the Lord, which brought thee out of the land of Egypt, into the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, and shalt I sweare by his Name.

14 Yee shall not walke after other gods, of any of the gods of the people which are round about you,

15 (For the Lord thy God is a ialous God

1 Yee shall neither adde nor diminish, Chap. 4. 2. m As by obedience thou shalt flourish vnto felicitie. 10 of disloyalty God proceed all our miseries.

10 Judgements.

a A remeant leaue and loue of God, is the first beginning to keepe Gods commandmentes.

b Which hath abundance of all things appearing to man like.

* Math. 22. 37. marke 12. 19. Luke 10. 27.

* Chap. 1. 18.

c Somewhat, that thou shalt whet them vpon thy children: to wit, that they may print it more deeply in memorie. 10. fitness of remembrance.

d Thou when thou enterst, thou mayst remember them.

e Let not wealth and ease cause thee to forget Gods meekness, whereby thou wast deliuered out of misery. 10. I will not feare thee, I will not be confounded in thy Name, which is done by ingratitude.

f Meaning, since God permitteeth sixe dayes to our labour, that we ought willingly to dedicate the seventh to serue him wholly.

g Not for a shew, but with true obedience, and due reverence.

* Math. 5. 21.

* Luke. 18. 30.

* Rom. 13. 9.

* Rom. 7. 7.

h He speaketh not only of that reioynt will, but that there be no motion or affection.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

* Exod. 19. 19.

* Chap. 4. 33.

¶ Or, man.

* Exod. 20. 19

k He requieth of vs nothing but obedience, shewing also that of our selfe we are vnwilling thereto.

among you :) left the wrath of the Lord thy God bee kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not tempt the Lord your God, as ye did tempt him in Massiah:

17 But ye shall keepe diligently the commandments of the Lord your God, and his testimonies and his ordinances, which hee hath commanded thee.

18 And thou shalt doe that which is right and good in the sight of the Lord: that thou mayest prosper, and that thou mayest goe in, and possesse that good land which the Lord Iware vnto thy fathers.

19 To cast out all thine enemies before thee, as the Lord hath laid.

20 When I thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, Wee were Pharaohs bond-men in Egypt, but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes.

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he swore vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that he may preferre vs alius as at this present.

25 Moreover, this shall be our righteousnesse before the Lord our God, if we take heed to keepe all these commandments, as hee hath commanded vs.

CHAP. VII.

The Israelites may make no covenant with the Gentiles. 5 They may not sell off their power. 8 The election signification the free line of God. 12 The experience of the power of God ought to confirme vs. 25 To auoid all occasion of idolatry.

When the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shall root out many nations before thee: the Hittites, and the Girgashites, and the Amorites and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them * before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no * covenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither shalt thou giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For if they will cause thy sonne to turne away from mee, and to serue other gods: then will the wrath of the Lord waxe hot against you, and destroy thee suddenly.

5 But thus ye shall deale with them, ^b Ye shall overthrow their altars, and breake downe their pillars, and yee shall cut downe their groues; and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosn thee, to be a precious people vnto him selfe, above all people that are vpon the earth.

7 The Lord did not see his loue vpon you, nor chuse you, because yee were mee in number then any people: for ye were the fewest of all people:

8 But because the Lord * loued you, and because hee would keepe the othe which hee had sworn vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh king of Egypt,

9 That thou mayest know, ^d that the Lord thy God, hee is God, the faithfull God which keepeth covenant and mercie vnto them that loue him and keepe his commandments, ^e euen to a thousand generations,

10 And rewardeth them * to their face that hate him, to bring them to destruction: he will not defer to reward him that hateth him, to his face.

11 Keepe thou therefore the commandments and the ordinances, and the lawes, which I command thee this day to doe them.

12 ¶ For if yee hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the covenant, and the * mercie, which he swore vnto thy fathers.

13 And he will loue thee, and blesse thee, and multiplie thee: hee will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine and thine oyle, and the increase of thy kine, and the flockes of thy sheepe, in the land which he swore vnto thy fathers to giue thee.

14 Thou shalt bee blessed above all people: * there shall be neither male nor female barren among you, nor among your cattell.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: ^g thine eye shall not spare them, neither shalt thou serue their gods, for that shall be thy * destruction.

17 If thou say in thine heart, These nations are mee then I, how can I cast them out?

18 Thou shalt not feare them, ^h but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great temptations which thine eyes saw, and the signes and wonders, and the mightie hand and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God doe vnto all the people, whose face thou fearest.

20 * Moreover, the Lord thy God will send * hornets among them, vntill they that are left, and hide them selfes from thee, be destroyed.

21 Thou shalt not feare them, for the Lord thy God is among you, a God mightie and dreadful.

22 And the Lord thy God will root out the nations before thee by litle and litle: thou mayest not consume them at once, lest the beasts of the field increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And he shall deliuer their kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall yee * burne with fire, and * couet not the siluer and golde that is on them, nor take it vnto thee, lest thou * be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine

^c Freely finding no cause in you more then in others to doe.

^d And so put difference between him and idoles.

^e Meaning manifestly, or in this life.

^f This enenent is grounded vpon his free grace, therefore in recompensing their obedience hee hath respect to his mercie and not to their merita.

^g Exod. 23. 26.

^h Exod. 9. 14. and 15. 26.

ⁱ We ought to be mercifull, where God commandeth severity. * Chap. 23. 33.

^j Or players, or artists as Chap. 29. 30. and 15. 25. and 16. 4.

^k Exod. 23. 28. Josh. 24. 12.

^l There is not so small a creature, which I will not arme to fight on thy side against them.

^m So that it is yong commoditye that God accomplish not his promise to come as on would wish.

ⁿ Chap. 23. 30. Exod. 23. 24.

^o Josh. 7. 1. 26. 1 Mac. 12. 40.

^p And be inticed to idolatry.

^q By doubting of his power, refusing to will means, and abusing his graces.

^r Here hee commendeth all mans good intentions,

^s God requireth not onely that we serue him all our life, but also that we take paine that our posterity may set forth his glory.

^t Nothing ought to moue vs more to true obedience then the great benefits which wee haue receiued of God.

^u But because none could fully obey the Law, we must haue our recourse to Christ, to bee justified by faith.

^v Chap. 3. 18.

^w Into thy power.

^x Exod. 23. 30. and 34. 12.

^y Or, any of them.

^z God would haue his seruice pure without all idolatrous ceremonies and superstitions. Chap. 12. 3. * Chap. 14. 2. and 26. 18, 19. * Exod. 9. 5. 1. Pet. 2. 9.

* Chap. 13. 17.

chine house, left thou be accursed like it, but verily abhorre it, and count it most abominable: for it is * accursed.

CHAP. VIII.

2 God humbled the Israelites to trie what they haue in their hearts. 5 God chastifeth them as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgetfulness of Gods benefits causeth destruction.

YE shall keepe all the commandements which I command thee this day, for to doe them: that ye may liue and be multiplied, and go in, and possesse the land which the Lord swaue vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this forty yeeres in the wilderness to keepe thee, and to b proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, and made thee hungry, and fedde thee with M A N, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liueth not by bread onely, but by every word that proceedeth out of the mouth of the Lord, doth a man liue.

4 Thy raiment waxed not old vpon thee, neither did thy foote d swell those forty yeeres.

5 Knowe therefore in thine heart, that as a man nouriureth his sonne, so the Lord thy God nouriureth thee.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and || depths that spring out of valleys and mountaines:

8 A land of wheate and barley, and of vineyards, and figtrees, and pomegranates: a land of oyle olue, and of hony:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein. A land * whose stones are yron, and out of whose mountaines thou shalt digge brasse.

10 And when thou hast eaten and filled thy selfe, thou shalt g blesse the Lord thy God for the good land which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandments and his lawes, and his ordinances, which I command thee this day:

12 Left when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe, are increased, and thy siluer and gold is multiplied, and all that thou hast is increased,

14 Then thine heart be lifted vp, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great & terrible wilderness, wherein were fiery serpents & scorpions, and drought, where was no water, * who brought forth water for thee out of the rocke of flint:

16 Who fedde thee in the wilderness with M A N, which thy fathers knew not: to humble thee, and to proue thee, that he might doe thee good at thy latter end.

17 Beware lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared this abundance.

18 But remember the Lord thy God, for it is

he which giueth thee power to get substance, to establish his covenant which hee swaue vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I k tell thee vnto you this day, that yee shall surely perish.

20 As the nations which the Lord destroyeth before you, so yee shall perish, becau' yee would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doth them not good for their own righteouesse, but for his owne sake. 7 Moyses putteth iron in yronmaces of their sinnes. 17 The tables are broken. 26 Moyses prayeth for the people.

HEARE O Israel, thou shalt passe ouer Iordan * this day to goe in and to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen,

2 A people great and tall, men the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak?

3 Vnderstand therefore, that this day the Lord thy God is he which goeth out before thee, as a consuming fire: he shall destroy them, and he shall bring them downe before thy face. so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

4 Speake not thou in thine heart f after that the Lord thy God hath cast them out before thee, saying, For my righteoussesse the Lord hath brought mee in, to possesse this land: but for the wickednesse of the e nations the Lord hath cast them out before thee.

5 For thou entrest not to inherite their land, for thy righteoussesse, or for thy vpright heart: but for the wickednesse of those nations, the Lord thy God doth cast them out before thee, and that he might performe the word which the Lord thy God swaue vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteoussesse. for thou art a * stifte-necked people.

7 Remember and forget not, how thou provokedst the Lord thy God to anger in the wilderness: f since the day that thou diddest depart out of the land of Egypt, vnill we came vnto this place, ye haue rebelled against the Lord.

8 All in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, enen to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, I say, of the covenant which the Lord made with you: and * I abode in the mount forty dayes and forty nights, and I neither ate bread, nor yet dranke water.

10 * Then the Lord deliuered mee two tables of stone, written with the g finger of God, and in them was contained according to all the wordes which the Lord had said vnto you in the mount out of the mids of the fire, in the day of the assembly.

11 And when the forty dayes and fourtie nights were ended, the Lord gaue mee the two tables of stone, the tables, I say, of the covenant.

12 And the Lord said vnto me, * Arise, get thee downe quickly from hence: for thy people which thou

if things concerning this life proceede wholly of Gods mercie, much more spirituall gifts are diso caruall. k Or take to wise nesse the heauen and the earth, as Chap. 4. 16.

a Meaning, shortly.

b By the report of the spies, Num. 13. 39.

c To guide thee and gouerne thee.

d Man of himselfe can defende nothing but Gods anger, and if God spare any it is cometh of his great mercie.

e Like stubbornness, which will not endure their masters yoke. f He proneth by the length of time that their rebellion was most great and inuoluerable.

* Exod. 24. 18. and 34. 28.

* Exod. 31. 18. g These tables were not by the hand of men.

* Exod. 32. 7.

a Shewing that it is not enough to heare the word, except we expresse it by example of life.

b Which is declared in afflictions, either by patience, or by gratitude against Gods visitation.

c Man liueth not by meate onely, but by the power of God which giueth it strength to nourish vs. d As they that goe barefooted. e So that his afflictions are signes of his fatherly louetoward vs.

f Or, meres.

f Where there are mines of metall.

g For to receiue Gods benefits and not to be thankfull, is to contemne God in them.

h Paytributing Gods benefits to his owne wisdom and labour, or to good fortune.

* Num. 30. 11.

* Exod. 16. 15.

h Sofoone as man declineth from the obedience of God, his wayes are corrupt.

thou hast brought out of Egypt, haue^h corrupt^h that wayes: they are soone turned out of the way which I commanded them, they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and beheld, it is a stutte-necked people.

i Signifying that the prayers of the faithful are a barre to stay Gods anger, that he consume not all.

14 I let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mighty nation, and greater then they be.

15 So I returned, and came downe from the Mount (and the mount burnt with fire, & the two Tables of the couenant were in my two hands)

16 Then I looked, and beheld, yee had sinned against the Lord your God: for yehad made you a molten calfe, and turned quickly out of the way which the Lord had commanded you.

k That is, from the Law: wherein he decreeth what is the cause of our perdition.

17 Therefore I tooke the two Tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell downe before the Lord, fourty dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your sinnes which yee had committed in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, *even* to destroy you) yet the Lord heard me at that time also.

l Whereby hee sheweth what danger they are in, that haue authority, and are silt not wickednesse.

20 Likewise the Lord was very angry with Aaron, *even* to destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I *meane* the calfe which yee had made, and burnt him with fire, and stamped him and ground him smal, *even* vnto very dust: and I cast the dust thereof into the riuer, that descended out of the mount.

m Horch, or Sinai.
* Num. 11. 1. 2.
* Exod. 17. 7.
* Num. 11. 14.

22 Also in Taberah, & in Massah, * and in Kibroth-hattaanah yee prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh barnea, saying, Go vp, and possesse the land which I haue giuen you, then yee rebelled against the commandments of the Lord your God, and beleued him not, nor hearkened vnto his voyce.

n At the returne of the spies.

24 Ye haue been rebellious vnto the Lord since the day that I knew you.

o Whereby is signified that God requieth continuance in prayer.

25 Then I fell downe before the Lord * fourty dayes and fourty nights, as I fell downe before, because I Lord had said, that he would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mighty hand.

p The godly in their prayes ground on Gods promise, and confesse their sinnes.
* Num. 14. 16.

27 Remember thy seruants Abraham, Izhak, & Iaakob: looke not to the stubbornnesse of this people, nor their wickednes, nor to their sinne.

28 Left the country, whence thou broughtest them, say, because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee caried them out to slay them in the wilderness.

29 Yert hey are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

C H A P. X.

q The second tables put in the Arke. 8 The will of Leui dedicated to the seruice of the Tabernacle. 12 What the Lord requieth of his. 16 The requiition of the heart. 19 Gods regard to the people. 25 The Lord in his praise of Israel.

I N the same time the Lord said vnto me, * Hewe thee two Tables of stone like vnto the first, and come vp vnto me into the mount, and make thee an Arke of wood,

* Exod. 24. 1.

2 And I will write vpon the Tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

a Which wood is of long continuance.

4 Then he wrote vpon the Tables according to the first writing (the tenne commandements, which the Lord spake vnto you in the Mount out of the middes of the fire, in the day of the assembly) and the Lord gaue them vnto me.

b When you were assembled to receiue the Law.

5 And I departed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 ¶ And the children of Israel tooke their iourney from Beeroth of the children of Iaakan, to Mosera where Aaron died and was buried, and Eleazar his sonne became Priest in his stead.

c This monetaire was also called Hor, Num. 20. 28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iothab: a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, and to stand before the Lord, to minister vnto him, and to blesse in his name vnto this day.

d That is, to offer sacrifices, and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance, with his brethren: for the Lord is his inheritance, as the Lord thy God hath promised him.

e So God turned the curse of Iaakob, Gen. 49. 7. vnto blessing.

10 And I taried in the Mount, as at the first time, forty dayes and forty nights, and the Lord heard mee at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise go forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto thy fathers to giue vnto them.

f For all our finnes and transgressions God requieth nothing but to turne to him and obey him.

12 ¶ And now I say, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walkein al his wayes, and to loue him, and to ferue the Lord thy God with al thine heart, and with al thy soule?

13 That thou keepe the commandements of the Lord and his ordinances, which I commaund thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens is the Lords thy God, and the earth, with all that therein is.

* Psal. 14. 5.

15 ¶ Notwithstanding, the Lord fed his delight in thy fathers to loue them, and did chuse their feede after them, *even* you aboue all people, as appeareth this day.

g Although hee was Lord of heauen and earth, yet would he chuse none but you.

16 ¶ Circumcise therefore the foreskin of your heart, and harden your neckes no more.

h Cut off all your euill affections, Ierem. 4. 4.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no persons, nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

i Ciues. 19. 7. iob 34. 19. rom. 2. 11.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt feare the Lord thy God: thou shalt ferue him, and thou shalt cleaue vnto him, and thou shalt sweare by his Name,

* Chap. 6. 13. marth. 4. 10. i Keede Chap. 6. 13.

21 Hee is thy praise, and hee is thy God, that hath done / or thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe vnto Egypt * with seuentie perions, and now the Lord thy God hath made thee, as the * starres of the heauen in multitude.

CHAP. XI.

1 An exhortation to loue God, and keepe his Law. 10 The praise of Canaan. 18 To mortifie continually the word of God. 19 To teach vnto the children. 26 Blessing and cursing.

Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his Ordinances, & his Lawes, and his Commandements alway.

2 And a consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

3 And his signes and his acts which hee did in the middes of Egypt vnto Pharaoh the king of Egypt, and vnto all his land:

4 And what hee did vnto the hoste of the Egyptians, vnto their hories, and to their chariots, when he caufed the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what he did vnto you in the wilderness, vntill ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sons of Eliab the sonne of Reuben, when the earth opened her mouth, & swallowed them with their households and their tents, and all their substance that they had in the middes of all Israel.

7 For your eyes haue seene all the great acts of the Lord which hee did.

8 Therefore shall ye keepe all the Commandements, which I command you this day, that ye may bee strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong your dayes in the land, which the Lord iware vnto your fathers, to giue vnto them and to their feed, euen a land that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowdest thy seed, and wateredst it with thy || feet as a garden of herbes:

11 But the land whither ye goe to possesse it, is a land of mountaines and valleys, and drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 ¶ If yee shall hearken therefore vnto my Commandements, which I command you this day, that yee loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, the first raine & the latter, that thou mayest gather in thy wheate, & thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattell, that thou mayest eate, and haue enough.

16 But beware lest your heart deceiue you, and left ye turne aside, and serue other gods, and worship them,

17 And so the anger of the Lord be kindled against you, and he shut vp the heauen, that there bee no raine, and that your land yeeld not her

fruite, and ye perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shall ye lay vp these my words in your heart and in your soule, and * binde them for a signe vpon your hand, that they may bee as a frontlet betwene your eyes.

19 And yee shall * teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the posts, of thine house, and vpon thy gates,

21 That your dayes may be multiplied and the dayes of your children, in the land which the Lord iware vnto your fathers to giue them, as long as the heauens are aboue the earth.

22 ¶ For if ye keepe diligently all the Commandements, which I command you to doe, that ye, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 * All the places whereon the soles of your feete shall treade, shall be yours: your coast shall be from the wilderness and from Lebanon, and from the Riuer, vnto the riuer Perath, vnto the vttermoost Sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and dread of you vpon all the land that ye shall tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and curse:

27 * The blessing, if ye obey the Commandements of the Lord your God, which I command you this day:

28 And the curse, if ye wil not obey the Commandements of the Lord your God, but turne out of the way, which I command you this day, to go after other gods, which ye haue not knowne.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine euer against Gilgal, beside the || groue of Moreh?

31 For ye shall passe ouer Iorden, to goe in to possesse the land, which the Lord your God giueth you, & ye shall possesse it, and dwell therein.

32 Take heede therefore that yee * doe all the Commandements and the Lawes, which I set before you this day.

CHAP. XII.

1 To destroy the idolatrous places. 5. 8 To serue God where he commandeth, and as he commandeth, and not as men seeke. 19 The Levites not to be married. 31 Idolaters burnt their children to their gods. 32 To adoe nothing to Gods word.

These are the ordinances and the lawes which ye shall obserue and do in the land (which the Lord God of your fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 * Ye shall utterly destroy all the places wherein the nations which ye shall possesse, serued their gods vpon the hie mountaines, and vpon the hils, and vnder every greene tree.

3 * Also ye shall ouerthrow their altars, and breake downe their pillars, & burne their grones with fire & ye shall hew downe the graven images of

* Gen. 46. 27. 2804. 1. 5. * Gen. 1. 5. 1.

a Ye which haue seene Gods graces with your eyes, ought rather to be moued, then your children which haue onely heard of them,

b As well concerning his benefits, as his corrections,

c Elz. was at their feet.

d Because ye haue seene both his chastisements, and his benefits.

e Or, labour, d As by making gutters for the water to come out of the riuer Nilus to water the land.

f To the seede time, and toward harvest.

g By desiring to your selues foolish deuotions according to your owne fantasies.

* Chap. 6. 6, 8.

* Chap. 4. 10. and 6. 7.

g As long as the heauens endure.

* Josh. 1. 3. h This was accomplished to Dauid and Salomons time. i Called Mediterraeneum.

* Chap. 28. 24 and 30. 1.

* Chap. 28. 19.

k He reproveth the malice of men which leaue that which is certaine to follow that which is vncertaine.

* Chap. 9. 13, 14. i Meaning in Samaria. l Or, mine.

* Chap. 3. 31.

a Whereby they are admonished to seeke none other God.

* Chap. 7. 5.

b Wherein they sacrificed to the idols.

c Ye shall not
serue the Lord
with superstitions.
* 1 King 8. 29.
2 Chron 6. 5.
and 7. 12, 16.

d Meaning, the
first fruits:

e Where his
Arke shall be.

f Not that they
sacrificed after
their fan asies, but
that God would
be serued more
purely in the land
of Canaan.

g It had not bene
yough to con-
quer, except God
had maintained
them in rell vnder
his prouocation.

h Or that which ye
shew out for your
vowes.

* Chap. 10. 9.

i As was declared
ouer by the plac-
ing the Arke,
as in Shiloh 243.
yeeres, or as some
write, more then
300. yeeres, and in
other places till
the temple was
built.

k As God hath gi-
uen their power
a dabilitie,
* Every one
might eat at
home as well the
beast appointed
for sacrifice, as
the other.
l Meaning, what-
soever was offered
to the Lord, might
not be eaten, but
where he had ap-
pointed.

* Eccles 7. 32.

* Gen 28. 14.
chap. 19. 8.

of their gods, and abolish their names out of that place.

4 Ye shall e norso doe vnto the Lord your God,
5 But yee shall seeke the place which the Lord
your God shall * chuse out of all your tribes, to
put his Name there, and there to dwell, and thi-
ther thou shalt come.

6 And yee shall bring thither your burnt of-
frings, and your sacrifices, and your tithes, and the
offering of your hands, and your vows, and
your free offerings, and the first borne of your
kine and of your sheepe,

7 And there yee shall eate before the Lord
your God, and yee shall reioyce in all that yee put
your hand vnto, both ye, and your households, be-
cause the Lord thy God hath blessed thee.

8 Yee shall nor doe after all these things that
we doe here this day: that is, every man what-
soeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the
inheritance which the Lord thy God giveth thee.

10 But when yee goe ouer Iorden, and dwell
in the land which the Lord your God hath giuen
you to inherit, and when he hath giuen you a rest
from all your enemies round about, and yee dwell
in safetie,

11 When there shall be a place which the Lord
your God shall chuse, to cause his Name to dwell
there, thither shall ye bring all that I command
you: your burnt offerings, and your sacrifices, your
tithes, and the offering of your hands, and all your
speciall vows, which ye vow vnto the Lord.

12 And yee shall reioyce before the Lord your
God, ye and your sonnes and your daughters, and
your seruants, and your maidens, and the Leuite,
that is within your gates: * for hee hath no part
nor inheritance with you.

13 Take heede that thou offer not thy burnt
offerings in every place that thou fellest:

14 But in the place which the Lord shall chuse
in one of thy tribes, there thou shalt offer thy
burnt offerings, and there thou shalt doe all that
I command thee.

15 Notwithstanding thou mayest kill & eate
flesh in all thy gates, whatsoeuer thine heart desi-
reth, according to the blessing of the Lord thy
God which he hath giuen thee: both the vnclean
and the cleane may eate thereof, * as of the roe
bucke, and of the hart.

16 Onely yee shall not eate the blood, but
powre it vpon the earth as water.

17 Thou mayest not eate within thy gates
the lithe of thy corne, nor of thy wine, nor of
thine oyle nor the first borne of thy kine, nor of
thy sheepe, neither any of thy vowes which thou
vowest, nor thy free offerings, nor the offering of
thine hands.

18 But thou shalt eate it before the Lord thy
God, in the place which the Lord thy God shall
chuse, thou, and thy son & thy daughter, and thy
seruant, and thy maid, and the Leuite that is with
in thy gates: & thou shalt reioyce before the Lord
thy God, in all that thou puttest thine hand to.

19 Beware, that thou for sake not the Leuite,
as long as thou liuest vpon the earth.

20 When the Lord thy God shall enlarge thy
border, as * he hath promised thee, and thou shalt
say, I will eate flesh, (because thine heart longeth
to eate flesh) thou mayest eate flesh, whatsoeuer
thine heart desireth.

21 If the place which the Lord thy God hath

chosen to put his Name there, be farre from thee,
then thou shalt kill of thy bullockes, and of thy
sheepe which the Lord hath giuen thee, as I haue
commanded thee, and thou shalt eate in thy gates,
whatsoeuer thine heart desireth.

22 Euen as the roe bucke, and the hart is eate-
ten, so shalt thou eate them: both the vnclean
and the cleane shall eate of them alike.

23 Only be sure that thou eat not the blood:
for the blood is the life, and thou mayest not
eate the life with the flesh.

24 Therefore thou shalt not eate it, but powre
it vpon the earth as water.

25 Thou shalt not eat it, that it may goe well
with thee, and with thy children after thee, when
thou shalt doe that which is right in the sight of
the Lord:

26 But thine holy things which thou hast,
and thy vowes thou shalt take vp, and come vnto
the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings
of the flesh, and of the blood vpon the Altar of
the Lord thy God, & the blood of thine offerings
shall be powred vpon the Altar of the Lord thy
God, and thou shalt eate the flesh.

28 Take heed, and heare all these words which
I command thee, that it may goe well with thee,
and with thy children after thee for euer, when
thou doest that which is good and right in the
sight of the Lord thy God.

29 When the Lord thy God shall destroy the
nations before thee, whither thou goest to pos-
sest them, and thou shalt possesse them, and dwell
in their land,

30 Beware lest thou be taken in a snare after
them, after that they be destroyed before thee, and
lest thou aske after their gods, saying, How
did these nations serue their gods, that I may doe
so likewise?

31 Thou shalt not doe so vnto the Lord thy
God: for all abomination, which the Lord hateth,
haue they done vnto their gods: for they haue
burned both their sonnes and their daughters,
with fire to their gods.

32 Therefore whatsoever I command you, take
heed you doe it: * thou shalt put nothing there-
to, nor take ought therefrom.

CHAP. XII.

5 The inticers to idolatry must be slaine, because they neuer so be y.
6 So neuer of kinred or friendship, 12 Or great in multitude
or power.

If there arise among you a Prophet or dreamer
of dreams, (and giue thee a signe or wonder,

2 And the signe and the wonder, which he
hath told thee come to passe,) saying, Let vs goe
after other gods, which thou hast not knowne,
and let vs serue them,

3 Thou shalt not hearken vnto the words of
that Prophet, or vnto that dreamer of dreams:
for the Lord your God prooueth you, to know
whether yee loue the Lord your God with all
your heart, and with all your soule.

4 Ye shall walke after the Lord your God
and feare him, and shall keepe his commandments,
and hearken vnto his voyce, and yee shall serue
him, and cleaue vnto him.

5 But that Prophet, or that dreamer of dreams,
hee shall * be slaine, because hee hath spoken to
turne you away from the Lord your God (which
brought you out of the land of Egypt, and deli-
uered you out of the house of bondage) to thrust
thee

† Ebr. streng or
confiant
m Because the
life thereof is
in the blood.

n That which
thou wilt offer
in sacrifice.

o God by promise
bindeth himselfe
to doe good to
them that obey
his word.

p By following
their superstitions
and idolatries,
and thinking to serue
mee thereby.

q They thought
n thing too deare
to offer to their
idols.
* Chap. 4. 2.
Iosh. 1. 7.
Iosh. 30. 6.
Iosh. 22. 18.

a Which faith
that he hath things
reueiled vnto him
in dreams
b Hee sheweth
whereunto the
Ishic Prophets
tend.

c God ordeineth
all things
that his may be
knowne.

d Being couid
by testimony,
and condemned
by the iudge.

thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away fourth of the middes of thee.

6 ¶ If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife that lieth in thy bosome, or thy friend, which is as thine owne: soule, intice thee secretly, saying, Let vs go and serue other gods: (which thou hast not knownen, thou, I say nor thy father)

7 And of the gods of the people which are round about you, nere vnto thee or far off from thee, from y^e one end of the earth vnto the other:

8 Thou shalt not content vnto him, nor heare him, neither shalt thine eye picke him, nor shewe mercy, nor keepe him secret:

9 But thou shalt euen kill him: g thine hand shall be first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That * all Israell may heare and feare, and doe no more any such wickednesse as this among you.

12 ¶ If thou shalt heare say (concerning any of thy cities, which the Lord thy God hath giuen thee to dwell in)

13 † Wicked men are gone out from among you, and haue drawn away the inhabitants of thy citie, saying, Let vs go and serue other gods, which ye haue not knownen,

14 Then ‡ thou shalt seeke, and make search and enquire diligently: and if it be true, and the thing certain, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vterly, and all that is therein, and the cattel thereof with the edge of the sword.

16 And thou shalt gather all the spoile of it into the middes of the streete thereof, and burpe with fire the citie and all the spoile thereof euery whit, vnto the Lord thy God: and it shall be an heape for euer, it shall not be built againe.

17 And there shalt cleaue nothing of the * damned thing to thine hand, that the Lord may turne from the hercenesse of his wrath, and shewe thee mercy, and haue compassion on thee, and multiplie thee, as he hath Isworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God and keepe all his commandements which I command thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIII.

1 The manner of the Gentiles in marking themselves for the dead may not be followed, 4 What manner are cleane to be eaten and what not. 29 The rules for the Leuite stranger, fatherless and widow.

YE are the children of the Lord your God. * Ye shall not cut your felues, nor make you any baldnesse betwene your eyes for the dead.

2 * For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a precious people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eat no manner of abomination.

4 There are the beasts which yee shall eat, the beefe, the sheepe, and the goat,

5 The hart, and the roe bucke, and the bugle, and the wild goat, and the vnicorne, and the wild oxe, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clit into two claws, and is of the beasts that cheweth the cud, that shall ye eate.

7 But these ye shall not eat, of them that chew the cud, and of them that deuide and cleaue the hoofe only: the camel, nor the hare nor the cony: for they chew the cud, but deuide not the hoofe: therefore they shall be vncleane vnto you:

8 Also the swine, because hee deuindeth the hoofe, and cheweth not the cud, shall be vncleane vnto you: ye shall not eat of their flesh, nor touch their dead carcases.

9 ¶ These shall ye eate, of all that are in the waters: all that haue finnes and scales shall ye eat.

10 And whatsoever hath no finnes nor scales, ye shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birds ye shall eat.

12 But these are they whereof ye shall not eate: the eagle nor the gofauke, nor the oprey,

13 Nor the glead, nor the kire, nor the vulture, after their kind,

14 Nor all kinds of rauens,

15 Nor the ostrich, nor the nightcrow, nor the [seamew, nor the hawke after her kind,

16 Neither the little owle, nor the great owle, nor the redskanke,

17 Nor the pellicane, nor the swanne, nor the cormorant:

18 The storke also, and the heron in his kind, nor the lapwing, nor * the bakke.

19 And euery creeping thing that flieth, shall be vncleane vnto you: it shall not be eaten.

20 But of the cleane foules ye may eate.

21 Ye shall eate of nothing that * dieth alone, but thou shalt giue it vnto the * stranger that is within thy gates, that he may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not * seee a kid in his mothers milke.

22 Thou shalt * giue the tithe of all the increase of thy feed, that cometh forth of the field yeere by yeere.

23 And thou shalt eate before the Lorde thy God (in the place which he shall chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheep, that thou mayest learn to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carie it, because the place is farre from thee, where the Lorde thy God shall chuse to set his Name, † when the Lorde thy God shall blesse thee,

25 Then shalt thou make it in money, & [† take the money in thine hand, and go vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestowe the money for whatsoever thine heart desireth: whether it be oxe, or sheepe, or wine, or strong drinke or whatsoever thine heart desireth: g and shalt eate there before the Lord thy God, and reioyce both thou, and thine household.

27 And the Leuite that is within thy gates, shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 ¶ At the end of three yeere thou shalt bring forth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

29 Thou

e All naturall affections most giue place to Gods honor.
f Whom thou lovest as thy life.

g As the wine is charged, Chap. 17:7.

h Chap. 17:13.

i Children of Belial.

h Which are appointed to be punished.

i Signifying that no idolatrie is so execrable, nor more grievously to be punished, then of them which once professed God.

k Of the spoile of that idolatrous & cursed citie, read Chap 7:26, and ioh 7:11.

* Leuit. 19:28.
* Chap. 7:6 and 26:18, 19.

a There are otheroughnesses to follow the superstitions of the Gentiles.
b This ceremony all Law instituted the lewisto seke a spirituall purenesse, euen in their meat and drinke.

Leuit. 11:9.

Leuit. 11:19.

* Leuit. 11:19.

e Because their blood was not shed, but remained in them.
d Which is not of thy religion.

* Exod. 23:19. and 34:26.
e The tithes were ordeined for the maintenance of the Leuites which had none inheritance.

f When he shall giue thee abiding.
g Or, kinde of.

g After the Priest hath received the Lords part.

h Beside the seuerely given that were giuen to the Leuites, these were laid vp in store for the poore.

29 Then the Levite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse and the widow, which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the work of thine hand which thou doest.

CHAP. XV.

The yeere of releasing of debtors. 5. God blesseth them that keepe his commandements. 7. To helpe the poore. 12. The freedome of seruants. 19. The first borne of the cattell must be offered to the Lord.

AT the terme of euen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor o his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 But saue when there shall bee no poore with thee: for the Lord thy God shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and doe all thele commandements, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and ^a thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore || win any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand fro thy poore brother.

8 * But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seventh yeere, the yeere of freedome is at hand: therefore I grieueth thee to looke on thy poore brother, and thou giueth him nought, and he crieth vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and I let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy works and in all that thou puttest thine hand to.

11 * Because there shall be euer ^{some} poore in the land, therefore I command thee, saying, Thou shalt open thine hand vnto thy brother, to thy neede, and to thy poore in thy land.

12 ¶ If thy brother an Ebrew fell himselfe to thee, or an Ebrewesse, and serue thee fixe yere, enen in the seventh yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptye,

14 But shalt giue him a liberal reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 * Then shalt thou take an awle, and pierce

his eare through againe the doore, and he shall be thy seruant: for euer. and vnto thy maid seruant thou shalt do likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee fixe yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ All the first borne males that come of thy cattell, and of thy sheepe thou shalt sanctifie vnto the Lord thy God. ^a Thou shalt do no work with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eat it in the place which the Lord thy God yeere by yeere, in the place which the Lord shall chuse, ^{both} thou and thine household.

21 * But if there be any blemish therein, as if it be lame or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

12 But shalt eate it within thy gates: the vn-cleane and the cleane shall eate it alike, as the roe bucke and as the hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

Of Easter, 10. Whitsuntide, 12. And the feast of Tabernacles.

13 *What officers ought to be ordeined: 11. Solatry for iudges.*

Thou shalt keepe the month of * Abib, and thou shalt celebrate the Passouer vnto the Lord thy God: for in the month of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore offer the Passouer vnto the Lord thy God, of sheepe, and bullocks, * in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou shalt eate no leauened bread with it: but seven dayes shalt thou eate vnauened bread therewith, ^{even} the bread of tribulation: for thou camest out of the land of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shall be no leauen sene with thee in all thy coastes seven dayes long: neither shall there remaine the night any of the flesh vntill the morning, which thou offerdest ^{thy} first day at euen.

5 Thou mayest ^a not offer the Passouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the Passouer at euen, about the going down of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Sixe dayes shalt thou eat vnauened bread, and the seventh day shall be a solemne assembly to the Lord thy God: thou shalt do no work therein.

9 ¶ Seven weekes shalt thou number vnto thee, and shalt begin to number the seven weekes, when thou beginnest to put the sickle to thy corne:

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, ^{as} a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Levite that is within thy gates, & the stranger, & the fatherlesse, and

f To the yeere of Iubilee, Leu. 25. 43.

g For the hired seruant serued but thre yeeres and hee fixe.

* Exod. 34. 19.

h For they are the Lords.

i Thou shalt as well eate them as the roe bucke, and other wilde beastes.

a Reade Exod. 13. 9.

b Thou shalt eate the Easter lambe, * Chap. 12. 5.

* Exod. 12. 34, 35.

c Which signified that affliction, which thou hadst in Egypt.

d This was chiefly accomplished when the Temple was built.

e Which was instituted to report them to remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

f Beginning at the next morning after the Passouer, Leuita. 23. 5.

Exod. 13. 4.

g, as thou art able willingly.

a He shall onely release his debtors which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constrained to pay.

* Chap. 28. 12.

Or, any of thy cities.

* At 5. 42. Luke 6. 34.

g, b, shiner eye out.

g, b, serueth thine heart. Leu. 19.

c To trie your charitie. Matth. 23. 11.

d Thou shalt be liberall.

* Exod. 21. 2, 3. Jer. 34. 14.

e In token that thou dost acknowledge the benefite which God hath giuen thee by his labours.

* Exod. 21. 6.

b The eight
shoulder, Nam.
18.18.

c Meaning to
serue God vnfa-
rily, and aout to
seeke ease.

d Not constrained
to liue of himselfe.

e Signifying, they
were purged by
this ceremony of
passing betwene
two fires.

* Leuit. 16. 27.
* Leuit. 20. 27.
* Sam. 28. 7.

f Without hypo-
crite, or mixture
of falser religion.

† Ebr. buston,
wool.

† Ebr. giuen or
appoynded.

g Meaning, a con-
tinuall locution
of Prebets, till
Christ the end of
all Prophets come.

* Exod. 20. 19.

* Ioh. 1. 45.

after 3. 21.

h Which promise
is not only made to
Christ, but to all
that reach in his
Name, Ihs. 59. 21.

i By exorcising
poyntment vpon
him.

k Vnder this sure
note he conspi-
retch all the other
scenes.

3 ¶ And this shalbe the Priestes duetie of the people, that they which offer sacrifice, whether it be bullock or sheepe, shall giue vnto the Priest the shoulder, and the two cheeks, and the maw.

4 The first fruits also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand & minister in the Name of the Lord, him and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with all the desire of his heart vnto the place which the Lord shall chuse,

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eat & beside that which commeth of his sale of his patrimony,

9 When thou shalt come into the land which y Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found among you that maketh his son or his daughter to * go thorow the fire, or that vseth witchcraft, or a regard of times, or a marker of the flying of foules, or a forcerer,

11 Or * a charmer, or that counselleth with spirits, or a soothsayer, or that * asketh counsell at the dead.

12 For all that doe such things are abominati- on vnto the Lord, and because of these abomina- tions the Lord thy God doeth cast them out be- fore thee.

13 Thou shalt be f vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vn- to forceres: for so they, the Lord thy God hath not f suffered these.

15 ¶ The Lord thy God will raise vp vnto thee a Prophet like vnto mee, from among you, *even* of thy brethren: vnto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assem- bly, when thou saydest, * Let mee heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said vnto me, They haue wel spoken.

18 * I will raise them vp a Prophet from a- mong thy brethren like vnto thee, and will put my words in his mouth, and he shall speake vnto them all that I shall command him.

19 And whosoever will not hearken vnto my words, which hee shall speake in my Name, I will require it of him.

20 But the Prophet that shall presume to speake a word in my Name which I haue not com- manded him to speake, or that speaketh in the name of other gods, *even* the same prophet shall die.

21 And if thou think in thine heart, How shall we know the word which the Lord hath not spo- ken?

22 When a Prophet speaketh in the Name of the Lord, if the thing k follow not, nor come to passe, that is the thing which the Lord hath not spoken, *but* the Prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

a The frenchishe downe. 18 Not to reuenge thy neighbor's bounde.
19 The punishment of him that beareth false witness.

W Hen the Lord thy God * shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 * Thou shalt separate three cities, for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

3 Thou shalt a prepare thee the way, and di- uide the coasts of the land, which the Lord thy God giueth thee to inherite, into three parts, that euery b manlayer may flee thither.

4 ¶ This also is the cause wherefore the man- slayer shall flee thither, and liue: who fo killeth his neighbour ignorantly, and hated him not in time past:

5 As hee that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that hee dieth, the same c shall flee vnto one of the cities, and liue.

6 Left the * auenger of the blood follow after the manslayer while his heart is chafed, and ouertake him, because the way is long, and slay him, although hee be not f worthy of death, be- cause he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God d enlargeth thy coasts (as hee hath sworn vnto thy fathers) and giueth thee all the land, which hee promised to giue vnto thy fathers,

9 (If thou keepe all these Commandements to doe them, which I command thee this day, to wit, that thou loue the Lord thy God, and walke in his wayes for euer) * then shalt thou adde three cities more for thee besides those three.

10 That innocent blood bee not shed within the land, which the Lord thy God giueth thee to inherite, e lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee vnto any of these cities,

12 Then the f Elders of his citie shall send and fet him thence, and deliuer him into the hands of the auenger of the blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away the eue of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remoue thy neighbours mark, which they of old time haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giueth thee to possesse it.

15 ¶ One witnesse shall not rise against a man for any trespass, or for any sinne, or for any fault that hee offendeth in, * but at the mouth of two witnesse, or at the mouth of three witnesse shall the matter be stablished.

16 ¶ If a false witnesse rise vp against a man to accuse him of trepasse,

17 Then both the men which strue together shall stand before h Lord, *even* before the priests and the iudges, which shall be in those dayes,

18 And the Iudges shall make diligent in- quision: and if the witnesse be found false, and hath giuen false witnesse against his brother,

19 * Then shall yee doe vnto him as hee had thought to do vnto his brother: so thou shalt take euill away forth of the middes of thee.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse

Chap. 19.

* Exod. 21. 13.
Num. 35. 9. 11.
10/5. 29. 2.

a Make an open
and ready way.

b Which killeth
against his will, and
bare no hatred in
his heart.

c That murder
be not committed
vpon murder.
* Num. 35. 12.

d Or, cannot be
waged to death.

e When thou goest
ouer Jordan to
possesse the whole
land of Canaan.

f Ioh. 10. 7.

g Lest thou bee
punished for unso-
cious blood.

h The magistrates.

i When whoe-
uer pardoneth
murder, offendeth
against the word
of God.

* Chap. 19. 6.
Leuit. 24. 17.
* 2 Cor. 13. 1.
Hebr. 10. 28.

h Gods presence
is where his true
ministers are
assembled.

* Prom. 19. 9.
Dan. 12. 62.

kednesse among you.

21 Therefore thine eye shall haue no compassion, but life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

The exhortation of the Priest when the parties goe to battell. 1 The exhortation of the Officer, the way which should be battell. 10 Peace must first be proclaimed. 19 The priests that haue fault must not lead. 20 And.

When thou shalt goe forth to warre against thine enemies, and shalt see horres and charers, and people more then thou, bee not afraid of them: for the Lord thy God with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: *let not your hearts faint, neither feare, nor be amazed, nor adread of them.

4 For the Lord your God is with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man is there that hath planted a Vineyard, and hath not eaten of the fruit? let him goe and returne againe vnto his house, lest he die in the battell, and another eat the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, *Whosoever is afraid and faint hearted, let him goe and returne vnto his house, lest his bretherens heart faile like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou comest neere vnto a Citie to fight against it, thou shalt offer it peace,

11 And if it answer thee againe peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make war against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, *and the cattell, and all that is in the citie, *and all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the Cities, which are a great way off from thee, which are not of the Cities of these Nations here.

16 But of the Cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt saue no person aliue,

17 But shalt utterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites: as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all

their abominations, which they haue done vnto their gods, and so yee should sinne against the Lord your God.

19 ¶ When thou hast besieged a Citie long time, and made warre against it to take it, destroy not the trees thereof, by imiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life.)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make forts against the Citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

Inquisition for murder. 11 Of the woman taken in warre. 15 The law which cannot be changed for a season. 18 The discipline which. 23 The body may not have any night.

If one be found slain in the land, which the Lord thy God giueth thee to possess it, lying in the field, and it is not knowne who hath slaine him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the Cities that are round about him that is slaine.

3 And let the Elders of that Citie, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

4 And let the Elders of that Citie bring the heifer vnto a stonie valley, which is neither eared nor sown, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Leui (whom the Lord thy God hath choen to minister, and to blesse in the Name of the Lord) shall come forth, & by their word shall all strife & plague be tried.

6 And all the Elders of that Citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall iurise and say, Our hands haue not shed this blood, neither haue our eyes seen it.

8 O Lord be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall shau her head, and pare her niles,

13 And she shall put off the garment that shee was taken in, and she shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wives, one loued, and another hated, and they haue borne him children, both the loued, and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that hee

g Some ride, For man shall be in stead of the tree of the field, in come out in the siege against thee.

a This law declares how horrible a thing murder is, feeling that for one man a whole country shall be punished, except a remedy be found.

b For proof, b That the blood shed of the innocent best in a sacrilegious place, might make them abhorre the fact.

c This was the prayer, which the Priests made in the name of the people.

d Signifying, that her former life must be changed before she could be loyded to the people of God.

e As having received pardon and courtesy, f This only was permitted: in the matter: otherwise the Israelites could not marry strangers, g This declares that the pluralitie of wives came of corrupt affections.

*Exod. 21.28. b. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a Meaning upon this occasion: for God permitteth not his people to fight, when it seemeth good to them.

*Lev. 28.7.

b Is present to defend you with his grace and power.

c For when they entered first to dwell in an house, they gave thanks to God, acknowledging that they had char. b. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

d The Hebrew word signifieth to make common or pronounce, Leuit. 19.25.

*Lev. 7.3.

*Num. 21.12. chap. 2.26. e If it accept peace.

*Lev. 8.6.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites her captives of his will, chap. 7.10.

For, while the sonne of the base adulter.

h As much as to a woof the others.

i Except he be unworthy as was Reuben Iazkoba sone.

k For; is the mothers duty also to instruct her childen.

l Which death was alway appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

m For Gods Law by his death is justified, and a true abhorrence crucified.
* Galat. 3. 12.

* Exo. 13. 4.
a As though thou sawest it not.

b Shewing that brotherly affection must be shewed not one y to them that dwell neere vnto vs, but a lso to them which are farre off.
c Much more are thou bound to doe for thy neighbours person.

d For that were to alter the order of nature, and to de-
spise God.

e If God detest enuie done to little birds, how much more man, made according to his image?

appointed his sonnes to bee heires of that which he hath, hee may not make the sonne of the beloved first borne || before the sonne of the hated, which is the first borne.

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him a double portion of all that hee hath: for hee is the first of his strength, and to him belongeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his mother, and they haue chastened him, and hee would not obey them,

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his Citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his Citie shall l stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine in all night vpon the tree, but thou shalt bury him the same day: for the curse of God is on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherit.

C H A P. XXII.

x He commends it to be care of our neighbours goods. 5 The woman may not wear mens apparel, nor use mens ornaments. 6 Of the damme and her yong birds. 7 Why they should be base. 8 No to mixe diuers kinds together. 9 Of the wife not being found a Virgin. 12 The punishment of adulterie.

Thou shalt not see thy brothers oxen or his sheepe goe astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not beere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe:

3 In like maner shalt thou doe with his asse, and so shalt thou doe with his rayment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse nor his ox fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

5 ¶ The woman shall not wear that which pertaineth vnto the man, neither shall a man put on womens rayment: for all that do so are abomination vnto the Lord thy God.

6 ¶ If thou finde a birds nest in the way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, thou shalt not take the damme with the yong,

7 But shalt in any wise let the damme go, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildst a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood vpon thine house, if any man fall thence,

9 ¶ Thou shalt not sow thy vineyard with diuers kinds of seeds, lest thou defile the increase of the seed which thou hast sown, and the fruite of the vineyard.

10 ¶ Thou shalt not plow with an ox and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of wollen and linnen together.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when hee hath lyen with her, hate her,

14 And lay slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maide,

15 Then shall the father of the maide and her mother take and bring the signes of the maydes virginity vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hath her:

17 And loe, he layeth slanderous things vnto her charge, saying, I found not my daughter a maide: loe, these are the tokens of my daughters virginity: and they shall speake the vesture before the Elders of the citie.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundredth shekels of siluer, and giue them vnto the father of the maide, because hee hath brought vp an euill name vpon a maide of Israel: and she shall be his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the maide be not found a virgine.

21 Then they shall bring forth the maide to the doore of her fathers house, and the men of her city shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so shalt thou put euill away from among you.

22 ¶ * If a man be found lying with a woman married to a man, then they shall die euen both twaine, to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel,

23 ¶ If a maide be betrothed vnto a husband, and a man finde her in the towne and lye with her,

24 Then shall they bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maide because she cryed not being in the city, and the man, because he hath humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed maide in the field and force her, and lye with her, then the man that lay with her, shall die alone:

26 And vnto the maide thou shalt doe nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and woundeth him to death, so is this matter.

27 For hee found her in the fields: the betrothed maide cryed, and there was no man to succour her.

28 ¶ * If a man finde a maide that is not betrothed, and take her, and lye with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maides father fiftie shekels of siluer: and she

The tenor of this Law, is to walke in simplicity, and not to be curious of new iunctions.

* Num. 15. 38.

g That is, be an occasion that she is slandered.

h Meaning, the sheet, wherein the signes of her virginity were.

i For the fault of the child redounding to the shame of the parents: therefore he was recompensed when he was faultlesse.

* Levit. 20. 10.

l Or, defiled

m Or, no fault worthy of death.

k Meaning, that the innocent cannot be punished.

* Exod. 22. 16.

I He shal not lie with his stepmother meaning hereby all other degrees forbidden, Levit. 18.

he shal be his wife, because he hath humbled her he cannot put her away all his life.

30 ¶ No man shall take his fathers wife, nor shall vncover his fathers skirt.

CHAP. XXIII.

1 What men might not be admitted to office. 2 What they ought to dole when they get to warre. 15 Of the giuener name. 17 To feede all kind of waridome. 19 Of vjary. 21 Of vower. 24 Of the neighbours vine and corne.

None that is hurt by burfing or that hath his priue member cut off, a shall enter into the Congregation of the Lord.

2 b A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation if al they not enter into the Congregation of the Lord for euer.

4 Because they c met you not with bread and water in the way, when ye came out of Egypt, and * because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

5 Neuerthelesse, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loved thee.

6 Thou d shalt not seeke their peace nor their prosperitie all thy daies for euer.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egypt, because thou wast a stranger in his land.

8 The children that are begotten e of them in their third generation, shall enter into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste against thine enemies, keep thee then from all wickednesse.

10 ¶ If there bee among you any that is vnclane by that which cometh to him by night, he shall goe out of the hoste, and shal not enter into the host.

11 But at euen hee shall wash himselfe with water, and when the sunne is down, he shal enter into the host.

12 ¶ Thou shalt haue a place also without the host, whither thou shalt f resort,

13 And thou shalt haue a piddle among thy weapons, and when thou wouldst fight down without, thou shalt dig therewith, and returning, thou shalt c couer thee excerments.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, & to giue thee thine enemies before thee: therefore thou shalt be holy, that he see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not b deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 Hee shall dwell with thee, euen among you, in what place hee shall chuse, in one of thy cities where it liketh him best: thou shalt not vex him.

17 ¶ There shalbe no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.

18 Thou shalt neither bring the i hire of a whore nor the price of a dogge into the house of the Lord thy God for any vowe: for euen both

a Eitherto heare office, or to marry a wife. b This was to cause them to line chastly that their posterity might not be reieced. * Lev. 13. 1.

c Herby he comdemneth all that further not the children of God to their vocation. * Num. 22. 5. 6.

d Thou shalt haue nothing to doe with them.

e If the fathers here renounced their idolatry, and received circumcison.

f For the necessitie of nature.

g Meaning hereby that this people should be pure, both in soule and body.

h This is meant of the heathen, who fled from their masters cruelty, and embraced the true religion. † Jer. 34.

i Forbidding hereby that any gaue gotten of coil things should be captiue to the seruice of God, Mich. 1. 7.

thee are abomination vnto the Lord thy God.

19 ¶ Thou shalt not giue to vnicie to thy brother: as of vnicie of money, vnicie of meate, vnicie of any thing that is put to vnicie.

20 Vnto a b stranger thou maiest lend vpon vnicie, but thou shalt not lend vpon vnicie vnto thy brother, that the Lord thy God may i blesse thee in all that thou tresteth thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God wil iudly require it of thee, and so it shall be sinne vnto thee.

22 But when thou abstainest from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt m keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest vnto n thy neighbours vineyard, then thou maiest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy o yessel.

25 When thou comest into thy neighbours corne, * thou maiest plucke the eares with thine hand, but thou shalt not mooue a sickle to thy neighbours corne.

CHAP. XXIIII.

1 Diuorcement permitted. 5 Hee that is newly married is exempted from warre. 6 Of the place. 13 If a mans wife be reuewed. 16 The good must not be punished for it. 17 The case of the stranger, fatherlesse and widow.

When a man taketh a wife, and marieth her, if so bee shee finde no fauour in his eyes, because hee hath espied some filthinesse in her, then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house and gone her away, and marry with another man,

3 And if the latter husband hate her, and write her a letter of a diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to be his wife, after that shee is b defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, hee shall not goe a warfare, e neither shall be charged with any businesse, but shall bee free at home one yeere, and reioyce with his wife, which hee hath taken.

6 ¶ No man shall take the nether nor the vpper millstone to pledge: for this gage is in liuing.

7 ¶ If any man be found stealing any of his brethens of the children of Israel, and maketh merchandise of him, or selleth him, that theefe shal die: so shalt thou put euill away from among you.

8 ¶ Take heed of the plague of leprosie, that thou obserue diligently, and doe according to all that the Priests of the Leuites shall teach you: take heed ye doe as I commanded them.

9 Remember what the Lord thy God did vnto * Miriam by the way after that yee were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour

* Exod. 22. 5. Levit. 19. 28.

* This was permitted for a time for the hardnesse of their heart. I If thou like thy chastity to thy brother, G. d will declare his iudgement toward thee.

m If the vow be lawfull and only

n Feing hired to labour.

o To bring home to thine house.

* Math. 19. 6.

a Herby God is proueth not that light d vnto comot, but permit it to auide further inconvenience, Math. 19. 7.

b Seeing thereby admitting her to be iudged herto be vnclane and defiled.

c That they might learne to knowe one anothers conditions and to foster a godly peace. d Nor any thing whereby a man receiveth his living

* Levit. 19. 1.

* Num. 12. 10.

e As though thou wouldst appoint what to haue, but shalt receiue what he may spare.

bout any thing lent, thou shalt not goe into his house to fetch his pledge,

11 But thou shalt lend without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it bee a poore bodie, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the hunc goeth downe, that he may sleepe in his raiment, and blesse thee: and it shall bring righteouesnesse vnto thee: before the Lord thy God.

f Though hee would bee vthankful, yet God will not forget it.

14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that are in thy land within thy gates.

* Levit. 19. 13. 14. 15.

15 * Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith susteineth his life: lest he crie againt thee vnto the Lord, and it be sinne vnto thee.

* 2 king. 14. 6. 2. cor. 12. 4. 1. ier. 31. 22. 3. eph. 3. 8. 20.

16 ¶ The fathers shall not bee put to death for the children, nor the children put to death for the fathers, but euery man shall bee put to death for his owne sinne.

g Because the world did least esteeme these fortie people, therefore God hath most care ouer them.

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take a widowes raiment to pledge.

* Levit. 19. 9. and 23. 12.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

Or, gatherest thine olint.

19 ¶ When thou cuttest downe thine haruest in thy field, & hast forgotten a sheaf in the field, thou shalt not goe againe to fetch it, but it shall bee for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may blesse thee in all the workes of thine hands.

h Or, ye grapes of thy vineyard. b God indged them not mindfull of his benefite, except they were beneficiall vnto others.

20 When thou hast beate thine olint tree, thou shalt not goe ouer the boughes againe, but it shall be for the stranger, for the fatherlesse, and for the widow.

21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall bee for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast a seruant in the land of Egypt: therefore I command thee to doe this thing.

CHAP. XXV.

g The beating of the offenders. 5 To raise vp feed to the kinsmen. 11 to what cast a woman haue and sell it off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

When there shall bee strife betwene men, and they shall come vnto iudgment, and sentence shall bee giuen vpon them, and the righteous shall be iustified, and the wicked condemned,

a Whether there be a plaine or no, the magistrates ought to trie out faults, and punish according to the crime.

2 Then if so be the wicked bee worthy to be beaten, the iudge shall cause him to lie downe, and to be beaten before his face, according to his trespass vnto a certaine number.

b When the crime of death is not death.

3 ¶ Fortie stripes shall hee cause him to haue, and not past, lest if he should exceed and beat him about that with many stripes, thy brother should appeare despised in thy sight.

c The lewes of superstition afterwardooke one away. 1. Cor. 11. 24.

4 ¶ Thou shalt not moue the ox that treadeth out the corne.

* 1. Cor. 9. 9. 1. tim. 5. 18.

5 ¶ If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marrie without, thatn vnto a stranger,

* Ruth. 4. 3. math. 23. 14. mar. 12. 19 Luke 20. 28.

but his kinsman shall goe in vnto her, and take her to wife, and doe the kinsmans office to her.

6 And the first borne which the bareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinsman vnto me.

8 Then the Elders of his cite shall call him, and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loofe his shoe from his foot, and spit in his face, and answer, and say, So shall it bee done vnto that man that will not build vp his brothers house.

10 And his name shall be called in Israel, The house of him whose shoe is put off.

11 ¶ When men strue together, one with another, if the wife of the one come neere, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two manner of weights, a great and a small:

14 Neither shalt thou haue in thine house diuers measures, a great and a small: 15 But thou shalt haue a right & iust weight: a perfit and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that doe such things, and all that do vnrighteously, are abomination vnto the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast faint and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

g The offering of the first fruits. 5 What they must protest when they offer them. 12 The tithes of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come into the land, which the Lord thy God giueth thee for inheritance, and shalt possesse it, and dwell therein,

2 ¶ Then shalt thou take of the first of all the fruit of the earth, and bring it out of the lande that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place which the Lord thy God shall chuse, to b place his name there.

3 And thou shalt come vnto the Priest, that shall be in those dayes, & say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the

d Because the Ebrew word significeth not the natural brother, and the word that signifieth a brother, is taken also for a kinsman: it is meant that it is not meant that the natural brother should marrie his brothers wife, but some other of the kindred that was in that degree which might marry.

e This law importeth that godly benefactions are to be preferred, for it is an horrible thing to see a woman putt shame.

f Ebr. stone and bone. 1. Ebr. Ephab and Ephab, great sword. 13. 36.

g Exod. 17. 8.

f This was partly accomplished by Saul about 450. yeeres after.

a By this ceremony they acknowledged that they received the land of Canaan as a free gift of god. b To be called vpon, cruised, and worshipped in spirituality, Chap. 12. 5.

Lord thy God.
5 And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went down into Egypt, and sojourned there with a small company, and grew there unto a nation great, mighty and full of people.
6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruel bondage.
7 But when we cried vnto the Lord God of our fathers, the Lord heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.
8 And the Lord brought vs out of Egypt in a mighty hand, and stretched out arme, with great terrible noise, both in signes and wonders.
9 And he hath brought vs into this place, and hath giuen vs this land, *even* a land that floweth with milke and hony.
10 And now, loe, I haue brought the first fruits of the land, which thou, O Lord, hast giuen me, and thou shalt see it before the Lord thy God, and worship before the Lord thy God:
11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee, and to thine household, thou and the Leuite, and the stranger that is among you.
12 ¶ When thou hast made an end of tithing all the tythes of thine increase, the third yeere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied.
13 Then thou shalt say before the Lord thy God, I haue brought the hallowed thing out of mine house, & also haue giuen it vnto the Leuites & to the strangers, to the fatherlesse, & to the widow, according to all thy commandements which thou hast commanded mee: I haue not transgressed none of thy commandements, nor forgotten them.
14 I haue not eaten thereof in my mourning, nor suffered ought to perish I through uncleanness, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God. I haue done after all that thou hast commanded me.
15 Looko downe from thine holy habitation, *even* from heaven, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.
16 ¶ This day the Lord thy God doeth command thee to do these ordinances & lawes: keepe them therefore, and doe them with all thine heart and with all thy soule.
17 Thou hast set vp the Lord this day to bee thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.
18 ¶ And the Lord hath let thee vp this day, to be a precious people vnto him (as hee hath promised thee) and that thou shouldest keepe all his commandements,
19 And to make thee high aboue all nations (which hee hath made) in praise, and in name and in glory, and that thou shouldest be an holy people vnto the Lord thy God, as hee hath sayd.

CHAP. XXVII.

¶ Then Moses with the Elders of Israel commanded the people, saying, Keepe all the commandements which I command you this day.
2 And when ye shall passe ouer Iordan vnto the land which the Lord thy God giue thee, thou shalt see thee vp great stones, & plaister them with plaister.
3 And thou shalt write vpon them all the words of this Lawe, when thou shalt come ouer, that thou mayest goe into the land which the Lord thy God giue thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.
4 Therefore when ye shall passe ouer Iordan, ye shall set vp these stones which I command you this day in mount Ebal, and thou shalt plaister them with plaister.
5 ¶ And there shalt thou build vnto the Lord thy God an altar, *even* an altar of stones: thou shalt lift none of yron instrument vpon them.
6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.
7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:
8 And thou shalt write vpon the stones all the words of this Lawe, well and plainly.
9 ¶ And Moses and the Priests of the Leuites spake vnto all Israel, saying, Take heed and heare O Israel: this day thou art become the people of the Lord thy God.
10 Thou shalt hearken therefore vnto the voice of the Lord thy God, and do his commandments and his ordinances, which I command thee this day.
11 ¶ And Moses charged the people the same day, saying,
12 These shall stand vpon mount Gerizim, to blesse the people when ye shall passe ouer Iordan: Simeon, and Leui, and Iudah, and Issachar, and Ioseph, and Benjamin.
13 And these shall stand vpon mount Ebal, to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.
14 And the Leuites shall answer and say vnto all the men of Israel with a loude voice,
15 ¶ Cursed be the man that shall make any carved or molten image, which is an abomination vnto the Lord, the worke of the hands of the craftsman, and putteth it in a secret place: And all the people shall answer and say, So be it.
16 Cursed be he that curseth his father & his mother: and all the people shall say, So be it.
17 Cursed be he that removeth his neighbors mark: And all the people shall say, So be it.
18 Cursed be he that maketh the blind goe out of the way: And all the people shall say, So be it.
19 Cursed be he that hindereth the right of the stranger, the fatherlesse, and the widow: And all the people shall say, So be it.
20 Cursed be he that lieth with his fathers wife: for hee hath vncouered his fathers skirt: And all the people shall say, So be it.
21 Cursed be he that lieth with any beast: And all the people shall say, So be it.
22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say, So be it.
23 Cursed be he that lieth with his mother in law: And all the people shall say, So be it.

As Gods minister, and charged with the same.
18/8, 9, 11.
b God would that his Law should be kept in the borders of the land of Canaan, that all that looked thereon might know that the land was dedicated to his service.
c Exodus 25, 26/8, 27, 31.
d The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.
e That euery one may well reade it, and vnderstand it.
f This condition God hath bound the neighbor, if then will be his people, he must keepe his Lawe.
g Meaning Ephraim and Manasse.
h Signifying, that if they would be his obry God for loue, they should be made to obey for feare.
i Vnder this he containeth all the corruptiō of Gods seruice, and the transgression of the blesstable.
k Of contentment, and this appertaineth to the second table.
l Hee condemneth all iniuries and exactions.
m Meaning, that he helpeth not and counsell, to none his neighbors.
n In committing villany against him. Leviticus 20, 17, and chap. 22, 30, cxxxv, 1, 2.

They are commanded to write the Law vpon stones for a remembrance. 5. Also to build an altar. 13. The curfings are giuen on mount Ebal.

n Meaning his wifes mother.

o For God that
seeth in secret, will
revenge it.
* *Ezek. 2. 12.*

* *Galat. 3. 10.*

24 Curfed bee hee that smiteth his neighbour
secretly: And all the people shall say: So be it.
25 * Curfed be he that taketh a reward to per-
to death innocent blood: And all the people shall
say: So be it.
26 * Curfed bee hee that confirmeth not all the
words of this Law to doe them: And all the peo-
ple shall say: So be it.

CHAP. XXVIII.

1 The promises to them that obey the Commandments. 15 The
threatnings to the contrary.

* *Leuit. 26. 3.*

a He will make
thee the most ex-
cellent of all
people.
b When thou
thinkst thy selfe
justified.
c Thou shalt live
wealthily.
d Thy children
and succession.

e All thine enter-
prises shall have
good successe.

f Meaning, many
ways.

g God will blesse
vs, if we doe our
dutie, and not
be idle.

h In that he is thy
God, and thou art
his people.

i For nothing in
the earth is pro-
fitable, but when
God sendeth his
blessings from
heaven.
* *Eccl. 1. 5. 6.*
for, be low ft.

* *Isa. 26. 3.*

* *Leuit. 26. 14.*
Leuit. 2. 17.
Mal. 2. 2.
Isa. 2. 20.

for, flow.

1 * thou shalt obey diligently the voyce of the
Lord thy God, and observe and do all his com-
mandements, which I command thee this day,
then the Lord thy God will ^a set thee on high a-
bove all the nations of the earth.

2 And all these blessings shall come on thee,
and ^b ouertake thee, if thou shalt obey the voyce
of the Lord thy God.

3 Blessed shalt thou be in the ^c city, and bles-
sed also in the field.

4 Blessed shall be the fruit ^d of thy body, and
the fruit of thy ground, and the fruit of thy cat-
tell, the increase of thy kine, and the flocks of thy
sheepe.

5 Blessed shalt be thy basker and thy dough.
6 Blessed shalt thou be when thou ^e comest
in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise
against thee, to fall before thy face: they shall
come out against thee one way, and shall flee be-
fore thee ^f seven ways.

8 The Lord shall command the blessing to be
with thee in thy store houses; and in all that thou
tellest thine ^g hand to, and will blesse thee in the
land which the Lord thy God giveth thee.

9 The Lord shall make thee an holy people
vnto himselfe, as hee hath sworn vnto thee, if
thou shalt keepe the commandments of the Lord
thy God, and walke in his ways.

10 Then all people of the earth shall see that
the Name of the Lord is ^h called vpon our thee,
and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in
goods: in the fruit of thy body, and in the fruit of
thy cattell, and in the fruit of thy ground, in the
land which the Lord sware vnto thy fathers, to
give thee.

12 The Lord shall open vnto thee his good
treasure, ⁱ even he ⁱ heauen to give raine vnto thy
land in due season, and to blesse all the worke of
thine hands: and ^k thou shalt lend vnto many na-
tions, but shalt not borrow thy selfe.

13 And the Lord shall make thee the head, and
not the ^l taile, and thou shalt be above onely, and
shalt not be beneath, if thou obey the comman-
dements of the Lord thy God which I command
thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the
words, which I command you this day, ^m either to
the ⁿ right hand or to the left, to go after other
gods to serue them.

15 * ^o For if thou wilt not obey the voyce of
the Lord thy God, to keepe and to do all his com-
mandments, and his ordinances, which I com-
mand thee this day, then all these curses shall
come vpon thee, and ouertake thee.

16 Curfed shalt thou be in the towne, and cur-
fed also in the field.

17 Curfed shalt thy basket be, & thy ^p dough.
18 Curfed shall be the fruit of thy body, and

the fruit of thy land, the increase of thy kine, and
the flocks of thy sheepe.

19 Curfed shalt thou be when thou comest
in, and curfed also when thou goest out.

20 The Lord shall send vpon thee cursing,
trouble, and ^q shame, in all that which thou settest
thine hand to do, vntill thou bee destroyed, and
perish quickly, because of the wickednes of thy
works whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleave
vnto thee, vntill he hath consumed thee from the
land, whither thou goest to possesse it.

22 * The Lord shall smite thee with a con-
sumption, and with the feuer, and with a burning
ague, and with feruent heate, and with the
sword, and with ^r blasting, and with the mildew,
and they shall pursue thee vntill thou perish.

23 And thine heauen that is ouer thine head,
shall be ^s brass, and the earth that is vnder thee,
iron.

24 The Lord shall giue thee for the raine of thy
land, dust and ashes: ^t even from ^t heauen shall it
come downe vpon thee, vntill thou be destroyed.

25 And the Lord shall cause thee to fall before
thine enemies: thou shalt come out one way a-
gainst them, and shalt flee ^u seven ways before
them, & shalt be ^v scattered through all the king-
domes of the earth.

26 And thy ^w carkeis shall be meate vnto all
foules of the aire, and vnto the beasts of the earth
and none shall fray them away.

27 The Lord will smite thee with the botch of
Egypt, and with the emerods, and with the skab,
and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with mad-
nesse, and with blindness, and with a stonying of
heare.

29 Thou shalt also grope at noone dayes, as
the ^x blind gropeth in darkness, and shalt not
prosper in thy ways: thou shalt neuer but be op-
pressed with wrong, and bee powled euermore,
and no man shall succour thee.

30 Thou shalt betroth a wife, & another man
shall lie with her: thou shalt build an house, and
shalt not dwell therein: thou shalt plant a vine-
yard, and shalt not ^y eate the fruit.

31 Thine ox shall be slaine before thine eyes,
and thou shalt not eate thereof: thine ass shall be
violently taken away before thy face, and shalt
not be restored to thee: thy sheepe shall be giuen
vnto thine enemies, and no man shall rescue them
for thee.

32 Thy sonnes and thy daughters shall be giuen
vnto another people, and thine eyes ^z shall still
look for them, euill till they fall out, and there
shall be no power in thine hand.

33 The fruit of thy land and all thy labours
shall a people which thou knowest not, eate, and
thou shalt neuer but suffer wrong, and violence
alway:

34 So that thou shalt be madde for the sight
which thine eyes shall see.

35 The Lord shall smite thee in the knees, and
in the thighes, with a sore botch, that thou canst
not be healed: euen from the sole of thy foot vnto
the top of thine head.

36 The Lord shall bring thee and thy ^{aa} King
(which thou shalt set ouer thee) vnto a nation,
which neither thou nor thy fathers haue known,
and there thou shalt serue other gods, ^{ab} euen wood
and stone,

for, rebule.

Leuit. 26. 14.

for, drongts.

k It shall giue
thee more moy-
sure then if it
were of brass.
*for, out of the aire
as dust raised with
wind.*

l Some reade,
thou shalt be a ter-
rout & feare, when
they shall heare
how God hath
plaged thee.

m In thou shalt be
curled both in thy
life and in thy
death: for the bu-
riall is a testimony
of the resurrection:
which signe for
thy wickednesse
thou shalt lacke.
n In things most
euidant and cleare
thou shalt lacke
discretion and
iudgement.

*for, make is
common.*

o Whenthey shall
returne from their
captiuitie.

p Aske did Mo-
nath, Iachin,
Zedekias and
others.

* Lev. 24. 9. and
25. 9. 1. King. 9. 7.

* Mich. 5. 15.
Isa. 11. 6.

Or, be shaken, be-
cause they laye.

q Vnderone kind
he conte such all
the vermin, which
destroye the fruits
of the land: and
this is an euident
token of Gods
curse.

r Gods plagues
shall be euident
signes that he is
wrothed with
thee.

Or, harbarous,
cruel, or impu-
dent.

Or, first borne
of thy bullocke.

Or, still.

* Leuit. 26. 29.
2. King. 6. 29.
Ierem. 4. 10.
Ierem. 6. 2.

* Chap. 15. 9.

37 And thou shalt be a wonder, a prouerbe,
and a common talke among all people, whither
the Lord shall cary thee.

38 * Thou shalt cary out much seede into the
field, & shalt gather but little in: for the grasshoppers
shall destroy it.

39 Thou shalt plant a vineyard, and dresse it,
but shalt neither drinke of the wine, nor gather
the grapes: for the wormes shall eate it.

40 Thou shalt haue Oliue trees in all thy
coasts, but shalt not anoynt thy selfe with the
oyle: for thine oliues shall fall.

41 Thou shalt beget sonnes and daughters,
but shalt not haue them: for they shall goe into
captiuitie.

42 All thy trees and fruite of thy land shall
the grasshopper consume.

43 The stranger that is among you, shall climbe
about thee vpon he, and thou shalt come downe
beneath alow.

44 He shall lend thee, and thou shalt not lend
him: he shall be the head, and thou shalt bee the
taile.

45 Moreover, all these curses shall come vpon
thee, and shall pursue thee and ouertake thee, till
thou be destroyed, because thou obeyedst not the
voice of the Lord thy God, to keepe his command-
ements, and his ordinances, which he commanded
thee:

46 And they shall bee vpon thee for signes
and wonders, and vpon thy seed for euer,

47 Because thou seruedst not the Lord thy
God with ioyfulness, and with a good heart, for
the abundance of all things.

48 Therefore thou shalt serue thine enemies
which the Lord shall vpon thee, in hunger
and in thirst, and in nakednesse, and in neede of
all things: and he shall put a yoke of yron vpon
thy necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee
from farre, even from the end of the world, flying
swift as an eagle: a nation whose tongue thou shalt
not vnderstand.

50 A nation of a||l fierce countenance, which
will not regard the person of the olde, nor haue
compassion of the yong.

51 The same shall eate the fruit of thy cattel,
and the fruit of thy land vntill thou be destroyed,
and he shall leaue thee neither where, wine, nor
oyle, neither the increase of thy kine, nor the
flocks of thy sheepe, vntill he haue brought thee
to nought.

52 And he shall besiege thee in all thy cities,
vntill thine high and strong walles fall downe,
wherein thou trustedst in all the land: and hee
shall besiege thee in all thy cities thorowout all
thy lande, which the Lord thy God hath giuen
thee.

53 * And thou shalt eat the fruit of thy body,
even the flesh of thy sonnes and thy daughters,
which the Lord thy God hath giuen thee, during
the siege and straitnesse wherein thine enemy
shall inclose thee.

54 So that the man that is tender and exceed-
ing dainty among you, shall be grieved at his
brother, and at his wife that lieth in his bosome,
and at the remnant of his children, which hee
hath yet left,

55 For feare of giuing vnto any of them of
the flesh of his children, whom he shall eate, be-
cause he hath nothing left him in that siege, and

straitnesse, wherewith thine enemy shall besiege
thee in all thy cities.

56 The tender and dainty woman among
you, which neuer would venture to set the sole of
her foote vpon the ground (for her softnesse and
tendernesse) shall be grieved at her husband that
lieth in her bosome, and at her sonne, and at her
daughter,

57 And at her after birth (that shall come out
from between her teete) and at her children,
which she shall beare: for when all things lacke,
she shall eate them secretly, during the siege and
straitnesse wherewith thine enemy shall besiege
thee in thy cities.

58 ¶ If thou wilt not keepe and doe all the
wordes of this Law (that are written in this book)
and feare this glorious and fearefull Name, THE
LORD THY GOD.

59 Then the Lord wil make thy plagues won-
derfull, and the plagues of thy seede, even great
plagues, and of long continuance, and sore disca-
ses, and of long durance.

60 Moreover, he will bring vpon thee all the
diseases of Egypt, whereof thou wast afraid, and
they shall cleaue vnto thee.

61 And euery sicknesse, and euery plague,
which is not written in the booke of this Law,
will the Lord heape vpon thee, vntill thou be de-
stroyed.

62 And ye shall be lefse in number, where
ye were as the * starres of heauen in multitude,
because thou wouldest not obey the voyce of the
Lord thy God.

63 And as the Lord hath reioyced ouer you,
to doe you good, and to multiply you: so he wil
reioyce ouer you, to destroy you, and bring you
to nought, and ye shall be rooted out of the land,
whither thou goest to possesse it.

64 And the Lord shall scatter thee among all
people from the one end of the world vnto the
other, and there thou shalt serue other gods, which
thou hast not known, nor thy fathers, even wood
and stone.

65 Alſo among these nations thou shalt finde
no rest, neither shall the sole of thy foot haue rest:
for the Lord shall giue thee there a trembling
heart, and looking to returne till thine eyes fall out,
and a sorrowfull minde.

66 And thy life shall hang before thee, and
thou shalt feare both night and day, and shalt
haue none assurance of thy life.

67 In the morning thou shalt say, Would God
it were euening, and at euening thou shalt say,
Would God it were morning, for the feare of
thine heart, which thou shalt feare, and for the
sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt
againe with 2 ships by the way, whereof I layd
vnto thee, Thou shalt see it no more againe: and
there ye shall sell your selues vnto your enemies
for bondmen and bondwomen, and there shall be
no buyer.

CHAP. XXIX.

1 The people are exhortet to obserue the commandments, to
The whole people from the highest to the lowest are commaun-
ded vnder Gods commaundment. 19 The punishment of him who
scattereth himselfe in his wickednesse. 24 The cause of Gods
wrath against his people.

THESE are the wordes of the covenant which the
Lorde commaunded Moses to make
with the children of Israel in the land of Moab,
beside

As came to passe
in the dayes of So-
lam king of Israel,
a king 6. 19. and
when the Romans
besieged Ierusa-
lem.

Hunger shall so
bite her, that she
shall be ready to eat
her child before
it be deliuered.

For he that of-
fendeth in one is
guilty of all, Iame
3. 10.

Declaring that
God hath inten-
tion to plague
the wicked, be-
cause they that are
ordinary or writ-
ten.

* Chap. 10. 22.

Signifying that
it is a singular gift
of God to be in
a place whereas we
may worship God
purely and declare
our faith and reli-
gion.

Or, as thou shalt
be in doubt of thy life.

Because they
were vnderstand-
ing of that miracle,
when the sea part-
ed place for them to
passethorow.

b At the first giuing of the Law, which was tolde yeres before.

e The proofes of my power, d Hee sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

e Made by mans arte, but Manna, which is called the bread of Angels.

* Chap. 4. 6. 1. King. 2. 3.

f Who knoweth your heart, and therefore ye may not think to dissemble with him.

g Alluding to them that when they made a iure couenent, diuided a beest in twaine, & past betwene the parts diuided, Genes. 15. 10.

h Meaning their posteritie.

i Such sin, as the bitter iuit thereof might choke and drey you * 1. Pet. 2. 3. for faster.

k For as he that is thirstie, desireth to drinke much so he that followeth his appetites, seeketh by all means, and yet cannot be satisfied.

beside the couenent which he had made with them in b Horeb.

2 ¶ And Moyses called all Israel, and said vnto them, Yee haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land.

3 The e great tentations which thine eyes haue seene, thoe great miracles and wonders:

4 Yet the Lord hath not d giuen you an heart to percieve, and eyes to see, and eares to heare vnto this day.

5 And I haue led you forty yeres in the wilderness. your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Yee haue eaten no e bread, neither drunke wine, nor strong drinke, that yee might know how that I am the Lord your God.

7 After, yee came vnto this place, and Sihon king of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 * Keepe therefore the wordes of this couenant and doe them, that yee may prosper in all that ye shall doe.

10 Ye stand this day euery one of you before the Lord your God: your heads of your tribes, your Elders and your officers, euen all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe, from the heauer of thy wood vnto the drawer o. thy water,

12 That thou shouldest passe into the couenent of the Lord thy God, and into his oth which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto himselfe, and that he may be vnto thee a God, as hee hath ad vnto thee, and as hee hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenent and this oth with you onely,

15 But also with him that standeth heere with vs this day before the Lord our God, as with him b that s not here with vs this day.

16 For yee know, how we haue dwelt in the land of Egypt, and how wee passed thorow the mids of the nations, which ye passed by.

17 And ye haue seene their abominations and their idoles (wood and stone, siluer and golde) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away from the Lord our God, to goe and serue the gods of the nations, and that there should not bee among you i any root that bringeth forth e gall and wormewood,

19 So that when he heareth the wordes of this curse, bee blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnesse of mine owne heart, thus adding k drunckennesse to thirst.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his ieaousie shall moke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen.

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenent, that is written in the booke of this law.

22 So that the i generation to come, euen your children, that shall rise vp after you, and the stranger that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 (For all that land shall burne with brimstone and salt: it shall not bee sown, nor bring forth, nor any graffe shall grow therein, like as in the ouerthrowing of * Sodome and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath, and in his anger)

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answer, Because they haue forsaken the Couenent of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: euen gods which they knewe not, and i which had giuen them nothing.

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day.

29 The m secret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that we may doe all the wordes of this law.

CHAP. XXX.

e Mercy sheweth in thei repent. 6 The Lord doeth circumsise the heart. 11 All excuse of ignorance taken away 15. 19 Life and death b for befreiden. 20 The Lord is their life which obey them.

NOW when all these things shall come vpon thee, euen the blessing of the curse which I haue set before thee, and thou shalt a turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, and obey his voice in all that I commaund thee this day: thou, and thy children, with all thine b heart, and with all thy soule.

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God hath scattered thee.

4 Though thou werest cast vnto the vernoost part of e heauen, from thence will the Lord thy God gather thee, and from thence will hee d take thee,

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he will shew thee fauour and will multiply thee about thy fathers.

6 And the Lord thy God will e circumsise thine heart, and the heart of thy seede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou mayst liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

l Gods plagues vpon them that rebel against him, shall be strange, that all ages shall be astonished.

* Gen. 19. 24. 35.

* 1. King. 9. 8. here, 22. 8.

m, which had not giuen them a land to possesse. n Moyses hereby reprimandeth their curiositie, which seeke those things that are onely knowne to God: and their negligence that regard not that which God hath reuealed vnto them, as the Law.

a By calling to remembrance, both his mercies and his plagues.

b In true repentance is none hypocrisy.

c Euen to the wilderness. d And bring thee into thy country.

e God will purge altho wicked afflictions: which thing is not in thine owne power to doe.

If we will haue
God to worke in
vs with his holy
Spirit, we must
name againe to
him by repen-
tance.

¶ He meseth not
as God is subie-
ct to these passions,
or reioyce, or to
be sad: but he re-
ueth this manner of
speech, to declare
the loue that hee
beareth vnto vs.

¶ The law is so
euidēt, that none
can pretend igno-
rance.

* Rom. 1. 6.

¶ By heauen and
the sea he meseth
places most farre
distant.

¶ Echoeth the Law
and the Gospel.
¶ By faith in
Christ.

¶ So that to loue
and obey God, is
onely life and fel-
icity.

¶ He addeth these
promises to signi-
fie that it is for our
profit that we loue
him, and not for
his.

* Chap. 4. 10.

¶ That is, loue and
obey God which
thing is not to
mans power, but
Gods Spirit onely
worketh it in his
elect.

8 ¶ Returne thou therefore, and obey the voice
of the Lord, and doe all his Commandements,
which I command thee this day.

9 And the Lord thy God will make thee plen-
teous in euery worke of thine hand, in the fruit of
thy body, and in the fruit of thy cattel, and in the
fruit of the land for thy wealth: for the Lord will
turne againe, and reioyce ouer thee to doe thee
good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the
Lord thy God, in keeping his commandements
and his ordinances, which are written in the
booke of this Law, when thou shalt returne vnto
the Lord thy God with all thine heart and with
all thy soule.

11 ¶ For this commandment which I com-
mand thee this day, is not hid from thee, neither
is it farre off.

12 It is not in heauen, that thou shouldst say,
* Who shall goe vp for vs to heauen, and bring
it vs, and caule vs to heare it, that we may doe it?

13 Neither is it beyond the sea, that thou
shouldst say, Who shall goe ouer the sea for vs,
and bring it vs, and caule vs to heare it, that wee
may doe it?

14 But the word is very neere vnto thee: *em*
in thy mouth, and in thine heart, for to doe it.

15 Behold, I haue set before thee this day life
and good, death and euill.

16 In that I command thee this day, to loue
the Lord thy God, to walke in his wayes, and to
keepe his commandements, and his ordinances,
and his lawes, that thou mayest liue, and be mul-
tiplied, and that the Lord thy God may blesse thee
in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou
wilt not obey, but shalt bee *educed* and worship
other gods, and serue them,

18 I pronounce vnto you this day, that ye shall
surely perishe, yee shall not prolong your dayes in
the land, whither thou passest ouer Iordan to pos-
seesse it.

19 ¶ I call heauen and earth to record this day
against you, that I haue set before you life and
death, blessing and cursing: therefore *cho*use life,
that both thou and thy feed may liue,

20 By louing the Lord thy God: by obeying
his voice, and by cleauiug vnto him: for he is thy
life, and the lergth of thy dayes: that thou mayest
dwell in the land which the Lord sware vnto thy
fathers, Abraham, Izhak, and Izaakob, to giue
them.

CHAP. XXXI.

¶ 7 Moses preparing himselfe to die, appointeth Ioshua to rule the
people. ¶ He giueth the law to the Lemites, that they should read
it to the people. ¶ 19 God giueth them a song as a witness be-
tweene him and them. ¶ 23 God confirms the Law. ¶ 29 Moses
breneth them that they will rebell against his death.

¶ Then Moses went and spake these wordes vnto
all Israel.

2 And said vnto them, I am an hundred and
twenty yee old this day: I can no more go out
and in: al o the Lord hath said vnto mee, ¶ Thou
shalt not goe ouer this Iordan.

3 The Lord thy God hee will goe ouer before
thee, hee will destroy the nations before thee,
and thou shalt possesse them. ¶ Ioshua, hee shall
goe before thee, as the Lord hath said.

4 And the Lord shal doe vnto them, as he did
to Silon and to Og Kings of the Amorites, and
vnto their land, whom he destroyed.

5 And the Lord shall giue them before you,
that ye may doe vnto them according vnto euery
* commandement which I haue commanded you.

6 ¶ Plucke vp your hearts therefore, and bee
strong: dread not, nor be afraid of them: for the
Lord thy God him selfe doeth goe with thee: hee
will not faile, nor forsake thee.

7 ¶ And Moses called Ioshua, and said vnto
him in the sight of all Israel, Be of a good cou-
rage and strong: for thou shalt goe with this peo-
ple vnto the land which the Lord hath sworne
vnto their fathers, to giue them, and thou shalt
giue it them to inherite.

8 And the Lord himselfe doeth goe before
thee: hee will bee with thee: hee will not faile thee,
neither forsake thee, feare not therefore, nor bee
discouraged.

9 ¶ And Moses wrote this Law, and deliuered
it vnto the Priests the sonnes of Levi (which bare
the Arke of the Couenant of the Lord) and vnto
all the Elders of Israel.

10 And Moses commanded them, saying, ¶ E-
uery twentieth yeere * when the yeere of freedome
shalt be in the feast of the Tabernacles:

11 When all Israel shall come to appeare be-
fore the Lord thy God, in the place which hee
shall chuse, thou shalt reade this Law before all
Israel that they may heare it.

12 Gather the people together: men, and wo-
men, and children, and thy stranger that is within
thy gates, that they may heare, and that they may
learne, and feare the Lord your God, and keepe
and obserue all the words of this Law.

13 And that their children which I haue not
known it, may heare it, and learne to feare the
Lord your God, as long as ye liue in the land whi-
ther ye goe ouer Iordan to possesse it.

14 ¶ Then the Lord said vnto Moses, Behold,
thy dayes are come, that thou must die: Call Ios-
hua, and stand ye in the Tabernacle of the Con-
gregation, that I may giue him a ¶ charge. So
Moses and Ioshua went and stood in the Taber-
nacle of the Congregation.

15 And the Lord appeared in the Taberna-
cle: in the pillar of a cloud: and the pillar of
the cloud stood ouer the doore of the Taber-
nacle.

16 ¶ And the Lord said vnto Moses, Behold,
thou shalt sleepe with thy fathers, and this people
will rise vp, and goe a whoring after the gods of a
strange land (whither they goe to dwell therein)
and will forsake mee, and breake my couenant
which I haue made with them.

17 Wherefore my wrath will waxe hote against
them at that day, and I will forsake them, and will
hide my face from them: then they shall be con-
sumed, and many aduersities and tribulations shall
come vpon them: so then they will say, Are not
these troubles come vpon mee, because God is not
with mee?

18 But I will surely hide my face in that day,
because of all the euill which they shall commit,
in that they are turned vnto other gods.

19 Now therefore write ye this song for you,
and teach it the children of Israel: put it in their
mouthes, that this song may be my witness a-
gainst the children of Israel.

20 For I will bring them into the land (which I
swore vnto their fathers) that floweth with milke
and hony, and they shall eate, and fill themselves,
and waxe fat: ¶ then shall they turne vnto other
gods,

b Ioshua
hands.
* Chap. 7. 1.

c Ior. 1. 6. found
corrupt.

c For he that must
proue the peo-
ple, hath need to
be valiant to re-
proue vice, and
constant to main-
taine vertue.
d Signifying that
man can neuer be
of good courage,
except he be per-
fected of Gods
favour and assis-
tance.

* Nitem 8. 2.
* Chap. 1. 5. 1.

c Before the Ark
of the couenant,
which was the
signe of Gods pre-
sence and the fig-
ure of Christ.

f Which were not
borne when the
Law was giuen.

l Or. commande-
ments.

g In a cloud that
was fastened
like a pillar.

h That is, I will
take my fauour
from them: as to
conceale his face
words 12. 10 to
showe his fauour.

i To preface you
and your child-
ren from idola-
try, by re-
memb. my Gods
benefits.

k For this is the
nature of flesh, no
longer to obey
God: there it is
vnder the rod.

a I can no longer
execute mine of-
fice.

* Num. 20. 12.
chap. 3. 26.

* Num. 17. 18.

* Num. 31. 24.

That these evils
are come upon
them because they
forgot mee.

gods, and serue them, and contemne mee, and
breake my couenant.

21 And then when many aduersities and tribu-
lations shall come vpon them, this song shall I an-
swere them to their face as a witnesse: for it shall
not be forgotten out of the mouthes of their po-
sterity: for I know their imagination, which they
go about euen now, before I haue brought them
into the land which I swaue.

22 ¶ Moses therefore wrote this song the same
day, and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a
charge, and said, * Be strong and of a good cou-
rage: for thou shalt bring the children of Israel
into the land, which I swaue vnto them, and I
will be with thee.

24 ¶ And when Moses had made an ende of
writing the words of this Law in a booke vntill
he had finished them,

25 Then Moses commanded the Leuites, which
bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put yee
it in the side of the Arke of the couenant of the
Lord your God, that it may be there for a wit-
nesse against thee.

27 For I know thy rebellion and thy stifte
neck: behold, I being yet aliue with you this day,
yee are rebellions against the Lord: how much
more then after my death?

28 Gather vnto mee all the Elders of your
tribes, and your officers, that I may speake these
words in their audience, and cal heauen and earth
to record against them.

29 For I am sure that after my death yee will
vterly be corrupt and turne from the way, which
I haue commanded you: therefore euill wil come
vpon you at the length, because ye will commit e-
uill in the sight of the Lord by prouoking him to
anger through the worke of your hands.

30 Thns Mo'es spake in the audience of all the
congregation of Israel the words of this song, vn-
till he had ended them.

C H A P. XXXII.

*The song of Moses containing 7 Gods benefite toward the people,
15 and his reingratitnde toward him. 20 God meneth them,
22 and speaketh of the vocation of the Gentiles. 24 Moses
commandeth to teach the Law to the children. 29 God fore-
warneth Moses of his death.*

I Barken, yee heauens, and I will speake: and
let the earth heare the words of my mouth.

2 My b doctrine shall droppe as the raine,
and my speech shall still as the dew, as the shoue
vpon the herbes, and as the great raine vpon the
grasse.

3 For I will publish the Name of the Lord:
giue ye glory vnto our God.

4 Perfect is the worke of the mighty God:
for all his wayes are iudgement. God is true, and
without wickedesse: iust and righteous is he.

5 They haue corrupted them elues toward
him by their voyce, not being his children, but a
froward and crooked generation.

6 Doe ye reuward the Lord, O foolish people
and vnwise? is not he thy father, & hath bought
thee? he hath made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: consider
the yeeres of so many generations: aske thy fa-
ther, and he will tell thee: thine Elders, and they
will tell thee.

8 When the most high God diuided to the na-
tions their inheritance, when hee separated the

sonnes of Adam, he appointed the borders of the
people, according to the number of the children
of Israel.

9 For the Lords portion is his people: Iakob
is the lot of his inheritance.

10 He found him in the land of the wildernes,
in a waste, and roaring wilde nesse: he led him a-
bout, he taught him, and kept him as the apple of
his eye.

11 As an eagle stereth vp her nest, fluttereth
ouer her birds, stretcheth out her wings, taketh
them, and beareth them on her wings,

12 So the Lord alone led him, and there was
no strange god with him.

13 He carried him vp to the high places of the
earth, that he might eate the fruits of the fields,
and hee caused him to sucke honey out of the
stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe, with fat
of the lambes, and rams fed in Bashan, and goats,
with the fat of the graines of wheate: and the red
liquor of the grape hast thou drunke.

15 ¶ But hee that should haue bene vpright,
when he waxed fat, spurned with his heele: thou
art fat, thou art grosse, thou art laden with fumes,
therefore hee forsooke God that made him, and
regarded not the strong God of his saluation.

16 They prouoked him with strange gods:
that prouoked him to anger with abominations:

17 They offered vnto deuils, not to God, but
to gods whom they knew not: new gods that
came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mighty God, that
begate thee, and hast forgotten God that formed
thee.

19 The Lord then sawe it and was angry, for
the prouocation of his sonnes and of his daugh-
ters.

20 And hee said, I will hide my face from
them: I will see what their end shall be: for they
are a froward generation, children in whom is no
faith.

21 They haue moued me to ialousie with that
which is not God: they haue prouoked mee to an-
ger with their vanities: and I will moue them
to ialousie with those which are no people: I will
prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall
burne vnto the bottome of hell, and shall con-
sume the earth with her increase, and set on fire
the foundations of the mountaines.

23 I will send plagues vpon them: I will be-
stow mine arrows vpon them.

24 They shall be burnt with hunger, and con-
sumed with heate, and with bitter destruction: I
will also send the teeth of beausts vpon them, with
the venime of serpents creeping in the dust.

25 The sword shall kill them without, and
in the chambers feare: both the young man and
the young woman, the suckling with the man of
gray haire.

26 I haue said, I would scatter them abroad:
I would make their remembrance to cease from
among men,

27 Saue that I feared the furie of the enmie,
lest their aduersaries should waxe proud, and
lest they should say, Our high hand and not the
Lord hath done all this.

28 For they are a nation void of counsell, nei-
ther is there any vnderstanding in them.

29 Oh that they were wise, then they would vnder-
stand

When God by
his prouidence di-
uided the world,
he lent for a time
that portion to the
Canaanites, which
should after be an
inheritance for all
his people Israel.

To teach them
to see.

Or god of strange
nations.

Meaning of the
land of Canaan,
which was bica
respect of Egypt.
That is, abun-
dance of all thinge
euen in the very
rockes.

Hee sheweth
what is the princi-
pal one of our
vocation.

By changing
his seruice for
their supersti-
tions.

Scripture writ-
eth new, wher-
eas man inuen-
teth, be the error
never so old.

Hee calleth
them Gods chil-
dren, not to honor
them, but to shew
them from what
dignitie they are
fallen.

Rom. 10. 19.
Which I haue
not favoured, nor
given my lawes
vnto them.

They shall be
aine both in the
field and at home.

Reioicing to
see the gaily af-
flicted, and attri-
buting that to
themselves, which
is wrought by
Gods hand.

Isa. 1. 6.

Of thine in-
fidelitie, when thou
shalt turne away
from the doctrine
contained therein.

As gouernours,
iudges, and ma-
gistrates.

By idolatry, and
worshipping ima-
ges, which are the
worke of your
hands.

As witnesses of
this peoples in-
gratitude.

He desireth that
he may speake to
Gods glory, and
that the people, as
the greene grasse,
may receiue the
dew of his do-
ctrine.

The Hebrew
word is rocke,
noting that God
only is mighty,
faithfull and con-
stant in his pro-
mise.

Not according
to the common
creation, but he
hath made thee
a new creature
by his Spirit.

* Gen. 25.8.
* Num. 20. 25, 28,
and 33, 38.

30 And die in the mount which thou goest vp vnto, and thou shalt bee * gathered vnto thy people; * as Aaron thy brother died in mount Hor, and was gathered vnto his people.

17 His beautie shall be like his first borne bullocke, and his || bornes as the hornes of an unicorn: with them he shall smite the people together, *even* the endes of the world: these are also the ten thousands of Ephraim, and these are the thousands of Manassah.

Which was, God
pearing into

m In thy proſpe-
ro: i voyages vpon
the ſea, Gen. 1. 9. 13
109. mmoſi Zion.
n Thetloe of
Zebulun.

18 ¶ And of Zebulun he ſaid, Reioyce, Zebu-
lun, in thy going out, and thou Iſſachar in thy
tent.

19 They ſhall call the people vnto the ſ^l moun-
taine: there they ſhall offer the ſacrifices of righ-
teouneſſe: for ⁿ they ſhall lucke of the abun-
dance of the ſea, and of the treaſures hid in the
land.

20 ¶ Alſo of Gad he ſaid, Bleſſed be he that en-
largeth Gad: he dwelleth as a Lion that catcheth
for his pray the arme with the head.

21 And hee looked to himſelfe at the begin-
ning, becauſe there was a portion of the ^o Lawg-
uer hid: yet hee ſhall come with the heads of the
people, to execute the iuſtice of the Lord, and his
iudgements with Iſrael.

22 ¶ And of Dan hee ſayd, Dan is a Lions
whelp: he ſhall leape from Baſhan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali,
ſatiſfied with fauour, and filled with the bleſſing of
the Lord, poſſeſſe ^p the Weſt and the South.

24 ¶ And of Aſher hee ſaid, Aſher ſhall be bleſ-
ſed with children, hee ſhall be acceptable vnto his
brethren, and ſhall dig his foot in oyle.

25 Thy ſhoes ſhall be ^q yron and braſſe, and
thy ſtrength ſhall continue as long as thou liueſt.

26 ¶ There is none like God, O righteous peo-
ple, which rideth vpon the heauens for thine
helpe, and on the clouds in his glory.

27 The eternal God is thy refuge, and vnder
his armes thou art for euer: hee ſhall caſt out the
emie before thee, and will ſay, Deſtroy them.

28 Then Iſrael: the fountaine of Iaakob ſhall
dwell alone in ſafety in a land of wheate and
wine: alſo his heauens ſhall drop the dew.

29 Bleſſed art thou, O Iſrael: who is like vn-
to thee, O people ſaued by the Lord, the ſhield of
thine helpe, and which is the ſword of thy glory?
therefore ^r thine enemies ſhall be in ſubſeci-
on to thee, and thou ſhalt tread vpon their hie
places.

CHAP. XXXIIII.

1 Moſes ſetteth at the land of Canaan. 5 Hee dieth. 8 Iſrael

meeph. 9 Iuſtus ſuccedeſt in Moſes vponme. 10 The praife
of Moſes.

Then Moſes went from the plaine of Moab vp
into mount Nebo vnto the toppes of Piſgah
that is ouer againſt Iericho: and the Lord ſhewed
him ^a all the land of G.lead, vnto Dan,

2 And all Naphtali, and the land of Ephraim
and Manaſſeh, and all the land of Iudah, vnto the
vnmouth ^b ſea:

3 And the South, and the plaine of the valley
of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord ſaid vnto him, ^c This is the
land which I ſware vnto Abraham, to Iſhak and
to Iaakob, ſaying, I will giue it vnto thy ſeed: I
haue cauſed thee to ſee it with thine eyes, but thou
ſhalt not goe ouer thither.

5 So Moſes the ſeruant of the Lord died there
in the land of Moab, according to the word of
the Lord.

6 And ^e hee buried him in a valley in the land
of Moab ouer againſt Beth-peor, but no man
knoweth of his ſepulchre vnto ^d this day.

7 Moſes was now an hundred and twentie
yeere old when hee died, his eye was not dimmed,
nor his naturall force abated.

8 And the children of Iſrael waite for Moſes
in the plaine of Moab thirte dayes: ſo the dayes
of weeping and mourning for Moſes were ended.

9 And ^e Ioshua the ſonne of Nun was full of
the ſpirit of wiſedome: for Moſes had put his
hands vpon him. And the children of Iſrael were
obedient vnto him, and did as the Lord had com-
manded Moſes.

10 But there aroſe not a Prophet ſince in Iſ-
rael like vnto Moſes (whom the Lord knew ^f face
to face).

11 In all the miracles and wonders which the
Lord ſent him to doe in the land of Egypt before
Pharaoh and before all his ſeruants, and before
all his land,

12 And in all that mighty ^g hand and all that
great feare, which Moſes wrought in the ſight of
all Iſrael.

Which was
part of mount A-
barim, Num. 27.
12.

Chap. 34.
1. moſ. 2. 4.

Called Medi-
terranean.

Gen. 12. 7.
and 13. 15.

To wit, the An-
gel of the Lord,
Iude 9.

That the Iewes
might not haue
occaſion thereby
to commit idola-
try.

Hereby appea-
reth the fauour of
God, that leaueſt
not his Church
deſtitute of a go-
uernour.

Vnto whom the
Lord did reuele
himſelfe to plaine-
ly, as Exod. 33. 11.

Meaning, the
power of God
working by Moſes
in the wildeerneſſe.

THE BOOKE OF IOSHUA.

THE ARGVMENT.

IN this booke the holy Ghoſt ſetſteth moſt liuely before our eyes the accompliſhment of Gods promiſe, who as hee
promiſed by the mouth of Moſes, that a Prophet ſhould be raiſed vp vnto the people like vnto him, whom hee
willeth to obey, Deut. 18. 15. ſo hee ſheweth himſelfe here true in his promiſe, as at all other times, and after
the death of Moſes his faithfull ſeruant, he raiſeth vp Ioshua to be ruler and gouernour ouer his people, that ne-
ither they ſhould be discouraged for lacke of a Captaine, nor haue occaſion to diſtruſt Gods promiſes hereafter.
And becauſe that Ioshua ſhould be confirmed in his vocation, and the people alſo might haue none occaſion to
grudge, as though he were not approved of God: hee is adorned with moſt excellent gifts and graces of God, both
to gouerne the people with counſell, and to defend them with ſtrength, that hee lacke nothing, which either be-
longed to a valiant captaine, or a faithfull miniſter. So hee overcometh all difficulties, and bringeth them in-
to the land of Canaan: the which according to Gods ordinance hee diuideth among the people, and appointeth
their borders: hee eſtabliſheth lawes and ordinance, and putteth them in remembrance of Gods manifold ben-
efits, aſſuring them of his grace and fauour, if they obey God, and conſtraine of his plagues and vengeance, if they
diſobey him. This hitorie doeth repreſent Ieſus Chriſt the true Ioshua, who leadeth vs into eternal felicity,
which is ſignified vnto vs by this land of Canaan. From the beginning of the Geneſis vnto the end of this booke,
are continued 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of
Abraham out of Caldea, 423. and from thence to the death of Ieſeph 290. So that the Geneſis containeth
2369. Exodus 140. the other three booke of Moſes 40. Ioshua 27. So the whole maketh 2576. yeeres

CHAP.

So that the por-
tion of the Ga-
dites, and others
on this ſide Iordan
was Gods, though
it was not ſo
knowne.

Meaning, neere
the ſea.

Thou ſhalt be
ſtrong, or thy
countrie full of
metall. It ſeemeth
that Simeon is left
out becauſe hee
was vnder Iudah,
and his portion of
his inheritance,
Ioth. 19. 9.

Who was plea-
ſured in iſſue as a
fountaine.

Thine enemies
for feare ſhall lye
and ſaine to be in
ſubſeci-.

you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the land, wee will deale mercifully and truly with thee.

15 Then he let them down by a cord thorow the window: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And he said vnto them, goe you into the mountaine, lest the pursuers meet with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye go your way.

17 And the men said vnto her, Wee will bee blamelesse of this thine oath which thou hast made vs swear.

18 Behold, when we come into the land, thou shalt bind this cord of red threed in the window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whoeuer then doeth goe out at the doores of thine house into the street, his blood shall be vpon his head, and we will be guiltlesse: but whoeuer shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou vtter this our matter, we will be quit of thine oath, which thou hast made vs swear.

21 And she answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ouer, and came to Ioshua the sonne of Nun, & told him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the country haue bene of vs.

CHAP. III.

Ioshua commandeth how to depart when the Arke remoueth. The Lord promitteth to exalt Ioshua before the people. Ioshua exhorteth to the people. The waters part asunder while the people passe.

¶ Then Ioshua rose very early, and they removed from Shittim, and came to Iorden, hee and all the children of Israel, and lodged there before they went ouer.

2 And after three dayes, the officers went throughout the hoste,

3 And commanded the people, saying, When yee see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, yee shall depart from your place, and goe after it.

4 Yet there shall be a space betweene you and it, about two thousand cubites by measure: yee shall not come neere vnto it, that yee may know the way, by the which ye shall goe: for yee haue not gone this way in times past.

5 (Now Ioshua had saide vnto the people, Sanctifie your selues: for to morrow the Lord will doe wonders among you)

6 Also Ioshua spake vnto the priests, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of

the couenant, and went before the people.

7 ¶ Then the Lord said vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the couenant, saying, When ye are come to the brinkes of the waters of Iorden, ye shall stand still in Iorden.

9 ¶ Then Ioshua said vnto the children of Israel, Come hither and heare the words of the Lord your God.

10 And Ioshua said, Herby yee shall know that the liuing God is among you, and that hee wil certainly cast out before you the Canaanites, and the Hittites, and the Hiuities, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

11 Behold, the Arke of the couenant of the Lord, of all the world passeth before you into Iorden.

12 Now therefore take from among you twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the Arke of the couenant, went before the people.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brink of the water, (for Iorden vish to fill all his banks all the time of hauest)

16 Then the waters that came downe from aboue, stayed and rose vpon an heape, and departed farre from the cite of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, as in the salt Sea, failed and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the couenant of the Lord, stood, drie within Iorden ready prepared, and all the Israelites went ouer drie, vntill all the people were gone cleane ouer through Iorden.

CHAP. IIIII.

God commanded Ioshua to set vp twelue stones in Iorden. The waters returne to their old course. Other twelue stones are set vp in Gilgal. This miracle must be declared to the posteritie.

¶ And when all the people were wholly gone ouer Iorden, (after the Lord had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden: out of the place where the Priests stood in a readinesse, twelue stones which ye shall take away with you, and leaue them in the lodging where you shall lodge this night)

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And

Which was meete vnto the cite.

We shal be discharged of our oath, if thou dost performe this condition that followeth: for so shalt thou and thine be deliuered

He shal be guilty of his owne death.

So that others should thinke to escape by the same means.

Or, fearlesse assured.

Towit, thereto Iorden.

Which according to the Hebrewes was in March, and about 40. dayes after Moses death. Which time was giuen for to prepare them viualles, Chap. i. 11.

Or, a mile.

Leuit. x. 7. Num. 11. 18. Chap. 7. 3. 1 Sam. 16. 5.

Chap. 1. 9.

Euen in the ebbe well wherethe stream had run, as verse 17.

By this miracle in dividing the waters

Which should set vp twelue stones in remembrance of the benefite.

Psal. 114. 3.

Mat. 7. 45.

1. Chron. 12. 19. Eccles. 24. 30.

Because the river was accustomed at this time to be full, the miracle is so much the greater.

Either taryng till the people were past, or as some say, there as though they had been vpon the drie land.

Deut. 27. 8.

As Chap. 3. 17.

Meaning, the place where they should campe.

CHAP. V.

1 The Canaanites are a race of the Israelites. 2 Circumcision is commanded the second time. 30 The Passouer is kept. 31 Manna ceaseth. 32 The Angel appeareth vnto Ioshua.

NOW when all the Kings of the Amorites, which were beyond Iorden Westward, and all the kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

2 ¶ That same time the Lord said vnto Ioshua, * Make thee sharpe kniues, ^b and returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe kniues, and circumcised the sonnes of Israel in ^c the hill of the foreskinnes.

4 And this is the cause why Ioshua circumcised all the people, ^{en} the males that came out of Egypt because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were ^d not circumcised.

6 For the children of Israel walked fourtie yeeres in the wilderness, till all the people of the men of war that came out of Egypt, were confimed, because they obeyed not the voice of the Lord: vnto whom the Lord sware that he would not shew them the land, ^e which the Lord had sworn vnto their fathers, that he would giue ^{en} a land that floweth with milke and honey.

7 So their sonnes whom he raised vp in their steade, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the campe till they ^e were whole.

9 After the Lord sayd vnto Ioshua, This day I haue taken away the ^f shame of Egypt from you: wherefore he called the name of that place, Gilgal, vnto this day.

10 ¶ So the Children of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the moneth at euen, in ^g the plaine of Iericho.

11 And they did eat of the corne of the land, on the morrow after the Passouer, vnleauened bread and parched corne in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eat of the fruite of the lande of Canaan that yeere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and behold, there stood a ^h man against him, hauing a sword drawn in his hand, and Ioshua went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?

14 And he said, Nay, but ⁱ as a Captaine of the hoste of the Lord am I now: come then Ioshua tel on his face to the earth, and did worship, and saide vnto him, What sayeth my Lorde vnto his seruant?

15 And the Captaine of the Lords hoste saide vnto Ioshua, ^j Loose thy shoe of thy foote. for the place whereon thou standest, is holy: and Ioshua did so.

a The Amorites were on the face of Iorden, whereof two kings were slaine already on the side toward Moab.

* Exod. 4. 26. b For now they had lett it off a boord 30 yeeres, c Gilgal was so called because they were there circumcised.

d For they looked daily to remeane at the Lords commandement, which thing they that were new circumcised, could not doe without great danger. e Num. 14. 23.

e For their foote, was so grievous, that they were not able to remeane. f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like so the Egyptians.

* Exod. 13. 22. g In that that Ioshua worshipped him, he acknowledged him to be God: and in that that he called himselfe the Lords Captaine, he declared himselfe to be Christs. h Exod. 3. 5. iuth 4. 7. juth 7. 23.

e God commanded that not only we should profit by his wonderfull works, but that our posteritie may knowe the cause thereof, and glorifie his Name.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal,

e Meaning, in the presence or sight of the people. * Num. 3. 27. 29.

f That is, before the Arke.

g Or, remeanced him.

h Because the Arke testified Gods presence, and the Tables of the Law contained therein, signified Gods will toward his people.

i Called Abib or Nisan, containing part of March and part of April.

* Exod. 14. 31. 32. j Gods benediction for a plaine condemnation to the wicked, and stirre vp his to remeane him and obey him.

5 And Ioshua said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoullder, according vnto the number of the tribes of the children of Israel.

6 That this may be a signe among you, that when your children shall aske their fathers in time to come, saying, What ^k meant you by these stones?

7 Then ye may answer them, That the waters of Iorden were cut off before the Arke of the Couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memorieall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Ioshua had commanded, and tooke vp twelue stones out of the middes of Iorden as the Lord had said vnto Ioshua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and laide them downe there.

9 And Ioshua set vp ^l twelue stones in the middes of Iorden, in the place where the feet of the Priests, which bare the Arke of the Couenant, stood, & there haue they continued vnto this day.

10 ¶ So the Priests which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished: that the Lord had commanded Ioshua to say vnto the people, according to al that Moses charged Ioshua: then the people halted & went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests ^m before the people.

12 * And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manassah went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre went before the ⁿ Lord vnto battle, into the plaine of Iericho.

14 That day the Lord magnified Ioshua in the sight of all Israel, and they ^o feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priests that beare the Arke of the Testimonie, to come vp out of Iorden.

17 Ioshua therefore commanded the Priests, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the Couenant of the Lord, were come vp out of the middes of Iorden, and as soone as the soles of the Priests feet were set on the drier land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the first moneth, and pitched in Gilgal, in the Eastside of Iericho.

20 Also the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, Whie your children shall aske their fathers in time to come, & say, What ^p meant these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did the Red Sea ^q which he dried vp before vs, till we were gone ouer.

24 That all the people of the world may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually,

CHAP. VI.

³ The Lord inſpirith Iſhūa what he ſhould doe at ſieging Iericho. ⁶ Iſhūa commendeth his Priests and warriors what he doe. ²⁰ The wall falls. ²² Rahab ſaved. ²⁴ All ſun burnt ſun gold and metal. ²⁶ The curſe of him that buildeth the Citie.

a That none could goe out.
b That none could come in.
c For feare of the Iſraelites.

Now Iericho was shut vp, and b closed, because of the children of Iſrael, nor might goe out nor enter in.

2 And the Lord ſaid vnto Ioshua, Behold, I haue giuen into thine hand Iericho and the King thereof, and the ſtrong men of warre.

3 All yee therefore that be men of warre, shall compaſſe the Citie, in going round about the Citie ^d once: thus shall you doe ſix dayes.

4 And ſeven Priests shall beare ſeven Trumpets of rams hornes before the Arke: and the ſeuenth day ye ſhall compaſſe the Citie ſeven times, and the Priests shall blow with the Trumpets.

5 And when they make a long blaſt with the rams hornes, and ye heare the ſound of the Trumpet, all the people ſhall ſhout with a great ſhout: then ſhall the wall of the Citie fall downe flat, and the people ſhall aſcend vp, euery man ſtraight before him.

6 ¶ Then Ioshua the ſonne of Nun called the priests & ſaid vnto them, Take vp the Arke of the Couenant, and let ſeven priests beare ſeven trumpets of rams hornes before the Arke of the Lord.

7 But he ſaid vnto the people, Go and compaſſe the city: and let him that is armed, go forth before the Arke of the Lord.

8 ¶ And when Ioshua had ſpoken vnto the people, the ſeven Priests bare the ſeven Trumpets of rams hornes, and went forth before the Arke of the Lord, and blew with the Trumpets, and the Arke of the Couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests, that blew the Trumpets: then the gathering hoſt came after the Arke, as they went and blew the Trumpets.

10 (Now Ioshua had commanded the people, ſaying, Ye ſhall not ſhout, neither make any noiſe with your voice, neither ſhall a word proceed out of your mouth, vntill the day that I ſay vnto you, Shout, then ſhall ye ſhout)

11 So the Arke of the Lord compaſſed the citie, and went about it ^b once: then they returned into the hoſt, and lodged in the campe.

12 And Ioshua roſe early in the morning, and the Priests bare the Arke of the Lord.

13 Al ſo ſeven Priests bare ſeven trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoſt came after the Arke of the Lord, as they went and blew the trumpets.

14 And the ſecond day they compaſſed the citie once, and returned into the hoſt thus they did ſix dayes.

15 And when the ſeuenth day came, they roſe early, euen with the dawning of the day, and compaſſed the citie after the ſame manner ^k ſeven times: only that day they compaſſed the citie ſeven times.

16 And when the Priests had blown the trumpets the ſeuenth time, Ioshua ſaid vnto the people, Shout: for the Lord hath giuen you the citie.

17 And the citie ſhall be an execrable thing, both it, and all that are therein, vnto the Lord: only Rahab the harlot ſhall liue, ſhee, and all that are with her in the houſe: for ſhee hid the

meſſengers that we ſent.

18 Notwithſtanding, be ye ware of the execrable thing, leſt yee make your ſelues execrable, and in taking of the execrable thing, make alſo the hoſt of Iſrael execrable, and trouble it.

19 But al ſiluer, and gold, and veſſels of braſſe, and yron ſhall be ^m conſecrate vnto the Lord, and ſhall come into the Lords treaſurie.

20 So the people ſhout, when they had blowne trumpets: for when the people had heard the ſound of the Trumpet, they ſhout with a great ſhout: and the wall fell downe flat: ſo the people went vp into the citie, euery man ſtraight before him: ⁿ and they took the citie.

21 And they vtterly deſtroyed all that was in the Citie, both man and woman, yong and old, and oxe, and ſheepe, and aſſe, with the edge of the ſword.

22 But Ioshua had ſaid vnto the two men that had ſpied out the countrey, Goe into the harlots houſe, and bring out thence the woman, and all that ſhe hath, ^o as ye ſware to her.

23 So the yong men that were ſpies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhe had: alſo they brought out all her family, and put them ^p without the hoſt of Iſrael.

24 After, they burnt the city with fire, and all that was therein: only the ſiluer and the golde, and the veſſels of braſſe and yron, they put vnto the treaſure of the ^q houſe of the Lord.

25 So Ioshua ſaved Rahab the harlot, and her fathers houſhold, and all that ſhe had, and ſhee dwelt in Iſrael, euen vnto this day, becauſe ſhe had hid the meſſengers, which Ioshua ſent to ſpie out Iericho.

26 ¶ And Ioshua ſware at that time, ſaying, Curſed be the man before the Lord, that riſeth vp, and buildeth this city Iericho: ^r he ſhall lay the foundation thereof in his eldeſt ſonne, and in his yongſt ſonne ſhall he ſet vp the gates of it.

27 So the Lord was with Ioshua, and he was famous through all the world.

CHAP. VII.

¹ The Lord is angry with Achan. ⁴ They of Ai ſpit the ſp aciliter to fight. ⁶ Iſhūa prayeth to the Lord. ¹⁶ Iſhūa enquireth out him that ſinned, and ſtoneth him and all his.

Vt the children of Iſrael committed a treſpaſſe in the excommunicate thing: for ^s Achan the ſonne of Carni, the ſonne of Zabdi, the ſonne of Zerah of the tribe of Iudah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled againſt the children of Iſrael.

2 And Ioshua ſent men from Iericho to Beth-el, which is beſide Bethanem, on the Eaſtſide of Beth-el, and ſpake vnto them, ſaying, Go vp, and view the countrey. And the men went vp and viewed Ai.

3 And returned to Ioshua, and ſayd vnto him, Let not all the people go vp, but let as it were two or three thouſand men go vp, and ſmite Ai, and make not al the people to labour thither, for they are few.

4 So there went vp thither of the people about three thouſand men, and they fled back: ^t the men of Ai.

5 And the men of Ai ſmote of them vpon a thirty and ſixe men: for they chaſed them from before the gate vnto Shebarim, and ſmote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then

* 2. ſil. 27. a. 10.
num. 21. 2.
ſent. 12. 1. 17.
m. And therefore cannot be put to any private vie, but muſt be ſift and melted, and then letue for the Tabernacle.
Hebr. 13. 30.
2. Mar. 12. 19.
16.

* Chap. 12. 1.
Deut. 1. 3. 1.

a For it was not lawfull for ſtrangers to dwell among the Iſraelites, till they were purged.
o Meaning, the Tabernacle.
p For ſhe was married to Salmon prince of the tribe of Iudah, Math. 1. 5.

q He ſhall build to the deſtruction of his racke, which thing was fulfilled in Hiel of Beth-el, 1. Kings 16. 34.

a Intaking that which was commanded to be deſtroyed.

* Chap. 22. 20.
1. Chron. 2. 7.
b This was a city of the Amorites: for there was another ſo called among the Amorites, Iere. 49. 3.
The ſift Ai is called Aiah, Iſa. 10. 18.

c God would by this overthrow make them more earnest to ſeek out and puniſh the ſinne committed.

f This is chiefly meant by the Reubenites Gadites, and half the tribe of Maſſaſſeh.

g Meaning the Rearward, wherein was the Standard of the tribe of Dan, Num. 10. 25.

h For that day.

i The tribe of Dan was ſo called, becauſe it marched laſt, and gathered vp whatſoever was left of others.

k beſides euery day once for the ſpace of ſix dayes

l That is, appointed wholly to be deſtroyed.

* Chap. 24.

6 ¶ Then Ioshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, hee, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God wee had bene content to dwell on the ^e other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie ^e Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my Covenant, which I commanded them: for they haue enen taken of the excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither wil I be with you any more, except ye I destroy the excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore yee cannot stand against your enemies, vntill ye haue put the execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall bee burnt with fire, hee, and all that he hath, because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the family of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua sayd vnto Achan, My sonne, I beseech thee, gine glory to the Lord God of Israel, and make confession vnto him, and shew mee now what thou hast done: hide it not from mee.

20 And Achan answered Ioshua, and sayd, In-deede, I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I saw among the poyle a goodly ^k Babylonish garment, and two hundredth shekels of siluer, and a wedge of gold offitie shekels weight, and I coveted them, and tooke them: and behold, they lye hidde in the earth in the mids of my tent, and the siluer vnder it.

22 ¶ Then Ioshua sent messengers, which ranne vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Ioshua tooke Achan the sonne of Zerah, and the siluer, and the garment, and the wedge of gold, and his ^msonnes, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua said, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore hee called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 and winning of Ai. 29 The King thereof is hanged. 30 Ioshua setteth vp an Altar. 32 He writeth the Law vpon stones. 35 and readeth it to all the people.

After the Lord said vnto Ioshua, *fear not, neither bee thou faint hearted: take all the men of warre with thee, and arise, goe vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his Citie, and his land.

2 And thou shalt doe to Ai, and to the King thereof, as thou diddest vnto Tericho, and to the King thereof: neuertheless, the spoile thereof, and the cartell thereof shall ye take vnto you for a prey: thou shalt lie in waite against the citie on the ^a backside thereof.

3 ¶ Then Ioshua arose, and all the men of warre to goe vp against Ai: and Ioshua chose out thirtie thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the citie on the backside of the Citie: goe not very farre from the Citie, but be ye all in a readinesse.

5 And I and all the people that are with me, will approach vnto the Citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the Citie. for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and I'll destroy the Citie: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the Citie, ye shall set it on fire: according to the commandement of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in wait, and abode betwene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and ^d numbered the people: and he and the Elders of Israel went vp before the people against Ai.

11 All the men of warre that were with him, went vp and drew nere, and came against the Citie, and pitched on the Northside of Ai: and there was a valley betwene them and Ai.

12 And hee tooke about fise thou and men, and set them to lie in wait betwene Beth-el and Ai, on the Westside of the Citie.

13 And the people set all the hoste that was on the North side against the Citie, and the liers in

Or, uphem.
1 Some read, a place: others, a rod: and some a tongue.
m This iudgment only appertained to God, and to whom he will reuile it, to man he hath commended not to punish the child for the fathers fault, Deut. 24. 6.
n He declarerh that this is Gods iudgement, because he had offended, and caused others to be sinners.

* Deut. c. xi. 29, and 7. 18.

* Chap. 6. 31.

* Deut. to 141

a Meaning, on the West side, as verse 9.

b God would not destroy Ai by miracle, as Tericho, to intent that other Nations might see the power and policie of his people.

c Or drint out (the inhabitants) of the Citie.

d That is, viewed and numbered them and set them in array.

e He sent these few, at the other which lay in ambush, might not be discovered.

d This Infirmitie of his faith sheweth how we are inclined of nature to distrust.

e When thine enemies shall blaspheme thee, and say that thou wast not able to defend vs from them.

f Then to suffer wickednesse vpon us, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found guilty, either by lotter, or by the iudgement of Vngim, Num. 27. 11.

i By declaring the truth: for God is glorified when the sinner is confessed.

k Such rich garments as the Sages of Babylon did wear.

1 To the intent that they in the Citie might the better discouce his artie.

2 As they which faued it to see Ioseph feare.

h Or, liſt vp the batt 120 ſignifie when they ſhall ſauade the citie.

109, ſomewhich beuen. 110 place.

i Which came out of the ambuſh.

* Deut. 7. 2.

k For the fire which they had before ſet in the Citie, was not to conſume it, but to ſignifie vnto Ioshua that they were entred.

* Num. 31. 22, 26. as verſe 2.

l That it could neuer be built againe.

m According as it was commanded, Deut. 21. 23. * Chap. 7. 25, 26.

wait on the Weſt, againſt the Citie : and Ioshua went the ſame night into the mids of the valley.

14 ¶ And when the king of Ai ſaw it, then the men of the city haſted and roſe vp early, and went out againſt Iſrael to battell, he and all his people, at the time appointed, before the plaine : for hee knew not that any lay in wait againſt him on the backſide of the citie.

15 Then Ioshua and all Iſrael as beateen before them, fled by the way of the wilderneſſe.

16 And all the people of the citie were called together to purſue after them : and they purſued after Ioshua, and were drawn away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael : and they left the citie open, and purſued after Iſrael.

18 Then the Lord ſaid vnto Ioshua, h Stretch out the ſpeare that is in thine hand, toward Ai. for I will giue it into thine hand, and Ioshua ſtretched out the ſpeare that hee had in his hand, toward the citie.

19 And they that lay in wait, aroſe quickly out of their place, and ranne as ſoone as he had ſtretched out his hand, and they entred into the citie, and tooke it, and haſted, and ſet the citie on fire.

20 And the men of Ai looked behinde them, and ſaw it : for loe, the ſmoke of the city aſcended vp || to heauen, and they had || no power to flee this way or that way : for the people that fled to the wildernes, turned backe vpon the purſuers.

21 When Ioshua and all Iſrael ſaw that they that lay in waite, had taken the citie, and that the ſmoke of the citie mounted vp, then they turned againe and ſlew the men of Ai.

22 Alſo the i other iſſued out of the citie againſt them : ſo were they in the mids of Iſrael, theſe being on the one ſide, and the reſt on the other ſide : and they ſlew them, ſo that they let none of them * remaine nor eſcape.

23 And the king of Ai they tooke aliue, and brought him to Ioshua.

24 And when Iſrael had made an end of ſlaying all the inhabitants of Ai in the field, that v in the wildernes where they chaſed them, and when they were all fallen on the edge of the ſword, vntill they were conſumed, all the Iſraelites returned vnto Ai, and k ſmote it with the edge of the ſword.

25 And all that fell that day, both of men and women, were twelue thouſand, euen all the men of Ai.

26 For Ioshua drew not his hand backe againe which he had ſtretched out with the ſpeare, vntill he had vtterly deſtroyed all the inhabitants of Ai.

27 * Onely the cattell and the ſpoile of this citie, Iſrael tooke for a pray vnto themſelues, according vnto the word of the Lord, which hee commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for^l euer, and a wilderneſſe vnto this day.

29 And the king of Ai hee hanged on a tree, vnto the euen'g. And as ſoone as the Sunne was downe, Ioshua commaunded m that they ſhould take his carkeis downe from the tree, and caſt it at the entring of the gate of the citie, and * lay thereon a great heape of ſtones, that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Iſrael, in mount Ebal,

31 As Moſes the ſeruant of the Lord had commanded the children of Iſrael, as it is written in the * booke of the Law of Moſes, an Altar of whole ſtone, ouer which no man had liſt an yron : and they offered thereon burnt offerings vnto the Lord, and ſacrificed peace offerings.

32 Alſo he wrote there vpon the ſtones, a ⁿ rehearſall of the Law of Moſes, which hee wrote in the preſence of the children of Iſrael.

33 And all Iſrael (and their Elders, and officers and their Iudges ſtoode on this ſide of the Arke, and on that ſide, before the Priests of the Leuites, which bare the Arke of the covenant of the Lord) as well the ſtranger, as hee that is borne in the country : halfe of them were ouer againſt mount Gerizim, and halfe of them ouer againſt mount Ebal,* as Moſes the ſeruant of the Lord had commanded before, that they ſhould bleſſe the children of Iſrael.

34 Then afterward hee read all the wordes of the Law, the bleſſings and curſings, according to all that is written in the booke of the Law.

35 There was not a word of all that Moſes had commanded, which Ioshua read not before all the Congregation of Iſrael, * as well before the ^o women and the children, as the ſtranger that was conuerſant among them.

C H A P. I X.

1 Diuers Kings aſſemble themſelues againſt Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall ſlavery.

And when all the Kings that a were beyond Iorden, in the mountaines & in the valleys, and by all the coaſtes of the ^b great Sea ouer againſt Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebuſites) heard thereof,

the they gathered themſelues together, to fight againſt Ioshua, and againſt Iſrael with one ^t accord.

3 ¶ * But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho, and to A,

4 And therefore they wrought craftily : for they went, and ſained themſelues ambaffadors, and tooke olde fables vpon their aſſes, and olde bottels for wine, both rent and ^c bound vp,

5 And old ſhoes and clouted vpon their feete : alſo the raiment vpon them was old, and all their prouiſion of bread was dried, and moulded.

6 So they came vnto Ioshua into the hoſte to Gilgal, and ſaid vnto him, and vnto the men of Iſrael, We be come from a farre country : now therefore make a league with vs.

7 Then the men of Iſrael ſaid vnto the ^d Hiuities, It may bee that thou dwelleſt among vs, how then can I make a league with the ?

8 And they ſaid vnto Ioshua, We are thy ſeruants. Then Ioshua ſaid vnto them, Who are ye ? and whence come ye ?

9 And they answered him, From a very farre country thy ſeruants are come for ^e the Name of the Lord thy God : for we haue heard his fame and all that he hath done in Egypt.

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heſhbon, and to Og king of Baſhan, wh ch were at Aſhtaroth.

11 Wherefore our Elders, and all the inhabitants of our country ſpake to vs, ſaying, Take vitals | with you for the iourney, and go to meece them,

* Exod. 20. 25. deut. 27. 5.

n Meaning, the ten Commandments, which are the ſumme of the whole Law.

* Deut. 21. 29. and 27. 12, 13.

* Deut. 31. 12, 13. o So much, yong or old, man or woman were exempted from hearing the word of the Lord.

a In reſpect of the plaine of Moab. b The maine ſea called Medictanum.

t Ebr. one mouth. * 2 Sam. 21. 1.

c Becauſe they were all worne.

d For the Gibeonites and the Hiuities were all one people.

e Euen the Iſraelites for feare of death, will pretend to honour the true God, and receiue his Religion.

t Ebr. in your hand.

f The wic^d ed
lacke no asse nor
spare no liets to
see forth their
policie, when they
will deceiue the
seruants of God.

g Somethinke
that the israelites
are of their vici-
als, and so made a
league with them.

h From Gilgal.

i Fearing lest for
their fault the
plagne of God
should haue light
vpon them all.

k This doth not
establish rash or-
bs, but the w^d Gods
mercie toward his,
which would not
punish them for
this fault.

l For the vices of
the Tabernacle
and of the Temple
wherein shall be
built.

* Deut. 7. 1.

m Who were
minded to put
them to death for
leare of Gods
wrath.
n That is for the
sacrifices of the
Temple, as ver. 13

them, and say vnto them, Wee are your seruants: now therefore make ye a league with vs.

12 This our bread we tooke it hote with vs for victuals out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is moulded.

13 Also the bottles of wine which we filled, were new, and loe, they be rent, and these our garments and our shoes are old, by reason of the exceeding great labour.

14 ¶ And the 8 men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: al'o the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their journey, & came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-bearim.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworn vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, We haue sworn vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will doe to them, and let them liue, lest the wrath bee vpon vs, because of the oath which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall hew wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and said, wherefore haue yee beguiled vs, saying, Wee are very farre from you, when yee dwell among vs?

23 Now therefore yee are cursed, and there shall none of you be freed from being bond men, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Ioshua, and said, Because it was told thy seruants, that the Lord thy God had * commanded his seruant Moses to giue you all the land, and to destroy al the inhabitants of the land out of your sight, therefore wee were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did hee vnto them, and deliuered them out of the hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

C H A P. X.

1 Flouting made warre against Gibeon. 20 Ioshua discomfited 17 The Lord rained hailstones and slew many 13 The Sunne stood still: Ioshuas prayer. 26 The five kings are hanged. 29 Many more cities and kingdome, rayed.

NOW when Adoni-zedek king of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (* for as he had done to Iericho and to the king thereof, so hee had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly for Gibeon was a great citie, as one of the royall citis: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore * Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto me, and helpe mee, that wee may finite Gilcon for they haue made peace with Ioshua, and with the children of Israel.

5 Therefore the five kings of the Amorites the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon gathered themselves together and went vp, they with all their hostes, and besieged Gibeon, and made warre against it.

6 And the men of Gibeon sent vnto Ioshua, esen to the host to Gilgal, saying, Withdraw not thine hand from thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites, which dwell in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Ioshua, * Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

9 Ioshua therefore came vnto them suddenly: for he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them wth a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fledde from before Israel, and were in the going down to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: they were more that died with the hailstones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord in the day when the Lord gaue the Amorites before the children of Israel, and hee said in the sight of Israel, * Sunne, stay thou in Gibeon, and thou moone, in the valley of Aialon.

13 And the Sunne abode, and the moone stood still, vntill the people auenged them: clus vpon their enemies: (is not this written in the booke of Iasher?) so the Sunne abode in the middes of the heauen, and hastened not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord fought for Israel.

15 ¶ After, Ioshua returned, and all Israel with him vnto the campe to Gilgal:

16 But the five kings fled and were hid in a caue at Makkedah.

17 And it was tolde Ioshua, saying, The five kings are found hid in a caue at Makkedah.

18 Then Ioshua said, Rouse great stones vpon the

* Chap. 6. 19 21.
* Chap. 3. 28-29.

a That is, Lord of
justice: so Ioshua
take to himselfe
glorious names,
when indeede they
be very enemies
against God and
all iustice.

b So eniuous the
wicked are when
any depart from
their band.

c Ioshua
should haue
thought that God
had test this great
power against him
for his lawfull
league with the
Gibeonites, the
Lord here streng-
theneth him.

d Some see thee
all things iustice
to execute Gods
vengeance against
the wicked.

* Ios. 28 21.
eccles. 46. 45.

e Somerads,
the booke of the
righteous, mean-
ing Moses: the
Caldees read
in the booke
of the law: but in
like like it was
a booke that was
made, which is now
lost.

f By taking away
the enemies hearts
and destroying
them with hail
stones.

the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entered into walled cities,

21 Then all the people returned to the campe, to Ioshua at Makkedah in peace: no man moued his tongue againe the children of Israel.

22 After, Ioshua said, Open the mouth of the caue, and bring out these five kings vnto me forth of the caue.

23 And they did so, and brought out those five kings vnto him forth of the caue, *even* the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chiefe of the men of war, which went with him, come neere, set your feete vpon the neckes of these kings, and they came neere, and set their feete vpon their neckes.

25 And Ioshua said vnto them Feare not, nor be faint hearted, *but* be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on five trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that they should take * them downe off the trees, and cast them into the caue (wherein they had bene hid) and they laied great stones vpon the caues mouth, *which remains* vntill this day.

28 ¶ And that same day Ioshua tooke || Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and || all the foules that were therein, hee let none remaine: for he did to the king of Makkedah * as he had done vnto the king of Iericho.

29 Then Ioshua went from Makkedah, and al Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue || it also and the king thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the || foules that were therein: he let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Iericho.

31 ¶ And Ioshua departed from Libnah, and al Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue || Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the foules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horam king of || Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

34 ¶ And from Lachish Ioshua departed vnto || Eglon, and al Israel with him, and they besieged it and assaulted it.

35 And they tooke it the same day, and smote

it with the edge of the sword, and all the foules that were therein hee vtterly destroyed the same day, according to al that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and al Israel with him vnto Hebron, and they fought against it.

37 And when they had taken || it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the foules that were therein: hee lette none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the foules that were therein.

38 ¶ So Ioshua returned, and al Israel with him to Debir, and fought against it.

39 And when he had taken || it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the foules that were therein, hee let none remaine: as hee did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

40 ¶ So Ioshua smote all the hill countreys, and the South countreys, and the valleys, and the hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Ioshua take at * one time, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshua and al Israel with him returned vnto the campe in || Gilgal.

CHAP. XI.

2 *Disser king and cities, and countreys overcome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God bare downe his enemies hearts: so at they might be destroyed.*

And when Iabin king of Hazor had heard this then he sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achsaph,

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of Cinneroth, and in the valleys and in the borders of Dor westward,

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder Hermon in the land of Mizpeh.

4 And they came out, and all their hosts with them, many people, as the land that is on the sea shore, for multitude, with horses and charres exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraide for them: for to morrow about this time will I deliuer them all flaine before Israel: thou shalt though their horses, and burnt their charres with fire.

7 Then came Ioshua and all the men of warre with him, against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto * Misrephothaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

9 And

† Ebr. cut off all their traine or traine.

g Or in safety, so that none gaue them as much as an euill word.

h Signifying what should become of the rest of Gods enemies, seeing that kings themselves were not spared.

* Deut. 21. 23. chap. 8. 19.

|| Ioshua tooketh Makkedah.

|| Or, euery person. Chap. 6. 21.

|| Libnah is taken.

|| Or, persons.

|| Lachish is taken.

|| The king of Gezer is slaine.

|| Eglon is taken.

Hebron is taken.

|| Debir is taken.

i Some reade A-hedeth, which signifies the destruction of the hills.

k In one battell.

l Wherethe Arke was, there to giue thanks for their victories.

a The more that Gods power appeareth, the more the wicked rage against it.

b Which the E-uangelists call the lake of Genesareth, or Tiberias.

c Which was mount Sion, as Deut. 4. 48.

d That neither they should serue to the vie of war, nor the Israelites should put their trust in them.

e Which signifies hot waters, or according to some, brine pits.

9 And Ioshua did vnto them as the Lorde bade him: hee houghed their hories, and burnt their charres with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the King thereof, with the sword: for Hazor before time was the head of all those kingdomes.

11 Moreover they smote all the f persons that were therein with the edge of the sword, vterly destroying all, leauing none aliue, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and vterly destroyed them,* as Moses the seruant of the Lord had commanded.

13 But Israel burnt none of the cities that stood still in the strength, save Hazor onely, that Ioshua burnt.

14 And all the spoile of these cities and the cattell, the children of Israel tooke for their prey, but they smote euery man with the edge of the sword, vntill they had destroyed them, not leauing one aliue.

15 ¶ As the Lord had commanded Moses his seruant, so did Moses command Ioshua, and so did Ioshua: hee left nothing vndone of all that the Lord had commanded Moses.

16 So Ioshua tooke all this land of the mountaynes, and all the South, and all the land of Goshen, and the low country, and the plaine, and the mountaine of Israel, and the low country of the same,

17 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Ioshua made war long time with all those Kings,

19 Neither was there any citie that made peace with the children of Israel, * save those Hittites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord, to harden their hearts that they should come against Israel in battell, to the intent that they should destroy them vterly, and shew them no mercy, but that they should bring them to nought, as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaynes: as out of Hebron, out of Debir, out of Anab, and out of all the mountaynes of Iudah, and out of all the mountaynes of Israel: Ioshua destroyed them vterly with their cities.

22 There was no Anakim left in the land of the children of Israel: only in Azzah, in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had said vnto Moses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1.7 What Kings Ioshua and the children of Israel killed on both sides of Iordan. 24 Which were in number thirtie and one

And these are the kings of the land, which the children of Israel smote and possessed their land, on the other side Iordan toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Arer, which is beside the riuer of Arnon, and from the middle of the riuer, and from half Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cinne-roth Eastward, and vnto the sea of the plaine, euen the salt sea Eastward, the way to Beth-jesh-moth, and from the South vnder the springs of * Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the gyants, which dwelt at Astharoth, and at Edrei,

5 And reigned in mount Hermon, and in Sal-cah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, & vnto the Gadites, and to halfe the tribe of Manassah.

7 ¶ These also are the kings of the country, which Ioshua and the children of Israel smote on this side Iordan, Westward from Baal-gad in the valley of Lebanon, euen vnto the mount Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaynes, and in the valleyes, and in the plaines, and in the hill sides, and in the wilderness, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hittites, and the Iebutites.

9 ¶ The king of Iericho was one: * the king of Ai, which is besides Bethel, one:

10 * The king of Ierusalem, one: the King of Hebron, one:

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon one: the * King of Gezer, one:

13 The * King of Debir, one: the King of Geder, one:

14 The King of Hormah one: the King of Arad, one:

15 The * King of Iibnah one: the King of Adullam, one:

16 The * King of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah one: the king of Hephher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achhab, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Ioknean // of Carmel, one:

23 The king of Dor, in the country of Dor, one: the king of the * nations of Gilgal, one:

24 The king of Tirzah, one. All the kings were thirtie and one.

CHAP. XIII.

5 The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and half the tribe of Manassah. 24 The Lord doth inherit the nations. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

f Beth men, women and children.

* Num 33. 52. deui. 7. 2.

g Which were smog by situation and not hurt by warre.

b All mankind.

* Exod. 14. 11. Deut. 7. 2.

i Thacia, Samaria.

k So called, because it was bare and without trees. Or, the valley of Gad.

* Chap. 9. 3.

l That is, to giue them ouer to themselves: and therefore they could not be rebell against God and seeke their owne destruction.

m Out of the which came Goliath. 1. Sam. 17. 41.

* Num. 26. 53. 55.

a From Gilgal where Ioshua camped.

7. Num. 22. 29. 24. 25. 26.

10. 2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deut. 1. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Num. 22. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

b Read chap. 11. verse 17.

10. 2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Chap. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Chap. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Chap. 10. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Chap. 10. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Chap. 11. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10. 2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Gen 14. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

For she fountaine of
the fountaine of
the fountaine.
* 1. King. 2. 9.

Hebr. Rephaim.

For the cities of
woods.

d Meaning, to
ward Syria.

e Chap. 14. 15.

e This was done
after the death of
Ioshua, Iudg. 1. 10.
30.

For confu.

f Because her hus-
band taried too
long.
For, grant me this
petition.
g Because her
countrie was bar-
ren, she desired of
her father a field
that had springs,
Iudg. 1. 14, 15.

h Which before
was called Ze-
phath, Iudg. 1. 17.

uer: also this border goeth vp to the waters of
|| En-themesh, and endeth at || En-rogel.

8 Then this border goeth vp to the valley of
the sonne of Hinnon, on the Southside of the Ie-
busites: the same is Ierusalem. Also this border go-
eth vp to the top of the mountaine that lieth be-
fore the valley of Hinnon Westward, which is by
the end of the valley of the || Giants Northward.

9 So this border compasseth from the top of
the mountaine vnto the fountaine of the water:
of Nephthoi, & goeth out to the cities of mount
Ephron: and this border draweth to Baalah,
which is || Kiriaath-icarim.

10 Then this border compasseth from Baalah
Westward vnto mount Seir, and goeth along vn-
der the side of mount Iearim, which is Chelalon
on the North side: so it commeth downe to Beth-
shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of
Ekron Northward: and this border draweth to
Shicron, and goeth along to mount Baalah, and
stretcheth vnto Iabneel: and the endes of this
coast are vnto the ^d Sea.

12 And the West border is to the great Sea: so
this border shall be the bounds of the children of
Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh
did Ioshua giue a part among the children of Iu-
dah, as the Lord commanded him, ^e *even* * Kiriath-
arba of the father of Anak which is in Hebron.

14 And Caleb ^e droue thence three sonnes of
Anak, Shefhai, and Ahiman, & Talmai, the sonnes
of Anak.

15 And he went vp thence to the inhabitants
of Debir: and the name of Debir beforetime was
Kiriath-sepher.

16 Then Caleb said, Hee that smiteth Kiriath-
sepher, and taketh it, ^e *even* to him will I giue Ach-
sah my daughter to wife.

17 And Ortniel, the sonne of Kenaz, the || bro-
ther of Caleb tooke it: and he gaue him Achsah
his daughter to wife.

18 And as the went in to ^e *him*, shee moued him,
to aske of her father a field: ^f and shee lighted off
her asse, and Caleb said vnto her, What wilt thou?

19 Then she answered, || Giue me a blessing:
for thou hast giuen me the South countrie: ^g giue
mee also springs of water. And hee gaue her the
springs aboue, and the Springs beneath.

20 This shall be the inheritance of the tribe of
the children of Iudah according to their families.

21 And the ymost cities of the tribe of the
children of Iudah, toward the coastes of Edom
Southward were Kabzeel, and Eder, and Iagur.

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth.

25 And Hazor, Hadattah, and Keriath, Hebron
(which is Hazor)

26 Anam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and
Beth-palet.

28 And Hazar, Shual, and Beerseba, and Bizi-
othiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chefil, and Hormah,

31 And Ziklag, and Madmannah, & Sanannah,

32 And Lebaoth, and Shilhim, and Aain, and
Rimmon: all these cities are twentie nine with
their villages.

33 ¶ In the lows country were Eshtaoth, and

Zoreah, and Athnah,

34 And Zanoah, and En-gannim, Tappuah,
and Enam,

35 Iarmuth, and Adullam, Socoh, and Aze-
kah,

36 And Sharaim, & Adithaim, & Gederah, and
Gederothaim: fourteene cities with their villages.

37 Zenam, and Hadadah, and Migdal-gad,

38 And Dileam, and Mizpeh, and Ioktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Kabbon, and Lahmam, and Kirihsh,

41 And Gederoth, Beth-dagon, and Naamah,

42 And Makkeah: sixteene cities with their villages,

43 Lebnah, and Ether, and Ashan,

44 And Iiphtah, and Athnah, and Neziel,

45 And Keilah, and Aczib, and Marehab: nine
cities with their villages.

46 Ekron with her [†] townes and her villages, [†] *Ebr. daughter.*

47 From Ekron, ^e *even* vnto the Sea, all that li-
eth about Ashdod with their villages.

48 Ashdod with her townes and her villages: vnto the
riuer of Egypt, and the great sea, ^e *was their coast.*

49 ¶ And in the mountaines were Shamir, and
Iatir, and Socoh,

50 And Dannah, and [†] Kiriaath-munath (which
is Debir)

51 And Anab, and Ashtemoh, and Anim,

52 And Goshen, and Holon, and Giloh: eleven
cities with their villages.

53 Arab, and Dumah, and Eshean,

54 And Ianum, & Beth-tappuah, & Aphekah,

55 And Humtah, and [†] Kiriath-arba, (which is
Hebron) and Zior: nine cities with their villages.

56 Maon, Carmel, and Ziph, and Iuttah,

57 And Izreel, and Iokdeam, and Zanoah,

58 Kain, Gibeah, and Timnah: ten cities with
their villages.

59 Halhul, Bethzur, and Gedor,

60 And Maarah, and Beth-anoth, and Elte-
kon: sixe cities with their villages.

61 Kiriaath-baal, which is Kiriath-icarim, and
Rabbah: two cities with their villages.

62 ¶ In the wilderness were Beth-arabah, Mid-
din, and Secacah,

63 And Nibshan, and the [†] city of salt, and En-
gedi: sixe cities with their villages.

64 Neuertheless, the Iebusites that were the
inhabitants of Ieru-salem, could not the children
of Iudah cast out, but the Iebusites dwell with
the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 The lot of [†] Ephraim, 2 The Canaanite dwellers among
them.

¶ And the lot fell to the [†] children of Ioseph
from Iorden by Iericho vnto the water of
Iericho Eastward, and to the wilderness that goeth
vp from Iericho by the mount of Beth-el:

2 And goeth out from Beth-el to [†] Luz, and
runneth along vnto the borders of Arathataroth.

3 And goeth down Westward to the coast of
Iaphleti, vnto the coast of Beth-horon, the nether,
and to Gezer, and the ends [†] thereof are at the sea.

4 So the children of Ioseph, Manasseh and E-
phraim [†] tooke their inheritance.

5 ¶ Also the borders of the children of E-
phraim according to their families, ^e *even* the bor-
ders of their inheritance on the East side were A-
roth-addar, vnto Beth-horon the upper.

6 And this border goeth out to the sea vnto
Michmethah on the North side, and this border
returneth

i Meaning, Nilus,
as Chap. 13. 3.

f Which is also
called Kiriath-se-
pher, ver. 15.

† Chap. 14. 15.

j Of this citie the
false ita both his
name.
m That is vnto
though they flew
the most part, and
burnt their citie,
Iudg. 1. 8.

n That is, to E-
phraim and his
children, for Ma-
nassehs portion
followeth.
† Iudg. 1. 26.

b Of their inhe-
ritance.

c Severally, first
Ephraim, and then
Manasseh.

returneth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Iamohah,

d For so farre the coasts reach.

7 And goeth downe from Iamohah to Ataroth, and Naarath, and commeth to Iericho, and goeth out at Iorden.

8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

e Because Ephraims tribe was farre greater then Manasse, therefore he had mo cities.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasse: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the half tribe of Manasse. 3 The daughters of Zelophehad. 13 The Canaanites become tributaries. 14 Manasse and Ephraim receive a greater portion of heritage.

f Gen. 47. 51. and 48. 60. and 51. 13. Num. 32. 39.

This was also the lot of the tribe of Manasse: for he was the first borne of Ioseph: he was, of Machir the first borne of Manasse, and the father of Gilead: now because hee was a man of warre, he had Gilead and Bashan.

g Num. 26. 29. a For the other halfe tribe had their portion beyond Iorden.

2 And also of the rest of the sonnes of Manasse by their families, even of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hephher, and of the sonnes of Shemida: the e were the males of Manasse, the sonne of Ioseph according to their families.

h Num. 16. 33 and 27. 1. and 32. 1.

3 ¶ But Zelophehad the sonne of Hephher, the sonne of Gilead, the son of Machir, the sonne of Manasse, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milchah, and Tirzah.

b Among them our tribe.

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Moyses to give vs an inheritance among our brethren: therefore according to the commandment of the Lord, hee gaue them an inheritance among the brethren of their father.

c In the land of Canaan: due to the moles: and other due to the daughters of Zelophehad.

5 And there fell ten portions to the tribe of Manasse beside the land of Gilead and Bashan which is on the other side of Iorden.

6 Because the daughters of Manasse did inherit among their onnes: and Manasse's other sonnes had the land of Gilead.

7 ¶ So the borders of Manasse were from Apher to Michmethah that lieth before Shechem, and this border goeth on the right hand, even vnto the inhabitants of En-tappuah.

d Meaning, the citie it selfe.

8 The land of Tappuah belonged to Manasse, but Tappuah beside the border of Manasse belongeth to the sonnes of Ephraim.

e As the brooke of Gerd.

9 Also this border goeth downe vnto the riuer Kanah Southward to the riuer: the cities of Ephraim are among the cities of Manasse: and the border of Manasse is on the North side of the riuer, and the ends of it are at the Sea.

f That is, toward the mane sea.

10 The South pertaineth to Ephraim, and the North to Manasse, and the Seas is their border: and they met together in Apher Northward, and in Issachar Eastward.

g In the tribe of Apher, and tribe of Issachar.

11 And Manasse had in Issachar and in Apher, Beth-shean, and her townes, and Ibleam, and her townes, & the inhabitants of Dor with the towns

thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, *even* three countreys.

12 Yet the children of Manasse could not destroy those cities, but the Canaanites dwelled still in that land.

13 Nevertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou given me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto?

15 Ioshua then answered them, If thou beest much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph said, The mountaine will not be enough for vs: all the Canaanites that dwell in the lowe countrey, haue charots of yron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Izrael.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim and to Manasse, aying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shall bee thine: for it is a wood, and thou shalt cut it downe, and the ends of it shall bee thine, and thou shalt cast out the Canaanites, though they hate yron charots, and though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to divide the land to the other seven tribes. 11 The lot of the children of Benjamin.

And the whole Congregation of the children of Israel came together at Shiloh: for they set vp the Tabernacle of the congregation there, after the land was subdued vnto them.

2 Now there remained among the children of Israel euen tribes, to whom they had not divided their inheritance.

3 Therefore Ioshua said vnto the children of Israel, How long are ye so slacke to enter and possess the land which the Lord God of your fathers hath given you?

4 Give from among you for every tribe three men that I may send them, and that they may trie, and walke through the land, and distribute according to the inheritance, and returne to me.

5 And that they may diuide it vnto their intoe euen parts, (Judah shall abide in his coast at the South, and the house of Ioseph shall stand in their coasts at the North)

6 Ye shall describe the land therefore into euen parts, and shall bring them hither to me, and I will cast lots for you here before the Lord our God.

7 But the Levites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben, and half the tribe of Manasse haue received their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way, and Ioshua charged them that went to describe the

g For at the first they lacked courage, and after agreed with them on condition contrary to Gods commandments.

h According to my fault I asked prophetic, Gen. 48. 19.

i If this mount be not large enough, why doest thou then get me on by despoiling Gods enemies as I see he hath commanded.

k So that thou shalt enlarge thy portion thereby.

a For they had not a remanent from Gilead, and set it in Shiloh. b As Eleazar Ioshua & the heads of the tribes had done to Iudah Ephraim, and half of Manasse.

c That is, in the seven parts one to every tribe one.

d For their had then the land already appointed.

e Before the Ark of the Lord.

f That is, the Levites and the other tribes, Chap. 13. 14.

g By writing the names of every country and city.

h That every one should be content with Gods appointment.

i Their inheritance bordered upon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

l Or, so the sea.

m Or, Rephaim.

n Or, Ierusalem.

o Which is in the tribe of Ephraim.

* Chap. 13. 6.

m To the very strait where the river runneth into the salt sea.

n Which was not wholly in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

the land, saying, Depart and go thorow the land, and describe it, and returne to mee, that I may heere cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed thorow the land, and described it by cities into seuen parts in a booke, and returned to Ioshua into the camp at Shiloh.

10 ¶ Then Ioshua ^h cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay ⁱ betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the North side was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaine Westward, and the ends thereof are in the wilderness of Beth-auen:

13 And this border goeth along from thence to Luz, ^{even} to the Southside of Luz (the same is Beth-el) and this border descendeth to Athrothaddar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the tribe of Iudah: this is the West quarter.

15 And the South quarter ^{is} from the end of Kiriath-iearim, and this border goeth out ^{||} Westward, and commeth to the fountaines of waters of Nephtoi.

16 And this border descendeth at the ende of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the ^{||} giants Northward, and descendeth into the valley of Hinnom by the side of ^{||} Jebusi Southward, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth forth to En-shemesh, and stretcheth to Geliath, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, ^{that is}, of the border, reach to the point of the salt Sea Northward, ^{and} to the mend of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Beniamin by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el.

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Impel, and Taralah,

28 And Zela, Eleph, and Jebusi, (which is Ierusalem) Gibeath, and Kiriath: fouretee

cities with their villages: this is the inheritance of the children of Beniamin, according to their families.

CHAP. XIX.

^a The portion of Simeon, 10 Of Zebulun, 17 Of Issachar. 24 Of Aser, 32 Of Naphtali, 40 Of Dan, 49 The possession of Ioshua.

And the second lot came out to Simeon, ^{even} for the tribe of the children of Simeon, according to their families: and their inheritance was in the ^a mids of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem:

4 And Etkolad, and Bethul, and Harmah,

5 And Ziklag, and Beth-marcaboth, and Hazar-sulah,

6 And Beth-lebaoth, and Sharuben: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ahan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalath-beer, and ^{||} Ramath, Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth vp ^v Westward, ^{even} to Maraleth, and reacheth to Dabbaseth, and meeteth with the iuer that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the Sunnerising vnto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Taphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el.

15 And Kartah, and Nahallal, and Shimron, and Idalah, and ⁴ Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families: ^{that is}, these cities, and their villages.

17 ¶ The fourth lot came out to Issachar, ^{even} for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesul-loth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabbiith, and Kishion, and Aber,

21 And Remeth, and * En-gannim, and Enhadpah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shazimath, and Beth-shemesh, and the ends of their coast reach to Iorden: sixteene cities with their villages.

a According to Ioshsas prophesie, that he should bee scattered among the other tribes, Gen. 49. 7.

b Or, Remath-neb.

b But this large portion was given them by Gods providence to declare their increase in time to come. c Meaning toward the great sea.

d There was another Bethlehem in the tribe of Iudah.

e There was another citie of this name in the tribe of Iudah: for sundrie diuers certaine cities had all one name, and were distinguished by the tribe only.

23 This is the inheritance of the tribe of the children of Iſſachar according to their families: *that is, the cities and their villages.*

24 ¶ Also the ſixt lot came out for the tribe of the children of Aſher according to their families.

25 And their coaſt was Helcah, and Hali, and Beten, and Adſhaph,

26 And Alammelech, and Amad, and Miſheal, and came to Carmel Weſtward, and to Shihor Libnath,

27 And turneth toward the Sunne riſing to Beth-dagon, and cometh to Zebulun, and to the valley of Tiphtah-el, toward the North ſide of Beth-emek, and Neiel, and goeth out on the left ſide of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coaſt turneth to Ramah and to the ſtrong citie of Zor, and this border turneth to Hoſhah, and the endes thereof are at the Sea from Hebel to Achziab,

30 Vmmah alſo and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Aſher, according to their families: *that is, theſe cities and their villages.*

32 ¶ The ſixt lot came out to the children of Naphtali, *even to the children of Naphtali according to their families.*

33 And their coaſt was from Heleph, and from Allon in Zaanannim, and Adaminekeb, and Iabneel, even to Lakum, and the endes thereof are at Iorden.

34 So this coaſt turneth Weſtward to Azmoh-tabor, and goeth out from thence to Hukkuk, and reacheth to Zebulun on the South ſide, and goeth to Aſher on the Weſt-ſide, and to Iudah by Iorden toward the ſunne riſing.

35 And the ſtrong citie is Ziddim, Zer, and Hammath, Rakkath, and Cinnereth.

36 And Adamah, and Ramah, and Hazor, 37 And Kedeth, and Edrei, and En-hazor.

38 And Iron, and Middal-el, Horem, and Beth-anah, and Beth-ſhemeh: nineteene cities with their villages,

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is, the cities and their villages.*

40 ¶ The ſeventh lotte came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zerah, and Eſhraol, and Ir-ſhemeh,

42 And Shaalabbin, and Aiſalon, and Ithlah, 43 And Elon, and Tammadah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baſalah, 45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iakon, and Rakken, with the border that lieth before Tapho.

47 But the coaſts of the children of Dan fill out *too little* for them: therefore the children of Dan went vp to fight againſt Lehem, and tooke it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein and called Ieſem, ** Dan after the name of Dan their father.*

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is, theſe cities and their villages.*

49 ¶ When they had made an end of diuiding the land by the coaſts thereof, then the children of Iſrael gaue an inheritance vnto Ioſhua the ſonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which he asked, *enue* Timnath-ſerah in mount Ephraim: and hee built the citie and dwelt therein.

51 * Theſe are the heritages which Eleazar the Priſt, and Ioſhua the ſonne of Nun, & the chiefe fathers of the tribes of the children of Iſrael diuided by lot in Shiloh before the Lord at the doore of the tabernacle of the Congregation: ſo they made an end of diuiding the countrey.

CHAP. XX.

2 The Lord commanded, *that Iſhua ſhould appoint cities of refuge, 3 The cities thereof, 7 and their names*

The Lord alſo ſpoke vnto Ioſhua ſaying,

2 Speake to the children of Iſrael, ſaying,

* Appoint you cities of refuge, whereof I ſhall ſpeake vnto you by the hand of Moſes,

3 That the ſlayer that killeth any perſon by ignorance, and vnwittingly, may flee thither, and they ſhall be your refuge from the auenger of blood.

4 And hee that doeth flee vnto one of theſe cities, ſhall ſtand at the entrance of the gate of the citie, and ſhall ſhew his cauſe to the Elders of the citie: and they ſhall receive him into the citie vnto them, and giue him a place, that hee may dwell with them.

5 And if the auenger of blood purſue after him, they ſhall not deliuer the ſlayer into his hand, becauſe hee ſmote his neighbour ignorantly, neither hated he him beforetime:

6 But he ſhall dwell in that citie vntil hee ſtand before the Congregation in iudgement, * or vntill the death of the hie Priſt that ſhall be in thoſe dayes: then ſhall the ſlayer returne, and come vnto his owne citie, and vnto his owne houſe, *even vnto the citie from whence he fled.*

7 ¶ Then they appointed Kedeth in Gaſil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other ſide Iorden toward Iericho Eaſtward, they appointed * Bezer in the wilderness vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Baſhan, out of the tribe of Manaſſeh.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojournd among them, that whoſeuer killed any perſon ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee ſtood before the Congregation.

CHAP. XXI.

The cities giuen to the Levites, 41 in numbre, 42 and their names, 43 The Lord according to his promiſe gaue the cities of Iſrael.

Then came the principall fathers of the Levites vnto Eleazar the Priſt, and vnto Ioſhua the ſonne of Nun, and vnto the chiefe fathers of the tribes of the children of Iſrael,

2 And ſpoke vnto them at Shiloh in the land of Canaan ſaying, * The Lord commanded by the hand of Moſes, to giue vs cities to dwell in, with the ſuburbes thereof for our cattle.

3 So the children of Iſrael gaue vnto the Levites, out of their inheritance at the commande-

* Chap. 24. 31.

* Num. 34. 17.

* Exod. 21. 13. Num. 35. 5, 14. and 19. 3.

3 Avenge, and bearing him no grudge.

† Hee ſheweth his cauſe.

b That is, he receiveth him into his hand.

c Till hee ſtand before the Congregation.

† Or, Cabbah.

3 Num. 4. 49. and 6. 78.

4 Out of the halfe of Manaſſeh beyond Iordan.

e Before the Iudges.

† Or, hee ſheweth his cauſe.

* Num. 34. 2. by Moſes, by whom hee ſheweth his power.

f Ioyneſh to the tribe of Zebulun, which lay more Eaſtward.

g Which was Tyrus a ſtrong citie to the Sea.

h Theſe cities were in the countrey of Zaanannim.

† Or, vnto Iorden.

i Of the which the lake of Gennezareth had his name.

k Called Ioppa. l According to Iſaiah had prophesied. Gen. 49. 19. * Iudg. 18. 29.

b He meant
thatsome
Priests: for
some were
but Leuites.
c Every tribe
gaue more
or fewer
cities according
as their inheri-
tance was great
or litle, Num. 35.8.

ment of the Lord these cities with their suburbs.

4 And the lot came out for the families of the
b Kohathites: and the children of Aaron the
Priest, which were of the Leuites, had by lot out of
the tribe of Iudah, and out of the tribe of Simeon,
and out of the tribe of Benjamin c thirteene
cities.

5 And the rest of the children of Kohath had
by lot out of the families of the tribe of Ephraim,
and out of the tribe of Dan, and out of the
halfe tribe of Manasseh, ten cities.

6 Also the children of Gerson had by lot out
of the families of the tribe of Issachar, and out of
the tribe of Asher, and out of the tribe of Naphtali,
and out of the halfe tribe of Manasseh in Bas-
san, thirteene cities.

7 The children of Merari according to their
families had out of the tribe of Reuben, and out
of the tribe of Gad, and out of the tribe of Zebu-
lun, twelue cities.

8 So the children of Israel gaue by lot vnto
the Leuites these cities with their suburbs, as the
Lord had commanded by the hand of Moises.

9 ¶ And they gaue out of the tribe of the chil-
dren of Iudah, & out of the tribe of the children
of Simeon, these cities which are here named.

10 And they were the children of d Aaron
being of the families of the Kohathites, and of the
sonnes of Leui, (for theirs was the first lot.)

11 So they gaue them Kiriath-arba of the fa-
ther of Anak (which is Hebron) in the moun-
taine of Iudah, with the suburbs of the same
round about it.

12 (But the land of the citie, and the villages
thereof gaue they to e Caleb the sonne of Iephu-
neh to be his possession.)

13 ¶ Thus they gaue to the f children of Aa-
ron the Priest, a citie of refuge for the slayer, e
vnto Hebron with her suburbs, and Libnah with
her suburbs,

14 And Iatir with her suburbs, and Eshte-
moa, and her suburbs,

15 And Holon with her suburbs, and Debir
with her suburbs,

16 And Ain with her suburbs, and Iuttah with
her suburbs, Beth-shean with her suburbs: nine
cities out of those two tribes.

17 And out of the tribe of Benjamin they gaue
Gibeon with her f suburbs, Geba with her sub-
urbs,

18 Anathoth with her suburbs, and Almon
with her suburbs: foure cities.

19 All the cities of the children of Aaron
Priests, were thirteene cities with their suburbs.

20 ¶ But to the families of the children of Ko-
hath the Leuites, g which were the rest of the
children of Kohath (for the cities of their lot
were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the
slayer, h Shechem with her suburbs in mount E-
phraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-
horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with
her suburbs, Gibbethon with her suburbs,

24 Aialon with her suburbs, Gath-rimmon
with her suburbs: foure cities.

25 And out of the i halfe tribe of Manasseh,
Tanach with her suburbs, and Gath-rimmon
with her suburbs: two cities.

26 All the cities for the other families of the

children of Kohath were ten with their suburbs.

27 ¶ Al o vnto the children of Gerson of the
families of the Leuites, they gaue out of the halfe
tribe of Manasseh, the city of refuge for the slayer
k Golan in Basan with her suburbs, and Beeth-
terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon
with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, Engannim with
her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with
her suburbs, Abdon with her suburbs,

31 Helkai with her suburbs, and Rehob with
her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie
of refuge for the slayer, Kedesh in l Galile with her
suburbs, and Hammoth-dor with her suburbs,
and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites according
to their families, were thirteene cities with their
suburbs.

34 ¶ Also vnto the families of the children of
Merari the rest of the Leuites, they gaue out of
the tribe of Zebulun, Lokneam with her suburbs,
and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with
her suburbs: foure cities.

36 And out of the tribe of Reuben, m Bezor
with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mophath
with her suburbs: foure cities.

38 And out of the tribe of Gad they gaue for a
citie of refuge for the slayer, Ramoth in Gilead
with her suburbs, and Mahanaim with her sub-
urbs,

39 Heshbon with her suburbs, and Tazer with
her suburbs: foure cities in all.

40 So all the cities of the children of Merari
according to their families (which were the rest
of the families of the Leuites) were by their lot,
twelue cities.

41 And all the cities of the Leuites n within
the possession of the children of Israel, were eight
and fourtie with her suburbs.

42 These cities lay every one severally with
their suburbs round about them: so were all these
cities.

43 ¶ So the Lord gaue vnto Israel all the land,
which hee had sworne to giue vnto their fathers:
and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about
according to all that he had sworne vnto their fa-
thers: and there stood not a man of all their ene-
mies before them: for the Lord deliuered all their
enemies into their hand.

45 * There failed nothing of all the good
things which the Lord had sayd vnto the house
of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to
their possessions. 10 They build an altar for a memoriall. 15
The Israelites reprove them. 21 Their answer for defence of
the same.

THEN i Ioshua called the Reubenites, and the
Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Yee haue kept all that
Moises the seruant of the Lord b commanded you,
and haue obeyed my voyce in all that I com-
manded you:

3 You haue not forsaken your brethren this
long season vnto this day, but haue diligently
kept

k Golan and Be-
deth were the ci-
ties of refuge vnto
the Gershoni-
tes.

Or, Galile.

l They are here
called the rest, be-
cause they are litle
numbered, and Me-
rari was the yon-
gers brother, Gen.
36.11.
m Bezor and Ra-
moth were the ci-
ties of refuge vnto
the Merarites,
and beyond Ior-
den, Chap. 20.8.

n Thus according
to Iakobs pro-
phetic they were
scattered through-
out the country,
which God vsed
to this end, that
his people might
be instructed in
the true religion
by them.

* Chap. 23. 14, 15.

a After that the
Israelites enjoyed
the land of Can-
naan.

b Which was to
goe armed before
their brethren,
Num. 3. 29.

d For Aaron came
of Kohath, & there-
fore the Priests of
his name remained in
that family.

e Chap. 14. 14.
f, Chron. 6. 56.
e That is, the
Priest of the fami-
lie of the Koha-
thites, of whom
Aaron was chiefe.

f The suburbs
were as thoofand
cubites from the
wall of the cities
round about,
Num. 35.4.

g That were not
priests.

h Hebron and
Shechem were the
two cities of re-
fuge vnder the
Kohathites.

i Which dwelt
in Canaan.

kept the commandment of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren, as hee promiſed them: therefore now returne ye, and goe to your tents, to the land of your poſſeſſion, which Moſes the ſeruant of the Lord hath giuen you beyond Iorden.

5 But take diligent heede, to doe the commandment and Law, which Moſes the ſeruant of the Lord commanded you: that ye, that ye cleaue the Lord your God, and walke in all his wayes, and keepe his commandments, and cleaue vnto him, and ſerue him with all your heart, and with all your ſoule.

6 So Iothua d bleſſed them, and ſent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manaſſeh Moſes had giuen a poſſeſſion in Baſhan: and vnto the other halfe thereof gaue Iothua among their brethren on this ſide Iorden Weſtward: therefore when Iothua ſent them away to their tents, and bleſſed them,

8 Thus he ſpake vnto them, ſaying, Returne with much riches vnto your tents, & with a great multitude of cattell, with ſilver and with gold, with braſſe and with yron, and with great abundance of ſtraiment: diuide the ſpoyle of your enemies with your brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manaſſeh returned, and departed from the children of Iſrael from Shiloh (which is in the land of Canaan) to goe vnto the countrie of Gilead to the land of their poſſeſſion, which they had obtained according to the word of the Lord by the hand of Moſes.

10 ¶ And when they came vnto the borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manaſſeh, built there an altar by Iorden, a great altar to ſee to.

11 ¶ When the children of Iſrael heard ſay, Behold the children of Reuben, and the children of Gad, and the halfe tribe of Manaſſeh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the paſſage of the children of Iſrael:

12 When the children of Iſrael heard it, then the whole Congregation of the children of Iſrael gathered them together at Shiloh, to goe vp to warre againſt them.

13 Then the children of Iſrael ſent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh into the land of Gilead Phineas the ſon of Eleazar the Prielt.

14 And with him ten Princes, of euery chiefe houſe a Prince, according to all the tribes of Iſrael: for euery one was chiefe of their fathers houſehold among the thouſands of Iſrael.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh, vnto the land of Gilead, and ſpake with them, ſaying,

16 Thus ſaith the whole Congregation of the Lord, What tranſgreſſion is this that ye haue tranſgreſſed againſt the God of Iſrael, to turne away this day from the Lord, in that ye haue built you an altar to reſell this day againſt the Lord?

17 Haue we too little for the wickedneſſe of Peor, whereof we are not clenſed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee alſo are turned away this day from the Lord: and ſeeing yee rebell to day againſt the Lord, euen to morrow he will be wroth with all the Congregation of Iſrael.

19 Notwithſtanding, if the land of your poſſeſſion be vnclene, come ye ouer vnto the land of the poſſeſſion of the Lord, wherein the Lords Tabernacle dwelleth, and take poſſeſſion among vs: but! rebell not againſt the Lord, nor rebell nor againſt vs in building you an altar, beſide the altar of the Lord our God.

20 Did not Achan the ſon of Zerah trepaſſe grievouſly in the execrable thing, and wrath fell on all the Congregation of Iſrael? and this man alone perished not in his wickedneſſe.

21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manaſſeh answered, and ſaid vnto the heads ouer the thouſands of Iſrael,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Iſrael himſelfe ſhall know: if by rebellion, or by tranſgreſſion againſt the Lord we haue done it, ſaue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord himſelfe require it:

24 And if we haue not rather done it for feare of this thing, ſaying, In time to come your children might ſay vnto our children, What haue ye to doe with the Lord God of Iſrael?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben and of Gad: therefore ye haue no part in the Lord ſhal your children make our children ceaſe from fearing the Lord.

26 Therefore we ſaid, We will now goe about to make vs an altar, not for burnt offering, nor for ſacrifice,

27 But it ſhall be a witneſſe betweene vs and you, and betweene our generations after vs, to execute the ſeruite of the Lord before him, in our burnt offerings, and in our ſacrifices, and in our peace offerings, and that your children ſhould not ſay to our children in time to come, Yee haue no part in the Lord.

28 Therefore ſayd we if ſo be that they ſhould ſo ſay to vs or to our generations in time to come, then will we anſwere, Behold the ſiſhion of the altar of the Lord, which our fathers made, not for burnt offering nor for ſacrifice, but it is a witneſſe betweene vs and you.

29 God forbid that wee ſhould rebell againſt the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for ſacrifice, ſaue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phineas the Prielt, and the princes of the Congregation and heads ouer the thouſands of Iſrael which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manaſſeh ſpake, they were well content.

31 And Phineas the ſonne of Eleazar the Prielt ſaid vnto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive, That the Lord is among vs, becauſe ye haue not done this trepaſſe againſt the Lord. now yee haue diſcuered the children of Iſrael out of the hand of the Lord.

32 ¶ Then

* Num 32. 33.
chap. 13. 8.

* Deut. 10. 12.
c He ſheweth
wherein conſiſteth
the fulfilling of
the Law.

d He commended
them to God, and
prayed for them.

e Which remained
at home and
went not to the
warre, Num. 32. 27
1 Sam. 30. 24.

f Sbr. Geliſh,
which country alſo
was called Canaan,
becauſe the Amorites
dwelling there
were called Canaanites
f That is, beyond
Iorden for ſome
time the whole
congregation on both
ſides of Iorden is
meant by Canaan.

g Such now was
their zeale, that
they would rather
loſe their liues
then ſuffer the true
religion to bee
changed or corrupted.

h Or, multitude.

i Not onely of
the Princes, but
alſo of the common
people.
* Num 5. 4.
i Meaning, God
is not fully ſatisfied,
for ſomuch as
no puniſhment
can be ſufficient for
ſuch wickedneſſe
and idolatry.

k In your Iudgement.

l To ſearche other
ſeruite then God
hath appointed, is
to rebell againſt
God, 1 Sam. 15. 23

* Chap. 7. 1. 5.
m Signifying that
if many ſuffered
for one mans fault
for the fault of
many all ſhould
ſuffer.

n Let him puniſh vs.

o Or, to come
backe from the
true God.

* Num 31. 43.
chap. 34. 27.
or ſe 34.

p They ſignifie a
wonderfull care
that they bare toward
the true poſſeſſion,
that they might
line in the true
ſeruite of God.

† Sbr. it was good
in their eyes.

q By preferring
vs and gouerning
vs
r If he ſeem to haue
offended, he would
haue puniſhed
with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes, returned from the children of Ruben, and from the children of Gad, out of the land of Gilead vnto the land of Canaan, to the children of Israel, and brought them answer.

33 And the saying pleased the children of Israel: and the children of Israel blessed God and minded not to go against them in battell, for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Ruben, and the children of Gad called the alter ¶ Ed: for it shall bee a witness between vs, that the Lord is God.

CHAP. XXIII.

2 Ioshua exhorteth the people that they ingre not themselves to the Gentiles, 7 that they name no other gods, 14 The promise if shee forsake God, 15 Aduertising vs they for Iakehim.

And a long season after that ¶ Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was old, and ¶ stricken in age.

2 Then Ioshua called all Israel, and their Elders and their Heads and their Iudges, and their officers, and said vnto them, I am old, and stricken in age.

3 Alfo yee haue seene all that the Lord your God hath done vnto all these nations * before you, how the Lord your God himselfe hath fought for you.

4 Behold, I haue ¶ diuided vnto you by lot the nations that remaine, to be an inheritance against to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea ¶ Westward.

5 And the Lord your God shall expell ¶ them before you, and cast them out of your sight, and ye shall possesse their land, as the Lord your God hath said vnto you.

6 Be ye therefore of a valiant courage, to observe and doe all that is written in the booke of the Law of Moses, * that ye turne not therefrom to the right hand nor to the left,

7 Neither company with these nations: * that is with them which are ¶ left with you, neither make mention of the name of their gods, ¶ nor caule to swere by them, neither serue them, nor bow vnto them:

8 But stick fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God he fighteth for you, as hee hath promised you.

11 Take good heed therefore vnto your ¶ felues, that ye loose the Lord your God.

12 Else, if you goe backe, and cleaue vnto the rest of these nations: * that is, of them that remaine with you, and shall ¶ make mariages with them, and ¶ goe vnto them, and they to you,

13 Knowe ye for certaine, that the Lord your God will cast out no more of these nations from before you: * but they shall be a snare and destruction vnto you, and a whip on your sides, and thornes in your ¶ eyes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

14 And behold, this day doe I ¶ enter into the way of all the world, and yee know in all your hearts, and in all your soules, that ¶ nothing hath

failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all ¶ good things are come vpon you, which the Lord your God promised you, so shall ¶ Lord bring vpon you euery ¶ evil thing, vntill hee haue destroyed you out of this good land which the Lord your God hath giuen you.

16 When yee shall ¶ transgresse the Couenant of the Lord your God, which hee commanded you, and shall goe and serue other gods, and bow your felues to them, then shall the wrath of the Lord waxe hot against you, and yee shall perish quickly out of the good land which hee hath giuen you.

CHAP. XXIII.

2 Ioshua rehearseth Gods benefits, 14 and exhorteth the people to feare God, 15 The league renewed betweene God and the people, 29 Ioshua dieeth, 32 The bones of Iosaph are buried, 33 Eleazar dieeth.

And Ioshua assembled againe all the ¶ tribes of Israel to Shechem, and called the Elders of Israel, and their Heads, and their Iudges, and their officers, and they presented them elues before God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, * Your fathers dwelt beyond the ¶ flood in old time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And tooke your father Abraham from beyond the flood, and brought him thowr all the land of Canaan, and multiplied his seed, and gaue him Izhak.

4 And gaue vnto Izhak, * Iakob and Esau: and I gaue vnto * Esau mount Seir, to possesse it: but * Iakob and his children went downe into Egypt.

5 * I sent Moses also and Aaron, and I plagued Egypt: & when I had ¶ done among them, I brought you out.

6 So I ¶ brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with chariots and horsemen vnto * the red Sea.

7 Then they cried vnto the Lord, and hee put ¶ a darkness betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wilderness a ¶ long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they fought with you: but I gaue them into your hand and ye possided their country, and I destroyed them out of your sight.

9 * Also Balack the sonne of Zippor king of Moab, arose and warred against Israel, and sent to call Balaam the sonne of Beor for to curse you. 10 But I would not heare Balaam: therefore hee blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, and the ¶ men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

12 And I sent * hornets before you, which cast them out before you, euen the two kings of ¶ Amorites, & not with thy sword, nor with thy bow.

13 And I haue giuen you a land wherein yee did

1 Or, promise.

1 Or, threatening, chap. 24. 20.

16 He sheweth that he will canoe vnto man, except he offend God by disobedience.

1 That is, the nine tribes and the half.

16 Before the Ark which was brought to Shechem, when they went to bury Iosaphs bones. Gen. 11. 31. Iud. 1. 6. 7. Euphrates in Mesopotamia. Gen. 11. 26. Gen. 22. 8.

Gen. 27. 26. Gen. 36. 8.

Gen. 46. 6.

Exod. 3. 10.

Exod. 12. 37.

Exod. 14. 9.

Or, a cloud.

Even forty eeres.

Num. 21. 29.

Num. 22. 2. dent. 23. 4.

16 Because it was the chiefe citie, vnder it hee contained all the country: els they of the citie might not. Exod. 23. 28. dent. 7. 20. chap. 11. 20.

Or, praised, 1 Ebr., apl.

Or, witness.

1 2 Or, comment into yea.

1 Your eyes being witness.

1 Or, our browne of indignation.

1 Ebr., at the sunne set.

1 Which yet continue and are not overcome, as chap. 13. 2.

1 Dent. 5. 32. and 18. 14.

1 And not yet subdued.

1 1 Iud. 16. 4.

1 Let not the Iudges admit an oath which any shall swere by their idols.

1 Lewis 21. 8. dent. 32. 50.

1 Ebr., soules.

1 Or, be of his air.

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

1 1 Ioshua conuer-

f This is the true
vfe of Gods bene-
fit to learne there-
by to feare and
ferue him with an
vpright confide-
ence.
† Ele. ift. be euill
in your fight.

g This teacheth
vs that if all the
world would goe
from God, yet cou-
ry one of vs parti-
cularly is bound
to cleaue vnto
him.

h How much
more are wee
bound to ferue
God in Chrift, by
whom we haue
recrued the re-
demption of our
soules.

* Chap. 2. 15.

i If you doe the
contrary, your
owne mounes
shall condemne
you.

did not labour, and Cities which ye built not, and ye dwell in them, and eat of the Vineyards and o-live trees, which ye planted not.

14 Now therefore I feare the Lord, and erue him in vprightneffe and in truth, and put away the gods, which your fathers ferued beyond the flood, and in Egypt, and ferue ye the Lord.

15 And if it seeme euill vnto you to ferue the Lord, chuse you this day whom ye wil ferue, whether the gods which your fathers ferued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: g but I and mine house will ferue the Lord.

16 Then the people answered and said, God forbid, that wee should forsake the Lord, to ferue other gods.

17 For the Lord our God, he brought vs, and our fathers out of the land of Egypt, from the house of bondage, and he did thote great miracles in our sight, and preſerued vs in all the way that wee went, and among all the people through whom we came.

18 And the Lord did caſt out before vs all the people, euen the Amorites which dwell in the land: therefore will we alſo ferue the Lord, h for he is our God.

19 And Ioshua ſaid vnto the people, Yee cannot ferue the Lord: for he is an holy God: he is a ielous God: he wil not pardon your iniquities nor your finnes.

20 If yee forſake the Lord and ferue ſtrange gods, i then hee will returne and bring euill vpon you, and conſume you, after that hee hath done you good.

21 And the people ſaid vnto Ioshua, Nay, but we will ferue the Lord, j

22 And Ioshua ſaid vnto the people, Yee are witneſſes i againſt your ſelues, that yee haue choſen you the Lord, to ferue him: and they ſaide

We are witneſſes.

23 Then put away now, ſaid he, the ſtrange gods which are among you, and bow your hearts vnto the Lord God of Iſrael.

24 And the people ſaid vnto Ioshua, The Lord our God will we ſerue, & his voice will we obey.

25 So Ioshua i made a couenant with the people the ſame day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wrote theſe words in the booke of the law of God, and tooke a great ſtone, and pitched it there vnder an oke that was in the Sanctuary of the Lord.

27 And Ioshua ſaid vnto al the people, Behold this ſtone ſhalbe a witneſſe vnto vs: for it m hath heard all the words of the Lord which hee ſpake with vs: it ſhall be therefore a witnes againſt you left ye denye your God.

28 Then Ioshua let the people depart, euery man vnto his inheritance.

29 And after theſe things Ioshua the ſonne of Nun, the ſeruant of the Lord died, being an hundred and ten yeeres old.

30 And they buried him in the border of his inheritance in Timnath-ſerah, which is in mount Ephraim, on the North ſide of mount Gaſh.

31 And Iſrael ſerued the Lord al the dayes of Ioshua, and all the dayes of the Elders that ouerlived Ioshua, and which had knownen all the works of the Lord that he had done for Iſrael.

32 And the bones of Ioſeph, which the children of Iſrael brought out of Egypt, buried they in Shechem in a parcell of ground which Iaakob bought of the ſonnes of Hamor, father of Shechem, for an hundred pieces of ſilver, & the children of Ioſeph had them in their inheritance.

33 Alſo Eleazar the ſonne of Aaron died, whom they buried in the hill of Phinchas his ſonne, which was giuen him in mount Ephraim.

k One of yone
heretics and out-
wiſe.

l By ioyning God
and the people re-
pented: alſo he re-
pented the promi-
ſes & threatnings
out of the Law.
Ior. chas.

m Rather then
mans diſſimulation
ſhould not be
punished the
dumme ſtrangers
ſhall crye for ven-
geance.

n Gen. 19. 50.
m. ch. 2. 9.
In ſuch are the
people commonly
ſubſtituted.

o Gen. 50. 25.
Exod. 13. 9.

p Gen. 33. 19.

q Ele. Gilead
Poſtulat.

THE BOOKE OF IVDGES

THE ARGVMENT.

Albeit there is nothing that more promoketh Gods wrath, then mans ingratitude, yet is there nothing ſo diſ-pleaſant and bawny as that can turrie backe Gods lawes from his Church. For now when the Iſraelites were entered into the land of Canaan, and ſawe the truth of Gods promiſe performed, in ſtead of acknowledging his great benefites and giuing thanks for the ſame, they fell to moſt horrible obliuion of Gods graces, contrary to their ſolemne promiſe made vnto Ioshua, and ſo provoked his vengeance (as much as in them lieth) to their vtter deſtruction. Whereof as they had moſt euident ſignes by the mutabilitie of their ſtate: (for hee ſuffered them to be moſt cruelly viced and tormented by tyrants: he pulled them from libertie, and caſt them into ſlauerie, to the intent they might feelle their ownemiſeries, and ſo call vnto him and be deliuered.) So to ſhow that his mer-cies endure for ever, hee turned vp from time to time ſuch a ſhould deliuer them, and aſſure them of his favour and grace, if they would turne to him by true repentance. And theſe deliuerers the Scripture calleth Iudges, becauſe they were ſcounders of Gods iudgements, not choſen of the people nor by ſucceſſion, but raiſed vp as it ſeemed beſt to God, for the gouernance of his people. They were ſourteene in number beſide Ieſta, and gouerned from Ioshua vnto Saul the firſt King of Iſrael. Ioshua and theſe vnto the tyme of Saul, ruled 377. yeeres. In this booke are many notable points declared, but two eſpecially: firſt the battell that the Church of God hath for the maintenance of true Religion againſt idolatrye, and ſuperſtition: next what great danger that common wealth is in, when as God giueth not a Magiſtrate to reſerue his people in the pure poſſeſſe of Religion and his true ſervice.

CHAP. I.

1 After Ioshua was dead, Iudah was conſtitute captain. 6 A-don-bezek taken. 14 The requiſt of Aſaſh. 16 The chiefti-dren of Keni. 28 The Canaanites are made tributaries, but not deliuered.

After that Ioshua was dead, the Children of Iſrael asked the Lord ſaying, b Who ſhall goe vp for againſt the Canaanites, to fight firſt againſt them?

2 And the Lord ſaid, Iudah ſhall goe vp: be-hold, I haue giuen the land into his hand.

3 And Iudah ſaid vnto Simeon his brother, Come vp with me into my lot, that we may fight againſt the Canaanites: and I likewiſe will goe with thee into thy lot: ſo Simeon went with him.

4 Then Iudah went vp, & the Lord deliuered the Canaanites & the Perizzites into their hands, & they ſlew of them in Bezek ten thouſand men.

5 And

r For the tribe of
Simeon had their
inheritance within
the tribe of Iudah,
Iſa. 19. 11.

a By the iudge-
ment of Vrin,
read Exod. 28. 30.
num. 27. 21.
1. ſam. 28. 6.
b Who ſhall be
our captain?

30r, the lord of Bezek.

5 And they found Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adon-bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his hands and of his feet.

7 And Adoni-bezek said, Seventy kings hauing the thumbs of their hands and of their feet cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me: so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the citie on fire.)

9 Afterward also the children of Iudah went downe to fight against the Canaanites that dwelt in the mountaine, and toward the South, and in the low country.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron beforetime was called Kiriathbarba: and they slew Shephai, and Ahiman, and Talmai.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sephir.

12 And Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achlah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs younger brother tooke it, to whom he gaue Achlah his daughter to wife.

14 And when shee came to him, shee moued him to aske of her father a field, & she lighted off her asse, and Caleb saide vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South country, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

16 And the children of Keni Mo'es father in law went vp out of the city of the palm trees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the city of Hormah.

18 Also Iudah tooke Azrah with the coastes thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleyes, because they had chariots of yron.

20 And they gaue Hebron vnto Caleb, as Mo'es had sayd: and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that inhabited Ierusalem: therefore the Iebusites dwell with the children of Benjamin in Ierusalem vnto this day.

22 They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them.

23 And the house of Ioseph caused to viewe Beth-el (and the name of the citie before time was Luz.)

24 And the spies sawe a man come out of the citie, and they sayd vnto him, Shew vs, wee pray

thee the way into the citie, * and wee will shew thee mercie.

25 And when hee had shewed them the way into the citie, they smote the city with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes: neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled still in that land.

28 Neuertheless when Israel was strong they put the Canaanites to tribute, and expelled them not wholly.

29 Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nakalol, but the Canaanites dwelt among them, and became tributaries.

31 Neither did Asher cast out the inhabitants of Achcho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them out.

33 Neither did Naphtali driue out the inhabitants of Beth-shefem, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shefem, and of Beth-anath became tributaries vnto them.

34 And the Amorites droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

35 And the Amorites dwelt still in mount Heres in Aijalon, and in Shaalbim, and when the hand of Iosephs family preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from Selah & vpward.

CHAP. II.

The Angel rebuketh the people, because they had made peace with the Canaanites. The Israelites fell to idolatry after Ioshuas death. They are deliuered from the enemies handes. God deliuereth them by Iudges. Why God suffered idolatry to remaine among them.

And an Angel of the Lord came vp from Gilgal to Bochim, and said, I made you to go vp out of Egypt, & haue brought you vnto the land which I had sworn vnto your fathers, and said, I will neuer breake my couenant with you.

* Ye also shall make no couenant with the inhabitants of this land, but shall breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I said also, I will not cast them out before you, but they shall be as thornes vnto your sides, and their gods shall be your destruction.

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place,

* 10b. 2. 14.

* 10b. 17. 11.

1 Wherefore God permitted the Canaanites to dwell still in the land, read, Chap. 34. * 10b. 16. 10.

m That is, the tribe of Zebulun as is also to be vnderstood of the text.

n But made them pay tribute as the others did.

Or, afflicted them.

Or, would dwell.

o Meaning, when he was stronger then they.

p Which was a citie in Arabia, or as some read from the rocke,

a That is, messenger, or prophet, as some thinke Phinehas.

* Deut. 7. 2.

* Deut. 12. 3.

* 10b. 23. 13.

Or, snare.

* 10b. 15. 14.

f These three were giants, and the children of Anak.

g Reads 10b. 15. 16.

h This was one of the names of Mo'es father in law, read Num. 10. 19.

* Num. 21. 3.

i These cities and others were afterward possessed of the Philistines, s. Sam. 6. 17.

* Num. 13. 24.

10b. 14. 13. and 15. 14.

k For after that the tribe of Iudah had burnt it, they built it againe.

* Gen. 28. 19.

1 Or, weeping.

b After that hee had divided to every man his portion by lot, Iosh. 24. 38.

c Meaning the wonders and miracles.

d Heres by turning the letters backward is Serch as Iosh. 24. 30.

e That is, all manner of idols.

f Chap. 10. 6. f These were Idoles, which had the forme of an ewe or sheepe among the Sidonians.

g Psal. 44. 13. g As I say. g In all their enterprises. h The vengeance.

i Or, magistrates.

k Ebr. saved.

l Meaning from the true religion.

m Repented. k Seeing their cruelty.

n Chap. 3. 12. l Ebr. corrupt idoms/n.

o As the Hivites, Jebusites, Amorites, &c. m So that both outward enemies and false prophets are but a trial to prove our faith, Deut. 31. 3. and chap. 3. 1.

place, || Bochim, and offered sacrifices there unto the Lord.

6 ¶ Now when Ioshua had ^b sent the people away, the children of Israel went every man into his inheritance, to possess the Land.

7 And the people had served the Lord all the days of Ioshua, & all the days of the Elders that outlived Ioshua, which had seen all the great works of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the servant of the Lord died, when hee was an hundred and ten yeeres old:

9 And they buried him in the coastes of his inheritance, in ^c Timnath-heres in mount Ephraim on the North side of mount Gaash.

10 And so all that generation was gathered unto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 ¶ Then the children of Israel, did wickedly in the sight of the Lord, and served ^d Baalim,

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, ^e even the gods of the people that were round about them, and bowed unto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and served ^f Baal, and Ashtaroth.

14 And the wrath of the Lord was hote against Israel, & he deliuered them into the hands of spoylers that spoyled them, and he ^g sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 ¶ Whither soeuer they went out, the ^h hand of the Lord was fore against them, as the Lord had said, and as the Lord had sworne unto them: so he punished them fore.

16 ¶ Notwithstanding the Lord raised vp || iudges, which ⁱ deliuered them out of the hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, & worshipped them, ^k and turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not fo.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of the enemies all the dayes of the Iudge (for the Lord had compassion of their groanings, because of them that oppressed them, and tormented them)

19 Yet ^l when the Iudge was dead, they returned, and ^m did worse then their fathers, in following other gods to serve them and worship them: they cea'd not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and hee sayd, Because this people hath transgressed my couenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the Nations, which Ioshua left when he died.

22 That through them I may ⁿ proue Israel, whether they will keepe the way of the Lord, to walke therein, as the fathers kept it, or not.

23 So the Lord left the Nations, and droue them not out immediately, neither deliuered them into the hand of Ioshua.

CHAP. III.

1 The Canaanites were left to test Israel. 9 Othniel deliuered Israel. 21 Ehud slayeth King Eglon. 31 Shamgar slayeth the Philistines.

These now are the nations which the Lord left, that he might proue Israel by them (as many of Israel as had not knowne all the warres of Canaan,

2 Only to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knewe not)

3 Five princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hittites that dwelt in mount Lebanon, from mount Baalhermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the Commandements of the Lord which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuities, and the Jebusites.

6 And they tooke ^o their daughters to be their wiues, and gaue their daughters to their sonnes, and served their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and served Baalim, and ^p Ashtaroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan-rishathaim king of || Aram-naharaim, and the children of Israel served Chushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a Sauour to the children of Israel, and hee sated them, ^q even Othniel the sonne of Kenaz, Calebs younger brother.

10 And the ^r Spirit of the Lord came vpon him, and he iudged Israel, and went out to waite. and the Lord deliuered Chushan-rishathaim king of || Aram into his hand, and his hand preuailed against Chushan-rishathaim.

11 So the Land had rest ^s foure yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord ^t strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And hee gathered vnto him the children of Ammon and Amalek, and went and smote Israel, and they possessed the cite of palme trees.

14 So the children of Israel served Eglon king of Moab eightene yeeres.

15 But when the children of Israel cryed vnto the Lord, the Lord stirred them vp a Sauour, Ehud the sonne of Gera, the sonne of || Lemni, a man || lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud || made him a dagger with two edges of a cubite length, and hee did gird it vnder his rayment vpon his right thigh,

17 And he presented the gift vnto Eglon king of Moab (and Eglon was a very fat man)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But hee returned againe from the quaires, that were by Gilgal, & said, I have a secret errand vnto thee, O king. Who said, Keepe silence: and all

o Which were attached by the hand of God, and not by the power of man. p For theye suffered in God, and hee fought for them.

q Conter. 120 Gods compassiōment, Deut. 7. 3.

r Teeter or words reversed for idolatry.

s Or, M. J. potamia.

t He was stirred up by the Spirit of the Lord.

u Or, Syria.

v That is, vnder inhazars delight vnder Othniel.

w So that the enemies of Gods people became no power ouer them but by Gods appointment.

x Or, Princes, Or, I. I. I. I. I.

y Or, for a dog, or to a man.

z Or, some read from the place of idols, i. Till all be departed.

all that stood about him, went out from him.

20 Then Ehud came vnto him, (and he sate alone in a summer parlor, which he had) and Ehud said, I have a message vnto thee from God. Then heare^e out of his throne.

21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the halfe went in after the blade, and the fat closed about the blade, so that hee could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the || porch, and shut the doores of the parlour vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parlor were locked, they said, Surely † he doeth his easement in his sommer chamber.

25 And they taried till they were ashamed: and seeing hee opened not the doores of the parlor, they tooke the key and opened them, and beheld, their lord was filled dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirath.

27 And when he came home, || he blew a trumpet in Mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow mee: for the Lord hath deliuered your enemies, *even* Moab into your hand. So they went downe after him, and tooke the passages of Iordan toward Moab, and suffered not a man to passe ouer.

29 And they slew of the Moabites the same time about teene thousand men, all || fedde men, and all were warriors, and there escaped not a man.

30 So Moab was † subdued that day, vnder the hand of Israel: and the *k* land had rest foure yeeeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistims sixe hundred men with an oxe † goade, and hee also deliuered Israel.

CHAP. IIII.

1 *Israel sinned, and came vnto the hand of Iabin. 4 Deborah iudged Israel, and Deborah Barak deliuered the people. 5 Sisera their, 17 and killed by Iael.*

¶ And the children of Israel † began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord solde them into the hand of † Iabin King of Canaan, that reigned in Hazor, whose chiefe Captaine was called Sisera, which dwelt in † Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charrets of yron, and twentie yeeeres hee had vexed the children of Israel very sore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth *c* iudged Israel.

5 And this Deborah dwelt vnder a palme tree, between Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lord God of Israel † commanded, *saying*, Goe, and draw toward mount Tabor, and take with thee ten thousand men of

the children of Naphtali, and of the children of Zebulun?

7 And I will draw vnto thee to the * || riuier Kishon, Sisera, the captaine of Iabins army with his charrets, and his multitude, and wil deliuer him into thine hand.

8 And Barak said vnto her, *e* If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then shee answered, I will surely goe with thee: but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and || he went vp on his feet with teine thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the || children of * Hobab the father in law of Moses, was departed from the † Kenites, and pitched his tent vntill the plaine of Zaanaim, which is by Kedesh)

12 Then they shewed Sisera that Barak the son of Abinoam was gone vp to mount Tabor,

13 And Sisera called for all his charrets, *even* nine hundred charrets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuier Kishon.

14 Then Deborah said vnto Barak, *g* Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charrets, and all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charret, and fled away on his feet.

16 But * Barak pursued after the charrets, and after the hoste vnto Harosheth of the Gentiles: and all the host of Sisera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sisera fled away on his feete to the tent of Iael the wife of † Heber the Kenite: (for peace was betweene Iabin the King of Hazor, and betweene the house of Heber the Kenite)

18 And Iael went out to meete Sisera, and said vnto him, Turne in my lord, turne in to me: feare not. And when hee had turned in vnto her into her tent, she couered him with a || mantle.

19 And hee said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened † a bottle of milke, and gaue him drinke, and couered him.

20 Again hee said vnto her, Stand in the doore of the tent, and when any man doeth come, and enquire of thee, saying, Is any man here? Thou shalt say, Nay.

21 Then Iael Hebers wife tooke a *k* naile of the tent, and tooke an hammer in her hand, and went softly vnto him, and smote the naile into his temples, and fastened it vnto the ground, (for hee was fast asleepe and weary) and so he died.

22 And behold, as Barak pursued the tier Sisera, Iael came out to meet him, and said vnto him, Come, and I will shew thee the man, whom thou seekest: and when he came into her tent, behold, Sisera lay † dead, and the naile in his temples.

23 So God brought downe Iabin the King of Canaan that day before the children of Israel.

24 And the band of the children of Israel † prospered.

* Psal. 83. 9. to. Or, vally.

e Feare his own weakness and his enemies power, he distrusteth the Prophet: so to go with him to assure him of Gods will from time to time.

Or, he led after him 10000 men.

Or, posteritie. * Numb. 10. 29. Ets from Kaim. Meaning, that he possessed a great part of that country.

g She still encourageth him to this enterprise by assuring him of Gods fauour and ayd.

* Psal. 83. 10.

h Whose enemies were Hazors, but worshipped the true God, & therefore were ioynd with Israel.

Or, blanket.

* Chap. 5. 25.

i To wit, Sisera.

k That is, the pin or stake whereby it was fastened to the ground.

l So he sheweth a woman had the honour, as Deborah prophesied.

129. 24.

† Eby, he covered his face.

Or, caused the women to be drunken, Numb. 30. 25.

Or, strong and bigge bodied.

† Eby, humbled. k Meaning, the Israelites.

l So that it is not the number but the means that God regardeth, when he will get the victory.

g Or, adied or continued to descend.

a There was another Iabin, whom Iothua killed and burnt his city Hazor, Iosh. 11. 13. b That is, in a wood, or strong place.

c By the spirit of prophesie, resolving of controversies, and declaring the will of God.

d And revealed vnto me by the spirit of prophesie.

| | | |
|---|---|---|
| † Ebr. mens and
as: strong, | † prospered, and preailed
against Iabin the king
of Canaan, vntill they had
destroyed Iabin king
of Canaan. | |
| | CHAP. v. | |
| | 1 The song and thanksgiving
of Deborah and Barak, after
the victorie. | |
| | T Hensang Deborah, and
Barak the sonne of
Abinoam the same day, saying, | |
| a To wit, the two
tribes of Zebulun
and Nephthali. | 2 Praise yee the Lord for the
auenging of Israel, and
for the people that offered
themselues willingly. | |
| | 3 Heare ye kings, hearken
ye princes: I, when I will
sing vnto the Lord: I will
sing praise vnto the Lord
God of Israel. | |
| * Dent. 4. 11.
* Leuit. 2. 1. | 4 Lord, when thou wentest
out of Seir, when thou
departest out of the field
of Edom, the earth trembled,
and the heauens rained, the
clouds also dropped water. | |
| * Psal. 97. 5. | 5 The mountaines melted
before the Lord, as did that
Sinai before the Lord God
of Israel. | |
| * Exod. 19. 18.
* Chap. 3. 38.
* Chap. 4. 18.
b Forcitate of the
enemies. | 6 In the dayes of Shamgar
the sonne of Anath in the
times of Iael, the high wayes
were vnoccupied, and the
trauailers walked thorow
by-wayes. | |
| | 7 The townes were not
inhabited: they decayed,
I say, in Israel, vntill I
Deborah came vp, which
rose vp as a mother in Israel. | |
| c Miraculously
stirred vp of God
to pity them and
deliuer them.
d They had no
heart to resist their
enemies. | 8 They chose new gods: then
was warre in the gates.
Was there a shield or
speare seene among
fortie thou and of Israel? | |
| | 9 Mine heart is set on the
gouernours of Israel, and
on them that are willing
among the people: praise
ye the Lord. | |
| e Ye gouernours,
f As in danger of
your enemies. | 10 Speake ye that ride on
white asses, ye that dwell
by Middin, and that walke
by the way. | |
| g For now you
may dance with
without feare of
your enemies. | 11 For the noyse o the
archers appressed among
the drawers of water: there
shall they rehearle the
righteousnesse of the Lord,
his righteousnesse of his
townes in Israel: then did
the people of the Lord
goe downe to the gates. | |
| h Towit: them
that keepeth
people in capti-
uitie. | 12 Vp Deborah, vp arise,
and sing a song: arise
Barak, and leade thy
captiuitie captiue, thou
sonne of Abinoam. | |
| i Tohuu first
fought against
Amalek, and Saul
destroyed him. | 13 For they that remaine
have dominion oter the
mighty of the people: the
Lord hath giuen me
dominion ouer the strong. | |
| k Euen the lea-
rd did helpe to
fight.
l Euen the whole
tribe.
m They marci-
led, that they came
not ouer Iordan
to helpe them. | 14 Of Ephraim their roote
arose against Amalek:
and after thee Benjamin
shall fight against thy
people, O Amalek: of
Machir came rulers, and
of Zebulun, they that
handle the pen of the
k writer. | |
| n Shee reprouech
all them that came
not to helpe their
brethren in their
necessitie.
o Either by bea-
ting of the fea, or
by mising. | 15 And the princes of
Issachar were with
Deborah, and Issachar,
and also Barak: hee was
set for his feet in the
valley, for the diuisions
of Reuben were great
in thoughts of heart. | |
| p They wan
nothing, but lost all.
q As a beforeme
doeth the fifth of
the house, | 16 Why abodest thou
among the sheepefolds,
to heare the bleatings
of the flocks? for the
diuisions of Reuben
were great thoughts of
heart. | |
| | 17 Gilcad abode
beyond Iordan: and
why doth Dan remaine
in ships? After sate
on the sea shore, and
tardied in his decayed
places. | |
| | 18 But the people of
Zebulun and Nephthali
have leaped their liues
vnto the death in the
high places of the field. | |
| | 19 The kings came
and fought: then fought
the kings of Canaan
in Taanach by the water
of Megiddo: they receiued
no gaine of money. | |
| | 20 They fought from
heauen, euen the stars
in their courses fought
against Sifera. | |
| | 21 The river Kishon
swept them away, that | |
| | ancient river, the river
Kishon. O my soule,
thou hast marched
valiantly. | |
| | 22 Then were the
horse hooues broken
with the oft beating
together of their mighty
men. | |
| | 23 Curie yee Meroz:
(said the Angel of the
Lord) eue the inhabi-
tants thereof, because
they came not to helpe
the Lord, to helpe the
Lord against the
mighty. | e It was a cite
nere Tabor,
where they
fought. |
| | 24 Iael the wife of
Heber the Kenite shall
be blessed above
other women: blessed
shall shee bee above
women dwelling in
tents. | |
| | 25 He asked water,
and shee gaue him
milk: shee brought
forth butter in a
lordly dish. | f Some reade,
churned milke in
a great cup. |
| | 26 She put her hand
to the naile, and her
right hand to the
workmans hammer:
with the hammer
smote shee Sifera: the
smote off his head
after she had wounded
and pierced his temples. | |
| | 27 Hee bowed him
downe at her fette, he
fell downe, and lay
still: at her fette hee
bowed him downe,
and fell: and when
hee had sunke
downe, he lay there
dead. | g Some reade,
churned milke in
a great cup. |
| | 28 The mother of
Sifera looked out at
a window, and cried
thorow the lattesse,
Why is this charet
long in coming? why
tary they wheels of
his charers? | † Ebr. destroyed,
Or, fette. |
| | 29 Her wife ladies
answered her, Yea,
thou answeredst
her selfe with her
owne words, | c That is, shee
comforted
her selfe. |
| | 30 Haue they not
gotten, and they
deuide the spoyle?
cuery man hath
made or gaw. Sifera
hath a pray of
diuers colored
garments, a pray of
sundry colours
made of need-
leworke: of diuers
colours of needle
worke on both
sides, for the
chiefe of the
spoile. | d Because hee
was chiefe of
the armies. |
| | 31 So let all thine
enemies perish, O
Lord: but they that
loue him, shall
bee as the sunne
when hee riseth
in his might. And
the land had
rest fourtie yeeres. | e Shall grow
daily more
and more in
Gods fauour. |
| | CHAP. VI. | |
| | 1 Israel is
oppressed of the
Midianites for
their wickednesse. | 24 Gideon
sought to be
their deliuerer. |
| | 24 Gideon
sought to be
their deliuerer. | 25 Hee
wrote a signe. |
| | A fterward the
children of Israel
committed
wickednesse in
the sight of the
Lord, and the
Lord gaue them
into the hands
of Midian Kuen
yeeres. | |
| | 2 And the hand
of Midian preailed
against Israel, and
because of the
Midianites the
children of Israel
made them dens
in the mountaines,
and caues, and
strong holdes. | a For feare of
the Midianites
they fled into
the dens of
the mountaines. |
| | 3 When Israel
had sowne, then
came vp the
Midianites, the
Amalekites, and
they of the East,
and came vp
on them. | Or, of Edom. |
| | 4 And camped
by them, and
destroyed the
fruit of the earth,
euen till thou
came vnto Az-
zah, and left
no food for
Israel, neither
sheep, nor
oxe, nor asse. | b Euen almost
the whole
countrey. |
| | 5 For they
went vp and
their cattell, &
came with
their tents as
grasshoppers in
multitude: so
that they and
their camels
were without
number: and
they came into
the land to
destroy it. | |
| | 6 So was
Israel exceedingly
impowertised
by the Midianites:
therefore the
children of
Israel cried
vnto the Lord. | c This is the
end of
Gods punish-
ment: to call
him to
repent, and
that they
may see the
help of him. |
| | 7 And when
the children
of Israel cried
vnto the Lord
because of the
Midianites, | |
| | 8 The Lord
sent vnto the
children of Israel
a Prophet, who
said vnto them,
Thus saith
the Lord God
of Israel, I haue
brought you vp
from Egypt,
and haue
brought you
out of the
house of
bondage, | |
| | 9 And I haue
deliuered you
out of the
hand | |

of the Egyptians, and out of the hand of all that oppressed you, and have cast them out before you and given you their land.

10 And I ſa d vnto you, I am the Lord your God: * feare not the gods of the Amorites in whoſe land you dwell: but yee haue not obeyed my voice.

11 ¶ And the Angel of the Lord came, and ſate vnder the oke which was in Ophrah, that pertained vnto Ioſh the father of the Ezrites, and his ſonne Gideon threshed wheate by the winepreſſe, || to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and ſaid vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, d Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where bee all his miracles which our fathers tolde vs of, and ſaid, Did not the Lord bring vs out of Egypt? but now the Lord hath forſaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and ſaid, Goe in this thy might, and thou ſhalt ſaue Iſrael out of the handes of the Midianites: haue not I ſent thee?

15 And he answered him, Ah my Lord, where by ſhall I ſaue Iſrael? behold, my father is poore in Manaſſeh, and I am the leaſt in my fathers houſe.

16 Then the Lord ſaid vnto him, I will therefore be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And hee answered him, I pray thee, if I haue found fauour in thy ſight, then ſhew me a ſigne that thou talkeſt with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and ſay it before thee. And he ſaid, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kiddie, and vneleuened bread of an Ephah of flour, and put the fleſh in a baſket, and put the broth in a pot, and brought it out vnto him vnder the oke, and preſented it.

20 And the Angel of the Lord ſaid vnto him, Take the fleſh and the vneleuened bread, and lay them vpon this ſtone, and powre out the broth: and he did ſo.

21 ¶ Then the Angel of the Lord put forth the end of the ſtaffe that he held in his hand, and touched the fleſh and the vneleuened bread: and there aroſe vp fire i out of the ſtone, and conſumed the fleſh and the vneleuened bread: ſo the Angel of the Lord departed out of his ſight.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then ſaid, Alas, my Lord God: * for becauſe I haue ſeene an Angel of the Lord faceto face, I ſhall die.

23 And the Lord ſaid vnto him, Peace be vnto thee: feare not, thou ſhalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, || Iehouah ſhalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the ſame night the Lord ſaid vnto him, Take thy fathers vpon bullocke, and another bullocke k of ſeven yeere old, and deſtroy the altar of Baal that thy father hath, and cut downe the groue that is by it.

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and

take the ſecond bullocke, and offer a burnt offering with the wood of the l groue, which thou ſhalt cut downe.

27 Then Gideon tooke ten men of his ſeruants, and did as the Lord bade him, but becauſe hee feared to doe it by day for his fathers houſhold, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie aroſe early in the morning, behold, the altar of Baal was broken, and the groue cut downe that was by it, and the ſecond bullocke offered vpon the altar that was made.

29 Therefore they ſaid one to another, Who hath done this thing? and when they enquired and asked, they ſayd, Gideon the ſonne of Ioſh hath done this thing:

30 Then the men of the citie ſaid vnto Ioſh, Bring out thy ſonne, that he may die: for he hath deſtroyed the altar of Baal, and hath alſo cut downe the groue that was by it.

31 And Ioſh ſaid vnto all that ſtood by him, Will ye pleaſe Baals cauſe? or will ye ſaue him? he that will contend for him, let him die the morning. If hee be God, let him pleaſe for himſelfe againſt him that hath cut downe his altar.

32 And in that day Gideon called Ierubbaal, that is, Let Baal plead for himſelfe, becauſe he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the Eaſt, were gathered together, and went and pitched in the valley of Izeel.

34 But the Spirit of the Lord came vpon Gideon, * and hee blew a trumpet, and o Abiezer was ioyned with him.

35 And he ſent meſſengers thorowout all Manaſſeh, which alſo was ioyned with him, and hee ſent meſſengers vnto Aſher, and to Zebulun and to Naphtali, and they came vp to meet him.

36 Then Gideon ſayde vnto God, p If thou wilt ſaue Iſrael by mine hand as thou haſt ſaid,

37 Behold, I will put a fleece of woooll in the ſuching place: If the dew come on the fleece onely, and it be drie vpon all the earth, then ſhall I be ſure, that thou wilt ſaue Iſrael by mine hand, as thou haſt ſaid.

38 And ſo it was: for he roſe vp early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, and filled a bowle of water.

39 Againe, Gideon ſaid vnto God, Be not angry with me, that * I may ſpeake once more: let me proue once againe I pray thee, with the fleece: let it now be drie onely vpon the fleece, and let dew be vpon all the ground.

40 And God did ſo that ſame night: for it was drie vpon the fleece onely, and there was dew on all the ground.

CHAP. VII.

The Lord commandeth Gideon to ſeue away a great part of his company 2 The Midianites are diſcomfited by a ſmall ſort. 25 Oreb and Zeeb are ſlaine.

Then * Ierubbaal (who is Gideon) roſe vp early, and all the people that were with him, and pitched beſide the well of Harod, ſo that the hoſte of the Midianites was on the North ſide of them, in the valley by the hill of † Moreh.

2 And the Lord ſaid vnto Gideon, The people that are with thee, are too many for mee to giue the Midianites into their hands, left Iſrael make their

I which grewed about Baals altar.

m Meaning the fat bull, which was kept to be offered vnto Baal.

n Thus we ought to iuſtifie them that are zealous of Gods cauſe, though all the multitude be againſt vs.

† Ebr. called Gideon. * Num. 10. 3. chap. 3. 37. o The family of Abiezer, whereof he was.

p This request proceeded not of inſidieſie, but that he might be confirmed in his vocation.

* Gen. 18. 32.

q Whereby he was ſured that it was a miracle of God.

* Chap. 8. 35.

† Ebr. Eu-barod.

† Ebr. Haranmo's.

* 2. King. 17. 35. 38 etc. 12. 7.

Or, to prepare his ſight.

d This came not of diſtruſt, but of weakneſſe of faith which is in the moſt perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iuſtified.

e That is, Chriſt appearing in viſible forme i Which I haue giuen thee, Or familie.

g So that we ſee how the fleſh is enemie vnto Gods vocation, which cannot be perſwaded without ſignes.

h Ol Ephraim Exod. 16. 36.

i By the power of God onely, as in the ſacrifice of Helias, i King. 18. 38.

* Exod. 13. 16. Chap. 13. 22.

For the Lord of peace.

k That is, as the Chaldee text writeth, ſed ſeven yeeres.

That is, the
victorie shall be the
Lords & Gideons
his seruants.

we shall destroy
the enemies.

Or, broke the

* *Isai. 9. 4.*
The Lord caused
the Midianites to
kill one another.

in Meaning, the
passages or the
foordes, that they
should not escape

* *Psal* 83. 11.
i. a. 10. 26.
In These places
had their names of
the acts that were
done there.

a They began to
cavil, because he
had the glorie of
the victorie.

h Which haue
slaine our princes
Oreb and Zeeb.
c This last acte of
the whole tribe is
more famous, then
the whole enter-
prise of one man
of one family.

d Or some small
 portion.
 † *Ex. that are as
 my feet.*

e I can see the no
C hast ouercome an
C hand ull think it
C thou to haue ouer
C come the whole?
e † Ebr. be 41 m
C pra. 11.

5 And he said vnto the men of Succoth, *Charge* I pray you, *four* morfels of bread vnto *five* people that follow me *(for they be wearie)* that I may follow after Zebah and Zalmuuna kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hands, that wee should giue bread vnto thine armie?

7 Gideon then sayd, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will teare your flesh with thornes of the wilderneffe and with briers.

8 ¶ And he went vp thenceto Penuel, & spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And hee said also vnto the men of Penuel, When I come againe in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were g in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred and twentie thousand men that drew swords.

11 ¶ And Gideon went through them that dwelt in ^b Tabernacles on the East side of Nobah and Iogbeah, and smote the hoste: for the hoste was careless.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah, and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, the sinne being yet hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and hee wrote to him the princes of Succoth and the Elders thereof, *even* seutient and seuen men.

15 And he came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom yee vpbraided me, saying, Are the hands of Zebah, and Zalmunna already in thine hands, that wee should giue bread vnto thy weary men?

16 Then he tooke the Elders of the citie, and thornes of the wilderness and briers, and ^d did teare the men of Succoth with them.

17 Also hee brake downe the tower of ^e Penuel, and slew the men of the citie.

18 ¶ Then said he vnto Zebah and Zalmunna, What manner of men were they, whom yee slew at Tabor? and they answered, ¶ As thou art so were they: *every* one was like the children of a King.

19 And he said, They were my brethren, euen my ^k mothers children: as the Lord liueth, if yee had saved their liues, I would not slay you.

20 Then hee saide vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, becau'e he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for ^l as the man is, ^m so is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ornaments, that were on their camels necks.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy ⁿ sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childre reigne ouer you: but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, ¶ I would desire a request of you, that you would giue mee euery man the eareings of his pray (for they had golden eareings becau'e they were Imacities.)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the eareings of his pray.

26 And the weight of the golden eareings that he required, was a thousand and seuen hundred ^o shekels of golde, beside collars and iewels, and purple garment that was on the kings of Midian, and beside the chaines that were about their camels necks.

27 And Gideon made an ^p Ephod therof, and

put it in Ophrah his citie: and all Israel went whoring there after it, which was the destruction of Gideon, and his house.

28 Thus was Midian brought lowe before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnes forty yeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had fuenty sonnes begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made ^q Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of al their enemies on euery side.

35 Neither shewed they mercy on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 *Abimelech vsueth his kingdom, and putteth his brethren to death.* 2 *Isabern propheetis a parable.* 3 *Isabern vsueth Abimelech and the Ezrites.* 4 *Isabern vsueth his sonne, and is overcome.* 5 *Abimelech is wounded to death by a woman.*

Then Abimelech the sonne of Ierubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seutient persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your ^b bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moued to follow Abimelech: for, said they, He is our brother.

4 And they gaue him seutient pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired ^c || vaine and light fellows which followed him.

5 And he went vnto his fathers house at Ophrah, and slew his brethren, the sonnes of Ierubbaal, about seutient persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with the house of ^d Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, and lift vp his voice and cried, and said vnto them, Hearken vnto mee, you men of Shechem, that God may hearken vnto you.

8 ¶ The trees went forth to anoint a King ouer them, and said vnto the Olive tree, Reigne thou ouer vs.

9 But the Olive tree said vnto them, Should I leaue my farnesse, wherewith by mee they honour God and man, and goe to aduance mee aboute the trees?

10 Then

f Having gotten the viduore.
g A citie Eastward beyond Iorden.

h Hewent by the wilderness where the Arabians dwelt in tents.

i Some reade, because the sinne role vp.
j Or, described.

k Ebr brake in pieces, as one shreds corn.
l 1 King. 12. 15.

m Or, they were like vnto thee.

n We came all out of one belly: therefore I will be reuenged.

o Meaning, that they would be rid out of their paine at once, or else to haue a valiant man to put them to death.

p Or, collars.
q That is, by his posteritie.

r His intent was to shew himselfe thankfull for this victorie by restoring of religion, which because it was not according to Gods command, turned to their destruction.

s Or, faced battles.
t That is, such things as pertained to the use of the Tabernacle, of Ephod, Looke more Exo. 28. 4. 6. 1 Sam. 2. 18 and 2 Sam. 6. 14. and Chap. 17. 6.

† Ebr which came out of his thigh.

p Which citie belonged to the family of Ezrites.
q That is, Baal, to whom they had bound themselves by covenant.
r They were vnder the hand of God and vnto him, by whom they had receiued so great a benefite.

a To practise with his kinsfolks for the attaining of the kingdom.

b Of your kindred by my mothers side.

c Or, idle fellows and vagabonds.

d Thus tyrants to establish their vnto power, spare not the innocent blood. 2. King. 2. 2. 4. d Which was as the towne house, or: a man hall, which he calleth the tower of Shechem, ver. 49.

e Pythis parable he declareth that those that are not ambitious, are most worthy of honor, and that the ambitious about their honour both to their owne destruction & others.

10 Then the trees said to the figgetree, Come thou, and be king ouer vs.

11 But the figgetree answered them, Should I forsake my sweetnesse, and my good fruit, and goe to aduance me about the trees?

12 Then saide the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me about the trees?

14 Then said all the trees vnto the || bramble, Come thou, and reigne ouer vs.

15 And the bramble said vnto the trees, If yee will indeed anoint mee king ouer you, come, and put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if yee doe truly, and vncorruptly to make Abimelech king, and if yee haue dealt wel with Ierubbaal and with his house, and haue done vnto him according to the deservng of his hands,

17 (For my father fought for you, and † aduentured his life, and deliuered you out of the hands of Midian,

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about seventy persons vpon one stone, and haue made Abimelech, the sonne of his maide seruant, king ouer the men of Shechem, because hee is your brother)

19 If ye then haue dealt truly and purely with Ierubbaal, and with his house this day, then g reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God b sent an euill spirit betweeue Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seventy sonnes of Ierubbaal and their blood might come and be layed vpon Abimelech their brother, which had slainethem, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they † went out into the field, and gathered in their grapes, and trode them, and made merry, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Ierubbaal? and Zebul is his officer? Sener rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech, And he said to k Abimelech, Increase thine armie, and come out.

30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech † priuily, saying, Beholde, Gaal the sonne of Ebed, and his brethren bee come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when hee and the people that is with him, shall come out against thee, doe to him † what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him from lying in waite.

36 And when Gaal saw the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul said vnto him, The l shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the land, and another band cometh by the way of the plaine of Meonenim.

38 Then said Zebul vnto him, Where is now thy mouth that sayd, Who is Abimelech, that wee should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were ouerthrowen and wounded euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morrow the people went out into the field: which was told Abimelech.

43 And hee tooke the people, and diuided them into three bands and la d wait in the fields, and looked, and behold, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the citie all that day, hee tooke the citie, and slew the people that were therein, and destroyed the citie, and owed † sit n it.

46 ¶ And when all the men of the tower of Shechem heard it, they entred into an holde of the house of the god Berith.

47 And it was tolde Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him vp to mount

k Braggingly, as though he had bene present, or to his captaine Zebul.

† Ebr. craftily.

† Ebr. what thine hand can doe.

† Then as if a fild of a shadow.

† Ebr. by the name of

Or, for a secret.

m As thie captaine.

n Which were of his company.

o That it should be vnto all, and neuer straiten any.

p That is, Berith, as in 19: 8-33

Or, slyly or br.

g Abimelech shall destroy the nobles of Shechem.

† Ebr. he cast his life for from him.

g That he is your king, and you his subjects.

h Because the people contented with the king in shedding innocent blood therefore God destroyed both the one and the other.

i Before they were afraid of Abimelech power, and daid not goe out of the citie.

zalmon, & hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughs of trees, and tooke them, and bare them on his shoulder, and sayde vnto the folke that were with him, What ye haue seene me doe, make hast, and doe like me.

49 Then all the people al'o cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the hold on fire with them: so all the men of the tower of Shechem 9 died al'o, about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and women, and all the chiefe of the citie, and thur it to them, and went vp to the top of the tower.

52 And Abimelech came vnto the tower, and fought against it, and went hard vnto the doore of the tower to set it on fire.

53 But a certaine woman* cast a piece of a millstone vpon Abimelechs head, and brake his braine-pan.

54 Then Abimelech called hastily his page that bare his harnesse, and said vnto him, Draw thy sword, and slay mee, that men say not of mee, A woman slew him. And his page† thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father in slaying his feutyre brethren.

57 Allo all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the curse of Iotham the sonne of Ierubbaal.

CHAP. X.

3 Tola dieth 5 Iair also dieth. 7 The Israelites are punished for their finnes. 10 Thy cry vsis God, 16 and hee baith pisse on them.

AFTER Abimelech, there arose to defend Israel, Tola the sonne of Huah, the sonne of Iudoi, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee || judged Israel three and twentie yeeres, and died, and was buried in Shamir.

3 ¶ And after him rose Iair a Gileadite, and judged Israel two and twenty yeeres.

4 And hee had thirtie sonnes that* rode on thirty asse-coles, and they had thirtie cities, which are called || Hauoth Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Kamon.

6 ¶ *And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim & * Ashtaroth, and the gods of || Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee || sold them into the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the children of Israel eightene yeeres, * euen all the children of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon were ouer Iorden to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cried vnto the Lord, saying, Wee haue sinned against thee, euen becau' wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord^d sayde vnto the children of Israel, *did not I deliuer you* from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Moabites did oppress you, and yee cried to me, and I saued you out of their hands.

13 Yet yee* haue forsaken mee, and serued other gods: wherefore I will deliuer you no more.

14 Go, and cry vnto the Gods which he haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel saide vnto the Lord, We haue sinned, doe thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs^e this day.

16 Then they put away the strange gods from among them, and^f serued the Lord: and || his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

18 And the people and princes of Gilead saide one to another, Whosoever will begin the battell against the children of Ammon, the same shall be^g head ouer all the inheritance of Gilead.

CHAP. XI.

2 Iphtah being cast away by his brethren, was after made captaine ouer Israel. 30 Hee maketh a rash vow. 32 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

THEN Gilead begate Iphtah, and Iphtah the Gileadite was † a valiant man, but the sonne of an || harlot.

2 And Gileads wife bare him sonnes, & when the womans children were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a^a strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of^b Tob: and there gathered idle fellows to Iphtah, and^c went out with him.

4 ¶ And in processe of time, the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the^d Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they said vnto Iphtah,^e Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and^f expell me out of my fathers house? how then come you vnto me now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee now, that thou maiest goe with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If yee bring mee home againe to fight against the children

^c They prayed to the Lord, and confessed their finnes.

^d By stirring them vp some Prophets, as Chap. 6.8.

^e Deut. 32. 15. 11. 2. 15.

^e That is, from this present danger. ^f This is true repentance, to put away the euill, and to serue God aright. ^{Or,} be pished.

^g Chap. 17. 6.

[†] I.e. a man of mighty force. ^{Or,} valiant.

^a That is, of an harlot, as verse 1. ^b Where the government of the country was called Tob. ^c Ioyued with him, as some thinke, against his brethren. ^d Or ambassadors, sent for that purpose. ^e Men oft times are constrained to desire peace of them whom before they haue refused. ^f Oft times those things which men reiect, God chuseth to doe great enterprises by.

^q Meaning, that all were destroyed as well they in the tower, as the other

^{*} 8. 34. 11. 21.

^e Thus God by such miserable death taketh vengeance on tyrants euen in this life.

^f For making a tyrant their king.

[†] Or, by violence.

[†] Or, concerned.

^a Signifying, they were men of authority. [†] Or, the townes of Iair, as Deut. 3. 14.

^{*} Chap. 2. 11. and 3. 7. and 14. 1. and 6. 1. and 13. 1. [†] Chap. 2. 13. [†] Or, 1. 14.

[†] Or, delinere.

^b As the Reubenites, Gadites, and Balie the tribe of Manasseh.

children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said vnto Iphtah, The Lord ſh^d be witneſſe between vs, if we doe not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine over them: and Iphtah reheard all his words before the Lord in Mizpeh.

12 ¶ Then Iphtah ſent meſſengers vnto the king of the children of Ammon, ſaying, What haſt thou to doe with me, that thou art come againſt me, to fight in my land?

13 And the king of the children of Ammon answered vnto the meſſengers of Iphtah, * Because Iſrael tooke my land when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore reſtore thoſe lands quietly.

14 Yet Iphtah ſent meſſengers againe vnto the king of the children of Ammon,

15 And ſaid vnto him, Thus ſaith Iphtah, * Iſrael tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Iſrael came vp from Egypt, and walked through the wildeſneſſe vnto the red ſea, then they came to Kadeſh.

17 * And Iſrael ſent meſſengers vnto the king of Edom, ſaying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not conſent: and alſo they ſent vnto the king of Moab, but he would not: therefore Iſrael abode in Kadeſh.

18 Then they went through the wildeſneſſe, and compaſſed the land of Edom, and the land of Moab, and came by the Eſſide of the land of Moab, and pitched on the other ſide of Arnon, * and came not within the coaſt of Moab: for Arnon was the border of Moab.

19 Alſo Iſrael * ſent meſſengers vnto Sihon, king of the Amorites the king of Heſhbon, and Iſrael ſaid vnto him, Let vs paſſe, we pray thee, by thy land vnto our place.

20 But Sihon * conſented not to Iſrael, that he ſhould goe through his coaſt: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Iſrael.

21 And the Lord God of Iſrael gaue Sihon, and all his folke into the hands of Iſrael, and they ſmote them, ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country.

22 And they poſſeſſed * all the coaſt of the Amorites, from Arnon vnto Iabbok, and from the wildeſneſſe euen vnto Iorden.

23 Now therefore the Lord God of Iſrael hath caſt out the Amorites before his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wouldſt thou not poſſeſſe that which Chemosh thy god giueth thee to poſſeſſe? So whomſoeuer the Lord our God drueſt out before vs, them will we poſſeſſe.

25 * And art thou now farre better then Balak the ſonne of Zippor king of Moab? did not he ſtrive with Iſrael and fight againſt them,

26 When Iſrael dwelt in Heſhbon and in her townes, and in Aror and her townes, and in all the cities that are by the coaſtes of Arnon, three hundred yeeres? why did not yee then recouer them in that ſpace?

27 Wherefore I haue not offended thee: but thou doeſt me wrong to warre againſt mee. The

Lord the Iudge ſhall be Iudge this day betweene the children of Iſrael and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphtah, which he had ſent him.

29 ¶ Then the Spirit of the Lord came vpon Iphtah, and he paſſed ouer to Gilead, and to Manaſſeh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah * vowed a vow vnto the Lord, and ſaid, If thou ſhalt deliuer the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine houſe to meet mee, when I come home in peace from the children of Ammon, ſhall bee the Lords, and I will offer it for a burnt offering.

32 And ſo Iphtah went vnto the children of Ammon to fight againſt them, and the Lord deliuered them into his hands.

33 And hee ſmote them from Aror euen till they come to Minnich, twenty cities, and ſo forth to Abel of the vineyards, with an exceeding great ſlaughter. Thus the children of Ammon were humbled before the children of Iſrael.

34 ¶ Now when Iphtah came to Mizpeh vnto his houſe, behold, his daughter came out to meet him with timbrels and dances: which was his onely childe: hee had none other ſonne, nor daughter.

35 And when he ſaw her, he * rent his clothes, and ſaid, Alas my daughter, thou haſt brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and cannot goe backe.

36 And the ſaid vnto him, My father, if thou haſt opened thy mouth vnto the Lord, doe with mee as thou haſt promiſed, ſeeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Al ſhee ſaid vnto her father, Doe thus much for me: ſuffer me two monthes, that I may goe to the mountaines, and v beawle my virginity, I and my fellowes.

38 And he ſaid, Goe: and he ſent her away two monthes: ſo ſhe went with her companions, and lamented her virginity vpon the mountaines.

39 And after the end of two monthes, ſhee turned againe vnto her father, who did with her according to his vow which hee had vowed, and ſhe had knowen no man. And it was a cuſtome in Iſrael:

40 The daughters of Iſrael went yeere by yeere to lament the daughter of Iphtah the Gileadite foure dayes in a yeere.

CHAP. XII.

6 Iphtah killed two and ſmote the ſonne of Ephraim. 8 After Iphtah ſuccceeded Iſaiah, 21 Eliu, 22 and Abiſon.

And the men of Ephraim gathered themſelues together, and went a Northward, and ſid vnto Iphtah, Wherefore wentſt thou to fight againſt the children of Ammon, and didſt not call vs to goe with thee? we will therefore burne thine houſe vpon thee with fire.

2 And Iphtah ſaid vnto them, I and my people were at great ſtrife with the children of Ammon, and when I called you, ye deliuered me not out of their hands,

3 So when I ſaw that ye deliuered mee not,

k To puniſh the offender.

l That is the ſpirit of ſtrength and zeale.

m As the Apoſtle commendeth iphtah for his worthy entreprize in deliuering the people. Hebr. 11. 31. ſo by his rafh vow and wicked performance of the ſame, his victory was deſaced: and here we ſee that the ſinner of the godly doe ouer till they extinguiſh their faith.

l Or the plaine.

n According to the manner after the victory.

o Being overcome with blind zeale, and not conſidering whether the vow was lawfull or no.

p But it was counted as a ſhame in Iſrael, to die with out children, and therefore they reioyced to be married.

a After they had paſſed Iorden.

b That ambitious enuieſh Gods worke in others, as they did alſo againſt Gilead, Chap. 11.

† Heb. ſhe be bare.

* Num. 21. 23.

† Ebr. in peace.

* Deut. 2. 9.

* Num. 20. 14. 10.

* Num. 21. 13. and 22. 24.

* Deut. 2. 26.

g Or country. g He cruſted them not to goe thorow his country.

* Deut. 2. 36.

h For we ought more to beleue and obey God, then thou thine idoles.

* Num. 22. 2. deut. 32. 4. iſa. 19. 9.

i Meaning their ſwordes.

c I put

c That is, I ventu-
red my life, and
when mans helpe
faileth, I put my
trust onely in
God.

d Ye came from
vs, and chose Gile-
ad, and now in
respect of vs, ye
are nothing.

e Which signifi-
eth the fall of wa-
ters, or an ease of
corus.

f Some thinke
that this was Boaz
the husband of
Ruth.

† Elie, Iouanes sonnes,
§ Or, Ioseph, colts.

* Chap. 9. 1. 2. and
3. 7. and q. 1. and
6. 1. and 10. 4.

a Signifying, that
their deliuerance
came onely of
God, and not by
mans power.

b Num. 6. 3. 3.

c 1 Sam. 1. 16.

b Meaning, hee
should be separate
from the world,
and dedicate to
God.

c If he be not
able to abide the
sight of an Angel,
how much lesse
the presence of
God?

c I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are ye come vpon me now to fight against me?

4 Then Iphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Yee Gileadites are runnigates of Ephraim d among the Ephraimites, and among the Manassites.

5 Also the Gileadites tooke the passages of Iordan before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iordan: and there fell at that time of the Ephraimites two and fourtie thousand.

7 And Iphthah iudged Israel sixe yeeres: then died Iphthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him i Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, which he sent out, and tooke in thirtie daughters from abroad for his sonnes: and hee iudged Israel seven yeere.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and hee iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes and thirtie † nepheues that rode on fuentie † asse-colts: and hee iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites:

CHAP. XIII.

1 Israel for their wickednes vs oppressed of the Philistims. 2 The Angel appeareth to Manoahs wife. 3 The Angel comman-
deth him to sacrifice vnto the Lord. 4 The birth of Samson.

PVt the children of Israel continued to commit wickednes in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fourtie yeere.

2 ¶ Then there was a man in Zorah of the familie of the Danites named Manoah, whose wife was barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware * that thou drinke no wine, nor strong drinke, neither eat any vncleane thing.

5 For loe, thou shalt conceive, and beare a sonne, and no raor shall * come on his head: for the child shall be a Nazarite vnto God from his birth: and he shall begin to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came and told her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of an Angel of God exceeding * fearefull, but I asked him

not whence he was, neither told he me his name, 7 But hee said vnto mee, Behold, thou shalt conceive and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing, for the childe shall bee a Nazarite to God from his birth to the day of his death.

8 Then Manoah d prayed to the Lord, and said, I pray thee, my Lord, let the man of God, whom thou sendest, come againe now vnto vs, and teach vs what wee shall doe vnto the childe when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as she sat in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband and said vnto him, Behold, the man hath appeared vnto me, that came vnto me c to day.

11 And Manoah arose and went after his wife, and came to the man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah said, Now let thy saying come to passe: but how shall we offer the childe, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I said vnto her.

14 She may eate of nothing that commeth of the vine-tree: she shall not drinke wine nor strong drinke, nor eate any vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntil we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I wil not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy laying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is || secret.

19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and the Angel did i wonderously, whiles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah said vnto his wife, * We shall surely die, because we haue seene God.

23 But his wife said vnto him, If the Lord would kill vs, hee would not haue receiued a burnt offering, and a meat offering of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson, and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord began to || strengthen

d Hee sleweth himself ready to obey Gods will, and therefore desireth to know further.

e It seemeth that the Angel appeared vnto her twice in one day. f He calleth him man, because he so seemed, but be was Christ the eternall word, which at his time appointed became man.

g Anything forbidden by the Law.

h Shewing that he sought not his owne honour but Gods, whose messenger he was.

i Or, paracletus.

j God sent fire from heauen to consume their sacrifices, to confirme their laith in his promise.

* Exod 33. 20. chap. 6. 32.

k These graces that we haue receiued of God, and his accepting of our obedience, are suretokens of his love toward vs, so that nothing can hurt vs.

f Or, to come upon him as diuers times.

|| strengthen him in the hoſte of Dan, & between Zorah, and Eſhtaoi.

CHAP. XIII.

2 Samſon ſeeketh to haue a wife of the Philiftims. *6* He killeth a Lion. *12* Hee propoundeth a riddle. *19* Her kindeſh ſheweth. *30* Her wife forſaketh him and taketh another.

NOW Samſon went downe to Timnath, and ſaw a woman in Timnath of the daughters of the Philiftims,

2 And he came vp and told his father and his mother, and ſaid, I haue ſeene a woman in Timnath of the daughters of the Philiftims: nowe therefore giue me her to wife.

3 Then his father and his mother ſayd vnto him, Is there neuer a wife among the daughters of thy brethren, and among all my people, that thou muſt go to take a wife of the vncircumciſed Philiftims? And Samſon ſaid vnto his father, Giue me her, for the pleaſeth me well.

4 But his father & his mother knew not that it came of the Lord, that he ſhould ſeek an occaſion againſt the Philiftims: for at that time the Philiftims reigned ouer Iſrael.

5 ¶ Then went Samſon and his father and his mother downe to Timnath, and came to the vineyards at Timnath: and behold, a yong Lion roared vpon him.

6 And the Spirit of the Lord came vpon him, and hee tare him, as one ſhould haue rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

7 And hee went downe and talked with the woman which was beautifull in the eyes of Samſon.

8 ¶ And within a few dayes, when he returned || to receiue her, hee went a ſide to ſee the carkeis of the Lion: and beholde, there was a ſwarme of bees, and hony in the bodie of the lion.

9 And hee tooke thereof in his hands, and went eating, and came to his father & to his mother, and gaue vnto them, and they did eate: but he told not them, that he had taken the hony out of the body of the lion.

10 So his father went downe vnto the woman, and Samſon made there a feaſt: for ſo viued the yong men to doe.

11 And when e they ſaw him, they brought thirte companions to be with him.

12 Then Samſon ſaide vnto them, I will now put forth a riddle vnto you: and if you can declare it mee within ſeuen dayes of the feaſt, and finde it out, I will giue you thirte ſheetes, and thirte change of garments.

13 But if you cannot declare it mee, then ſhall yee giue me thirte ſheetes, and thirte change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And hee ſaide vnto them, Out of the eater came meate, and out of the ſtrong came ſweeteneſſe: and they could not in three dayes expound the riddle.

15 And when the ſeuenth day was come, they ſaide vnto Samſons wife, Enſeigne thine husband, that he may declare vs the riddle, leſt we burne thee and thy fathers houſe with fire. Hauſe ye called vs || to poſſeſſe vs? is it not ſo?

16 And Samſons wife wept before him, and ſaid, Surely thou hateſt mee, and looueſt me not: for thou haſt put forth a riddle vnto the children of my people, and haſt not told it mee. And he ſaid vnto her, Beholde, I haue not told it my father

nor my mother, and ſhall I tell it thee?

17 Then Samſons wife wept before him, in ſeuen dayes, while their feaſt laſted: and when the ſeuenth day came, hee tolde her, becauſe ſhee was importunate vpon him: ſo ſhee tolde the riddle to the children of her people.

18 And the men of the citie ſaid vnto him the ſeuenth day before the ſunne went downe, What is ſweeter then hony? and what is ſtronger then a Lion? Then ſaid he vnto them, k If ye had not plowed with my heiffer, ye had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe to Aſkelon, and ſlew thirty men of them and ſpoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and hee went vp to his fathers houſe.

20 Then Samſons wife was giuen to his companion, whom he had viued as his friend.

CHAP. XV.

4 Samſon ſlew firebrands to the foxes tails. *6* The Philiftims burnt his father in law and his wife. *15* With the lance hee an offe hee killeth a thouſand men. *19* One of a great oile in the iaw God gaue him water.

BUT within a while after, in the time of wheat harueſt, Samſon viſited his wife with a kid, ſaying, I will go in to my wife into the chamber: but her father would not ſuffer him to goe in.

2 And her father ſaid, I thought that thou hadſt hated her: therefore gae I her to thy companion. Is not her yonger ſiſter fairer then ſhee? take her, I pray thee, in ſtead of the other.

3 Then Samſon ſaid vnto them, Now am I more blameleſſe then the Philiftims: therefore will I doe them diſpleaſure.

4 ¶ And Samſon went out, and tooke three hundreth foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when hee had ſet the brands on fire, he ſent them out into the ſtanding corne of the Philiftims, and burnt vp both the ricks and the ſtanding corne with the vineyards and oliues.

6 Then the Philiftims ſaid, Who hath done this? And they answered, Samſon the ſonne in law of the Timnite, becauſe hee had taken his wife, and giuen her to his companion. Then the Philiftims came vp and burnt her and her father with fire.

7 And Samſon ſaid vnto them, Though yee haue done this, yet will I be auenged of you, and then I will ceaſe.

8 So he ſmote them || hippe and thigh with a mighty plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philiftims came vp, and pitched in Iudah, and || were ſpread abroad in Lela.

10 And the men of Iudah ſaid, Why are yee come vp vnto vs? And they answered, To binde Samſon are we come vp, and to doe to him as hee lieth downe to vs.

11 Then three thouſand men of Iudah went to the top of the rocke Etam, and ſaid to Samſon, Knowſt thou not that the Philiftims are reſeuer vs? ſo wherefore then haſt thou done thus vnto vs? And he answered them, As they did vnto me, ſo haue I done vnto them.

12 Againe they ſaid vnto him, Wee are come to binde thee, and to deliuer thee into the hand of

i Or, to the ſeuenth day, beginning at the ſabbath.

k If yee had not viued the heifer of my wife.

l Which was one of the ſix chief cities of the Philiftims.

a That is, I will vie her as my wife.

b For though his father in lawes occaſion, hee was moued againe to take vengeance of the Philiftims.

c Or that which was reaped and garkered.

d Or, the children of Timnath.

e So the wicked poeſie nor vice for loſe of iuſtice, but for feare of danger, which eſle might come to them.

f Or, her ſonnes and ſonnes.

g Or, ſcattered.

h And to beeing our priuie to puniſh him.

g Each waſt his cruell ignorance, in that they iudged Gods great benediction to be a puniſhment to them.

f To ſake her for me to wife.

a Though his parents did iuſtly reprove him, yet it appeareth that this was the ſecret worke of the Lord, verſe 4.

b To fight againſt them for the deliuerance of Iſrael.

c Whereby hee had ſtrength and boldneſſe.

g Or, to ſake herſelfe for wife.

d Meaning, when hee was married.
e That is, her parents or friends.

f To weare at feaſts, or ſolemn dayes.

g Or, deere neere: for it was the fourth day.

h Or, ſo impouerish vs.

i Vnto them which are of my nation.

of the Philistims. And Samson sayd vnto them, Swear vnto mee, that yee will not fall vpon mee your selues.

13 And they answered him, saying, No, but we will binde thee and deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the coards that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And hee found a new iawbone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with the iaw of an asse haue I slaine a thousand men.

17 And when hee had left speaking, hee cast away the iawbone out of his hand, and called that place, || Ramath-Lehi.

18 And he was fore a thirst, and ^k called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when hee had drunke, his Spirit came againe, and hee was reuiued: wherefore the name thereof is called, || En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 *Satan enuie away the gates of Aschaz. 18 He was deceived by Delilah, & he pulled it down: shee bought vpon thee T. Philistims, and death with thee.*

Then went Samson to a Azzah, and saw there || an harlot, ^b and went in vnto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layde wait for him all night in the gate of the citie, and were quiet all the night, saying, *Abide* || till the morning early, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the || riuer of Sorek, whose name was Delilah:

5 Vnto whom came the princes of the Philistims, and said vnto her, Entice him, & see wherein his great strength lieth, and by what meane wee may ouercome him, that wee may binde him, and punish him, and euery one of vs shall giue thee e-luen hundred *shekels* of siluer.

6 ¶ And Delilah said to Samson, Tell mee, I pray thee, wherein thy great strength lieth, and wherewith thou mightest bee bound to doe thee hurt.

7 Samson then answered vnto her, If they binde me with *fewell* greene coards, that were neuer drie, then shall I bee weake, and bee as another man.

8 And the princes of the Philistims brought her seven greene coards that were not drie, and she bound him therewith.

9 (And shee had ^d men lying in waite with her in the chamber.) Then shee said vnto him, The Philistims be vpon thee, Samson. And hee brake the coards, as a thread of tow is broken, when ^e it feeleth fire: so his strength was not knowne.

10 ¶ After Delilah sayde vnto Samson, See, thou hast mocked mee, and toldest me lies. I pray thee now, ^f tell mee wherewith thou mightest bee bound.

11 Then hee answered her, If they binde mee with new ropes that were neuer occupied, then shall I bee weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and saide vnto him, The Philistims be vpon thee, Samson: (and men lay in wait in the chamber) and he brake them from his armes, as a thread.

13 ¶ Afterward Delilah sayde to Samson, Hitherto thou hast beguiled mee, and toldest me lies: tell mee how thou mightest bee bound, ^g and hee saide vnto her, If thou plattdst seven lockes of mine head with the thredes of the woofe.

14 And she fastened it with a pinne, and saide vnto him, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and went away with the || pinne of the webbe, and the woofe.

15 Againe hee said vnto him, How canst thou say, ^h I loue thee, when thine heart is not with mee? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength lieth.

16 And because she was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee told her all his heart, and said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I bee shauen, my strength will goe from mee, and I shall bee weake, and be like all other men.

18 And when Delilah saw that hee had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once againe: for he hath shewed mee all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and shee called a Nazarite, and made him to shate off the seven lockes of his head, and he began to vexe him, and his strength was ^k gone from him.

20 Then shee said, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and thought, I wil goe out now as at other times, and shake my selfe, but he knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grind in the prison house.

22 And the haire of his head began to grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagons their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

13 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our country, which hath slaine many of vs.

Certaine Philistims in a secret chamber.

When fire cometh neere it.

Though her fallhood tended to make him lose his lie, yet his affection to bind him, that he could not beware.

It is impossible for us to glue place to our wicked affections, but as length we shall be destroyed.

Or, beame.

For this Samson used to say, I loue thee.

Thus his immoderate affections toward a wicked woman, caused him to lose Gods excellent gifts, and become slauo vnto them whom he should haue ruled.

Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

Yet had hee not his strength againe, till hee had called vpon God, and reconciled himselfe.

milie of the Danites from Zorah and from Eſhtaoth, fixe hundred men appointed with inſtruments of warre.

12 And they went vp, and pitched in Kiriath-icarim in Iudah: wherefore they called that place || Mahaneh-Dan vnto this day: and it is behinde Kiriath-icarim.

13 And they went thence vnto mount Ephraim, and came to the houle of Michah.

14 Then answered the five men, that went to ſpie out the country of Laiſh, and ſaid vnto their brethren, ¶ Know yee not, that there is in theſe houſes an Ephod, and Teraphim, & a grauen and a molten image? Now therefore conſider what ye haue to doe.

15 And they turned thitherward, and came to the houſe of the young man the Leuite, then vnto the houſe of Michah, and ſaluted him peaceably.

16 And the fixe hundred men appointed with their weapons of warre, which were of the children of Dan, ſtood by the entreing of the gate.

17 Then the five men that went to ſpie out the land, went in thicher, and tooke the e grauen image, and the Ephod, and the Teraphim, and the molten image, and the Prielt ſtood in the entreing of the gate with the fixe hundred men that were appointed with weapons of warre.

18 And the other went into Michahs houſe, and ſet the grauen image, the Ephod, and the Teraphim, & the molten image. Then ſaid the Prielt vnto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Prielt. Whether is it better that thou ſhouldeſt be a Prielt vnto the houſe of one man, or that thou ſhouldeſt be a Prielt vnto a tribe and to a family in Iſrael?

20 And the Prieſtes heart was glad, and hee tooke the Ephod, and the Teraphim, and the grauen image, and went among the e people.

21 And they turned and departed, and put the children, and the cattell, and the ſubſtance i before them.

22 ¶ When they were farre off from the houſe of Michah, the men that were in the houſes neere to Michahs houſe, gathered together, and purſued after the children of Dan.

23 And cried vnto the children of Dan: who turned their faces, and ſaid vnto Michah, What aileth thee, that thou makeſt an outerie?

24 And he ſaid, Ye haue taken away my gods, which I made, and the Prielt, & goe your wayes: and what haue I more? how then ſay ye vnto me, What aileth thee?

25 And the children of Dan ſayd vnto him, Let not thy voice be heard among vs left ¶ angry fellows runne vpon thee, and thou loſe thy life with the lines of thine houſhold.

26 So the children of Dan went their wayes: and when Michah ſaw that they were too ſtrong for him, hee turned and went backe vnto his houſe.

27 And they tooke the e things which Michah had made, and the Prielt which he had, and came vnto Laiſh, vnto a quiet people, and without miſtruſt, & ſmote them wth the edge of the ſword, and burnt the city with fire.

28 And there was none to || helpe, becauſe m Laiſh was farre from Zidon, and they had no buſineſſe with other men: alſo it was in the valley

that lieth by Beth-rehob. After, they built the citie, and dwelt therein.

29 ¶ And called the name of the citie Dan, after the name of Dan their father, which was borne vnto Iſrael: howbeit the name of the citie was Laiſh at the beginning.

30 Then the children of Dan ſet them vp the e grauen image: and Ionathan the ſonne of Gerſhom the ſonne of Manaſſeh, and his ſonnes were the Prieſts in the tribe of the Danites, vnto the day of the e captiuitie of the land.

31 So they ſet them vp the grauen image, which Michah had made, all the while the houſe of God was in Shiloh.

CHAP. XIX.

1 A Leuite wiſe being an harlot for his husband, and hee tooke her againe. 25 A Cribah ſhe was mo: vildenouſly abuſed to the death. 29 The Leuite caught her in pice, and ſealed her to the ſunne iſrael.

Alſo in thoſe dayes, * when there was no king in Iſrael, a certaine Leuite dwelt on the ſide of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

2 And his concubine plained the whore ¶ there, and went away from him vnto her fathers houſe to Beth-lehem Iudah, and there continued the ſpace of foure moneths.

3 And her husband aroſe and went after her, to ſpeake ¶ friendly vnto her, and to bring her againe: he had alſo his ſervant with him, and a couple of aſſes: and ſhe brought him vnto her fathers houſe, and when the young womens father ſawe him, he reioyced ¶ of his coming.

4 And his father in law, the young womans father retained him: and he abode with him three daies: ſo they did eat & drinke and lodged there.

5 ¶ And when the fourth day came they aroſe early in the morning and ¶ hee prepared to depart, then the young womans father ſaid vnto his ſonne in law, ¶ Comfort thine heart with a morſell of bread, and then goe your way.

6 So they ſate downe and did eat and drinke both of them together. And the ¶ young womans father ſaid vnto the man, Be content, I pray thee, and tarie all night and let thine heart be merrie.

7 And when the man roſe vp to depart, his father in law ¶ was earnest: therefore hee returned, and lodged there.

8 And hee aroſe vp early the fifth day to depart, and the young womans father ſayd, ¶ Comfort thine heart: I pray thee: and they taried vntill after midday, and they both did eat.

9 Afterward when the man aroſe to depart with his concubine and his ſervant, his father in law, the young womans father ſayd vnto him, Behold, now the day ¶ draweth toward euen: I pray you, tarie all night: behold, ¶ the ſunne goeth to reſt: lodge here, that thine heart may be merrie, and to morrow get you early vpon your way, and go to thy tent.

10 But the man would not tary, but aroſe, and departed, and came ouer againſt Iebus, (which is Ieruſalem) and his two aſſes laden, and his concubine went with him.

11 When they were neere to Iebus, the day ¶ was ſpent, and the ſervant ſayd vnto his maſter, Come, I pray thee, and let vs turne into this citie of the Iebuſites, and lodge all night there.

12 And his maſter answered him, ¶ Wee will not turne into the citie of ſtrangers that are not of

166. 19. 47.

o Thusio ſleed of giuing glory to God, they attributed the victory to their idoles, and honoured them therefore. o That is, till the Ake was taken, 1. Sam. 5. 1.

o Chap. 19. 6. and 18. 1. o Gen. 25. 6.

o Ebr. beſides him to wit, with others.

o Ebr. ſo ber beari.

o Or, as bu meeting.

o Ebr. roſe up.

o Or, ſtrengthen.

a That is, his concubines father.

o Or, compelled him

b Meaning, that he ſhould reſreſh himſelf with meat, as verſe 5.

o Ebr. i. weake. o Or, ſhe day lodged.

c To wit, to the towne or citie where he dwelt. o Or, went downe.

h Though in theſe dayes there were moſt horrible corruptions, yet whereby neceſſity could not compel them to haue to doe with them that profeſſed not the true God.

o Or, the ſerue of Dan.

f Becauſe they before had had good ſuccelle, they would that their brethren ſhould be encouraged by hearing the ſame tidings.

g So Superſtition blindeth them, that they thought Gods power was in the idoles, and that they ſhould haue good ſuccelle by them, though by violence and robbery they did take them away.

h With the fixe hundred men.

i Suſpecting them that did purſue them.

k This declarerth what opinion the idolaters haue of their idoles.

l Ebr. who haue their hearts liſſer.

l Meaning, the idols, as verſe 18.

o Or, deliver them. m Which a ſerue was called Cefarea Philippi.

of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah, or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah : and when he came, he fate him down in a street of the city: for there was no man that || tooke them into his house to lodging.

16 And behold, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of e Iemini.

17 And when he had lift vp his eyes, hee saw a || wayfaring man in the streetes of the citie: then this olde man said, Whither goest thou, and whence camest thou?

18 And he answered him, We came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and go now to the house of the Lord: and no man receiveth me to house.

19 Although we have straw and prouender for our asses, and also bread & wine for me and thine handmaid, and for the boy: that is with thy seru-
ant: we lacke nothing.

20 And the olde man said, || Peace be with thee: as for all that thou lackest, *shalt thou find with me:* onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feet, and did eat and drinke.

22 And as they were making their hearts merry, behold, the men of the city, wicked men beset the house round about, and s[m]ote at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house, that we may know him.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not thus villeny.

24 Behold, *here is* my daughter, a virgine, and his concubine: them will I bring out now, ^b and humble them, and doe with them what seemeth you good: but to this man doe not this villeny.

25 But the men would not hearken to him: therfore the man tooke his concubine, & brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and i fell downe at the doore of the mans house where her lord was, till the light day.

27 And her || lord arose in the morning, and opened the doores of the house, and went out to goe his way, and behold the woman his concubine was || dead at the doore of the house, and her hands lay vpon the threshold.

28 And hee said vnto her, Vp, and let vs goe: but she answered not. Then hee tooke her vp vpon the asse, and the man rose vp, and went vnto his k place.

29 And when hee was come to his house, hee tooke a knife, & laid hand on his concubine, and diuided her in pieces with her bones into twelue

parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites asseme in Mizpeh, to whom the Leuite declared his wrong. 12 They enu for them that did the villeny. 23 The fratricides are iustly ouercome, 46 and at length get the victory.

Then* all the children of Israel went out, and the Congregation was gathered together as a one man, from Dan to Beeribah, with the Land of Gilead, vnto the Lord in Mizpeh.

2 And the chiefes of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundredth thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was flaine, answered and said, I came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the || men of Gibeah rose against me, and beset the house round about vpon mee by night, thinking to haue flaine mee, and haue forced my concubine that she is dead.

6 Then I tooke my concubine and cut her in pieces, and sent her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

7 Behold, yee are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his house.

9 But now this is that thing which wee will doe to Gibeah: we will goe vp by lot against it.

10 And we will take ten men of the hundredth throughout all the tribes of Israel: and an hundredth of the thousand, and a thousand of ten thousand to bring s vitale for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villeny, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knitt together as one man.

12 And the tribes of Israel sent men thorow all the tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euil from Israel: but the children of Benjamin would not obey the voice of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbered at that time out of the cities sixe and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundredth chosen men.

16 Of all this people were seven hundredth chosen men, being* left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Benjamin, were numbered foure hundredth thousand men that

1 For this was like the sin of Sodom, for the which God rained downe fire and brimstone from heauen.

* Chap. 10. 9.

a That is all with one consent.

b To aske counsell.

c Meaning men able to handle their weapons.

d To the Leuite.

¶ Or, chiefs, or leaders.

e That is, hee pieces, to euery tribe a piece, chap. 15. 19.

f Before we haue reuenged this wickednesse.

g Theft onely would haue the charge to provide for euill for the theefe.

h That is, euery family of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselues to maintain the men in their euill, and therefore were all iustly punished.

* Chap. 5. 15.

¶ Or, gathered them.

e That is, of the tribe of Benjamin. ¶ Or, a man walking.

f To Shiloh, or Mizpeh, where the Ark was.

¶ Or, see of good comfort.

¶ Ebr. men of Belial, that is, given to all wickednesse. g To the intent they might breake it.

* Gene. 19. 6.

h That is, abuse them, as Gen. 19. 8.

i She fell downe dead, as verse 27.

¶ Or, husband.

¶ Or, fallen.

k Meaning, hope vnto mount Ephraim.

k That is to the Ark which was in Shiloh: some shalke in Mizpeh, as verse 1.

that drew sword, and all men of warre.

18 And the children of Israel arose, and went vp ^k to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord said, Iudah shall be first.

19 Then the children of Israel arose vp early, and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselves in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew down to the ground of the Israelites that day two and twenty thousand men.

22 And the people the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Go vp against them)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slew down to the ground of the children of Israel againe eighteen thousand men: ^f all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept, and faste there before the Lord, and fasted that day vnto the euening, and offered burnt offerings, and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for there was the Arke of the Couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron stood before it at that time) saying, Shall I yet go any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morrow I will deliuer them into your hand.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselves in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were drawn from the city: and they began to smite of the people and kill as at other times, ^{en} by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirty men of Israel.

32 (For the children of Beniamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee, and pluck them away from the cite vnto the hie ^e wayes)

33 And all the men of Israel rose vp out of their place, and put themselves in aray at Baal-tamar: and the men that lay in wait of the Israelites came forth of their place, ^{en} out of the medowes of Gibeah.

34 And they came ouer against Gibeah, tenne thou and chosen men of all Israel, and the battell was sore: for they knew not that the ^q euill was neere them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the

Beniamites the same day five and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Beniamin saw that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in wait hastened, and brake forth toward Gibeah, and the ambushment drew themselves along, and smote all the city with the edge of the sword.

38 Also the men of Israel had appointed a certain time with the ambushments, that they should make a great flame and smoke rise vp out of the cite.

39 And when the men of Israel retired in the battell, Beniamin began to smite and kill of the men of Israel about thirty persons: for they said, Surely they are stricken down before vs, as in the first battell.

40 But when the flame began to arise out of the cite, as a pillar of smoke, the Beniamites looked back, and beheld, the flame of the cite began to ascend vp to heauen.

41 Then the men of Israel turned againe, and the men of Beniamin were astonished: for they saw that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell ouertooke them: also they which came out of the cities, slew them among them.

43 Thus they compassed the Beniamites about, and chafed them at ease, and ouerran them, euen ouer against Gibeah on the East side.

44 And there were slaine of Beniamin eighteen thousand men, which were all men of war.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: and the Israelites gleaned of them by the way five thousand men, and pursued after them vnto Gidom, and slew two thousand men of them.

46 So that all that were slaine that day of Beniamin were five and twenty thousand men that drew sword, which were all men of warre.

47 But six hundred men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, and smote them with the edge of the sword, from the men of the cite vnto the beastes, and all that came to hand: also they set on fire all the cities that they could come by.

CHAP. XXI.

1 The Israelites sware that they will not marry their daughters to the Beniamites. 2 They sent men of Issachar Gilead, and gave their virgines to the Beniamites. 3 The Beniamites take the daughters of Shiloh.

Moreouer, the men of Israel sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voices, and wept with great lamentation.

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morrow the people rose vp and made there an altar, and offered burnt offerings and peace offerings,

5 Then

Retired to draw them after.

Or, made a long sound with a trumpet.

For they were waxen hardy by the two former victories.

And withstood their enemies. For they were compassed in on every side.

Or, drove them from secret.

x They slew them by one and one as they were scattered abroad.

y Besides eleven hundred that had bene slaine in the former battell, Chap. 21. 35.

z If they belonged to the Beniamites.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this means punish their sinnes.

f For all they drew the sword.

en To wit, in Shiloh.

n Or seruiced in the Priests office at those dayes: for the lewes write, that he liued three hundred yeeres.

o By the policy of the children of Israel.

p Meaning crafty wayes or paches to diuers places.

q They knew not that Gods iudgement was at hand to destroy them.

2 This oath came of rashnesse, and not of iudgement: for after they brake it in swearing secretly the means to marry with certaine of their daughters.

b According to their custome when they would consort with the Lord.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpich, saying, Let him die the death.

6 And the children of Israel were sorry for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall wee doe for wines to them that remaine, seeing we haue sworne by the Lord, that wee will not giue them of our daughters to wines?

8 Also they said, Is there any of the tribes of Israel that came not vp to Mizpich to the Lord? and behold, there came none of Iabesh Gilead vnto the holte, and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thou^d and men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

11 *And this is it that yee shall doe: yee shall utterly destroy all the males, and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred maidens, Virgines that had knowne no man by lying with any male, and they brought them vnto the holste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation came and spake with the children of Beniamin that were in the rocke of Rimmon, and called peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wives which they had faued of the women of Iabesh Gilead: but they had not so yonghe for them.

15 And the people were sorie for Beniamin,

because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wines to the remnant? for the women of Beniamin are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them wives of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wife to Beniamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh, in a place, which is on the North side of Beth-el, and on the East-side of the way that goeth vp from Beth-el to Shechem, and on the South of Lebanon.

20 Therefore they commaunded the children of Beniamin, saying, Goe, and lie in waite in the Vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the Vineyards, and catch euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pittie on them for our sakes, because wee referred not each man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Beniamin did so, and tooke wives of them that danced according to their number, which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 *In those daies there was no king in Israel, but euery man did that which was good in his eyes.

e O: repented that they had destroyed their brethren, 22 ap a recth, verse 15.

d Condemning them to be fauours of vice, which would not put their hand to punish it.

f Ebr. children of strength.

* Num. 31. 19.

e To wit about foure monthes after the discomfiture, Chap 20. 47. Or friendly.

f For there lacked two hundred.

g Beniamin must be returned to haue the twelfth portion in the inheritance of Israel.

h He describeth the place where the maidens were gathered to dance, as the manner then was, and to sing Psalmes and songs of good works among them.

i Though they thought hereby to persuade men that they kept their oath yet before God it was broken.

k Meaning two hundred.

* Chap 17. 6. and 21. and 29. 2.

THE BOOKE OF RUTH.

THE ARGUMENT.

THIS booke is intituled after the name of Ruth: which is the principall person spoken of in this Treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Her eternall is described by IESUS CHRIST, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding he was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby, that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one Sheepefold, and one Sheepeheard. And it seemeth this Historie appertaineth to the time of the Iudges.

CHAP. I.

a Elimelech goeth with his wife and children into the land of Moab. 3 Hee and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

In the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem b Iudah went for to sojourn in the countrey of Moab, hee, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wives of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left desolate of her two sonnes, and of her husband.

6 ¶ Then shee arose with her daughters in law, and returned from the countrey of Moab: for shee had heard say in the countrey of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where shee was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters

e By this womans fall promise of God, which became one of Gods howls, hold of whom Christ came.

d By feeding them plentifully againe.

f Ebr. inged.

a In the land of Canaan. b In the tribe of Iudah, which was also called Beth-lehem Ephraim, because there was another citie so called in the tribe of Zebulon.

in law, Goe, retourne each of you vnto her owne mothers house: the Lord shew fauour vnto you, as yehane done with the dead, and with me,

9 The Lord graunt you, that you may finde e rest, e chier of you in the house of her husband. And when he kissed them, they lift vp their voice and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi said, Turne againe my daughters: for what cause will you goe with mee? are there any more sonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had borne sonnes,

13 Would yee tary for them, till they were of age? would yee be deferred for them from taking of husbands? nay my daughters: for it grieveth mee much for your fakes that the hand of the Lord is gone out against me.

14 Then they lift vp their voice and wept againe, and Orpah^h kissed her mother in law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in law is gone back vnto her people, and vnto her gods: g returne thou after thy sister in law.

16 And Ruth answered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried. The Lord do so to me and more also, if I forgetⁱ but death depart thee and me.

18 ¶ When she saw that she was stedfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was b noyced of them through all the citie, and they said, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, and the Lord hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitess her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley haruest.

CHAP. II.

1 Ruth gathereth corne in the fields of Boaz. 2 The gentleness of Boaz toward her.

Then Naomies husband had a kinsman, one of great power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitess said vnto Naomi, I pray thee, let mee goe to the field, and gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Goe my daughter.

3 ¶ And she went, and came and gleaned in the field after the reapers, and it came to passe, that she met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord blesse thee.

5 Then saide Boaz vnto his seruant that was

appointed on the reapers, Whose maide is this?

6 And the seruant that was appointed on the reapers, answered, and said, It is the Moabitish maide, that came with Naomi out of the countrey of Moab.

7 And shee said vnto vs, I pray you, let mee glean and gather after the reapers among the sheaves: so she came, and hath continued from that time in the morning vnto now, save that she taried a litle in the house.

8 ¶ Then said Boaz vnto Ruth, Hearst thou my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maidens.

9 ¶ Let thine eyes be on the field that they do reape, and go thou after the maidens. Haue I not charged the seruants, that they touch thee not? Moreover when thou art a thirst, go vnto the vessels, and drinke of that which the seruants haue drawne.

10 Then shee fell on her face, and bowed herselfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldst know mee, seeing I am a stranger?

11 And Boaz answered and said vnto her, All is told and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke: and a full reward bee giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then she said, Let mee finde fauour in thy sight, my lord: for thou hast comforted mee, and spoken comfortably vnto thy maide, though I be not like to one of thy maidens.

14 And Boaz said vnto her, At the meale time come thou hither, and eat of the bread, and dippe thy morrell in the vineger. And she sat beside the reapers, and hee reached her parched corne: and she did eat, and was sufficed, and left thereof.

15 ¶ And when she arose to glean, Boaz commanded his seruants, saying, Let her gather amongst the sheaves, and doe not rebuke her.

16 Also let fall some of the sheaves for her, and let it lie, she may gather it vp, & rebuke her not.

17 So shee gleaned in the field vntill euening, and the threshed that she had gathered, and it was about an Ephah of barley.

18 ¶ And sheooke it vp, and went into the citie, & her mother in law law what she had gathered: Also she tooke forth, and gaue to her that which she had referred, when she was sufficed.

19 Then her mother in law saide vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be hee, that knew thee. And shee shewed her mother in law, with whom she had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi saide vnto her daughter in law, Blessed be hee of the Lord: for hee ceaseeth not to doe good to the liuing and to the dead. Againe Naomi saide vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitess said, Hee said also certeinly vnto mee, Thou shalt be with my seruants, vntill they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe

e Hereby it appeareth that Naomi by dwelling among strangers, was waxen cold in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

h Or, moresheuen you.

f When shee snokelaue and departed.

g No persuasions can preuaile to turne them backe from God whom he hath chosen to be his.

h Whereby appeareth that she was of a great family, and of good reputation. Or, brauisibly. Or, better.

i Which was in the month Nisan, that continueth part of March, and part of April.

a Ruth for vertue, authoritie and riches.

b This her humble desire declareth her great affection toward her mother in law, inasmuch as shee toke no paines wth diligence to get both their living.

Or, certeinly kinfolke.

c That is, take heed in what field they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that she shall neuer want any thing, if she put her trust in God, and leaue vnder his protection.

f Which shee brought home to her mother in law.

¶ Exad. 16. 36.

g To wit, of her baggage, as is in the Chaldee text.

h To my husband, and children: when they were alone, and Naomi to vs.

^a Chron. 1. 4.
maie 1. 2.
k This genealogy
is brought in, to
proove that David
by succession came
of the house of
Judah.

17 And the women her neighbours gaue it a name, saying, There is a child borne to Naomi, and called the name thereof Obed the same was the father of Ithai, the father of David.
18 ¶ These now are the generations of *k Pharez: Pharez begate Hezron,
19 And Hezron begate Ram, and Ram begate

Amminadab,
20 And Amminadab begate Nahshon, and Nahshon begate Salmah,
21 And Salmon begate Boaz, and Boaz begate Obed,
22 And Obed begate Ithai, and Ithai begate David.

THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

According as God had ordered, Deut. 17. 14. that when the Israelites should be in the Land of Canaan, he would appoint them a king: so here in this first booke of Samuel is declared the state of this people under their first King Saul, who not content with that order which God had for a time appointed for the government of his Church, demanded a king, to the intent they might bee as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being under the safeguard of him which did represent Iesus Christ the true deliverer, therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserve and keepe them. And therefore hee punissheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God hath preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyd the word of God, and was not zealous of his glory, wee see by the voyce of God put downe from his estate, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are lesse to the Church and to every member of the same, as a pattern and example to behold their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 hee was wint 5 Hauus was barren, and prayed to the Lord. 15 Her answer to El. 20 Samuel is borne. 24 Shee doth dedicate him to the Lord.



Here was a man of one of the two Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the son of Ieroham, the son of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

2 And hee had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his citie euery yeere, to worship and to sacrifice vnto the Lord of hostes in B Shiloh, where wereth the two sonnes of Eli, Hophni, and Phinehas, Priestes of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthy portion: for hee loued Hannah, and the Lord had made her barren.

6 ¶ And her aduersary vexed her sore, forasmuch as shee vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) and as oft as shee went vp to the house of the Lord, thus shee vexed her, that she wept and did not eate.

8 Then said Elkanah her husband to her, Hannah, why sleepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten sonnes?

9 So Hannah arose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sat vpon a stoele by one of the postes of the Temple of the Lord)

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also shee vowed a vow, and saide, O Lord

of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a manchild, then I will giue him vnto the Lord all the dayes of his life, * and there shall no razor come vpon his head.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Eli thought she had bene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? Put away thy drunkennesse from thee.

15 Then Hannah answered, and said, Nay my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

16 Count not thine handmaide for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaide finde grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

20 For in processe of time Hannah conceived, and bare a sonne, and she called his name Samuel, because, sayd she, I haue asked him of the Lord.

21 ¶ So the man Elkanah and all his house, went vp to offer vnto the Lord the yeerely sacrifice and his vow:

22 But Hannah went not vp: for the said vnto her husband, I will tarrie vntill the child be weaned, then I will bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband saide vnto her, Doe

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim, that is the learned men and Prophets.

b Drup. 16. 16.

b For the Arke was there at that time.

c Some read, a portion with an heauie cheere.

d Let this suffice thee, that I loue thee no lesse, then it thou hast many children.
e That is, at the house where the Ark was.

* Num. 1. 2. in 1. 2. 3.

† Ebr. thy wine.

† Ebr. of an hard, firm.
* Psal. 42. 5.

† Ebr. for a daughter of Belial.

f That is, pray vnto the Lord for mee.

g According to her petition.

h This Elkanah was a Leuite, 1. Chron. 6. 27. and as some write, once a yeere they accustomed to appeare before the Lord with their families.

i Because her prayer
took effect,
therefore it was
called the Lords
promie.
* Exod. 16 36.

† Ebr. achilde.

k That is, most
certainly.

† Ebr. leui.
l Meaning, Eli
gaue thanks to
God for her.

Doce what seemeth thee best: try vntill thou hast
weined him: only [†] Lord accomplish his word.
So the woman abode, and gaue her sonne sucke
vntill she weined him.

24 ¶ And when she had weined him, she tooke
him with her with three bullocks and an Ephah
of flour and a bottell of wine, and brought him
vnto the house of the Lord in Shiloh, and the
childe was [†] yong.

25 And they slew a bullocke, and brought the
childe to Eli.

26 And the said, Oh my lord, as thy ^k soule li-
ueth, my lord, I am the woman that stood with
thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath
giuen me my desire which I asked of him.

28 Therefore also I haue [†] giuen him vnto the
Lord: as long as he liueth he shall be giuen vnto
the Lord: and he^l worshipped the Lord there.

CHAP. II.

*The song of Hannah. 12 The finnes of Eli, wicked. 3 Thew
custome of the priests. 18 Samuel minister befoe the Lord.
20 Eli blessed Elkanah and his wife. 31 Elies promise his
sonnet. 27 God giueth a Promise to Eli. 32 Eli is menaced
for not chastising his children.*

And Hannah prayed, and said, Mine heart re-
ioyceth in the Lord, mine ^b borne is exalted
in the Lord: my mouth is ^c enlarged ouer mine
enemies, because I reioycen in thy saluation.

2 There is none holy as the Lord: yea, there is
none besides thee, & there is no god like our God.

3 Speake ^d no more presumptuously: let not
arrogance come out of your mouth: for the Lord
is a God of knowledge, and by him enterprises are
established.

4 The bow and the mightie men are broken,
and the weake haue girded themselves with
strength.

5 They that were full, are hured forth for
bread, and the hungry are no more ^e hired, so that
the barren hath borne ^f seuen: and shee that had
many children is feeble.

6 [†] The Lord killesh & maketh alieue: bring-
eth downe to the graue and raiseh vp.

7 The Lord maketh poore and maketh rich:
bringeth low, and exalteth.

8 [†] He raiseh vp the poore out of the dust, and
lifteth vp [†] begger from the dunghill, to set [†] them
among [†] princes, and to make them inherite the
seat of glory: for the pillars of the earth are the
gods: and he hath [†] the world vpon them.

9 He will keepe the feet of his Saints, and the
wicked shall keepe silence in darkenesse: for in
his [†] owne might shall no man be strong.

10 The Lords aduersaries shall be destroyed,
and out of heauen shall be [†] thunder vpon them:
the Lord shall iudge the ends of the world, and
shall giue power vnto his [†] King, and exalt the
borne of his Anointed.

11 And Elkanah went to Ramah to his house,
and the child did minister vnto the Lord [†] before
Eli the Priest.

12 ¶ Now the finnes of Eli were wicked men,
and ^k knew not the Lord.

13 For the Priests custome towards the peo-
ple was this: when any man offered sacrifice, the
Priests [†] boy came, while the flesh was seething,
and a fleshhook with threeteeth, in his hand,

14 And thrust it into the kettie, or into the
caldron, or into the panne, or into the pot: all
that the fleshhook brought vp, the Priest tooke
for himselfe: thus they did vnto all the Israelites,

that came thither to Shiloh.

15 Yea, before they burnt the ^m fat, the priests
boy came & said vnto the man that offered, Giue
me flesh to roste for the Priest: for he will not haue
fodden flesh of thee, but raw.

16 And if any man said vnto him, I et them
burne the fat according to the custome, then take
as much as thine ⁿ heart desireth: then he would
answer, No, but thou shalt giue it now: and if
thou wilt not, I will take it by force.

17 Therefore the finne of the young men was
very great before the Lord: for men ^o abhorred
the offering of the Lord.

18 ¶ Now Samuel being a young childe mini-
stred before the Lord, girded with a linnen ^p E-
phod,

19 And his mother made him a litle coat, and
brought it to him from yeere to yeere, when shee
came vp with her husband, to offer the yerele sacri-
fice.

20 And Eli blessed Elkanah and his wife, and
said, The Lord giue thee seed of this woman, for
[†] the petition that shee asked of the Lord: and
they departed vnto their place.

21 And the Lord visited Hannah, so that shee
conceiued and bare three finnes, and two daugh-
ters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that
his finnes did vnto all Israel, and how they lay
with the women that [†] assembled at the doore of
the Tabernacle of the Congregation.

23 And he said vnto them, Why doe yee such
things? for of all this people I heare euill report
of you.

24 Doe no more, my finnes: for it is no good
report that I heare, [†] which, that yee make the
Lords people to [†] reue[†] the people.

25 If one man sinne against another, the Iudge
shall iudge it: but if a man sinne against the Lord,
who will plead for him? Nothwithstanding they
obeyed not the voice of their father, because the
Lord [†] would slay them.

26 ¶ (Now the childe Samuel profited, and
grew, and was in fauour both with the Lord and
also with men.)

27 And there came a man of God vnto Eli,
and said vnto him, Thus saith the Lord, Did not I
plainly appeare vnto the house of thy father,
when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Is-
rael to be my Priest, to offer vpon my altar, & to
burne incense, and to wear an Ephod before me,
and I gaue vnto the house of thy father all the of-
ferings made by fire of the children of Israel.

29 Wherefore haue you [†] kicked against my
sacrifice and mine offering, which I commanded
in my Tabernacle, and honoured thy children a-
boue me, to make your selves fat of the first fruits
of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I
said, that thine house, and the house of thy father
should walke before mee for euer: but now the
Lord saith, [†] It shall not be so: for then that hono-
ur me, I will honour, and they that despise me,
shall be despised.

31 Beholde, the dayes come, that I will cut off
thine [†] arme, and the arme of thy fathers house,
that there shall not be an old man in thine house.

32 And thou [†] shalt see thine enemy in the
habitation of the Lord in all things wherewith
God shall blasse Israel, and there shall not be an

m Which was
commanded first
to haue beene of-
fered to God.

l Or, Law.
n Not pausing for
his owne profit,
so that God might
be serued aright.

o Seeing the bur-
denable abute therof.

p Exod. 18 4.

l Or, for the thing
that shee had sent
to the Lord: to wit,
Samuel.

n Which was (as
the Ebreas write)
a terrible curse
when they came
to be punished,
Leuit. 24. 38.

q Because they
contemned their
duty to God,
Leuit. 12. 6.

r So that to obey
good admonitions
is Gods mercie,
and to disobey
them is his iust
and vengeance
finis.

t To wit, Aaron.

u Leuit. 10 4.

v Why haue you
contemned my sa-
crifice, and mine
offerings, which I
commanded thee
to do?

w Gods promises
are only effectuall
to such as the gi-
ueth constancy
vnto to feare and
obey him.

x Thy power and
authoritie
y Thy posteritie
shall see the glory
of the chief Priest
translated to ano-
ther, whom they
shall enuy, 1 King.
3. 27.

old man in thine house for ever.

33 Neuertheless, I will not destroy every one of thine from mine altar, to make thine eyes to fail, and to make thine heart sorrowfull: and all the multitude of thine house shall || die when they be men.

34 And this shalbe a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre mee vp a faithfull Priest, that shall do according to mine heart, and according to my mind: & I will build him a sure house, and he shall walke before mine Anointed for ever.

36 And all that are left in thine house, shall come and bow down to him for a piece of floure and a morrell of bread, and shall say, Appoint me, I pray thee, to one of the priests offices, that I may eate a morrell of bread.

CHAP. III.

1 There was no manifest vision unto Eli. 4 The Lord called Samuel thrie times. 11 And sheweth what shall come vpon Eli and his house. 18 The same doeth with Samuel to Eli.

NOW the child Samuel ministrer vnto the Lord: before Eli: and the word of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to waxe dim that he could not see.

3 And yet the light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and he said, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest call me. And he answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus daid Samuel, before hee knew the Lord, and before the word of the Lord was reueiled vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the child.

9 Therefore Eli said vnto Samuel, Goe and sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stood, and called as at other times, Samuel. Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said vnto Samuel, Behold, I will doe a thing in Israel, whereof whoeuer shall heare, his eares shall single.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I will iudge his house for euer, for the iniquity which hee knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworn vnto the house of Eli, that the wickednes of Elies house shall not be purged with sacrifice nor offering for euer.

15 Afterward Samuel slept vntil the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel

my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord sayd vnto thee? I pray thee hide it not from me. God dooeth to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then he said, It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, & let none of his words fall to the ground. 20 And all Israel from Dan to Beer-sheba knew || that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by his word.

CHAP. IIIII.

1 Israelites come by the Philistims. 4 They doe seeke the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord taken. 11 Eli and his children die. 16 The carab of the wife of Phinehas the sonne of Eli.

AND Samuel pake vnto all Israel: and Israel went out against the Philistims to battell, and pitched beside || Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselves in aray against Israel: and when they ioyred the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the arke of the covenant of the Lord out of Shiloh vnto vs, that when it cometh among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, & brought from thence the arke of the covenant of the Lord of hostes, who dwelleth betwene the Cherubims: and there were the two sons of Eli, Hephni and Phinehas, with the Arke of the covenant of God.

5 And when the Arke of the covenant of the Lord came into the hoste, all Israel shouted a mighty shout, so that the earth rang againe.

6 And when the Philistims heard the noise of the shout, they sayd, What meaneth the sound of this mighty shout in the host of the Ebrewees? and they vnderstood, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and sayd, God is come into the hoste: therefore sayd they, Woe vnto vs: for it hath not bene so heretofore.

8 Woe vnto vs who shal deliuer vs out of the hand of these mightie Gods? the e are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Ebrewees, as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great laughter: for there fell of Israel a thry thousand foemen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Benjamin out of his army, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when hee came, loe, Eli sat vpon a seat

k God punish thee after this and that sort, except thou tell me truth, Ruth. 1. 12.

l The Lord accomplished what he said, because he had said.

m Or, thus Samuel, as the faithfull Prophecie of the Lord.

n Hee hyde word of the Lord.

† From the departure of the Israelites out of Egypt, vnto the time of Samuel, about 397 yeere.

† Or, stone of helpes Chap. 7. 12.

‡ For it may seeme that this warre was undertaken by Samuels commandment.

b For he was to appeare to the Israelites betweene the cherubims ouer the Arke of the covenant. Exod. 25. velle 17.

c Before we fought against men, and now God is come to fight against vs. d For in the red sea in the wilderness the Egyptians were destroyed which was the last of all his plagues. Iudg. 13. 1.

e David alluding to this place, Psal. 78. 63. with they were consumed, with fire: meaning they were suddenly destroyed. f Taken of sorrow and mourning.

¶ Or when they come to mass age.

2 Meaning Zadoch, who succeeded the highpriest, and was the signatur of Christ.

a That is, shall be inferior vnto him.

a The Chaldees were reuelers, whiles Eli liued. b Because there were very few Prophets to declare it. c In the court next to the tabernacle. d That is, the lamps which burnt in the night. e Josephus writeth that Samuel was twelue yeeres olde, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

* 2. K. 22. 17. h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and so: see Elies house destroyed.

i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

g Left it should
be taken of the
emrodes.

seat by the way side, waiting : for his heart feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noyse of the crying, hee said, What meaneth this noyse of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli was fourecore and eyghtene yeere old, and his eyes were dim that hee could not see.)

16 And the man sayd vnto Eli, I came from the armie, and I fled this day out of the host: and he sayd, What thing is done, my sonne?

17 Then the messenger answered, and sayde, Israel is fled before the Philistims, and there hath beene also a great slaughter among the people: and moreover, thy two ionnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 ¶ And when hee had made mention of the Arke of God, Eli fell from his seat backward by the side of the gate, and his necke was broken, and he died: for hee was an old man and heauie: and he had || iudged Israel foure yeres.

19 And his daughter in law, Phinehas wife, was with childe, neere || her trauell: and when she heard the report that the Arke of God was taken, and that her father in law and her husband Were dead, she || bowed her selfe, and trauelled: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: for thou hast borne a sonne: but the answered not, nor regarded it.

21 And the named the child || Ichabod, saying, The glory is departed from Afsdod, because the Arke of God was taken, and because of her father in law and her husband.

22 Shee sayd againe, ¶ The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

2 The Philistims bring the Arke into the towne of Dagon, which dwelleth downe le'ore it. 3 The men of Afsdod are plagued. 4 The Arke is carried into Gath, and after to Ekron

¶ Then the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto Afsdod.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of Dagon, and let it by Dagon.

3 And when they of Afsdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: ouly the stump of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagens house, tread nor on the threshold of Dagon in Afsdod, vnto this day.

6 But the hand of the Lord was heavy vpon them of Afsdod, and destroyed them, and smote them with c emrodes, both Afsdod, and the coasts thereof.

7 And when the men of Afsdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.

8 They sent therefore, and gathered all the Princes of the Philistims vnto them, and sayd,

¶ What shall wee doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie, both small and great, and they had emrodes in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and alsoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death, throughout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emrodes: and the crye of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims, which they sent againe with a yoke. 2 It cometh to Bethlehem. 3 The Philistims aske golden emrodes. 4 The men of Bethshemesh are smitten for looking into the Arke.

¶ So the Arke of the Lord was in the country of the Philistims a iunen moneths,

2 And the Philistims called the Priests and the Soothsayers, saying, What shall wee doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they saide, If you send away the Arke of the God of Israel, end it not away empie, but giue vnto it a sinne offering: then shall yee bee healed, and it shall be known to you, why his hand departeth not from you.

4 Then saide they, What shall bee the sinne offering, which we shall giue vnto it? And they answered, Five golden emrodes, and five golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emrodes, and the similitudes of your mice that destroy the land: so ye shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your gods, and from your land.

6 Wherefore then should yee hearken your hearts, as the Egyptians and Pharaoh hardened their hearts? when hee wrought wonderfully among them, did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whome there hath comen no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the 4 jewels of gold which ye giue it for a sinne offering in a collar by the side thereof, and send it away, that it may goe.

9 And take heed, if it goe by the way of his owne coast to Bethshemesh, it is bee that did vs this great evil: but if not, wee shall knowe then that it is not his hand that smote vs, but it was a chance that happened vs.

d Though they had felt Gods power, and were afraid thereof, yet they would not let him be, which thing God turned to their destruction and his glory.

e The wicked when they see the hand of God, and judge and reioyce in him, where the fully humble humble, and cry for mercy.

f They thought by continuance of time the plague would have beene healed, and so would haue kept the Arke still.

g The idolaters cast the stone a true God who punisheth false idols.

h This is Gods judgement vpon the idolaters, that knowing the true God, they worship him not aright, as do vs.

i Meaning, the golden emrodes and the golden mice.

k The God of Israel. f The wicked attribute sinfull things to him, as if he were something, but he is nothing, and he is not God, by coincidence and force.

* Chap. 2.

h According as God had already said.

Or, governed.

Or, to arise out.

i And felled her body toward her trauell.

Or, No glory, or, where is the glory?

k Shee uttered her great sorrow by repeating her words.

a Which was one of the five principal cities of the Philistims. b Which was their chiefe idole, as some write, from the azull downward was like a fish, and upward like a man.

c Thus in stead of acknowledging the true God by this miracle, they fell to a further superstition. * Chap. 6. 6.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calves at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went & turned neither to the right hand nor to the left: also the princes of the Philistims went after them vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they awit.

14 ¶ And the cart came into the field of Ioshua a Beth-shemite, and stood still there. There was also a great stone, and they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Levites tooke downe the Arke of the Lord, and the coffer that was with it wherein the jewells of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had seen it, they returned to Ekron the same day.

17 ¶ So there are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.

18 And golden mice, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes without walled vnto the great stone of Beth-shemesh, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euery man among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayde, Who is able to stand before this holy Lord God? and to whom shall hee goe from vs?

22 And they sent messengers to the inhabitants of Kiriath-earim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-earim: 3 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 10 The Philistims fight against Israel, and are ouercome. 18 Samuel iudgeth Israel.

¶ Then the men of a Kiriath-earim came and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-earim, the time was long, for it was twenty yeeres) and all the house of Israel lamented after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and Ashtaroth, and direct your hearts vnto the Lord, and serue him only, and he

shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim & Ashtaroth, and serued the Lord only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water, and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to cry vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it al together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it between Mizpeh and Shhen, and called the name thereof Eben-Ezer, and he said, Hitherto hath the Lord helped vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the handes of the Philistims: and there was peace betweene Israel and the Amorites.

15 And Samuel iudgeth Israel all the dayes of his life.

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudgeth Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudgeth Israel: also he built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel meeteth his sonnes in his court Israel, who followeth him. 3 The Israelites make a King. 11 Samuel declareth in his state they durst not chuse the King. 19 Now offering, they aske one fill, and the Lord metteh Samuel to grant vnto them.

¶ When Samuel was now become olde, hee made his sonnes Indges ouer Israel.

2 (And the name of his eldest sonne was Joel, and the name of the second Abiah) euen Iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah,

5 And saide vnto him, Behold, thou art olde, and

* Indg. 1. 12. 13.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke. d The Chaldees hath, that they drew water out of their heart: that is, were abundantly for their sinnes.

e Signifying, that in the prayers of the gould, there ought to be a vehement zeale.

f According to the prophesie of Hannah, Samuels mother, Chap. 2. 10

g Which was a great rocke ouer against Mizpeh.

h Meaning the Philistines.

i Which was not contrary to the Law: for as yet certaine place was not appointed.

g For the trial of the matter.

h Towit, the men of Beth-shemesh, which were Israhelites.

i These were the five principall cities of the Philistims, which were not all conquered vnto the time of David. j Or sheplaine, or larationation.

k For it was not lawfull to any either to touch or to see it, save onely to Aaron and his sonnes, Numo 4. 15. 16.

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosb. 55. 46.

b Lamented for their sinnes, and followed the Lord.

* Iosb. 24. 15. 26. * Iudg. 1. 13. * Dent 6. 4. * Mal 2. 16.

a Because he was not able to beare the charge.

b Who was also called V. shoi. 1. Chron. 6. 28.

* Deut 6. 19. c For there his house was, Chap. 7. 17.

* Ho. 13. 10.
* Jer. 13. 11.
d Because they
were not content
with the order
that God had ap-
pointed, but
would be gourn-
ed as were the
Gentiles.

and thy sonnes walke not in thy wayes: * make
vs now a king to iudge vs like all nations.

6 But the thing ^e displeased Samuel, when
they said, Give vs a king to iudge vs: and Samuel
prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the
voyce of the people in all that they shall say vnto
thee: for they haue not cast thee away, but they
haue cast me away, that I should not reigne ouer
them.

8 As they haue ener done since I brought
them out of Egypt euen vnto this pay, (and haue
forsaken mee, and serued other gods) euen so doe
they vnto vnto thee.

9 Now therefore hearken vnto their voyce:
howbeit, yet I tell thee vnto thee, and shew them
the manner of the king that shall reigne ouer them.

10 ¶ So Samuel told all the words of the Lord
vnto the people that asked a king of him.

11 And hee said, This shall be the manner of
the king that shall reigne ouer you: he will take
your sonnes, and appoint them to his charrets, and
to bee his horsemen, and some shall runne before
his charret.

12 Also he will make them his captaines ouer
thousands, and captaines ouer fifties, and to eare
his ground, and to reape his harvest, and to make
instruments of warre, and the things that serue
for his charrets.

13 He will also take your daughters, and make
them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, and your vine-
yards, and your best olivie trees, and giue them to
his seruants.

15 And hee will take the tenth of your seed,
and of your vineyards, and giue it to his || Eu-
nuchs, and to his seruants.

16 And hee will take your men seruants, and
your mayd seruants, and the chiefe of your yong
men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and
ye shall be his seruants.

18 And ye shall cry out at that day, because of
your king whome ye haue chosen you, and the
Lord will not ^g heare you at that day.

19 But the people would not heare the voyce
of Samuel, but did say, Nay, but there shall bee a
king ouer vs.

20 And we also will bee like all other nations,
and our king shall iudge vs, and go out before vs,
and fight our battels.

21 Therefore when Samuel heard all the words
of the people, hee rehearsed them in the eares of
the Lord.

22 And the Lord said to Samuel, || Harken
vnto their voyce, and make them a king. And Sa-
muel said vnto the men of Israel, Goe euer y man
vnto his citie.

CHAP. IX.

3 ^h Samuel seeking his fathers asses, by the counsell of his seruants goeth
to Samuel. 9 The Prophets called Seers. 15 The Lord reue-
leth to Samuel Sauls coming, commanding him to anoint him
kine 22 Samuel bringeth Saul to the feast

There was now a man of Benjamin, a mighty
in power, named * Kish, the sonne of Abiel,
the sonne of Zeror, the sonne of Bechorah, the
sonne of Aphiah, the sonne of a man of Temini.

2 And he had a sonne called Saul, a ^b goodly
yong man and a faire: so that among the children
of Israel there was none goodlier then hee: from
the shoulders vpwards, he was higher then any of
the people.

4 And the asses of Kish, Sauls father, were
lost: therefore Kish said to Saul his sonne, Take
now one of the seruants with thee, and arise, goe
and seeke the asses.

5 So he passed through mount Ephraim, and
went thorow the land of Shalishah, but they
found them not. Then they went thorow the land
of Shalim, & ^c there they were not: he went also thur-
row the land of Iumini, but they found them not.

6 When they came to the land of ^e Zuph, Saul
said vnto his seruant that was with him, Come
and let vs returne, lest my father leaue the care of
the asses, and take thought for vs.

7 And he said vnto him, Behold now, in this
citie is a man of God, and hee is an honorable
man: all that hee ^f saith commeth to passe: let vs
now goe thither, if so be that he can shew vs what
way we may goe.

8 Then sayd Saul to his seruants, Well then,
let vs goe: but what shall we bring vnto the man?
For the || bread is spent in our vessels, and there is
no prelat to bring to the man of God: what shall
haue wee?

9 And the seruant answered Saul againe, and
said, Behold, I haue found about mee the fourth
part of a shekel of filuer: that will I giue the
man of God, to tell vs our way.

10 (Beforetime in Israel when a man went to
seeke an answer of God, thus he spake, Come, and
let vs goe to the || Seer: for he that is called now a
Prophet, was in old time called a Seer)

11 Then said Saul to his seruant, Well said,
come, let vs goe: so they went into the citie where
the man of God was.

12 ¶ And as they were going vp the hie way
to the citie, they found maids that came out to
draw water, and said vnto them, Is there heere a
Seer?

13 And they answered them, and said, Yea,
loe, he is before you: make haste now, for hee came
this day to the citie: for there is an offering of
the people this day in the high place.

14 When ye shall come into the citie, ye shall
find him straightway yer he come vp to the high
place to eate, for the people will not eate vntill he
come, because hee will || blesse the sacrifice: and
then eate they that be bidden to the feast: now
therefore goe vp, for euen now shall ye finde him.

15 Then they went vp into the citie, and when
they were come into the mids of the citie, Sa-
muel came out against them, to goe vp to the hie
place.

16 ¶ But the Lord had reuealed to Samuel
secretly (a day before Saul came) saying,

17 To morrow about this time I will send thee
a man out of the land of Benjamin, him shalt thou
anoint to bee gouernour ouer my people Israel,
that he may I saue my people out of the hands of
the Philistims: for I haue looked vpon my peo-
ple, and their crye is come vnto me.

18 When Samuel therefore saw Saul, the Lord
answered him, See, this is the man, whom I spake
to thee of, he shall rule my people.

19 Then went Saul to Samuel in the middes
of the gate, and said, Tell mee, I pray thee, where
the Seers haue is.

20 And Samuel answered Saul, and said, I am
the Seer: goe vp before me vnto the high place:
for ye shall eat with mee to day, and to morrow
I will let thee goe, and will tell thee all that is in
thine heart.

e All these cir-
cumstances were
ordained to serue
vnto Gods pro-
vidence, whereby
Saul (though not
approved of God)
was made king.
d Where was Sa-
muel? Zophim, the
citie of Samuel.

f Or, vnto his.

g Which is about
sheepcotes, reade
Gen 37. 15.

h So called, be-
cause hee was to
bring good things
to come.

i That is, a feast
after the offering,
which should be
kept in an high
place of the citie
appointed for that
use.

k That is, give
thanks and dis-
tribute the meat ac-
cording to their
custom.

* Chap. 19. 11.
* Jer. 13. 21.
* 1 Sam. 10. 26.

l Notwithstand-
ing their wicked-
ness, yet God was
ouer-mind-oll
his inheritance.

k Meaning all
that should befall
to know.

e To prouoe if
they will forsake
their wicked put-
ting.

f Not that kings
haue this authori-
ty by their office,
but that such as
reigne in Gods
right should vs-
urpe this once
their brethren,
contrary to the
Law, Deu. 17. 10.

g Or chiefe officers.

g Because ye re-
pent not for your
sins, but because
ye smart for your
afflictions, where-
into ye cast your
selues willingly.

h Or grant their
request.

a That is, both va-
liant and rich.
* Chap. 24. 58.
1. Chron. 18. 33.

b So that it might
seeme that God
approved their
request in appoint-
ing our such a
person.

1 Whom doth I-
saul desire to be
their king but
thee?

m Where the
feast was.

n That is, the
shoulder with the
breast, which the
Prieft had for his
family in all peace
offerings, Leuit.
10. 14.

o That both by
the assembling of
the people, and by
the meate prepa-
red for thee, thou
mightst vnder-
stand that I knew
of thy comming.
p To speake with
him secretly: for
the houses were
flat alone.

q Gods comman-
dement as concern-
ing thee.

a In the law this
anointing signified
the gifts of the
holy Ghost, which
were necessary for
them that should
rule.

* Gen. 35. 10.

b Samuel confir-
meth him by the
signes, that God
hath appointed
him king.

g Or, sake.

† Ebr. appeare.

e Which was an
high place in the
cite Kirjath-jea-
rim, where the
Ark was, Chap.
7. 6.

20 And as for chine asses that were lost three
dayes agoe, care not for them: for they are found:
and I on whom is for all the desire of Israel? is it
not vpon thee, and on all thy fathers house?

21 ¶ But Saul answered, and said, Am not I, the
sonne of Lemini of the smallest tribe of Israel?
and my family is the least of all the families of the
tribe of Benjamin. Wherefore then speakest thou
so to mee?

22 And Samuel tooke Saul and his seruant, and
brought them into the chamber, & made them
sit in the chiefe place among them that were
bidden: which were about thirtie persons.

23 And Samuel said vnto the cooke, Bring
forth the portion which I gaue thee, and whereof
I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and
that which was vpon it, and set it before Saul.
And Samuel said, Behold, that which is left, set it
before thee, and eate: for hitherto hath it bene
kept for thee, saying, Also I haue called the peo-
ple. So Saul did eate with Samuel that day.

25 And when they were come down from the
high place into the cite, he communed with Saul
vpon the top of the house.

26 And when they arose early about the spring
of the day, Samuel called Saul to the top of
the house, saying, Vp, that I may send thee away.
And Saul arose, and they went out, both hee, and
Samuel.

27 And when they were come downe to the
end of the cite, Samuel said to Saul, Bid the ser-
uant goe before vs, (and he went) but stand thou
still now, that I may shew thee the word of
God.

C H A P. X.

e Saul is anointed: King is Samuel: g God chaungeth Sauls heart,
and he prophesieth. 17 Samuel gathereth the people, and shew-
eth them their finnes. 21 Saul is chosen King by lots. 25 Sam-
uel wrestleth the Kings office.

Then Samuel tooke a viall of oyle, and pow-
red it vpon his head, and kissed him, and said,
Hath not the Lord anointed thee to be gouernor
ouer his inheritance?

2 When thou shalt depart from mee this day,
thou shalt find two men by Rahels sepulchre in
the border of Benjamin, euen at Zelzah, and they
will say vnto thee, The asses which thou went-
est to seeke, are found: and loe, thy father hath
left the care of the asses, and is sorroweth for you,
saying, What shall I doe for my sonne?

3 Then shalt thou goe forth from thence, and
shalt cometo the plaine of Tabor, and there shalt
meet thee three men going vp to God to Beth-el,
one carying three kiddes, and another carying
three loaves of bread, and another carying a bot-
tle of wine:

4 And they will aske thee if all be well, and
will giue thee the two loaves of bread, which thou
shalt receiue of their hands.

5 After that thou shalt come to the hill of
God, where is the garison of the Philistines: and
when thou art come thither to the cite, thou
shalt meete a company of Prophets comming
downe from the high place with a viole, and a tim-
brel, and a pipe, and an harpe before them, and
they shall prophesie.

6 Then the spirit of the Lord wil come vpon
thee, and thou shalt prophesie with them, & shalt
be turned into another man.

7 Therefore when these signes shall come vnto

to thee, doe as occasion shall serue: for God is
with thee.

8 And thou shalt goe downe before mee to
Gilgal: and I also will come downe vnto thee to
offer burnt offerings, and to sacrifice sacrifices of
peace. * Tary for mee seuen dayes, till I come to
thee, and shew thee what thou shalt doe.

9 And when he had turned his backe to goe
from Samuel, God gaue him another heart: and
all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill,
behold, the company of Prophets met him, and
the spirit of God came vpon him, and hee pro-
phesied among them.

11 Therefore all the people that knew him be-
fore, when they saw that hee prophesied among
the Prophets, said each to other, What is come
vnto the sonne of Kish? * is Saul also among the
Prophets?

12 And one of the same place answered, and
said, But who is their father? Therefore it
was a prouerbe, Is Saul also among the Pro-
phets?

13 And when he had made an end of proph-
esying, he came to the high place.

14 And Sauls vncle said vnto him, and to his
seruant, Whither went ye? And he said, To seeke
the asses: and when we saw that they were no
where, we came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee,
what Samuel said vnto you.

16 Then Saul said vnto his vncle, Hee told vs
plainly that the asses were found: but concern-
ing the kingdome whereof Samuel spake, told
he him not.

17 ¶ And Samuel gathered the people vnto
the Lord in Mizpeh.

18 And hee layd vnto the children of Israel,
Thus saith the Lord God of Israel, I haue brought
Israel out of Egypt, and deliuered you out of the
hand of the Egyptians, and out of the hands of all
kingdomes that troubled you.

19 But yee haue this day cast away your God,
who onely deliuereth you out of all your aduersi-
ties and tribulations: and yee said vnto him, No,
but appoint a King ouer vs. Now therefore stand
ye before the Lord according to your tribes, and
according to your thouands.

20 And when Samuel had gathered together
all the tribes of Israel, the tribe of Benjamin was
taken.

21 Afterward hee assembled the tribe of Ben-
jamin according to their families, and the family
of Maari was taken. So Saul the sonne of Kish was
taken, and when they sought him, hee could not
be found.

22 Therefore they asked the Lord againe, if
that man should yet come thither. And the Lord
answered, Behold, he hath hid himselfe among
the stufte.

23 And they ranne, and brought him thence:
and when he stood among the people, hee was
higher then any of the people from the shoulders
vpward.

24 And Samuel said to all the people, See yee
not him, whom the Lord hath chosen, that
there is none like him among all the people: and
all the people shouted, and said, † God saue the
King.

25 Then Samuel told the people the duetie
of the kingdome; and wrote it in a booke, and
layd

† Chap. 13. 8.

† Ebr. shoulder.
He gaue him
such vertues as
were meet for
a King.

Or, sang praises.

† Chap. 9. 14.

† Meaning, that
prophetic com-
meth not by in-
cubation, but is gi-
uen to whom it
pleaseth God.

† Noting thereby
that from low
degree cometh
duly to hon-
our.

† Both to declare
vnto them their
fault in asking a
King, and also to
shew Gods sen-
cence therein.

† That is, by ei-
ring of lot.

† As though he
were unworthy
and vnwilling.

† Ebr. Let the king
live.

† As is written
in Dent chap. 17.
15. &c.

layed it vp before the Lord, and Samuel sent all the people away euery man to his houe.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he saue vs? So they despised him, and brought him no presents: but he held his tongue.

C H A P. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 2 Saul promyseth helpe. 3 The Ammonites refuse. 4 The Kingdome is renewed.

Then Nahash the Ammonite came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahash, Make a couenant with vs, and we will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your bright eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh said, Giue vs ieuen dayes respite, that we may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde the e tidings in the eares of the people: and all the people lift vp their voices and wept.

5 And beholde, Saul came following the catel out of the field, and Saul said, What aileth this people that they weepe? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when he heard these tidings, and hee was exceedingly angry,

7 And tooke a yoke of oxen, & hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Who soeuer cometh not forth after Saul, and after d Samuel, so shal his oxen be serued. And the feare of the Lord fell on the people, and they came out with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men: and the men of Iudah thirty thousand.

9 Then e they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the Sunne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morrow we will come out vnto you, and ye shal doe with vs all that pleaseth you.

11 ¶ And when the morrow was come, Saul put the people in three bands, and they came in vpon the host in the morning watch, and slew the Ammonites vntill the heat of the day: and they that remained were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, s Who is he that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul said, there shall no man die this day: for to day the Lord hath saved Israel.

14 ¶ Then said Samuel vnto the people, Come that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal, & there they offered peace offerings before the Lord: and

there Saul and all the men of Israel reioiced exceedingly.

C H A P. XII.

1 Samuel declaring to the people his integrity, reproueth their ingratitude. 2 God by miracle causeth the people to forsake their prince. 3 Samuel saurieth the people to Iudas with the Lord.

Samuel then said vnto all Israel, Behold, I have hearkened vnto your voyce in all that yee said vnto mee, and haue appointed a King ouer you.

2 Now therefore behold, your King walketh before you, and I am olde and gray headed, and behold, my ionnes are with you: and I haue walked before you from my childhood vnto this day.

3 Behold, here I am: * beare record of me before the Lord, and before his appointed. ¶ Whose oxen haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe to blind mine eyes therewith, and I will restore it you?

4 Then they saide, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witness against you, and his d Annointed is witness this day, that yee haue found nouise in mine hands, And they answered, He is witness.

6 Then Samuel said vnto the people, It is the Lord that || made Moses and Aaron, and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the || righteousness of the Lord, which hee shewed to you and to your fathers.

8 ¶ After that Isakob was come into Egypt, and your fathers cied vnto the Lord, then the Lord ¶ sent Moses and Aaron, which brought your fathers out of Egypt, and made them dwell in this place.

9 ¶ And when they forgot the Lord their God, hee sold them into the hands of Siser a captain of the hoste of Hazer, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cied vnto the Lord and said, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbab and Bedan, and ¶ Iphiah, and ¶ Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding when you saw that Nahash the king of the children of Ammon came against you, yee said vnto me, ¶ No, but a king shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the King whom ye haue chosen, and Whom ye haue desired: loe therefore, the Lord hath for a King ouer you.

14 If ye will feare the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, both yee, and the King that reigneth ouer you, shall ¶ follow the Lord your God.

15 But if ye will not obey the voice of the Lord, but disobey the Lords mouth, then ¶ all the hand of the Lord be vpon you, and on your fathers.

16 Now

I Both to auoid
sedition and also
to winne them
by patience.

a After that Saul
was choise king
for feare of whom
they asked a king.

b This declareth
that the more
mercies elat tyrants
are to their de-
struction, the more
swell they are.

c God gaue him
the spirit of
strength and con-
rage to go against
this tyrant.

d He addeth Sam-
uel, because Saul
was not yet ap-
proved of all.
¶ 2 Sam. 1. 10.

e Meaning, Saul
and Samuel.

f That is, to the
Ammonites dis-
sembling, that
they had hope of
ayde.

g By this victory
the Lord wonne
the hearts of the
people to Saul.
h By shewing mer-
cie hee thought to
ouercome their
malice.

i In signe of
thanksgiving for
the victory.

a I haue granted
your petition.

b To gouerne you
in peace and war.

c Eccles 46. 19.
c God would that
this confession
should be a pen-
itence for all them
that haue any
charge of office.

d Your king, who
is anointed by the
commandment
of the Lord.

¶ 10r. 22. 1. d.

¶ 10r. 22. 1. f.

* Gen. 46. 1. 6.

* Exod 4. 16.

* 1u. 4. 2.
c Captain of Na-
bath's host, king
of Hazer.

f That is, Sam-
uel, Iudg. 13. 25.
¶ Iudg. 1. 1.
¶ Chap. 9. 1.

g Learning God to
seek helpe of
man, Chap. 4. 5.

h Ye shall be pre-
sented as they that
follow the Lord
will.
Meaning, the
good people.

16 Now alſo ſtand and ſee this great thing which the Lord will doe before your eyes.

17 Is it not now where harueſt ? I will call vnto the Lord, and he ſhall ſend thunder & raine, that ye may perceiue and ſee, how that your wickedneſſe is great, which yee haue done in the ſight of the Lord in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord ſent thunder and raine the ſame day : and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſaid vnto Samuel, Pray for thy ſeruants vnto the Lord thy God, that they die not : for wee haue ſinned in asking vs a King, beſide all our other finnes.

20 ¶ And Samuel ſaid vnto the people, Feare not, (yee haue indeede done all this wickedneſſe, m yet depart not from following the Lord, but ſerue the Lord with all your heart,

21 Neiether turne ye backe : for that ſhould be after vaine things which cannot profit you, nor deliuer you, for they are but vanitie.)

22 For the Lord will not forſake his people for his great Names ſake : becauſe it hath pleaſed the Lord to make you ⁿ his people.

23 Moreouer, God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore feare you the Lord, and ſerue him in the truth with all your ^o hearts, and conſider how great things he hath done for you.

25 But if ye doe wickedly, ye ſhall periſh, both ye, and your King.

CHAP. XIII.

3 The Philiftims are iuſtice of Saul and Ionathan. 13 Saul being diſobedient to Gods commandement, is ſtricken of anhel. ſtat he ſhall not reigne. 19 The great flourie, wherein the Philiftims kept the Iſraelites.

Saul now had beene king ^a one yeere, and hee reigned ^b two yeeres ouer Iſrael.

2 Then Saul choſe him three thouſand of Iſrael : and two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Ionathan in Gibeah of Benjamin : and the reſt of the people he ſent every one to his tent.

3 And Ionathan ſmote the garifon of the Philiftims, that was in the ^c hill : and it came to the Philiftims eares : and Saul blew the ^d trumpet throughout all the land, ſaying, Heare, O yee E-brewes.

4 And all Iſrael heard ſay, Saul hath deſtroyed a garifon of the Philiftims : wherefore Iſrael was had in abomination with the Philiftims : and the people gather together after Saul to Gilgal.

5 ¶ The Philiftims alſo gathered themſelues together to fight with Iſrael, thirty thouſand charrets, and fixe thouſand horſemen : for the people was like the ſand which is by the Sea ſide in multitude, and came vp, and pitched in Michmaſh Eaſtward from ^e Beth-aun.

6 And when the men of Iſrael ſaw that they were in a ſtrait ^f (for the people were in diſtreſſe) the people hid themſelues in caues, and in holds, and in rockes, and in towres and in pits.

7 And ſome of the Ebrewes went ouer Iorden vnto the land of ^g Gad and Gilead : and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried ſeven dayes, according vnto the time that Samuel had appointed : but Samuel

came not to Gilgal, therefore the people were ſcattered from him.

9 And Saul ſaid, Bring a burnt offering to me and peace offerings : and hee offered a burnt offering.

10 And aſſoone as hee had made an end of offering the burnt offering, behold, Samuel came : and Saul went forth to meete him, to ^h ſalute him.

11 And Samuel ſaid, What haſt thou done ? Then Saul ſaid, Becauſe I ſaw that the people was ſcattered from mee, and that thou cameſt not within the dayes appointed, and that the Philiftims gathered themſelues together to Michmaſh,

12 Therefore ſaid I, The Philiftims will come downe now vpon mee to Gilgal, and I haue not made ſupplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly : thou haſt not kept the commandement of the Lord thy God, which hee commaunded thee : for the Lord had now ſtabliſhed thy kingdom vpon Iſrael for euer.

14 But now thy kingdom ſhall not continue : the Lord hath ſought him ⁱ a man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, becauſe thou haſt not kept that which the Lord had commanded thee.

15 ¶ And Samuel aroſe and gate him vp from Gilgal in ^j Gibeah of Benjamin : and Saul numbred the people that were found with him, about fixe hundred men.

16 And Saul and Ionathan his ſonne, and the people that were found with them, had their abiding in Gibeah of Benjamin : but the Philiftims pitched in Michmaſh.

17 And there came out of the hoſte of the Philiftims ^k three bands to deſtroy, one band turned into the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-ron, and the ^l third band turned toward the way of the coaſt that looketh toward the valley of Zeboim toward the wildeſſe.

19 Then there was no ſmith found throughout all the land of Iſrael : for the Philiftims ſaid, Leſt the Ebrewes make them ſwords or ſpeares.

20 Wherefore all the Iſraelites went downe to the Philiftims, to ſharpen every man his ſhare, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the ſnares, and for the matrockes, and for the pike-forkes, and for the axes, and for to ſharpen the goads.

22 So when the day of battell was come, there was neither ^m ſword nor ſpeare found in the hands of any of the people that were with Saul and with Ionathan : but ⁿ only with Saul and Ionathan his ſonne was there found.

23 ¶ And the garifon of the Philiftims came out to the paſſage of Michmaſh.

CHAP. XIII.

14 Ionathan and his armour bearer put the Philiftims to flight.

23 Saul hideth the people by an oath, not to eaſe ſilencing.

32 The people came with the blood. 33 Saul would put Ionathan to death. 45 The people deliuer him.

Then on a day Ionathan the ſonne of Saul ſaid vnto the young man that bare his armour, Come, and let vs goe ouer toward the Philiftims garifon, that is vnder on the other ſide, but hee told not his father.

g Thinking that the abſence of the Prophet was a ſigne, that they ſhould loſe the victory.

h Ebr. bleſſed hym.

i Though theſe reaſons ſeeme ſufficient in mans iudgement, yet becauſe they had not the word of God, they turned to his deſtruction.

j Who willed thee to obey him, and reſt vpon the words ſpoken by his Prophet.

k That is, David.

l And went to his ſiege Ramah.

m Or, the deſtroiers to wit, the captiues came out with ſtorre bands.

n So that to mans iudgement theſe three armies would haue overrunne the whole country.

o To declare that the victory onely came of God, and not by their force.

p By this example God would declare to Iſrael, that the victory did not conſiſt in multitude or armour, but onely came of his grace.

k In that yee haue forſaken him, who hath all power in his hand, for a man in man.

l Not onely at other times, but now chiefly.

m He ſheweth that there is no ſiſne ſo great, but it ſhall be forgiven, if the ſinner turne againe to God.

n Of his free mercy, and not of your merits, and therefore he will not forſake you.

o Vnſubſtantly, and without hypocriſie.

a Whileſe theſe things were done, b Before he took vpon him the ſtate of a king.

c Of Kiriath-iarcim, where the Arke was, Chap. 10.

d That euery one ſhould prepare themſelues to warre.

e Which was alſo called Beth-el, in the tribe of Benjamin.

f Where the two tribes and the halfe remained.

2 And Saul taried in the border of Gibeah vnder a pignarante tree which was in Migron, and the people that were with him, were about fixe hundred men.

3 And Ahiah the sonne of Ahitub, * Iahabods brother, the sonne of Phinehas, the sonne of Eli, *was* the Lords Priest in Shiloh, and was an Ephod: and the people knew not that Jonathan was gone.

4 ¶ Now in the way whereby Jonathan fought to go ouer to the Philistims garison, there was a || sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one *was* called Bozez, and name of the other Seneh.

5 The one rocke stretched from the North toward Michmas, and the other *was* from the South toward Gibeah.

6 And Jonathan sayd to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these vncircumcised: it may be that the Lord will worke with vs: for it is || not hard to the Lorde * to faue with many, or with few.

7 And hee that bare his armour, sayd vnto him Doe all that is in thine heart: goe where it pleasest thee: behold, * I am with thee as thine heart desireth.

8 Then sayd Jonathan, Behold, we goe ouer vnto those men, and will shew our selues vnto them.

9 ¶ If they say on this wise to vs, Tar e vntill we come to you, then wee will stand still in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then wee will go vp: for the Lord hath deliuered them into our hand: and this shall be a signe vnto vs.

11 So they both shewed themselves vnto the garison of the Philistims: and the Philistims sayd, See the Ebrewes come out of the c holes wherein they had hid themselves.

12 And the men of the garison answered Jonathan, and his armour bearer, and sayd, Come vp to vs: for we will shew you a thing. Then Jonathan sayd vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went vp vpon ^e his hands and vpon his feete, and his armour bearer after him: and *came* first before Jonathan, and his armour bearer slew others after him.

14 So the first slaughter which Jonathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two *exemplow*.

15 And there was a feare in the hoste, and in the felde, and among all the people: the garison also, and they that went out to spoyle were afraid themselves: and the earth trembled: for it was *stricken* with feare by God.

16 ¶ Then the watchmen of Sauls Gibeah of Benjamin sawe: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, beholde, Jonathan and his armour-bearer were not there.

18 And Saul sayde vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noye that was in the hoste of the Philistims,

spread farther abroade, and increased: therefore Saul sayd vnto the Priest, Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * every mans sword was against his fellow, and there was a very great discomfiture.

21 Moreover, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoste, euen they also turned to be with the Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-aen.

24 ¶ And at that time the men of Israel were pressed *with hunger*: for Saul charged the people with an oath, saying, Cursed be the man that eateth [†] food till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where honie lay vpon the ground.

26 And the people came into the wood, and behold the honie dropped, and no man moued his hand to his mouth: for the people feared the [†] oathe.

27 But Jonathan heard not when his father charged the people with the oath: wherefore hee put forth the end of the rod that was in his hand, and dipt it in an hony comb, and put his hand to his mouth, and his eyes recieued food.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were || faint.

29 Then said Jonathan, My father hath troubled the land: see now how mine eyes are made cleare, becau ^e I haue tasted a little of this honie.

30 How much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmas to Aijalon: and the people were exceeding faint.

32 So the people turned to the spoyle, andooke sheepe, and oxen, and calves, and slew them on the ground, and the people did eat them [†] with the blood.

33 Then men tolde Saul, saying, Beholde, the people sinne against the Lord, in that they eat with the blood. And hee said, Yee haue trespassed: p route a great stone vnto me this day.

34 Againe Saul sayd, Goe abroade among the people, and bid them bring me euey man his oxe, and euery man his sheepe, and slay them here, and eat and sinne not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lorde, *and that* || was the first altar that hee made vnto the Lord.

36 ¶ And Saul sayd, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they sayd, Doe whatsoeuer thou thinkest best. Then sayde the Priest, Let vs [†] drawe

i Let the Ephod alone: for I haue no leaue now to aske counsell of God Num 17. 11. [†] Iudg. 7. 1. 12. 2 Chron 20. 23.

k Though before the face of the Philistims they declared themselves as enemies to their brethren.

l Such was his hypocrisie, that hee thought to attribute to a politie that which God had given by the hand of Jonathan. [†] Edered.

m That is, the punishment which they brake their othe.

n Which were dimme before for want of hunger.

o By making this cruell law.

p Levitic. 7. 26. and 19. 6. deuter. 12. 16.

q That the blood of the beasts that shall be slain, may be pressed out upon it.

r Or, of that stone began he to build an altar.

s To seek counsell of him.

b Chap. 4. 11.

d Or, like a tooth.

b To wit the Philistims. I Or, none can let the Lord. * 2 Chron. 14. 11.

e I will follow thee whither soeuer thou goest.

d That he spoke by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victory. * 1. Macc. 4. 30.

e Thus they spoke contemptuously and by diuision.

f That is, he crept vp, or went vp with all haste.

g The second was whetney slew one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shall be against his enemies.

meere hither vnto God.

37 So Saul asked of God, *saying*, Shall I goe down after the Philistims? wilt thou deliuer them into the hands of Israel? But hee answered him not at that time.

38 ¶ And Saul sayd, * All ye chiefe of the people, come ye hither, and know, and see by whom this shute is done this day.

39 For as the Lord Iudith, which faueth Israel, though it be *as yet* by Ionathan my sonne, he shal die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on the side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue *us* a perfect lot. And Ionathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betweene mee and Ionathan my sonne, and Ionathan was taken.

43 Then Saul sayd to Ionathan, Tell me what thou hast done? And Ionathan told him, & sayd, I tasted a little hony with the end of the rod that was in mine hand, and loe I must die.

44 Againe Saul answered, God doe so & more also, vnto thee thou die the death, Ionathan.

45 And the people said vnto Saul, Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord Iudith, there shal not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom and against the Kings of Zobah, and against the Philistims: and whithersoever he went, hee handled them as wicked men.

48 Hee gathered also an hoste, and smote *the* Amalek, and deliuered Israel out of the handes of them that spoyled them.

49 Now the sonnes of Saul were Ionathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the younger was named Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was Abner the sonne of Ner, Sauls vnckle.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was force warre against the Philistims all the dayes of Saul: and whomsoever Saul saw to bee a strong man, and to meeete for the warre, he tooke him vnto him.

CHAP. XV.

3 Sauls commandment to slay Amalek. 9 Hee spareth Agag and the best things. 19 Samuel reproveh him. 28 Saul is visited of the Lord and his kingdom giuen to another. 33 Samuels reward Agag in pieces.

Afterward Samuel sayd vnto Saul, * The Lord sent me to anoint thee King ouer his people, ouer Israel: now therefore obey the voyce of the wordes of the Lord.

2 Thus saith the Lord of hosts, I remember what Amalek did to Israel, * how they laid wait

for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroy ye all that pertaineth vnto them, and haue no compassion on them, but slay both man and woman, both infante and suckling, both ox and sheepe, both camel and asse.

4 And Saul assembled the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Iudah.

5 And Saul came to a cite of Amalek, and set watch at the river.

6 And Saul sayd vnto the Kenites, Goe, depart, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Haulah, as thou comest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites alie, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe and the oxen, and the fat beasts, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 I *re*penteth mee that I haue made Saul king: for he is turned from me, and hath not preformed my commandements. And Samuel was moued, and cried vnto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the commandment of the Lord.

14 But Samuel sayd, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel sayd to Saul, Let me tel thee what the Lord hath sayd to me this night. And he sayd vnto him, Say on.

17 Then Samuel sayd, When thou wast a little in thine own fight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king ouer Israel.

18 And the Lord sent thee on a iourney, and sayde, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe, and oxen, and the chiefe of the things which should haue bene destroyed, to offer vnto the Lord.

* Iudg. 10. 2.
† Elor. corners.

e Cause the force fall on him that hath broken the othe: but he doth not consider his presumption in commanding the same othe.

f The people thought it their duty to excuse him, who of ignorance had but broken a rash law, and by whom they had received so great a benefit.

g Hee overcame also.

e As the Lord had commanded, Deut. 25. 17.

n Called also Abinadab, chap. 2.

o Which was the wife of David, chap. 18. 27.

y Whom Iob the captaine of David slew, 2. Sam. 3. 27.

p As Samuel had forewarned, chap. 8. 11.

* Chap. 9. 16.
a Because he hath preferred thee to this honour, thou art bound to obey him.
* Exod. 17. 14. num. 24. 30.

b Thence might be an example of Gods vengeance against them that deal cruelly with his people.

c As their number by the lambs which they brought.

d Or singeth in the valley.

e Which were the posterity of Ishmael, Moses sister in law.

f For Ieshro came to visit them and gaue them good counsel, Exod. 18. 19.

g God in his eternal council neuer changeth nor repenteth, as verse 19. Though he seemeth when any thing goeth contrary to his temporal election.

f This is a nature of hypocrites to be impudent against the truth, to condemn others, and iustifie themselves.

g Meaning of base condition, as chap. 9. 21.

h He standeth most impudently in his owne defence both against God and his owne conscience.

his hand, and Saul was refreshed and was eased: for the euill spirit departed from him.

that his condemnation might bee the more coident, for his

C A H P. XVII.

The Philistims were againe Israel. 10 Goliath defeth Israel. 17 David iust to his brethren. 34 The strength and boldnes of David. 47 The Lord saith not by sword nor speere. 50 David killeth Goliath and the Philistims see.

Now the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, in the coast of Dammin.

2 And Saul, and the men of Israel assembled, and pitched in the valley of Elah, and put themselves in battell aray to meet the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: o a valley was betweenethem.

4 ¶ Then came a man betweene them: both out of the tents of the Philistims, named Goliath of Gath: his height was fixe cubites and an hand breadth.

5 And had an helme of brasse vpon his head, and a ll brigandine ne vpon him: and the weight of his brigandine was fixe thousand b shekels of brasse.

6 And he had ll bootes of brasse vpon his legs, and a shield of brasse vpon his shoulders.

7 And the shaft of his speare was like a wea- uers beame: and his peare head weyed fixe hundred shekels of yron: and one bearing a shield went before him.

8 And he stood, and cried against the host of Israel, and said vnto them, Why are ye come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and ll kil me, then will we be your seruants: but if I ouercome him and kill him, then shall yee be our seruants, and serue vs.

10 Also the Philistim said, ¶ Defie the hoste of Israel this day: giue me a man, that we may fight ll together.

11 When Saul and all Israel heard those words of the Philistim they were discouraged, and greatly afraid.

12 ¶ Now this David was the sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and ll this man was raken for an old man in the dayes of Saul.

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell were Eliab the eldest, and the next Abinadab, and the third Shamamah.

14 So David was the least: and the three eldest went after Saul.

15 David also went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drew neere in the morning, and euening, and continued forre dayes.

17 And Ishai said vnto David his son, ¶ Take now for thy brethren an Ephah of this parched corne, and chele ten cakes, and run to the hoste to thy brethren.

18 Also carie these ten fresh cheeses vnto the captaine, and looke how thy brethren fare, and receiue their pledge.

19 ¶ Then Saul and they, and all the men of

Israel were in the valley of Elah, fighting with the Philistims)

20 ¶ So David rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, and came within the compasse of the hoste: and the hoste went out in atay, and shouted in the battell.

21 For Israel and the Philistims had put themselves in aray, armie against armie.

22 And David left the things, which he bare, vnder the hands of the keeper of the carriage, and ranne into the hoste: and came and asked his bretheren how they did.

23 And as he talked with them, behold, the man that was betweene the two armies, came vp, (whose name was Goliath the Philistim o: Gath) out of the armie of the Philistims, and spake such words, and David heard them.

24 And all the men of Israel when they sawe the man, ranne away from him, and were sore afraid.

25 For every man of Israel said, Saw yee not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him, will the King giue great riches, and will giue him his daughter, yea, and make his fathers house free in Israel.

26 ¶ Then David spake to the men that stood with him, and said, What shalbe done to the man that killeth this Philistim, and takeh away the shame from Israel? for who is this vncircumcised Philistim, that he should reuile the hoste of the liuing God?

27 And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

18 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with David, and said, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of chine heart, that thou art come downe to see the battell.

29 Then David said, What haue I now done? is there not a cause?

30 And hee departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former words.

31 ¶ And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David aid to Saul, Let no mans heart faile him, because o: him: thy seruant will go, and fight with this Philistim.

33 And Saul said to David, Thou art not k: able to goe against this Philistim to fight with him: for thou art a boy, and hee is a man of war from his youth.

34 And David answered vnto Saul, thy seruant kept his fathers sheepe, and there came a lion, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against mee I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lion, and the beare: therefore this vncircumcised Philistim shal bee as one of them, seeing he hath railed on the hoste of the liuing God.

g God would that Saul should re-
cieve this benefite
as at Dauid is hand
eruel here toward him.

a Betweene the
two camps,

g Or, on the place.
b That is, 156.
lib 4. ounces after
shal be an ounce the
th: kelt: and 600.
shekels weight
amounteth to 18.
lib. 3. quarters.
Or, quarts.

h Bar (mile) m.

g Or, hand to hand.

* Chap. 16.

g Or, he was counted
among those that
bare office.

e To serue Saul, as
chap. 14. verse 19.

d Though Ishai
meant one thing,
yet Gods promi-
se directed
David to another
ende.

e If they haue laid
any thing to gage
for their need-ful,
redeme it out.

† Abr. vs. 10.

† Abr. vs. 10.

g Or, valles.
† Arose above the
heard, work 8.
and 9.

* 107. 5. 9. 16.
g From canes, and
paintments.

b This dishonour
that he doeth to
Israel.

i For his fathers
sending was a iust
occasion, and also
he felt himselfe
inwardly meoued
by Gods Spirit.

k Here Satan pro-
ueth Davids faith,
by the insidie of
Saul.

l David by the
experience that he
hath had in time
past of Gods helpe,
nothing doubteth
to ouercome this
danger, seeing he
was zealous for
Gods honour.

m For by these examples he saw that the power of God was with him.

l n, asayed.

n To the intent that by these weak means, God might only be known to be the author of this victory.

o He swore by his gods that he would destroy him.

p David being assured both of his cause, and of his calling, prophesied of the destruction of the Philistines.

q Being moved with a fervent zeale to be renowned upon this blasphemer of Gods Name.

*Eccles 47.4.
1. mac 4.30.

r, Gai the citie.

s, house at Beth-lehem.

37 ¶ Moreover, David said, The Lord delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistim. Then Saul laid vnto David, m Go, and the Lord be with thee.

38 And Saul put his raiment vpon David, and put a helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded David his sword vpon his raiment, and j began to go: for he neuer proued it: and David said vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore David put them off him.

40 Then tooke he his * staffe in his hand, and chose him five smoothe stones out of a brooke, and put them in his shepherds bagge or scrippe, and his sling was in his hand, and hee drew nere to the Philistim.

41 ¶ And the Philistim came and drew nere vnto David, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw David, hee disdaind him. for hee was but yong, ruday, and of a comely face.

43 And the Philistim sayd vnto David, Am I a dog that thou comest to me with stauces? And the Philistim cursed David by his gods.

44 And the Philistim sayd to David, Come to me, and I wil giue thy flesh vnto the fowles of the heauen, and vnto the beasts of the field.

45 Then sayd David to the Philistim, Thou comest to mee with a sword, and with a spear, and with a shield, but I come to thee in the Name of the Lord of hosts, the God of the hostes of Israel, whom thou hast railed vpon.

46 This day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I wil giue the carkeises of the host of the Philistines this day vnto the fowles of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God.

47 And that all ths assembly may know, that the Lord saueh not with sword nor with speare, (for the buttell is the Lords) and hee wil giue you into our hands.

48 And when the Philistim arose to come and draw nere vnto David, David q hastid and ranne to fight against the Philistim.

49 And David put his hand in h's bagge, and tooke out a stone, and slung it, and smote the Philistim in his forehead, that the stone stuck in h's forehead, and he fell groweling to the earth.

50 So David * ouercame the Philistim with a sling and with a stone, * and smote the Philistim, and slew him, when David had no sword in his hand.

51 Then David ran, and stood vpon the Philistim, and tooke his sword, and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistines saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistines, vntill they came to the valley, and vnto the gates of Ekron: and the Philistines fell downe wounded by the way of Shaaraim, euento Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistines, and spoiled their tents.

54 And David tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his || tent.

55 ¶ When Saul saw David goe forth against the Philistim, hee laid vnto Abner the captaine of his hoste, Abner, whole tonne is ths yong man? And Abner answered, As thy loue saith, O King, I cannot tell.

56 Then the king said, Enquire thou whole sonne ths yong man is.

57 And when David was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, Whose son art thou, thou yong man? And David answered, I am the sonne o. thy seruant Isha. the Bethlehemitte.

C H A P. XVIII.

¶ The coming of Iouath and David, & Saul twiseth David for the sake that the women came him. 11 Saul would haue slaine David. 17 Hee proueth this his threat to wife. Iouath to him David. 17 David setteth to Saul two timars for the sake of the Philistines. 29 Saul saith to Dan d, I fear that the Lord will kill him.

And when hee had made an ende o speaking vnto Saul, the * foule o. Ionathan was knit with the foule of Daw d, and Ionathan loued him as his owne foule.

2 And Saul tooke h'm that day, and would not let h'm returne to his fathers house.

3 Then Ionathan and David made a covenant: for he loued him as his owne foule.

4 And Ionathan put off the robe that was vpon him, and gaue it to David, and his garments, euento his sword, and to his bow, and to his girdle.

5 And David went out whither soeuer Saul sent him, and behaued himselfe b wisely: so that Saul let h'm ouer the men o. warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and David returned: from the slaughter o. the Philistim, the women came out o. all cities of Israel singing and dancing to meete king Saul, with timbrels, with instruments of ioy, and with rebeckes.

7 And the women f sang by course in their play, and said, * Saul hath slaine his thousand, and David his ten thousand.

8 There ore Saul was exceeding wroth, and the saying displeased him, and hee said, They haue ascribed vnto David ten thousand, and to me they haue ascribed but a thousand, and what can hee haue more, saue the kingdom?

9 Where ore Saul d had an eye on David from that day forward.

10 ¶ And on the morrowe the euill spirit of God came vpon Saul, and hee c prophesied in the middes of the house: and David dwelt with his hand like as at other times, and there was a speare in Sauls hand.

11 And Saul tooke the speare, and said d, I will smite David thorow to the wall. But David auoyded twice out of his presence.

12 And Saul was affaide o. David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went out and in before the people.

14 And David behaued h'm self wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that he was very wise, he was affaide o. him.

16 For all Israel and Iudah loued David, because he went out and in before them.

r That is, of whole family and tribe is he: for hee had forgotten David, albeit he had receiued to great a benefit by him.

a His affection was fully bent toward him.

b That is hee prospered in all his doings.

c To wit, Goliath

d Else answered, saying. Chap 21. 11 and 24. c. 1. 47. 4. 70

e Because hee bare him enemy, and hatred.

f That is, spoke as a man beriseth himselfe. for the people abused this word, when they could not ouercome him.

g Meaning, hee was captaine ouer the people.

g Fight against them that warre against Gods people.

h By whom he had five sonnes, which Dauid put to death at the request of the Gibeonites, 2 Sam. 21. 6.

i So his hypocrite appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that he was not able to endowe his wife with riches.

l Because hee thought himselfe able to compasse the kings request.

m Meaning, Dauid and his followers.

n To be deprived of his kingdom.

o That is, Dauid had better success against the Philistines than Sauls men.

a Before Sauls father Dauid secretly, but now his hypocrite burtheth forth to open cuckerie.

b That I may give thee warning what to doe.

17 ¶ Then Saul said to Dauid, Beholde mine eldest daughter Merab, her I will giue thee to wiselye one of a valiant sonne vnto me, and I fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And Dauid answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the king?

19 Howbeit when Merab Sauls daughter should haue bene giuen to Dauid, she was giuen vnto Adriel a Meholahite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a snare to him, and that the hand of the Philistims may bee against him. Wherefore Saul said to Dauid, thou shalt this day bee my sonne in law in the one of the twaines.

22 And Saul commanded his seruants, Speake with Dauid secretly & say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake the words in the eares of Dauid. And Dauid said, k Seemeth it to you a light thing to be a Kings sonne in law, seeing that I am a poore man & of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wife shall ye giue to Dauid, The king desireth no dowrie, but an hundred foreskins of the Philistims, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these words, it pleased Dauid well, to be the Kings sonne in law: and the daye was not expired.

27 Afterward Dauid arose with his men, and went & slew of the Philistims two hundred men: and Dauid brought their foreskins, and d m they gaue them wholly to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul sawe, and vnderstood that the Lord w s with Dauid, & that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid n of Dauid, and Saul became alway Dauids enemye.

30 And when the Princes of the Philistims went forth, at their going forth o Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much fey by.

CHAP. XIX.

2 Ionathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saith to him. 18 Dauid cometh to Samuel. 21 The first propheticke word to Saul.

¶ Then Saul spake to Ionathan his sonne, and to all his seruants, that they should k kill Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

2 And Ionathan told Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out and stand by my father in the field where thou b art, and will commune with my father of thee, and I will see what hee saith, and will tell thee.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, & said vnto him, Let not the King

sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For hee did s put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycdest: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voice of Ionathan, and Saul e sware, As the Lord liueth, hee shall not die.

7 So Ionathan called Dauid, and Ionathan shewed him all those words, & Ionathan brought Dauid to Saul, and hee was in his presence as in times past.

8 ¶ Again the warre began, and Dauid went out & fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as hee late in his house hauing his speare in his hand, and Dauid e played with his hand.

10 And Saul intended to smite Dauid to the wall with a speare, but hee turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal e let Dauid downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stufed with goats haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, he said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to mee in the f bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goats haire vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escape? And Michal answered Saul, He said vnto me, Let me go, or else I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in s Naioth.

19 But one tolde Saul, saying, Behold, Dauid u at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: and when they saw a company of Prophets, prophesying, and Samuel standing h as appointed o uer them, the Spirit of God fell vpon the messengers of Saul, and they also f prophesied.

21 And when it was told Saul, hee sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went hee himselfe to Ramah, & came to a great well that is in Secu, and he asked, and said, Where are Samuel and Dauid? and one said, Behold, they be at Naioth in Ramah.

23 And hee k went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophesying vntill hee came to Naioth in Ramah.

f Ebr. he put his owne in his hand, i. iud. 12. 3. chap. 21. i. iud. 11. 19. 109.

g Who sooner he pretended outwardly yet his heart was full of malice.

d He played on his harp to mitigate the rage of the euill spirit, as Chap. 16. 23.

e Thus God mooded vnto his sonne and daughter of chispratt to fauour Dauid against their father.

f Behold how the vnto a accomplish their charge, neither regard oche nor friendship. God not man.

g Naioth was a schoole where the word of God was studied, necre to Ramah.

h Being their chief intruder.

i Changed their minds and prayed God.

k With a minde to persecute them.

1 Hiskingly apparel.
m He humbled
himself as other
did.
* Chap. 1. 1. 1.

24 And he stripped of his clothes, and he prophesied a before S. muel, and fell down naked all that day and all that night: then they say, * Is Saul also among the Prophets?

C H A P. XX.

1 Ionathan conuinceth David. 3 They renew their league. 35 Saul would haue killed Ionathan. 38 Ionathan aduertieth David by his arrowes, of his fathers house.

And David fled from Naioth in Ramah, and came and said before Ionathan, What haue I done? what mine iniquitie? and what sinne haue I committed before thy father, that hee seeketh my life?

2 And hee said vnto him, God forbid, thou shalt not die: behold, my father will doe nothing great nor small, but he will shew it me: and why should my father hide this thing from me? hee will not doe it.

3 And David sware againe, and said, Thy father knoweth that I haue found grace in thine eyes: therefore hee thanketh, Ionathan shall not know it, lest he be fory: but in deede, as the Lord liueth, and as thy soule liueth, there is but a step betwene me and death.

4 Then sayd Ionathan vnto David, Whatsoeuer thy soule requireth, that I will doe vnto thee.

5 And David said vnto Ionathan, Behold, to morrow is the first day of the moneth, and I should sit with the king at meat: but let me goe, that I may hide my selfe in the fieldes vnto the third day at euen.

6 If thy father make mention of me, then say, David asked leaue of mee, that hee might goe to Beth-lehem to his owne citie: for there is a yere-ly sacrifice for all that family.

7 And if hee say thus, It is well, thy seruant shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So shalt thou shew mercy vnto thy seruant: for thou hast ioyned thy seruant into a couenant of the Lord with thee, and it shal be in me iniquitie, if thou mese for why shouldst thou bring me to thy father?

9 ¶ And Ionathan answered, God keep thee from thee: for if I knew that wickednesse were concluded of my father to come vpon thee, would not I tell it thee?

10 Then said David to Ionathan, Who shall tell me? how shall I know if thy father answer thee cruelly?

11 And Ionathan said to David, Come and let vs out into the field: and they twaine went out into the field.

12 Then Ionathan said to David, O Lord God of Israell, when I haue groped my fathers mind to morrow at this time, or within this three dayes, and if it be well with David, and I then send not vnto thee, and shew it thee,

13 The Lord do so and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will shew thee also, and send thee away, that thou mayest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shew me the mercie of the Lord, that I die not.

15 But I require that thou cut not off thy mercy from mine house for euer, no, not when the Lord hath destroyed the enemies of David, euerie one from the earth.

16 And Ionathan made a bend with the bowe of David, saying, Let the Lord require it at the hartes of Davids enemies.

17 And againe Ionathan sware vnto David, because hee loued him, (for hee loued him as his owne soule)

18 Then said Ionathan to him, To morrow is the first day of the moneth: and thou shalt bee looked for, for thy place shall be enquire.

19 Therefore thou shalt hide thyselfe three dayes, that thou shalt goe downe quickly and come to the place where thou dost hide thyselfe, when this matter was in hand, and shalt remaine by the stone of Ezel.

20 And I will shoot three arrowes on the side thereof, as though I shot at a mark.

21 And after I will send a boy, saying, Goe, seeketh the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it shall well with thee, and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord be between thee and me for euer.

24 ¶ So David hid himselfe in the field: and when the first day of the moneth came, the king sate to eate meat.

25 And the king sate, as at other times, vpon his seate, euen vpon his seate by the wall: and Ionathan arose, and Abner sate by Sauls side, but David place was empty.

26 And Saul said nothing that day: for hee thought, Some thing hath betallen him, though he were cleane, or else because he was not purified.

27 But on the morrow which was the second day of the moneth, Davids place was empty againe: and Saul said vnto Ionathan his sonne, Wherefore comest thou the sonne of Ishai to meate, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, David required of me, that he might goe to Bethlehem.

29 For he said, Let me goe, I pray thee: for our family offereth a sacrifice in the city, and my brother hath sent me to see: therefore now, if I haue found fauour in thine eyes, let me go, I pray thee, and see my brethren: this is the cause thathee cometh not vnto the Kings table.

30 Then was Saul angry with Ionathan, and said vnto him, Thou sonne of the wicked rebellious woman, doe not I know that thou hast chosen the sonne of Ishai to thy confision, and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be established, nor thy kingdom: wherefore now feed and let him vnto me, for he shall surely die.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall he die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Ionathan knew that it was determined of his father to slay David.

34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sorry for David, and because his father had reuiled him.

35 On the next morning therefore Iona-

a For Saul was
stayed, and pro-
phesied a day and
a night, by Gods
providence, that
David might haue
time to escape.

† Elr. saith it is
thine care.

b I am in great
danger of death.

† Elr. saith.

c At what time
there should be a
Joleme feast.
See. Num. 28. 11.
to the which they
added peace offe-
rings and feasts.
d Reade Chap.
2. 11.

* Chap. 18. 3.
and 23. 18.

e That he were
fully determined.
f If thy father do
favour me.

g The Lord pu-
nished me most
griuously.

h I know that if
thou werest now
preferred to the
kingdome, thou
wouldest not de-
stroy me, but shew
thy selfe friendly
to my posterity.

† For mercies sake.

† Elr. of the way,
because it seemed
as if a figure shew
the way to them
that passed by.

† Elr. peace.

i The Lord is the
author of thy de-
parture.

k Yet he might
haue some busi-
nesse to let him.

l That hee spea-
keth contemptu-
ously of David.

m That is, a peac-
offering.
n Meaning all his
kindred.

o Thou art enu-
gous vnto me as
thy mother is.

† Elr. I am of
death.

p To kill thee too
great a tyranny to
put one to death
and not to shew
the cause why.

g For this was the third day, as it was agreed vpon, ver. 5.

th in went out into the field, 1 at the time appointed with Dauid, and a little boy with him.

36 And he said vnto his boy, Run now, seeke the arrowes which I shoot: and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place wherethe arrow was that Ionathan had shot, Ionathan cryed after the boy, and said, Is not the arrow beyond thee?

r By these words he admonished Dauid what he ought to doe.

38 And Ionathan cryed after the boy, Make speedes, haste and stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,

39 But the boy knew nothing: only Ionathan and Dauid knew the matter.

† Abr. instructions.

40 Then Ionathan gaue his † bow & arrowes vnto the boy that was with him, and said vnto him, Goe carry them into the cite.

f It seemeth that he had shot on the North side of the stone, lett the boy should haue espyed Dauid.

41 ¶ Alsone as the boy was gone, Dauid arose out o a place that was toward the South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

t Which othe he called in the eighte vrie, the euacuation of the Leud.

42 Therefore Ionathan said to Dauid, Goe in peace: that which we haue † sworn both of vs in the Name of the Lord, saying, The Lord bee betwene me and thee, and betwene my seede and betwene thy seede, let it stand for euer.

43 And hee arose and departed, and Ionathan went into the cite.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruants mispresents. 10 Dauid fleeth to king Achish, 13 and there fasteneth himselfe mad.

a Where the arke then was to aske counsell of the Lord.

¶ Then came Dauid to a Nob to Ahimelech the Priest, and Ahimelech was astonished at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

b These infirmities that we see in the Saints of God, teach vs that none hath his office in himselfe but receiue it of Gods mercie.

2 And Dauid said to Ahimelech the Priest, The king hath commanded me a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commanded thee: and I haue appointed my seruants to such and such places.

* Exod. 25. 30. leuis 24. 5. Matthe. 12. 34.

3 Now therefore, if thou hast ought vnder thine hand, giue mee hie cakes of bread, or what cometh to hand.

c If they haue not companied with their wives.

4 And the Priest answered Dauid, and sayd, There is no common bread vnder mine hand, but here is * hallowed bread, if the young men haue kept themselves, at least from e women.

d That is, their bodies.

5 Dauid then answered the Priest, and said vnto him, Certainly women haue bene separate from vs these two or three dayes since I came out: and the d vessels of the young men were holy, though the way were profane, and how much more then shall *every one* be sanctified this day in the vessel?

e Shall be more careful to keepe his vessel holy, when he shall haue eaten of this holy food.

6 So the Priest gaue him hallowed bread: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

f Tarrying to worship before the Arke.

7 (And there was the same day one of the seruants of Saul: abiding be ore the Lord, named Doeg the Edomite, the chiefest of Sauls herdmen.)

g The master of them that kept Sauls cattle.

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine

harnesse with me, because the kings businesse required haste.

9 And the Priest said, The sword o Goliath the Philistin, whom thou slewest in the * valley of Elah, behold, it is wrapt in the cloth behind the g Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: and Dauid said, There is none to that, giue it me.

* Chap. 17. 2.

g Behind that place where the high Priests garment lay.

10 And Dauid arose and fledde the same day from the presence of Saul, and went to Achish the king of Gath.

h That is, out of Sauls dominion.

11 And the seruants o Achish said vnto him, Is not this Dauid the king of the land? did they not sing vnto him in daunces, say ng, * Saul hath slaine his thousand, and Dauid his ten thousand?

* Chap. 17. 9. * Chap. 18. 7. and 29. 5. ecclij. 27. 6.

12 And Dauid considered these wordes, and was fore afraid of Achish the king of Gath.

† Ebr. puttest words in his heart.

13 And he changed his behaviour before them, and fained himselfe mad in their hands, and iumbled on the doores o the gate, and let his spittle fall downe vpon his beard.

i By making marks and toyces.

14 Then said Achish vnto his seruants, Loe, ye see the man is beside himselfe, where ore haue ye brought him to me?

15 Haue I neede of madde men, that ye haue brought this fellow so play the madde man in my presence? k shall he come into mine house?

k Is he meet to be in a Kings house?

CHAP. XXII.

1 Dauid bliseth himselfe in a cave. 2 Men that were in trouble, came vnto him. 9 Doeg accuseth Ahimelech, 13 Saul causeth the Priests to be staine. 20 Achishar escapes.

¶ Dauid therefore departed thence, and saued himselfe in the caue o Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

a Which was in the tribe of Iudah, and neere to Beth lehem.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all those that were vexed in minde, and hee was their prince, and there were with him about foure hundred men.

10 r, captain.

3 ¶ And Dauid went thence to Mizpeh in b Moab, and said vnto the king of Moab, I pray thee let my father and my mother come and abide with you, till I know what God will doe for mee.

b For there was another fo called in Iudah.

4 And he brought them before the king of Moab, and they dwell with him all the while that Dauid, was in the d hold.

c For he feared the rage of Saul against his house. d That is, in Mizpeh, which was a strong holde.

5 And the Prophet Gad said vnto Dauid, Abide not in the hold, but depart and goe into the land of Iudah. Then Dauid departed and came into the forest of Hareth.

e That a great broit went on him.

6 ¶ And Saul heard that Dauid was e discomouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hau ng his speare in his hand, and all his seruants stood about him.

f Yea that are of my tribe and lineage.

7 And Saul said vnto his seruants that stood about him, Heare now, ye sons f of Iemini, will the sonne of Ithai giue euery one of you fields and vineyards? will hee make you all captaiues ouer thousands, and captaes ouer hundreds?

8 That all ye haue conspired against me, and there s none that telleth mee that my sonne hath made a covenant with the sonne of Ithai? and there is none of you that is fory for mee, or sheweth mee, that my g sonne hath stirred vp my seruant to lie in waite against mee, as appeareth this day.

g Hereby hee would perswade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

9 ¶ Then answered Doeg the Edomite, (who

was appointed over the servants of Saul) and said, I saw the sonne of Ishai, when he came to Nob, to Ahimelech the sonne of Ahitub,
 10 Who asked counsell of the Lord for him, and gaue him victuals, and hee gaue him also the sword of Goliath the Philistin.

11 Then the King sent to call Ahimelech the Priest, the sonne of Ahitub, and all his fathers house, *whom* the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my Lord.

13 Then Saul saide vnto him, Why haue yee conspired against me, thou and the sonne of Ishai, in that thou hast giuen him victuals, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lye in wait as appeareth this day?

14 ¶ And Ahimelech answered the King, and said, Who is so faithfull among all thy seruants as David, *whom* all the Kings sonne in law, and together at thy commandment, and is honourable in thine house?

15 I Haue I this day first begun to aske counsell of God for him? be it farre from me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, I sware nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 And the King said vnto the // egerants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fled, and shewed it not to me. But the seruants of the King would not moue their hands to fall vpon the Priests of the Lord.

18 Then the King said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day foure score and fise persons that did weare a linnen Ephod.

19 Also Nob the cite of the Priests smote hee with the edge of the sword, both man and woman, both childe and suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David said vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me, and feare not: for // he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

5 David chased the Philistines from Keilah. 12 David departed from Keilah, and remained in the wilderness of Ziph. 16 Ionaþan comforted David. 28 Sauls enterprise is broken in pursuing David.

Then they told David, saying, Beholde, the Philistines fight against Keilah, and spoile the barnes.

2 Therefore David asked counsell of the Lord, saying, Shall I goe and smite these Philistines? And the Lord answered David, Goe and smite the Philistines and saue Keilah.

3 And Davids men said vnto him, See, wee be afraide here in b Judah, how much more if wee come to Keilah against the hoste of the Philistines?

4 Then David asked counsell of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattell, and smote them with a great slaughter: thus David saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech fled to David to Keilah, he brought an Ephod with him)

7 And it was told Saul that David was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is shut in, seeing hee is come into a cite that hath gates and batties.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege David and his men.

9 ¶ And David hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.

10 Then said David, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the cite for my sake.

11 Will the lords of Keilah deliuer mee vp into his hand? and will Saul come downe as thy seruant hath heard? O Lord God of Israel I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said David, Will the // lords of Keilah deliuer mee vp and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 ¶ Then David and his men, which were about fix hundred, arose and departed out of Keilah, and went // whither they could. And it was told Saul, that David was fled from Keilah; and he left off his journey.

14 And David abode in the wilderness in // holds, and remained in a mountaine in the wilderness of Ziph. And Saul sought him every day, but God deliuered him not into his hand.

15 And David saw that Saul was come out for to seeke his life and David was in the wilderness of Ziph in the wood.

16 ¶ And Ionathans Sauls sonne arose and went to David into the wood, and comforted him in God.

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be // King over Israel, and I shall next vnto thee and also Saul my father knoweth it.

18 So they twaine made a covenante before the Lord: and David did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeath, saying, Doeth not David hide himselfe by vs in holds, in the wood in the hill of Hachilah; which is on the right side // of Ieshimon?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the Kings hands.

21 Then Saul said, I have blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see this place where he haunteth, and

b That is, in the middest of Iudah, much more when we come to the borders against our enemies.

c Chap. 22. 30. d By Gods providence the Ephod was preserved and kept with David the true King. e Iohn 6. 60. David.

d To consult with the Lord by Urim and Thummim.

f For counsaile

g Or, to and for a having no certain place to go to.

h Or, Strong places.

i No power nor policie can preuaile against Gods children, when he appointeth the time.

j Elr. in hand.

k Ionathan assured David, that God will accomplish his promise, and that I will fight for him against his owne conscience.

l Or, of the wilderness.

m The Lord recompense this friendship. n Ier. 17. 13. David had his house.

h Which were the remnant of the house of Eli, whose house God threatened to punish.

i Thus I met at other times also, when he had great affairs, consulted with the Lord for him.

Or, footmen.

k For they knew that they ought not to obey the wicked commandment of the King in slaying the innocents.

l This was Gods providence, who according to his promise preserved some of the house of Eli, Chap. 2.

m Or, he that taketh thy life, shall take mine also.

n Which was a cite in the tribe of Iudah, Iosh. 15. 44.

who hath seen him theret for it is said to me, hee is subtil, and craftie.

23 See therefore and know all the secret places where he hideth himselfe, and come ye againe to me with the certaintie, and I wil go with you: and if hee be in the ^b land, I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but David and his men were in the wilderness of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also and his men went to seeke him, and they told David: wherefore he came downe vnto a rocke, and abode in the wilderness of Maon. And when Saul heard that, he followed after David in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine, and David and his men on the other side of the mountaine: and David made haste to get from the presence of Saul: for Saul and his men compassed David and his men round about, to take them.

27 But there came a messenger to Saul, saying, Haste thee, and come: for the Philistims haue invaded the land.

28 Wherefore Saul returned from pursuing David, and went against the Philistims. There they called that place, ¹ Sela-hammahlekoth.

C H A P. XXIII.

¹ David hid in a cave *pareth* Saul. ¹⁰ He sheweth to Saul his innocence. ¹⁸ Saul acknowledgeth his fault. ²² He cometh to secure David his to be his private life.

And David went thence, and dwelt in a hold at En-gedi.

2 When Saul was returned from the Philistims, they told him, saying, Behold, David is in the wilderness of ^b Engedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke David and his men vpon the rocks among the wilde goats.

4 And he came to the sheepcotes by the way where there was a cave, and Saul went in to doe his exercitie: and David and his men sat in the inward parts of the cave.

5 And the men of David said vnto him, See, the day is come, whereof the Lord saide vnto thee. Behold, I will deliuer thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then David arose and cut off the lap of Sauls garment priuily.

6 And afterward David was touched in his heart, because he had cut off the lap which was on Sauls garment.

7 And he said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So David ouercame his seruants with these words, & suttered them not to arise against Saul: so Saul rose vp out of the cave and went away.

9 And David arose afterward, and went out of the cave, and cried after Saul, saying, O my lord the King. And when Saul looked behinde him, David inclined his face to the earth, and bowed him selfe.

10 And David said to Saul, Wherefore giueth thou an eare to mens words, that say, Behold, David seeketh euill against thee?

11 Behold, this day, thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the cave, and I would haue killed thee, but

I had compassion on thee, and said, I will not lay mine hand on my master: for hee is the Lords Anointed.

12 Moreover my father, behold, behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euil nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the olde Prouerbe saith, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the King of Israel come out? after whom dost thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, and iudge betweene thee and me, and see, and pleade my cause, and deliuer me out of thine hand.

17 When David had made an end of speaking these words to Saul, Saul said, Is this thy voice, my sonne David? and Saul lift vp his voice, and wept.

18 And said to David, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with mee: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou shalt be King, and that the Kingdome of Israel shall be stablished in thine hand.

22 Swear now therefore vnto me by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my Name out of my fathers house.

23 So David sware vnto Saul, and Saul went home: but David and his men went vp vnto the hold.

C H A P. XXV.

¹ Samuel dieth. ³ Nabal and Abigail. ³⁸ The Lord killeth Nabal. ⁴³ Abigail and Aprivance Davids wines. ⁴⁴ Michal is giuen to Paltai.

Then Samuel died, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And David arose, and went downe to the wilderness of Paran.

2 Now in Maon was a man, who had his possession in Carmel, and the man was exceeding mightie, and had three thousand sheepe, and a thousand goats: and he was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and beautifull, but the man was churlish, and euil conditioned, and was of the family of Caleb.

4 And David heard in the wilderness, that Nabal had sheare his sheepe.

5 Therefore David senten yong men, and David said vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aske him in my name how he doeth.

6 And thus saue ye for salutation, Both thou, and thine house, and all that thou hast, be in peace, wealth and prosperitie.

^b In your country of Ziph, which is in Iudah.

^a Which was also in the tribe of Iudah. *10th. 15. 55.*

^k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the tyrants thens.

^l That is, the flood of confusion, because there they diuided themselves one from another.

^a That is in strong places, which were deliuered by Nature.

^b A city of Iudah. *10th. 15. 62.*

^f To recover his feet.

^e In the field.

^e Here we see how ready we are to haue Gods people, if the occasion serue neede to his life.

^d For seeing it was his owne private cause, hee repented that he had touched his enemy.

^f Contrary to the false report of them that said, David was Sauls enemy, hee proueth himselfe to be his friend.

^l Or, the Prouerbe of an ancient man.

^f Ebr. iudge.

^l Though he was a most cruel enemy to David, yet by his great gentlenesse his conscience compelled him to weeld.

^f Ebr. a good way.

^g Though this tyrant was so conuicted the fauour of God toward David, yet he ceased not to persecute him against his owne conscience.

^h Chap. 28. 3. *ccxi. 46. 13. 10.*
^a That is, among his owne kindred.

^b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galilee.

^f Ebr. of peace.
^e Some reade, for mayest thou live in prosperitie the next yeare, both thou &c.

^f Ebr. for life.

7 Behold, I have heard, that thou hast shea-
rers: now thy shepheard was with vs, and we
did them no hurt, neither did they misse any
thing all the while they were in Carmel.

8 Aske thy seruants, and they will shewe
thee. Wherefore let these young men finde fa-
uour in thine eyes: (for we come in a good
season) giue I pray thee, whatsoeuer cometh
to thine hand vnto thy seruants, and to thy sonne
Dauid.

9 And when Dauids young men came, they
told Nabal all those words in the name of Dauid,
and held their peace.

10 Then Nabal answered Dauids seruants,
and sayde, Who is Dauid? and who is the
sonne of Ithai? there bee many seruants now
a dayes, that breake away euery man from his
master.

11 Shall I then take my bread, and my water,
and my flesh that I haue killed for my shea-
ters, and giue it vnto men, whom I know not whence
they be?

12 So Dauids seruants turned their way, and
went againe, and came, and told him all those
things.

13 And Dauid sayd vnto his men, Gird euery
man his sword about him: And they girded euery
man his sword: Dauid also girded his word: And
about ioure hundred men went vp after Dauid,
and two hundred abode by the carriage.

14 Now one of the seruants tolde Abigail
Nabals wife, saying, Behold, Dauid entreateth
thee of the wilderness, to salute our master,
and he hath railed on them.

15 Notwithstandng, the men were very good
f vnto vs, and we had no displeasure neither mis-
sed we any thing as long as wee were conuerfant
with them, when we were in the fields.

16 They were as a wal vnto vs both by night
and by day, all the while we were with them kee-
ping sheepe.

17 Now therefore take heede, and see what
thou shalt doe: for euill it will surely come vpon
our master, and vpon all his familie: for he is so
wicked, that a man cannot speake to him.

18 ¶ Then Abigail made haste, and tooke two
hundred cakes, and two bottels of wine, and five
sheep ready dressed, and five measures of parched
corne, and an hundred filloes of raisins, and two
hundred of figs, and laded them on asses.

19 Then she said vnto her seruants, Go ye be-
fore mee: behold, I will come after you: yet see
that you tell not her husband Nabal.

20 And as shee rode on her ass, shee came
downe by a secret place of the mountaine, and be-
holde, Dauid and his men came downe against
her, and she met them.

21 And Dauid saide, Indeed I haue kept all in-
uaine that this fellow had in the wilderness, so
that nothing was misfed of all that pertained vn-
to him: for he hath requited me euill for good.

22 So and more also doe God vnto the ene-
mies of Dauid: for surely I will not leaue off all
that he hath, by the dawning of the day, any that
he pisseth against the wall.

23 And when Abigail saw Dauid, shee hastened
and lighted off her ass, and fell before Dauid on
her face, and bowed her selfe to the ground,

24 And fell at his feete, and sayde, Oh, my
lord, I haue committed the iniquitie, and I pray
thee, let thine handmaide speake to thee, and

heare thou the words of thine handmaide.

25 Let not my lord, I pray thee, regard this
wicked man Nabal: for as his name is, so is hee:
Nabal is his name, and folly is with him: but I
thine handmaide awe not the young men of my
lord whom thou sentest.

26 Now therefore my lord, as the Lord liueth,
and as thyoule liueth (the Lord, I say), that hath
withheld thee from coming to shed blood,
and that thine hand should not haue thee) so now
thy enemies shall bee as Nabal, and they that in-
tend to doe my lord euill.

27 And now, thus saith I, which thine hand-
maide hath brought vnto my lord, let it bee giuen
vnto the young men that followe my lord.

28 I pray thee, forgine the trespass of thine
handmaide: for the Lord will make my lord
a house, because my lord fighteth the battels
of the Lord, and none euill hath beene found in
thee in all thy life.

29 Yet a man hath risen vp to persecute thee,
and to seek thy soule, but the soule of my lord
shall bee bound in the bundle of life with the
Lord thy God: and the soule of thine enemies
shall be cast out as out of the middle of a sling.

30 And when the Lord shall haue done to my
lord, all the good that he hath promised thee, and
shall haue made thee ruler ouer Israel,

31 Then shall it be no grieue vnto thee, nor
offence of mind vnto my lord, that he hath not
shed blood causelesse, nor that my lord hath not
persecuted himselfe: and when the Lord shall haue
dealt well with my lord, remember thine hand-
maide.

32 Then Dauid said to Abigail, Blessed be the
Lord God of Israel, which sent thee this day to
meete mee.

33 And blessed be thy counsell, and blessed be
thou which hast kept me this day from coming
to shed blood, and that mine hand hath not fau-
ned mee.

34 For indeede, as the Lord God of Israel li-
ueth, who hath kept mee backe from hurting
thee, except thou haddest hastened and met mee,
surely there had not beene left vnto Nabal by the
dawning of the day, any that pisseth against the
wall.

35 Then Dauid receiued of her hand that
which she had brought him, and sayd to her, Goe
vp in peace to thine house: behold, I haue heard
thy voyce, and haue granted thy petition.

36 ¶ So Abigail came to Nabal, and behold,
hee made a feast in his house, like the feast of a
king, and Nabals heart was merrie within him, for
hee was very drunken: wherefore shee tolde him
nothing, neither lesse nor more, vntill the morn-
ning arose.

37 Then in the morning, when the wine was
gone out of Nabal, his wife told him those words,
and his heart died within him, and he was like a
stone.

38 And about ten dayes after, the Lord smote
Nabal, that he died.

39 ¶ Now when Dauid heard that Nabal was
dead, he said, Blessed be the Lord, that hath iud-
ged the cause of my rebuke on the hand of Nabal,
and hath kept his seruant from euill: for the Lord
hath recompensed the wickednesse of Nabal vpon
his owne head. Also Dauid sent to commune with
Abigail, to take her to his wife.

40 And when the seruants of Dauid were come

10 r, felt.

That is, shee
should not be
encured of thine
enemies.

Or present.

For walkes as
the fether.

Confirmeth his
kingdome to his
posteritie.

For from thy
sight.

To wit, Saoul
his son shall pre-
sue thee long in
his reuenge, and
destroy thine ene-
mies.

That he hath
not aurned him-
selfe, his things
would haue con-
firmed his con-
science.

Reade verse 26.

He attributed
it to the Lords
mercie, and tooke
was stayed.

For receiued
the face.

For he had no
need: neither to
conferre, nor to
giue thanks for
his present benefit
of deliurance
For fear of the
great dangert.

For, purged.

For he had ex-
perience of her
great goodness,
with good and
humilitie.

d Whatsoeuer
thou hast ready
for vs.

e Thus the con-
cious wretches in
stead of relieuing
the necessity of
Gods children,
vnto scilicet their
persons, and con-
demne their cause.

f Ebr. v. felt.

g Ebr. drometum
and d.
f When we kept
our sheepe in the
wildernesse of
Paran.

h Ebr. is accom-
plished.

i Ebr. bread.
Or, clusters.

g Because shee
knew his crooked
nature, that hee,
would rather haue
perished, then con-
fessed to her en-
ceptione.

h Meaning by
this powerbe,
that he would de-
stroy both small
and great.

i Ebr. in thine
carer.

to Abigail to Carmel, they spake vnto her, saying, David lent vs to thee, to take thee to his wife.

41 And he arose, and bowed her selfe on her face to the earth, and sayd, Behold, let thine hand-maid be a seruante to wash the feet of the seruants of my Lord.

42 And Abigail hasted, and arose, and rode vpon an asse, and her five maides followed her, and she went after the messengers of David, and was his wife.

43 David al so tooke Ahinoam of Izreel, and they were both his wives.

44 Now Saul had giuen Michal his daughter, Dauids wife, to Phalti the sonne of Laish, which was of Gath.

CHAP. XXVI.

1 David manifesteth his valour to Saul by the Ziphims. 2 David taketh away Saul's spear, and a pot of water that stood at his head. 3 Saul confideth in him.

Againe the Ziphims came vnto Saul to Gibeah, saying, * Doeest not David hide himselfe in the hill of Hachilah before I Ieshimon?

2 Then Saule arose, and went downe to the wilderness of Ziph, hauing three thousand chosen men of Israel with him, for to seeke David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now David abode in the wilderness, and hee saw that Saul came after him into the wilderness.

4 (For David had sent out spies, and understood that Saul was come in) in very deede)

5 Then David arose, and came to the place where Saul had pitched, and when David beheld the place where Saul lay, and * Abner the sonne of Ner which was his cheife captaine, (for Saul lay in the fort, and the people pitched round about him)

6 Then spake David, and sayd to Ahimelech the Hittite, and to Abishai the sonne of Zeruiah, brother to Tobiah, saying, Who will goe downe with me to Saul to the host? Then Abishai sayde, I will goe downe with thee.

7 So David and Abishai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his head: and Abner and the people lay round about him.

8 ¶ Then sayd Abishai to David, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I wil not smite him againe.

9 And David said to Abishai, Destroy him not, for who can lay his hand on the Lords anoynted, and be guiltlesse?

10 Moreover David sayd, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anoynted: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So David tooke the speare and the pot of water from Sauls head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for the Lord had sent a dead sleepe vpon them.

13 Then David went into the other side, and

stood on the top of an hill asfarre off, a great space being betwene them.

14 And David cryed to the people, and to Abner the sonne of Ner, saying, ¶ Hearkest thou not, Abner? Then Abner answered and sayd, Who art thou that cryest to the king?

15 ¶ And David said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folke in to destroy the king thy lord.

16 This is not well done of thee: as the Lord liueth, ye are worthy to die, because yee haue not kept your master the Lords anoynted: and now see where the kings speare is, and the pot of water that was at his head.

17 And Saul knew Dauids voyce, and sayd, Is this thy voyce, g my sonne Dau d? and David sayd, It is my voyce, my lord, O king.

18 And he said, Wherefore doest my lord thus persecute his seruante? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the king heare the words of his seruante. If the Lord haue stirred thee vp against mee, let him smell the saour of a sacrifice: but if the children of men haue done it, cursed bee they before the Lord: for they haue cast mee out this day, to abide in the inheritance of the Lord, saying, Go, serue other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in the mountains.

21 Then said Saul, I haue sinned: come againe, my sonne David: for I will doe thee no more harme, because my foule was precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then David answered, and sayd, Behold the kings spear, let one of the yong men come ouer and fet it.

23 And let the Lord reward every man according to his righteousnesse and faithfulness: for the Lord had deliuered thee into mine handes this day, but I would not lay mine hand vpon the Lords anoynted.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life bee set by in the eyes of the Lord, that hee may deliuer mee out of all tribulation.

25 Then Saul sayd to David, Blessed art thou, my sonne David: for thou shalt doe great things, and also preuaile. So David went his way, and Saul returned to his place.

CHAP. XXVII.

1 David fleeth to Achish king of Gath, who giueth him Ziklag. 2 David doeth certaine of the Philistims. 3 Achish is deceiued by David.

And David said in his heart, I shall now asperse one day by the hand of Saul: is it not better for mee that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of mee to seeke me any more in all the coasts of Israel, and so escape out of his hand?

2 David therefore arose, and he, and the six hundred men that were with him, went vnto Achish the sonne of Maach king of Gath.

3 And David dwelt with Achish at Gath, he, and his men, every man with his household, David

† Ebr. went at her feet.

† 10/18. 25. 56.

* 2 Sam. 3. 14. 15.

† Which was a place bordering on the country of the Moabites.

* Chap. 23. 19.

† Or, in Gibeah.

† 18/18. 25. 56.

† That is, of the most skillfull and valiant soldiers.

† 18/18. 25. 56.

† 18/18. 25. 56.

* Chap. 1. 30. and

† 17. 55.

b Who was a stranger, and not an Israelite.

c Who afterward was Dauids chiefe captaine.

† 18/18. 25. 56.

d Meaning, hee would make him sure: at one stroke.

e To wit, in his owne private estate: for he slew two kings at Gods appointment. 2 Kings. 9. 24.

† 18/18. 25. 56.

† Ebr. answered.

† Esteemed most valiant, and meet to saue the king.

† Ebr. sonnes of men.

g Hereby it appeareth, that the hypocrite persecuted David against his owne conscience, and contrary to his promise.

h Let his anger toward vs be punished by a sacrifice.

i As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

k Because thou hast set my life this day.

l Thus he protesteth his innocencie toward Saul, not delending his iustice in the fight of God, in whose presence none is righteous. Psal. 143. and 130. 3.

m To Gibeath of Benjamin.

Dauid with his two wives, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid said vnto Achish, If I haue now found grace in thine eyes, let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy vntow dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertained vnto the kings of Iudan vnto this day.

7 ¶ And in the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and invaded the Geshurites, and the Gizzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman alieue, and tooke sheepe and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, ¶ Where haue yee been routing this day: and Dauid answered, Against the South of Iudah, and against the South of the Ierahmeelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman alieue, to bring them to Gath, saying, Lett they should tell on vs, and say, So did Dauid, and so will be his manner all the while that hee dwelleth in the countrey of the Philistims.

12 And Achish belieued Dauid, saying, ¶ Hee hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

CHAP. XXVIII

a Dauid hath the clefue promise aloue Achish 8 Saul confiseth with a witch, and she causeth him to feare with Samuel. 18 ¶ Who declared his will.

NOW at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to Dauid, ¶ Be sure, thou shalt goe out with me to the battell, thou and thy men.

2 And Dauid said to Achish, Surely thou shalt know what thy seruant can doe. And Achish said to Dauid, Surely I will make thee keeper of mine head for euer.

3 ¶ Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his own citie: and Saul had put away the forcerers, and the Soothsayers out of the land.)

4 Then the Philistims assemled themselves, and came and pitched in Shunem: and Saul assembled all Israel and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, he was affrayd, and his heart was sore aponied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by ¶ Vrim, nor yet by Prophets.

7 ¶ Then said Saul vnto his seruants, Seeke mee a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants said to him, Behold, there is a woman at Endor that hath a familiar spirit.

8 Then Saul changed himselfe, and put on other raiment, and he went, and two men with him, and they came to the woman by night, and hee said, I pray thee, conieure vnto mee by the familiar spirit, and bring mee him vp whom

I shall name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the forcerers, and the soothsayers out of the land: wherefore then seekest thou to take mee in a snare, to caule me to die?

10 And Saul ware to her by the Lord, saying, As the Lord lieth, no ill harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring mee vp ¶ Samuel.

12 And when the woman sawe Samuel, she cried with a loud voyce, and the woman spake to Saul, saying, Why hast thou decieued me? for thou art Saul.

13 And the king sayd vnto her, Be not afraid, for what I sawst thou? And the woman sayd vnto Saul, I saw ¶ gods ascending vp out of the earth.

14 Then he laid vnto her, what fashion is hee of? And shee answered, An old man cometh vp lapped in a mantel: and Saul knew that it was ¶ Samuel, and he inclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel sayd to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither ¶ by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee, what I shall doe.

16 Then sayd Samuel, Where ore then doest thou aske of mee, seeing the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to ¶ him, as hee spake ¶ by mine ¶ hand: for the Lord will rent the kingdom out of thine hand, and giue it to thy neighbour Dauid.

18 Becau ¶ thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreouer the Lord will deliuer Israel with thee into the hands of the Philistims: ¶ and to morrow shalt thou and thy sonnes bee with mee, and the Lord shall giue the hoste of Israel into the hands of the Philistims.

20 Then Saul fell straightaway all along on the earth, and was ¶ sore affraid becaue of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, I haue put my oule in thine hand and haue obeyed thy words which thou saydest vnto me.

22 Now therefore, I pray thee hearken thou al' vnto the voyce of thine handmaide, and let mee ¶ take a morsell of bread before thee that thou mayest eate and get thee strength, and goe on thy journey.

23 But he refused, and said, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and ate on the bed.

24 Now the woman had a fat calfe in the house, and shee hasted, and killed it, and tooke floure and kneaded it, and baked of it vnto leavened bread.

a Let thine officers appoint me a place.

¶ Shur, the number of the dayes.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

¶ Or against them.

e Which were a familie of the tribe of Iudah, 1. Chron. 2. 9.

¶ For, he doth vtterly abhorre his people.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmity, he durst not denie him.

¶ Chap. 31. 1.

b According to the commandment of God, Exod. 22. 18. deut. 18. 10. 11.

c Meaning, the high Priest, Exod. 28. 30.

d Hee seeketh not to God in his miserie, but is led by Satan to vntowill meanes, which in his conference hee condemneth.

¶ Or punishment.

e Hee speaketh according to his profite ignorance, not considering the fate of the Saints after this life, and how Satan hath no power ouer them. ¶ Or, an excellent person.

f To his imagination, when it was Satan who to blind his eyes took vpon him the forme of Samuel, who can doe as an Angel of light. ¶ 18. 19. is the bande of Prophecy.

g That is, to Dauid.

¶ Chap. 1. 28. 10. ¶ Or, vnto thy lord.

h Yc shall be dead, chap. 31. 6.

i The wicked, when they heare Gods iudgements tremble and dree, but cannot seeke for mercie by repentance.

k I haue ventured my life.

Because it is giued halfe.

25 Then he brought them before Saul, and before his servants: and when they had eaten, they stood vp, and went away the same night.

CHAP. XXIX.

The princes of the Philistims came to Dauid to see him back from the battle against Achish, because they desired him.

So the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched by the fountain, which is in Izreel.

2 And the Princes of the Philistims went forth by hundreds and thousands: but Dauid and his men came behind with Achish.

3 Then said the princes of the Philistims, What see these Hebrews here? And Achish said vnto the princes of the Philistims, Is not this Dauid the servant of Saul? King of Izreel, who hath been with me these dayes, or these yeeres, and I have found nothing in him, since he dwelt with me vnto this day?

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims sayd vnto him, Send this fellow backe that hee may goe againe to his place, which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battell hee be an aduersary to vs: for wherewith should hee obtaine the fauour of his master? should it not bee with the heads of these men?

5 Is not this Dauid, of whom they sing in dances, saying, Saul slew his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast bene vp-right and good in my sight, when thou dwelt out and in with me in the hoste, neither have I found euill with thee, since thou camst to mee vnto this day, but the princes doe not fauour thee.

7 Wherefore now returne and goe in peace, that thou displeasest not the princes of the Philistims.

8 ¶ And Dauid sayd vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may not goe and fight against the enemies of my Lord the King?

9 Achish then answered, and said to Dauid, I know thou pleasest me as the Angel of God: but the princes of the Philistims haue sayd, Let him not goe vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy masters seruants that are come with thee: and when ye be vp early, as soone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

The Amalekites burnt Ziklag, 5 Dauid's two wives were taken prisoner, 8 The people would have him, 8 Hee asked how fell of the Lord, and pursued his enemies recovereth the prey, 24 He answered it equally, 26 And findeth part to his friends

¶ Vt when Dauid and his men were come to Ziklag the third day, the Amalekites had invaded vpon the South, even vnto Ziklag, and had smitten Ziklag and burnt it with fire.

2 And had taken the women that were therein, prisoners, both small and great, and slew not a

man, but caried them away, and went their waies.

3 ¶ So Dauid and his men came to the citie, and behold, it was burnt with fire, & their wives and their sonnes and their daughters were taken prisoners.

4 Then Dauid and the people that were with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauid's two wives were taken prisoners also, Abinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorrow: for the people intended to stone him, because the hearts of all the people were vexed, every man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid said vnto Abiathar the Priest Ahimelechs sonne, I pray thee, bring mee the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shall I follow after this company? shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and recover all.

9 ¶ So Dauid and the sixe hundred men that were with him, went, and came to the riuer Belor, where a part of them abode:

10 But Dauid and foure hundred men followed for two hundred abode behinde, being too weary to goe ouer the riuer Belor.

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him bread, and hee did eate, and they gaue him water to drinke.

12 Also they gaue him a few figges, and two clusters of raisins: and when hee had eaten, his spirit came againe to him: for hee had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid sayd vnto him, To whome belongeth thou? and whence art thou? And hee sayd, I am a yong man of Egypt, and seruant to an Amalekite, and my master left me three dayes agoe because I fell sicke.

14 We routed vpon the South of Chereh, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid sayd vnto him, Canst thou bring me to this company? And he said, I swear vnto me by God, that thou wilt neither kill mee, nor deliuer me into the hands of my master, and I will bring thee to this company.

16 ¶ And when hee had brought him thither, behold, they lay scattered abroad vpon all the earth, eating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid mote them from the twilight even vnto the euening of the next morning, so that there escaped not a man of them, save foure hundred yong men, which rode vpon camels, and fled.

18 And Dauid recovered all that the Amalekites had taken: also Dauid recued his two wives.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recovered them all.

For these only remained in the citie when the men were gone to warre.

Thus we see, that in troubles and aduersities doe not consider Gods providence, but I hee raging pearls forget both our owne duty, and Gods appointment.

Though God be true, cleave for a time, yet if we trust in him we shall be sure to find comfort.

God by his providence both provided for the necessity of his more stranger, and made him a guide to Dauid to accomplish his enterprise.

For others were in all ages had in most recurrence in among the heathen.

The wicked in their pompe and pleasures consider not the judgment of God which is then a hand to move them. Some read, and vnto the morning of the two changes that is, three dayes.

39, in a. Or, captives.

According to their bands, or signals.

Meaning, a long time, that is, four months and certain dayes, Chap. 27. Ebr. sell, as Gen. 25. 24. 2. Chron. 12. 19.

Would not Saul receive him to favour if he could betray us? Chap. 18. and 21. 11.

That is, with confidence without with me.

Ebr. thou art not good in the eyes of the princes.

This dissimulation cannot be excused: for it grieved him to goe against the people of God.

With them that followed thee from Saul.

After that hee departed from Achish. That is, destroyed the citie.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Under these are comprehended the cattell and goods which appertained to every man.

m Some referre these words to Dauid, that he alledged an old custome and Law, as if it were written. It is both now and hath bene such.

n Shewing himselfe mindfull of their benefit towards him.

o 2 Chron. 10. 12.

20 Dauid also rooke all the sheepe, and the oxen, and they draue them before his cattell, and said, This is Dauids prey.

21 ¶ And Dauid came to the two hundred men that were too weary for to follow Dauid: whom they had made also to abide at the riuer Besor: and they came to meet Dauid, and to meet the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the cull and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will wee giue them noise of the prey that wee haue recovered, saue to every man his wife and his children: therefore let them cary them away and depart.

23 Then said Dauid, Yee shall not doe so, my brethren, wth that which the Lord hath giuen vs, who hath preerued vs, and deliuered the company that came against vs, into our hands.

24 For who wil ouey you in this matter? but as his part wth that goeth downe to the battell, so shall his part be, that tarreth by the stuffe: they shall part alike.

25 ^m So from that day forward hee made it a statute and a Law in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, hee sent of the prey vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Bethel, and to them of South Ramoth, and to them of Iattur,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-athan, and to them of Athach,

31 And to them of Hebron, and to all the places where Dauid and his men had haunted,

C A H P. XXXI.

a Saul killeth himselfe. *b* His children are slaine in the battell. *c* The corn of Iabesh tooke downe his body, which was hangd on the wall.

NOW * the Philistims fought against Israel, and the men of Israel fledde away from the

Philistims, and they fell downe // wounded in mount Gilboa.

2 And the Philistims preasted fore vpon Saul and his sonnes, and slew Ionathan, and Abinadab, and Malchihua Sauls sonnes.

3 And when the battell went fore against Saul, the archers and bowmen † hit him, and hee was fore // wounded of the archers.

4 Then sayd Saul vnto his armour bearer, Draw out thy sword, and thrust mee through therewith, lest the vncircumcised come and thrust me through and mocke me: but his armour bearer would not, for he was fore aside. Therefore Saul tooke a sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, he tell likewise vpon his sword and died with him.

6 So Saul died and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of the other side of Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

8 ¶ And on the morrow when the Philistims were come to spoile them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, and sent into the land. o the Philistims on every side, that they should publish it in the temple of their idoles, and among the people.

10 And they laid vp his armour in the house of Ashtaroth, and they hanged vp his body on the wall of Beth-han.

11 ¶ When the inhabitants of Iabesh-Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonnes, from the wall of Beth-han, and came to Iabesh, and * burnt them there,

13 And tooke their bones and * buried them vnder a tree at Iabesh, and † fasted seuen dayes.

k o, flourish.

† Eir, found him. *o* o, afraid.

a So wee see that his euill life hath a desperate end: as is commonly scene in them that persecute the children of God.

b Neere to Gilboa. *c* The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

d 'n token of victory and triumph.

e Whom he had deliuered from their enemies. Chap. 11. 14.

† Ier. 34. 5.

o 2 Sam. 3. 4. *†* According to the custome of mourning.

THE SECOND BOOKE **of Samuel.**

THE ARGVMENT.

THIS booke and the former beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the lines and actes of two Kings, to wit, of Saul and Dauid whom he anointed and conserated Kings by the ordinance of God. And as the first booke containeth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declarer the noble actes of Dauid, after the death of Saul, when hee began to reigne, vnto the ende of his kingdom: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrection, vprores, and treasons were wrought against him, partly by fals counsellors, sained friends and flatterers, and partly by some of his owne children and people: And how by Gods assistance hee ouercame all difficulties, and enioyed his kingdom in rest and peace. In the person of Dauid the Scriptures setteth forth Christe Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on every side with outward and inward enemies, as well in his owne person, as in his members: but at length hee ouercometh all his enemies, and giueth his Church victory against all power both spirituell and temporall, and so reigneth with them, King for evermore.

CHAP. I.

It was told Dauid of Sauls death. 15 Hee comforteth them to bee saue that brought the sadnes. 19 Hee lamenteth the death of Saul and Jonathan.



After the death of Saul, when Dauid was returned fro the slaughter of the Amalekites, and had bene two dayes in Ziklag, 2 Behold, a man came the thirde day out of the hoste from Saul with his clothes rent, and earth vpon his head; and when he came to Dauid, he fell to the earth; and did obeysance.

3 Then Dauid said vnto him, Whence comest thou? And he said vnto him, Out of the host of Israel I am escaped.

4 And Dauid said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowne, and dead, and also Saul and Jonathan his sonne are dead.

5 And Dauid said vnto the yong man that told it him, How knowest thou that Saul and Jonathan his sonne be dead?

6 Then the yong man that told him, answered, As I came to mount Gilboa, behold, Saul leaped vpon his speare, and loe, the charrets and horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an Amalekite.

9 Then said he vnto me, I pray thee come vpon me, and slay me: for anguish is come vpon me, because my life is yet whole in me.

10 So I came vpon him, and slew him, and because I was sure that hee could not lue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tooke hold on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Jonathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ Afterward Dauid said vnto the yong man that told it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid said vnto him, How wast thou not afraide, to put forth thine hand to destroy the Anointed of the Lord?

15 Then Dauid called one of his yong men, and said, Goe neere, and fall vpon him. And hee smote him that he died.

16 Then said Dauid vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anointed.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Jonathan his sonne.

18 ¶ Also he bade them teach the children of Iudah to sing shooro, as it is written in the booke of ¶ 1 Sa 18

19 O noble Israel, hee is slaine vpon thy high places: how are the mighty ouerthrowen!

20 ¶ Tell it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vn-

circumcised triumph.

21 Yemountaines of Gilboa, vpon your neither dew nor raine, nor be there fields of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though hee had not bene anoynted with oyle.

22 The bow of Jonathan neuer turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mightie.

23 Saul and Jonathan were louely and pleasant in their lues, and in their deaths they were not dauided: they were swifter then eagles, they were stronger then Lyons.

24 Ye daughters of Israel, weepe for Saul, which clothed you in skarlet, with pleasures, & hanged ornaments of gold vpon your apparell.

25 How were the mighty slaine in the mids of the battell! O Jonathan, thou wast slaine in thine high places.

26 Wo is me for thee, my brother Jonathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of women: how are the mighty ouerthrowen, and the weapons of warre destroyed.

CHAP. II.

Dauid is anoynted King in Hebron. 9 Abner sleeth Ish-boseth king ouer Israel. 15 The assault of the seruants of Dauid and Ishboab. 32 The buriall of Achish.

After this, Dauid asked counsell of the Lords saying, Shall I go vnto any of the cities of Iudah? And the Lord said vnto him, goe vp. And Dauid said, Whither shall I goe? He then answered vnto Hebron.

2 So Dauid went vp thither, and his two wiues also, Ahinoam the Iseelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with him, euery man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, that the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and sayde vnto them, Blessed are ye of the Lord, that ye haue shewed such kinde-nesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercie and truchty vnto you: and I will recompence you this benefite, because ye haue done this thng.

7 Therefore now let your hands bee strong, and bee you valiant: albeit your master Saul bee dead, yet neuer thelesse the house of Iudah hath anoynted me King ouer them.

8 ¶ But Abner the sonne of Ner that was capitaine of Sauls hoste, tooke Ish-boseth the sonne of Saul, and brought him to Mahanaim,

9 And made him king ouer Gilead, and ouer the Ashurites, and ouer Izrael, and ouer Ephraim, and ouer Benjamin, and ouer all Israel.

10 Ish-boseth Sauls sonne was foure yere old when hee began to reigne ouer Israel. and reigned two yere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yere and six months.)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-boseth the sonne of Saul went

1 Let their fertile fields be bare, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments and costly iewels.

m Either toward their husbands, or their children.

a By the meene of the Priest, as 1 Sam. 23. 2. and 2 Sam. 5. 29.

b Which cite was also called Kiriath-arba, Iosh. 14. 15.

c In the time of his persecution.

2 Sam. 3. 12.

d According to his promise, which is to recompense them that are mercifull.

e So that you shall not want a Captaine and a defender.

f Over the cleuch cities.

g After this time was expired, he reigned ouer all the countrey 33 yeres, Chap. 5. 5.

18 Sam. 30. 17.

a Seeming to lament the overthrow of the people of Israel.

b As I fled in the chase.

c Or Captaines.

c He was an Amalekite borne, but renounced his countrey, and joyued with the Israelites.
 d I am forsake because I am yet alive.
 e Hebr. I stood vpon him.
 * Chap. 3. 31. and 13. 31.

e After the lamentation, he examined him againe.

* Psal. 105. 25.

f Thou art iustly punished for thy fault.

g That they might be able to match their enemies the Philistims in that art.

h 1 Iosh. 10. 13.

i Or righteous.

h M. 23. 31. Saul.

* 1 Iosh. 1. 10.

out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they faye downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Ioab, Let the young men now arise, and ^a play before vs. And Ioab said, Let them arise.

15 Then there arose and went ouer twelue of Benjamin by number, which pertained to Ithobotheth the sonne of Saul, and twelue of the seruants of Dauid,

16 And euery one caught his ⁱ fellow by the head, and *thrust* his sword in his fellowes side, so they fell downe together: wherefore the place was called ^{||} Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding fore that same day: for Abner and the men of Israel ^k fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foot as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and sayd, Art thou Asahel? and he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, & take one of the young men, and take thee his ⁱ weapons: but Asahel would not depart from him,

22 And Abner said to Asahel, Depart from mee: I wherefore should I smite thee to the ground? how then should I be able to holde vp my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder ende of the speare smote him vnder the ^m fifth rib, that the speare came out behind him: and hee fell downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.

24 Ioab also and Abishai pursued after Abner: and the sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab and said, Shall the ⁿ sword deuoure for euer? knowest thou not, that it will be bitterness in the latter end? how long then shall it bee, or thou bid the people returne from following their brethen?

27 And Ioab said, As God liueth, If thou haddest not ^o spoken, surely euery in the morning the people had departed euery one backe from his brother.

28 ¶ So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the ^{||} plaine, and went ouer Iordan, and past through all Bithron till they came ^{||} to Mahanaim.

30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteen men, and Asahel.

31 But the seruants of Dauid had smitten of

Beniamin, and of Abners men, ^{so} that three hundred and threecore men died.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Bethlehem: and Ioab and his men went all night, and *when they came* to Hebron, the day arose.

C H A P. III.

1 Long warre betwene the house of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

THere was then ^a long warre betwene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite:

3 And his second, ^{was} ^b Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maachah the daughter of Talmi the king of Geshur,

4 And the fourth, Adoniah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,

5 And the sixth Ithrean by Eglah Dauids wife: these were borne to Dauid in Hebron.

6 ¶ Now while there was warre between the house of Saul & the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And *Ithobotheth* sayde to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ithobotheth, and said, Am I ^a dogges head, which against Iudah do shew mercy this day vnto the house of Saul thy father, to his brethen, and to his neighbours, & haue not deliuered thee into the hand of Dauid, that thou chargest mee this day with a fault concerning this woman?

9 ¶ So doe God to Abner, and more also, except, as the Lord hath sworne to Dauid, euen so I doeto him,

10 To remooue the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And hee durst no more answer to Abner: for hee feared him.

12 ¶ Then Abner sent messengers to Dauid ^{||} on his behaile, saying, Whose is the land? who should ^{also} say, Make couenant with me, and behold, mine hand ^{shall} be with thee, to bring all Israel vnto thee.

13 Who sayd, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ithobotheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for ^{*} an hundred shekels of the Philistims.

15 And Ithobotheth sent, and tooke her from her husband ^{*} Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behind her vnto Bahurim: then said Abner vnto him, Goe, and returne. So he returned.

17 ¶ And Abner had ⁱ communication with the Elders of Israel, saying, Ye sought for Dauid

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

a That is, without intermission enduing twoyeeres, which was the whole reigne of Ithobotheth.

b Who is called also Daniel, Chre 3 i.

c Within seuerall yeeres and fixe moneths.

d Doest thou esteeme me oore more then a dog, for all my seruants done to thy fathers house?

e We see how the wicked cannot abide to be admonished of their faults, but seeketh their displeasure, which goes about to bring them from their wickednesse.

Or, secretly,

* 1. Sam. 18. 25, 27

* 1. Sam. 25. 44.

f Rather for malice that he bare toward Ithobotheth, then for loue hee bare to Dauid.

h Let vs see how they can handle their weapons.

i Meaning, his aduersarie.

k Or, the field of strength.

h After that the foure and twentie were slaine.

Or spoile.

l Why dost thou prouoke me to kill thee?

m Somer cade, in those parts, where as the liuely parts lie: as the heart, the lungs the liuer, the milke, and the gall.

n Shall we not make an end of murdering?

o If thou hadst not prouoked them to battell, as vsaile 14.

Or, wilderness.

Or, so hee is.

in times past, that he might be your King.

18 Now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hands of the Philistines, and out of the hands of all their enemies.

f *Elr, in the care of Benjamin.*

g *Who challenged the kingdom, because of ancie father Saul.*

19 Al^o Abner spake unto Benjamin, and afterward Abner went to speake with David in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

20 So Abner came to David to Hebron, having twenty men with him, and David made a feast unto Abner, and to the men that were with him.

21 Then Abner said unto David, I will rise up, and goe gather all Israel unto my lord the king, that they may make a covenant with thee, and that thou mayest reigne over all that thine heart desireth. Then David let Abner depart, who went in peace.

h *Or, without borne.*

i *From warte against the Philistines.*

22 ¶ And behold, the servants of David and Iob came from the campe, and brought a great pray with them (but Abner was not with David in Hebron: for he had sent him away, and he departed in peace)

23 When Iob and all the hoste that was with him were come, men told Iob, saying, Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

i *Here appeareth the malicious mind of Iob, who would have had the king to fly Abner for his private grudge.*

24 Then Iob came to the King, and sayde, What hast thou done? behold, Abner came unto thee, why hast thou sent him away, and hee is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceive thee, and to know thy outgoing and in-going, and to know all that thou doest.

26 ¶ And when Iob was gone out from David, hee sent messengers after Abner, which brought him againe from the well of Siriah, knowing to David.

* *1. King 5.*

j *Or, secretly.*

k *Chap. 2. 23.*

27 And when Abner was come againe to Hebron, * Iob tooke him aside in the gate to speake with him peaceably, and smote him under the fifth ribbe, that hee died, for the blood of * Ahalah his brother.

k *The Lord knoweth that I did not consent to his death.*

28 ¶ And when afterward it came to Davids eare, he sayd, I and my kingdome are * guiltlesse before the Lord for ever, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Iob, and on all his fathers house, that the house of Iob be never without some that have running isulles, or leper, or the leanch on a staffe, or that doth fall on the sword, or that lacketh bread.

l *Abishai is said to fly him with Iob, because hee consented to the murder.*

30 (So Iob and Abishai his brother slew Abner, because he had slaine their brother Ahalah at Gibeon in battell)

m *Meaning, before the corpe.*

31 And David said to Iob, and to all the people that were with him, Rent your clothes and put on sackcloth, and mourne ^m before Abner: and King David him self followed the bier.

n *He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traitorously deceived by the wicked.*

32 And when they had buried Abner in Hebron, the king lift up his voice, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented over Abner, and said, Died Abner ⁿ as a foole dieth?

34 Thine hands were not bound, nor thy feet tied in fetters of brasse: but as a man falleth be-

fore wicked men, so diddest thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause David eate ^o meate while it was yet day, but David sware, saying, So doe God to mee and more also, if I taste bread or ought else till the sunne be downe.

o *According to their custom, which was to banquet at burials.*

36 And all the people knew it, and it pleased them: as whatsoever the king did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the kings deed that Abner the sonne of Ner was slaine.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

p *It is expedient sometime not onely to concurre inward forrowe, but also that it may appeare to others, to the intent that they may be satisfied.*

39 And I am this day weake and newly anointed King: and these men the ionnes of Zeruiah be too hard for me: the Lord reward the doer of euill according to his wickednesse.

l *Or, woe.*

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth sonne of Saul. 12 David commandeth them to be slaine.

And when Sauls sonne heard that Abner was dead in Hebron, then his handes were feeble, and all Israel was afraid.

a *That is, Ish-bosheth.*
b *Meaning, that he was discouraged.*

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the sonnes of Rimmon, a Beerothite of the children of Benjamin, (for Beeroth was reckoned to Benjamin,

c *This citie Beeroth was in the tribe of Benjamin. Iob. 18. 5. d. After the death of Saul, for fear of the Philistines.*

3 Because the Beerothites fled to Gittaim, and sojourned there, unto this day)

4 And Jonathan Sauls sonne had a sonne, that was lame on his fete: he was five yeres old when the tidings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fledde away. And as he made haste to flee, the child fell and began to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone)

6 And behold, Rechab and Baanah his brother came into the middes of the house, as they were houe wheat, and they smote him vnder the fifth ribb, and fled.

e *They disguised themselves as meek lues, which came to buy wheate.*

7 For when they came into the house, hee slept on his bed in his bedchamber, & they smote him, and slew him, and beheaded him, and tooke his head, and gat them away through the plaine all the night.

f *There is nothing so vile and dangerous, which the wicked will not enterprife in hope of lucre and iavour.*

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth Sauls sonne thine enemy, who sought after thy life: and the Lord hath auenged my lord the king this day of Saul, and of his seede.

g *Or, wilderness.*

9 Then David answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said unto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie.

* *Chap. 15. g For as much as neither the example of him that slew Saul, nor duty to their master, nor the innocency of the person, nor reverence of the place, nor time did moue them, they deserved most pitious punishment.*

10 When one tolde mee, and sayd that Saul was dead, (thinking to have brought good tidings) I tooke him and slew him in Ziklag, who thought that I would have giuen him a reward for his tidings:

11 How much more when wicked men have slaine a righteous person in his owne house, and vpon

upon his bed? ſhall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commaunded his yong men, and they ſlew them, and cut off their handes and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Iſh-bobeth, and buried it in the ſepulchre of * Abner in Hebron.

C H A P. V.

3 Dauid made king ouer all Iſrael. 7 He takeſt the ſpoyle of Zidon. 12 He aſcendeth Ieruſalem: 20 And our commaundment ſhall be vnto the Philiftines.

Then * came all the tribes of Iſrael to Dauid vnto Hebron, and ſaid thus, Behold, wee are thy bones and thy fleſh.

2 And in time paſt when Saul was our king, thou leftedſt Iſrael in out: and the Lord hath ſaid to thee, * Thou ſhalt feede my people Iſrael, and thou ſhalt be a captain ouer Iſrael.

3 So all the Elders of Iſrael came to the King to Hebron: and King Dauid made a couenant with them in Hebron before the Lord: and they anointed Dauid king ouer Iſrael.

4 ¶ Dauid was thirtie yeere old when he began to reigne: and hereigned fortie yeere.

5 In Hebron he reigned ouer Iudah * ſeuen yeere, and fixe monethes: and in Ieruſalem he reigned thirtie and three yeres ouer all Iſrael and Iudah.

6 ¶ The king alſo and his men went to Ieruſalem vnto the Jebuſites, the inhabitants of the land: who ſpake vnto Dauid, ſaying, Except thou take away the * c blinde and the lame, thou ſhalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had ſaid the ſame day, Whoſo- ever ſmiteth the Jebuſites, and getteth vp to the gutters, and ſmiteth the lame and blinde which Dauid ſoule hateth, I will preferre him: therefore they ſaid, The blind and the lame ſhal not come into that houſe.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid build round about it, from * Millo, and inward.

10 And Dauid prospered and grewe: for the Lord God of hoſts was with him.

11 ¶ Hiram alſo king of * Tyrus ſent meſſengers to Dauid, and cedar trees, and carpenters, and maſons for wallis: and they built Dauid an houſe.

12 Then Dauid knew that the Lord had ſtabliſhed him king ouer Iſrael, and that he had exalted his kingdom for his people Iſraels ſake.

13 * And Dauid tooke him moe * concubines, and wites out of Ieruſalem, after hee was come from Hebron, and moe ſonnes and daughters were borne to Dauid.

14 * And theſe be the names of the ſonnes that were borne vnto him in Ieruſalem, Shammua, and Shobab, and Nathan, and Salomon, and 15 And Ibhaz, and Elihuza, and Nepheg, and Iaphia.

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ But when the Philiftins heard, that they had annoynted Dauid king ouer Iſrael, all the Philiftins came vp to ſeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philiftins came, and ſpread them-

ſelues in the valley of Rephaim.

19 Then Dauid asked counſell of the Lord, ſaying, Shall I go vp to the Philiftins? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Goe vp: for I will doubtleſſe deliuer the Philiftins into thine hands.

20 ¶ Then Dauid came to Baal-perazim, and ſmote them there, and ſaid, The Lord hath diuided mine enemies aſunder before me, as waters bee diuided aſunder: therefore hee called the name of that place, || Baal perazim.

21 And there they left their images, and Dauid and his men * burnt them.

22 Again the Philiftins came vp, and ſpread themſelues in the valley of Rephaim.

23 And when Dauid asked counſell of the Lord, hee answered, Thou ſhalt not goe vp, but turne about behinde them, and come vp on them ouer againſt the mulberry trees.

24 And when thou heareſt the noyſe of one going in the tops of the mulberry trees, then remove: for then ſhall the Lord go out before thee, to ſmite the hoſte of the Philiftins.

25 Then Dauid did as the Lord had commaunded him, and ſmote the Philiftins from Geba, vntill thou come to * Gazer.

C H A P. VI.

3 The Arke brought forth of the houſe of Abinadab. 7 Uzzah is ſtricken, and dieth. 14 Dauid deſcribeth his ſight. 16 And ſo he reſorteth to Iſid of him with Mizan.

Again Dauid gathered together all the choſen men of Iſrael, enen thirtie thouſand.

2 * And Dauid aroſe, and went with all the people that were with him from * Baale of Iudah, to bring vp from thence the Arke of God, whoſe Name is called by the Name of the Lord of hoſtes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, & brought it out of the houſe of Abinadab, that was in * Gibeah. And Vzzah and Ahio the ſonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the houſe of * Abinadab, that was at Gibeah, Ahio went before the Arke,

5 And Dauid and all the houſe of Iſrael played before the Lord on al * muſtruments made of firre, and on harpes, and on palteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did ſhake it.

7 And the Lord was very wroth with Vzzah, and God ſmote him in the ſame place for his fault, and there he died by the Arke of God.

8 And Dauid was diſpleaſed becauſe the Lord had ſmiten Vzzah: and hee called the name of the place, || Perez Vzzah vntill this day.

9 Therefore Dauid that day feared the Lord, and ſaid, How ſhall the Arke of the Lord come to mee?

10 So Dauid would not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caried it into the houſe of Obed-edom * a Gittite.

11 And the Arke of the Lord continued in the houſe of Obed-edom the Gittite, three moneths, and the Lord bleſſed Obed-edom, and all his houſhold.

12 ¶ And one tolde King Dauid, ſaying, * The Lord hath bleſſed the houſe of Obed-Edom, and all that hee hath, becauſe of the Arke of God: therefore

By Abiathar the Priet.

1ſa. 38, 31.

Or hee plaine of diuifions.

1 Chron. 14, 12.

Meaning the valley of Gyzans, which Dauid called Baal perazim, becauſe of his victory.

Which was in the tribe of Benjamin, but the Philiftins did poſſeſſe it.

Or, ſhepher.

1 Chron. 13, 5, 6.

In this was a city in Iudah called, alſo Mizan in Ieruzalem, Iſa. 39, 9.

Which was his place of the citie of Baale.

1 Sam. 7, 1.

Or, Pſayed God, and ſing Pſalmes.

1 Chron. 13, 10.

Here wee ſee what danger it is to follow good intentions, or to doe any thing in Gods ſeruite without his expreſſe word.

1 Chron. 13, 10.

Who was a Gittite, and had dwelt in Gittaim, 1 Chron. 1, 5, 21.

1 Chron. 15, 25.

1 Chron. 11, 1.

1 Chron. 11, 1.

We are of thy kindred, and moſt neere ioyned vnto thee.

1 Chron. 11, 1.

That is, taking the Lord to witneſſe: for the Arke was as yet in Abinadabs houſe.

1 Chron. 11, 1.

The children of God called idoles blind and lame guides: therefore the Jebuſites meant that they ſhould proue that theſe gods were neither blind nor lame.

1 Chron. 11, 1.

The idoles ſhould enter no more into that place.

He built from the towne houſe round about to his owne houſe.

1 Chron. 11, 1.

1 Chron. 11, 1.

1 Chron. 13, 9.

1 Chron. 13, 9.

1 Chron. 14, 9.

and 11, 16.

Meaning, he caused the Levites to bear it according to the law.

therefore Dauid went and brought the Arke of God from the house of Obed-Edom, into the city of Dauid with gladnesse.

13 And when they that bare the Arke of the Lord had gone fixe paces, he offered an oxe, and a fat beast.

14 And Dauid danc'd before the Lord with all his might, and was girded with a linnen Ephod.

15 So Dauid and all the house of Israel brought the Arke of the Lord with shouting, and found of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thorow a window, and saw king Dauid leape and dance before the Lord, and shee despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the Tabernacle, that Dauid had pitched for it: then Dauid offered burnt offerings, and peace offerings before the Lord.

18 And assoone as Dauid had made an end of offering burnt offerings and peace offerings, hee blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, *euem* among the whole multitude of Israel, a fwell to the women as men, to every one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed every one to his house.

20 ¶ Then Dauid returned to blesse his house, and Michal the daughter of Saul came out to meete Dauid, and said, O how glorious was the king of Israel this day, which was vnconquered to day in the eyes of the maidens of his seruants, as a foole vnconquereth himselfe!

21 Then Dauid said vnto Michal, *It was* before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler ouer the people of the Lord, *euem* ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be low in mine owne fight, and of the very fame maide seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child vnto the day of her death.

CHAP. VII.

1 Dauid would build God an house, but is forbidden by the Prophet Nathan. 2 God purrith Dauid in mind of his benefits. 3 He promisseth continuance of his kingdom and posteritie.

Afterward *¶* when the King sate in his house, and the Lord had giuen him rest round about from all his enemies,

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the *2* curtains.

3 Then Nathan said vnto the king, Goe, and doe all that is in thine heart: for the Lord *is* with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe and tell my seruant Dauid, Thus saith the Lord, *¶* Shalt thou build me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and

Tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, I spake I one word with any of the tribes of Israel, when I commanded the Iudges to reed my people Israel? or said I, why build ye not me an house of cedar trees?

8 Now therefore I say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepe-coate following the sheepe, that thou mightst bee ruler ouer my people, ouer Israel.

9 And I was with thee where soeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a great name, like vnto the name of the great men that are in the earth.

10 (Allo I will appoynt a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue *¶* no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set Iudges ouer my people Israel) and I will giue thee rest from all thine enemies. also the Lord telleth thee, that he will make thee an house,

12 * And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy feed after thee, which shall proceed out of thy body, and will stablish his kingdom.

13 * Hee shall builde an house for my Name, and I will stablish the throne of his kingdom for euer.

14 * I will be his father, and hee shall bee my sonne: and * if hee finne, I will chasten him with the rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shall be stablished, and thy kingdom for euer before thee, *euem* thy throne shall be established for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then King Dauid went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken allo of thy seruants house for a great while: but *¶* doeth this appertaine to *¶* man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them known vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that wee haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might bee his people, and that he might make him a name, and doe for *¶* you great things, and terrible for thy *¶* land, O Lord, *euem* for thy people, whom thou redeemedst to thee out of Egypt, from the *¶* nations and their gods?

24 For thou hast *¶* ordained to thy selfe thy people

¶ As concerning the building of an house, meaning, that without Gods expresse word, nothing is ought to bee attempted.

1 Sam. 16. 11. 1st. 28. 70.

¶ I haue made thee famous through all the world.

¶ He promisseth them quiett life if they will walke in his care and obedience.

2 Kings 8. 20.

1 Kings 5. 5. and 6. 12. 1 Chron. 22. 10.

2 Kings 1. 5. 1 Kings 8. 31. 32. ¶ That is, gently, as fathers vie to chastise their children.

¶ This was begun in Solomon as a figure, but accomplished in Christ.

¶ For is this the way of man? *¶* Is it not rather of thy free mercy, then of any worthineffe that can be in a man?

Deut. 4. 7.

¶ O Israel.

¶ And inheritance which is Israel.

¶ From the Egyptians and their idoles.

¶ He sheweth that Gods free election is the only cause, why the Israelites were chosen to be his people.

¶ With a garment like to the Priests garment.

¶ The worldlings are not able to comprehend the motions that moue the children of God to praise God by all manner of dances.

1 Chron. 16. 2.

¶ That is, to pray for his house, as he had done for the people.

¶ Or, vaine man. *¶* It was for no worldly affection, but only for that zeale that I bare to Gods glory.

¶ Which was a punishment because he mocked the seruants of God.

1 Chron. 17. 2.

¶ Within the Tabernacle covered with skinned, Exod. 26. 7.

¶ Meaning, hee should not yett Nathan speaking according to mans iudgement, and not by the spirit of prophesie, permitted him.

people Israel to be thy people for euer : and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy name be magnified for euer by them that shall say, The Lord of hostes is the God ouer Israel: and let the house of thy seruant Dauid be established before thee.

27 For thou, O Lord of hostes, God of Israel, hast reueiled vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant þ been bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy seruant.)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast spoken it: and let the house of thy seruant be blessed for euer with thy blessing.

CHAP. VIII.

1 Dauid ouercommeth the Philistines, and other strange nations and maketh their tributaries to Israel.

After * this now Dauid smote the Philistims and subdued them, and Dauid tooke|| the bridle of bondage out of the hand of the Philistims.

2 And he smote Moab, and measured them with a cord, & cast them downe to the ground: he measured them with two cords, to put them to death, and with one full cord to keepe them aliuie: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadazer the sonne of Rehob king of Zobah, as he went to|| recouer his border at the riuier † Euphrates.

4 And Dauid tooke of them a thousand and seuen hundred horsemen, and twentie thousand footemen, and Dauid|| destroyed all the charrets, but he reserued an hundred charrets of them.

5 ¶ Then came the|| Aramites of || Dammek to succour Hadadazer king of Zobah, but Dauid slew of the Aramites two and twenty thousand men.

6 And Dauid put a garison in c Aram of Dammek: and the Aramites became seruants to Dauid, and brought gifts. And the Lord saued Dauid where ouer he went.

7 And Dauid tooke the shields of gold that belonged to the seruants of Hadadazer, and brought them to c Ierusalem.

8 And out of Bethai, and Berothai (cities of Hadadazer) king Dauid brought exceeding much brasie.

9 ¶ Then Toi king of || Hamath heard how Dauid had smitten all the host of Hadadazer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, † to salute him, and to † reioice with him because hee had fought against Hadadazer, and beaten him (for Hadadazer had warre with Toi) who † brought with him vessels of siluer, and vessels of gold, and vessels of brasie.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued:

12 Of|| Aram and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoile of Hadadazer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the valley of salt eighteen thousand men.

14 And he put a garison in Edom: throughout all Edom put he fouldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid|| whither soeuer he went.

15 Thus Dauid reigned ouer all Israel & executed iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud was|| Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Iehoiada || and the Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba as for to the profit of his lands.

And Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercy for Ionathans sake?

2 And there was of the household of Saul a seruant who name was Ziba, & when they had called him vnto Dauid, the king said vnto him, Art thou Ziba? And he said, I thy seruant am he.

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the King, Ionathan hath yet a sonne * lame of his fete.

4 Then the king said vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lodebar.

5 ¶ Then King Dauid sent, and tooke him out of the house of Machir the sonne of c Ammiel of Lodebar.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? And hee answered, Beholde thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shew thee kindness for Ionathan thy fathers sake, and will restore thee all the|| fields of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy seruant, that thou shouldest looke vpon such a dead dogge as I am?

9 Then the king called Ziba Sauls seruant, & said vnto him, I haue giuen vnto thy masters|| son all that pertained to Saul and to all his house.

10 Thou therefore and thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue food to eat. And Mephibosheth thy masters sonne shall eate bread alway at my Table (now Ziba had fiftene sonnes, and twentie seruants.)

11 Then said Ziba vnto the King, According to all that my lord the king hath commanded his seruant, so shall thy seruant doe, † that Mephibosheth may eat at my table as one of the kings sons.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba were|| servants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he

Or, in Geselech.

Or, in all his enterprises.

g He gaue iudgement to contemner, and was merciful toward the people.

Or, writer of chronicles.

Or, as over the Cherethites

h The Cherethites & Pelethites were as the kings guard and had charge of his person.

a Because of mine othe and promise made to Ionathan, 1 Sam. 14. 24.

b Such mercy as shall be acceptable to God, c Chap. 4. 4.

c Who was also called Eliam the father of Bathsheba Dauids wife.

Or, lands.

d Meaning a despised person, Or, sepherim.

e Be sepe proud people: and as his lord as became as a benefactor by his table.

f That Mephibosheth may haue all things as a commandment as became a kings sonne.

a This prayer is most effectuall, when we churche for Gods glory and the accomplishment of his promise.

o Therefore I firmly beleue it shal come to passe.

** 1 Chron. 8. 1. p. 140. 2. Or, Mithgannah. a So that they payd: no more tribute. b He slew two parts as it pleased him and released the third.*

g Or, large. h Or, Persia.

Or, bought the horses of the comerie. Or, the Syrians. Or, of Dammek: that is, which dwells in Dammek. c In that part of Syria, where Dammek was. d They payd yearly tribute.

e For the sake of the Temple.

Or, Antiochia.

† Ebr. to shew peace. † Ebr. to shew peace. † For seeing Dauid victorious, he was glad to intercede for peace.

† Ebr. in his hand.

Or, Syria, or Geselech.

f Meaning the
greatest part.

4 The messengers of David are villainously entreated of the king of Ammon. 7 Joab is sent against the Ammonites.

g Which were the
chiefest and most
principall: for in
all he destroyed
7000. as 1. Chron.
19. 18. or the foul-
diers which were
in 700. charrets.

19 And when all the kings *that were* seruants
to Hadarezer, saw that they fell before Israel, they
made peace with Israel, and serued them, and the
Aramites feared to helpe the children of Ammon
any more.

1 The citie Rabbah is besieged. 4 David committeth adultery
17 Uriah is slain. 27 David marryeth Bath-sheba.

2 The yeere fol-
lowing, about the
springtime.
* 1.650.20.1.

b Whereupon he
vised to rest at af-
ter noone, as was
read of Iſhho.
ſheth, Chap. 47.

c Who was not
an Israelite borne
but converted to
the true religion.
* *Leuit. 15. 19.*
and 18. 19.

d Fearing lest she
should be stoned
according to the
Law.

d according to the
o Law.

le
le

the e David thought
e- that if Vriah lay
nt with his wife, his
fault might be
cloked.

gs
nt
ne

8. (Herchy God)

would touch. Da
uids conscience,
that seeing the fi
delitie & religio
of his servant, ho

his
ri-
ne

would declare
himselfe so for-
getful of God, as
injurious to his
servant.

g He made him
drinke more lib
rally, then hee w
went to doe

to went to doe,
thinking hereby
he would haue
to lye by his wife.

nd

any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 David committeth adulterie
17 Uriah is slain. 27 David marrieth Bath-sheba.

And when the yeere was^a expired in the time
when kings goe forth *to battell*, Dauid sent
* Ioab, and his seruants with him, and all Israel
who destroyed the children of Ammon, and be-
sieged Rabbah: but Dauid remained in Ierusa-
lem.

2 ¶ And when it was euening tide, Dauid arose out of his^b bed, and walked vpon the rooffe of the kings palace: and from the rooffe hee saw a woman washing herselfe: and the woman was very beautifull to looke vpon.

3 And David sent and enquired what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the Hittite?

4 Then Dauid sent messengers, and tooke her away: and she came vnto him & he lay with her (now shee was *purified from her vncleannesse) and she returned vnto her house.

5 And the woman conceived: therefore she sent and told David, and said, I am with child.
6 ¶ Then David sent to Joab, saying, Send mee Uriah the Hittite. And Joab sent Uriah to David.

7 And when Vriah came vnto him, David demanded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid said to Vriah, Go down to thine house, and wash thy feet. So Vriah departed out of the kings palace, and the king sent a present after him.

9 But Vriah slept at the doore of the king
palace with all the seruants of his lord, and were
not downe to his house.

10 Then they told Dauid, saying, Vriah we
not downe to his house : and Dauid said vnto V
riah, Comest thou not from thy iourney ? wh
didst thou not goe downe to thine house ?

11 Then Uriah answered Dauid,¹ The Arke
Israel, and Iudah dwel in tents: and my lord I o:
and the seruants of my lord abide in the op:
fields: shall I then go into mine house to eat, a
drinke, and lie with my wife? *by* thy life, y
and the life of thy soule. I will not doe this thing.

12 Then Dauid ſaid vnto Vriah, Tary yet this day, and to morow I will ſend thee away. So Vriah abode in Ieruſalem that day, and the moro

13 Then Dauid called him, and hee did e
and drinke before him, & he made him drunk
and at euen he went out to lie on his couch wi
the seruants of his lord, but went not downe
his house.

14 And on the morow David wrote a letter to Iobab, and sent it by the hand of Uriah.

2 The children of
God are not vn-
mindfull of a bene-
fit received.

† Ebr. In thine eyes
doth David?

b Their arrogant malice would not suffer them to see the simplicitie of Dauid's heart: the fore their consciences turned to the destruction of their country.

c That they had
deletued Davids
displeasure, for the
iniurie done to his
ambassadors.

I Or, *Syrians*.
d. These were
uers parts of the
country of *Sy*
whereby appea
eth that the *Sy*
rians ferued wh
they might haue
entertainment.
now the *Swit*
zers doe.

e Here is declar
wherefore war
ought to be vne
taken: for the c
fence of true re
gion and Gods
people.

Or, Hadade; r
Or, Euphrates.

& Herchy God
 would touch Da
 uids conscience,
 that seeing the fi
 delitie & religio
 of his seruant, he
 would declaer
 himselfe so for
 getful of God, &
 in iurious to his
 seruant.

g He made him
drinke more lib
rally, then hee w
wont to doe,
thinking hereby
he would haue
lied by his wife.

nd

† *Ebr. saying.*
b Except God
continually vp-
hold vs with his
mighty spirit, the
most perfect will
headlong into all
vice and abomi-
nation.

15 And he wrote thus in the letter, b *Thou sayest Vriah in the forefront of the strength of the battell, and reule ye backe from him, that he may be smitten and die.*

16 ¶ So when Ioab besieged the citie, he assigned Vriah vnto a place, where he knewe that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre,

19 ¶ And he charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the king,

20 ¶ And if the kings anger arise, so that he lay vpon thee, wherefore approached ye vnto the citie to fight? knew ye not that they would hurle from the wall?

21 Who smote Abimelech sonne of i Ierubesheth? did not a woman cast a piece of a millstone vpon him from the wall, and he died in Thebez? why went ye nigh the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 ¶ So the messenger went, and came & shewed Dauid all that Ioab had sent him for.

23 And the messenger saide vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we pursued them vnto the entring of the gate.

24 But the shooters shot from the wal against thy seruants, & some of the kings seruants be dead and thy seruant Vriah the Hittite is also dead.

25 Then Dauid saide vnto the messenger, Thus saith thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth one as well as another: make thy battell more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the morning was past, Dauid sent and tooke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, † *he pleased the Lord,*

CHAP. XII.

1 Dauid reproued by Nathan, confessed his sinne. 18 The child conceived in adultery, dieth. 24 Salomon is borne. 29 Rehobah is taken. 31 The seruants are greedily possessed.

¶ Then the Lord ^a sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, save one little sheepe which hee had bought, and nourished vp, and it grew vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a stranger vnto the rich man, who refused to take of his owne sheepe and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then † Dauid was exceeding wroth with the man, and said to Nathan, As the Lord liueth

the man that hath done this thing, † *he shall surely die.*

6 And hee shall restore the lambe * foure fold, because hee did this thing, and had no piete thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, * I appointed thee king ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords house, and thy lords wives into thy boosome, and gaue thee the house of Israel, and of Iudah, and would moreover (if thou hadst beene too little) haue giuen thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to doe euill in his sight? thou hast killed Vriah i Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will take thy wives before thine eyes, and giue them vnto thy neighbour, and hee shall liue with thy wives in the sight of this sunne.

12 For thou didst it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, * I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath put away thy sin, thou shalt not die.

14 Howbeit, because in this deepe thou hast caused the enemies of the Lord to blasphemie, the childe that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the child, and fasted, and went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he would not, neither did hee eate meate with them.

18 So on the seventh day the child died: and the seruants of Dauid feared to tell him that the child was dead: for they saide, Behold, while the child was aliuie, we spake vnto him, and he would not hearken vnto our voyce: how then shall we say vnto him, The childe is dead, † *to vex him more?*

19 But when Dauid saw that his seruants whispered, Dauid perceived that the child was dead: therefore Dauid said vnto his seruants, Is the child dead? And they said, He is dead.

20 Then Dauid arose from the earth, and washed and anoynted himselfe, and changed his appaill, and came into the house of the Lord, and worshipped, & afterward came to his owne house, and bade that they should set bread before him, and hee did eate.

21 Then said he to his seruants vnto him, What thing is this, that thou hast done? thou didst fast and weepe for the child while it was aliuie, but when the childe was dead, thou didst rise vp, and eate meate.

† *Ebr. is the child of death.*
Exod. 22. 1.

* 1 Sam. 16. 13.

b For Dauid succeeded Saul in his kingdom.

c The Lord will defend this of Egla b and Michal, or of Rizpah and Michal.

d That is, greater things then these: for Gods love and benefits increase toward him, if by their ingratitude they slay him not.

e Thou shalt most cruelly giue him into the hands of Gods enemies.

* Dent. 28. 30. Chap. 16. 21.

f Meaning openly, as at noone dayes.

* Eccl. 1. 47. 11.

g For the Lord seeketh but that the sinner would turne to him.

h In saying that the Lord hath appointed a wicked man to reigne ouer his people.

i To wit, to his priuie chambers.

k Thinking by his instant prayer, that God would haue restored his child, but God had otherwise determined.

† *Ebr. and he will doe him selfe euill.*

l Shewing that our lamentations ought not to be excessive, but moderate, and that we must praise God in all his doings.
m As they which consider not that God groweth in many things: so the folly and tears of the guiltill.

¶ *Or thou shalt doe this.*

i Meaning, Gideon, Iudg. 9. 53. 55.

† *Ebr. were against them.*

k Hee dissembled with the messenger, to the intent that neither his cruell commandement, nor ioabs wicked obedience might be espied.

† *Ebr. so and so.*

† *Ebr. was: could he see the eyes of the Lord.*

a Because Dauid lay now drowned in sinne, the loving mercie of God, which sufficeth not his toperchance, waketh his conscience by this similitude, and bringeth him to repentance.

¶ *Or, weeping man.*
¶ *Or, pained.*

† *Ebr. the anger of Dauid was kindled.*

22 And he said, While the child was yet alive, I fasted, and wept: for I said who can tell whether God will have mercy on mee, that the child may live?

23 But now being dead, wherefore should I now fast? Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

24 And David comforted Bath-sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, and hee called his name Salomon: also the Lord loued him.

25 For the Lord had sent ¶ by Nathan the p Prophet, therefore ¶ hee called his name Iediah: because the Lord loved him.

26 ¶ Then Iobab fought against Rabbah of the children of Ammon, and tooke the cite of the kingdom.

27 Therefore Iobab sent messengers to David, saying, I haue fought against Rabbah, and haue taken the cite of waters.

28 Now therefore, gather the rest of the people together, and besiege the city, that thou maist take it: lest ¶ the victorie be attributed to me.

29 So David gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 And hee tooke their kings crowne from his head, (which weighed a talent of gold, with precious stones) and hee set on Davids head: and hee brought away the spoils of the cite in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile-kilne: euen thus did hee with all the cites of the children of Ammon. Then David and all the people returned vnto Ierusalem.

CHAP. XIII.

14. Amnon Davids sone defileth his sister Tamar. 15. Tamar is consorted by her brother Absalom. 16. Absalom therefore killeth Amnon.

Now after this, so it was, that Absalom the sonne of David hauing a faire sister, whose name was ¶ Tamar: Amnon the sonne of David loued her.

2 And Amnon was so sore vexed, that he fell sicke for his sister Tamar: for she was a virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Davids brother: and Ionadab was a very subtil man.

4 Who said vnto him, Why art thou the kings sonne, so leane from day to day, wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab said vnto him, Lie downe on thy bed, and make thy selfe sicke: & when thy father shall come to see thee, say vnto him, I pray thee let my sister Tamar come and giue me meat, and let her dresse meat in my sight, that I may see it, and eat of her hand.

6 ¶ So Amnon lay down, and made himselfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and make mee a couple of cakes: my sight, that I may receiue meate at her hand.

7 Then David sent home to Tamar, saying, Goe now to thy brother Ammons house, and dresse him meate.

8 ¶ So Tamar Went to her brother Ammons house, and he lay downe: and shee tooke ¶ flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and ¶ powdered them out before him, but he would not eat. Then Amnon said, Cae yee euery man to goe out from ¶ mee: so euery man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eat, hee tooke her, and said vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, doe not force me: for no such thing ¶ ought to be done in Israel: commit not this folly.

13 And shee, ¶ whither shall I cause my shame to goe? and thou shalt be as one of the fooles in Israel: now therefore, I pray thee speake to the king, for he will not denie me vnto thee.

14 Howbeit he would not hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherwith he hated her, was greater then the loue wherewith he had loued her: and Amnon said vnto her, Vp, get thee hence.

16 And shee answered him, ¶ There is no cause: this euill (to put me away) is greater then the other that thou didst vnto me: but he would not heare her.

17 But called his ¶ seruant that serued him; and said, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of ¶ diuers colours vpon her: for with such garments were the kings daughters that were virgins, apparelled) Then his seruant brought her out, and locked the doore after her.

19 And Amnon put ashes on her head, and rent the garments of diuers colours which was on her and laid her hand on her head, and went her way, crying.

20 And Absalom her brother layde vnto her, Hath Amnon thy brother beene with thee? Now yet bee I still, my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when king David heard all these things, he was very wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepehearers in ¶ Baal-hazor, which is beside Ephraim, and Absalom called all the kings sonnes.

24 And Absalom came to the king, and said, Behold now, thy seruant hath sheepehearers. I pray thee, that the king with his seruants would goe with thy seruant.

25 But the king answered Absalom, Nay my sonne, I pray thee, let vs not goe all, lest wee be chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit he would not goe, but ¶ thanked him.

26 Then said Absalom, But, I pray thee, shall not

10r, p. 41e.

c That is, she forced them on a dish.

f For the wicked are ashamed to do that before men, which they are not afraid to commit in the sight of God.

* Leuit. 18. 9.

10r, how shall I put away my shame? As a lewd and wicked person.

10r, for this cause.

10r, boy.

h For that which was of diuers colours or pieces in those dayes was had in greatest estimation, Gen. 37. 3. iudg. 5. 30.

i For though he conceived sudden vengeance in his heart, yet the dissembled it till occasion serued, and comforted his sister.

10r, in the plaine of Hazer.

k To wit, to a banquet, thinking thereby to falsify his wicked purpose.

10r, he had.

m By this consideration he appeares his sorrow.

* Math. 18. 10 To wit, the Lord. 1 Chron. 22. 9. ¶ E. 1. 17. the hand of p. To call him Salomon. q Meaning, David. 1 Chron. 22. 9. 10r, the chief cite.

r That is, the where cite and where all the consuls are, 123 good attacks. ¶ E. 1. 17. my name be called upon it.

* 1 Chron. 20. 2. f That is, three-score pound, the weight of the common talent.

g Signifying, that as they were malicious enemies of God, so he put them to cruel death.

a Tamar was Absaloms sister both by father and mother, and Ammons only by father. b And therefore keeps in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise to wicked, that can lacke comfort to satisfaction.

d Meaning, some delicate and dainty meate.

1 Pretending to the king that Amnon was moſt deare vnto him.

not my brother! Amnon goe with vs? And the King answered him, why ſhould hee goe with thee?

27 But Abſalom was inſtant vpon him, and he ſent Amnon with him, and all the kings children.

28 ¶ Now had Abſalom commanded his ſeruants, ſaying, Marke now when Ammons heart is merry with wine, and when I ſay vnto you, ſmite Amnon, kill him, feare not, for haue not I commanded you? be bold therefore and play the men.

29 And the ſeruants of Abſalom did vnto Amnon, as Abſalom had commanded: and all the Kings ſonnes aroſe, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tydings came to Dauid, ſaying, Abſalom hath ſlaine all the kings ſonnes, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the ground, & all his ſeruants ſtood by him with their clothes rent.

32 And Ionadab the ſonne of Shimeah Dauids brother answered ſaid, Let not my lord ſuppoſe that they haue ſlaine all the young men the Kings ſonnes: for Amnon onely is dead, becauſe Abſalom had reported ſo, ſince he forced his ſiſter Tamar.

33 Now therefore let not my lord the king take the thing ſo grievouſly, to thinke that all the Kings ſonnes are dead: for Amnon onely is dead.

34 ¶ Then Abſalom fled: and the young man that kept the watch, liſt vp his eyes, and looked, and beheld, there came much people by the way of the hill ſide ¶ behind him.

35 And Ionadab ſaid vnto the king, Behold, the kings ſonnes come: as thy ſeruante ſaid, ſo it is.

36 And aſſoone as he had left ſpeaking, behold, the kings ſonnes came, and liſt vp their voices, and wept: and the King alſo and all his ſeruants wept exceedingly fore.

37 But Abſalom fled away, and went to P Talmat the ſonne of Ammihur king of Geſhur: and Dauid mourned for his ſonne euery day.

38 So Abſalom fled, and went to Geſhur, and was there three yeeres.

39 And King Dauid ¶ deſired to goe forth vnto Abſalom, becauſe hee was pacified concerning Amnon, ſeeing hee was dead.

CHAP. XIII.

2 Abſalom is reconciled to his father by the ſubtilty of Ioab. 24 Abſalom mayes for the Kings ſaue. 25 The ſeruants of Abſalom. 26 Hee cauſeth Ioab to come to be burnt, and brought to his fathers place.

Then Ioab the ſonne of Zeruiah perceived, that the kings heart was toward Abſalom,

2 And Ioab ſent to Tekoah, and brought thence a ¶ ſubtil woman, and ſaid vnto her, I pray thee, ſaine thy ſelfe to mourne, and now put on mourning apparell, and be anyoynt not thy ſelfe with oyle, but be as a woman that had now long time mourned for the dead.

3 And come to the king, and ſpeake on this manner vnto him (for Ioab ¶ taught her what ſhee ſhould ſay)

4 ¶ Then the woman of Tekoah ſpake vnto the king, ¶ fell downe on her face to the ground, and did obeifance, and ſaid, I helpe O King.

5 Then the King ſaid vnto her, What ayleth thee? and the answered, I am indeed a ¶ widow, and mine huſband is dead:

6 And thine handmaid had two c ſonnes, and

they two ſtroue together in the field: (and there was none to part them) ſo the one ſmote the other, and flew him.

7 And beholde, the whole familie is riſen againſt thine handmaide, and they ſayd, Deliuer him that ſmote his brother, that we may kill him for the ſoule of his brother whom he flew, that we may deſtroy the here alſo, ſo they ſhal quench my ſparckle which is left, and ſhall not leaue to mine huſband neither name nor poſteritie vpon the earth.

8 And the King ſaid vnto the woman, Go to thine houſe, and I will giue a charge for thee.

9 Then the woman of Tekoah ſaid vnto the King, My lord, O king, this ¶ treſpaſſe be on mee, and on my fathers houſe, and the King and his throne be ¶ guiltleſſe.

10 And the king ſaid, Bring him to mee that ſpeaketh againſt thee, and he ſhall touch thee no more.

11 Then ſaid ſhe, I pray thee, let the King remember the Lord thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, left they ſlay my ſonne. And he answered, As the Lord liueth, there ſhall not one haire of thy ſon fall to the earth.

12 Then the woman ſaid, I pray thee, let thine handmaide ſpeake a word to my Lord the King. And he ſaid, Say on.

13 Then the woman ſaid, ¶ herefore then haſt thou thought ſuch a thing againſt the people of God? or why doth the king, as one which is faultie, ſpeake this thing, that hee wil not bring againe his baniſhed?

14 For we muſt needes die, and we are as water ſpilt on the ground, which cannot be gathered vp againe: neither doth God ¶ ſpare any perſon, yet doth he appoint ¶ means, not to caſt out from him, him that is expelled.

15 Now therefore, that I am come to ſpeake of this thing vnto my lord the King, the cauſe is that the people haue made me afraid: therefore thine handmaid ſaid, Now will I ſpeake vnto the King: it may be that the King will perſorme the requiſt of his handmaid.

16 For the king wil heare, to deliuer his handmaid out of the hand of the man that would deſtroy me, and alſo my ſonne from the inheritance of God.

17 Therefore thine handmaid ſaid, The word of my Lord the king ſhall now be ¶ comfortable: for my Lord the king is euen as an ¶ Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the King answered, and ſaid vnto the woman, Hide not from me, I pray thee the thing that I ſhall alke thee. And the woman ſaid, Let my lord the King now ſpeake.

19 And the king ſaid, Is not ¶ the hand of Ioab with thee in all this? Then the woman answered, and ſaid, As thy ſoule liueth, my Lord the King, I will not turne to the right hand nor to the left, from ought that my lord the King hath ſpoken: for euen thy ſeruant Ioab bade me, and hee put all theſe words in the mouth of thine handmaid.

20 For to the intent that I ſtould ¶ change the forme of ſpeech, thy ſeruant Ioab hath done this thing, but ¶ my lord is wiſe according to the wiſdome of an Angel of God to vnderſtand al things that are in the earth.

21 ¶ And the king ſaid vnto Ioab, Beholde

d Becauſe he hath ſlaine his brother, brought to be ſlaine according to the Law, Gen. 9. 6. exod 21. 12.

e As touching the breach of the Law which puniſheth blood, let mee beare the blame, ¶ innocent.

f Swear that they ſhall not reuenge the blood which are many in number.

g Why doſt thou giue contrary ſentence in by ſunne Abſalom?

h Or, accepts. h God hath provided wayes as Sanctuaries: ſo hee ſaue them oft times, whom man iudgeth worthy death.

i For I thought they would kill this miſe beire.

k Is of great wiſdom to diſcerne right from wrong.

l Haſt not thou done this by the counſell of Ioab?

m By ſpeaking rather maraſable then plainly ¶ for, none can hide ought from the King.

m Such is the pride of the wicked maſters, that in all their wicked commandments they thinke can be obeyed.

n Telling as hee that let the wrath of God vpon his houſe, Chap 18. 10.

o Elz becauſe ſhe was ſlaine in Abſaloms mouth.

p Or, take it to beare.

q Or, one after another. o That onely Amnon is dead.

r For Maachah his mother was the daughter of Talmat, Chap. 3. 3.

s Or, eafed.

a That the king fauoured him.

b Or, wiſe.

b Is token of mourning: for they vſed anointing to ſcemchee: ſuffell.

c Elz put words in her mouth.

d Elz, Saue. e Under this para

bles hee deſcribeth the death of Amnon by Abſalom.

a I have granted thy request.

† Abf. blessed.

o Covering hereby his affection, & the wing some part of justice to please the people.

p Which weyed 6 li 4 ounces after half an ounce the shekel.

q Or possession. The wicked are impatient in their affections, & spare no unlawful means to compass their ends.

r If I have offended by reuenging my sisters dishonour: thus the wicked iustifie themselves in their guilt.

† Thy made him. Which were as a guard to set forth his estate.

§ Or, controuersie.

b That is, nothing of what cite or place he was.

c Thus by slander, flattery, and faire promises the wickedooke preferment.

now, I haue done this thing: go then, and bring the yong man Abfalom againe.

22 And Ioab fell to the ground on his face, and bowed himselfe, & thanked the king. Then Ioab sayd, This day thy seruant knoweth, that I haue found grace in thy sight, my lord the king, in that the King hath fulfilled the request of his seruant.

23 ¶ And Ioab arose, and went to Geshur, and brought Abfalom to Ierusalem.

24 And the king said, Let him come to his owne house, and see his face. So Abfalom returned to his owne house, & saw not the kings face.

25 Now in all Israel there was none to bee so much praised for beautie as Abfalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeeres end he polled it: because it was too heauy for him, therefore hee polled it) hee weighed the haire of his head at two hundred shekels by the kings weight.

27 And Abfalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abfalom dwelt the space of two yeeres in Ierusalem, and saw not the kings face.

29 Therefore Abfalom sent for Ioab to send him to the king, but he would not come to him: and when he sent againe, he would not come.

30 Therefore hee sayd vnto his seruants, Behold, Ioab hath a flde by my place, and hath barley therein: goe, and let it fire on fire: and Abfalom's seruants set the field on fire.

31 Then Ioab arose, and came to Abfalom vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Abfalom answered Ioab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the King, for to say, Wherefore am I come from Geshur? It had bene better for me to haue bene there still: now, therefore let mee see the kings face: and if there bee any trespass in me, let him kill me.

33 Then Ioab came to the King, & told him, and he called for Abfalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Abfalom.

CHAP. XV.

2 The praefiser of Abfalom to assure to the kingdome. 14 David and his first. 21 Davids prayer. 34 Huihai went to Asa, alone to discover his counsell.

AFTER this, Abfalom prepared him chariots, and horses, and silitie men to a run before him.

2 And Abfalom rose vp early, and stood hard by the entering in of the gate: and euery man that had any matter, and came to the king for iudgement, him did Abfalom call vnto him, and said, Of what city art thou? And he answered, Thy seruant is of one of the tribes of Israel.

3 Then Abfalom said vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Abfalom said moreover, c Oh that I were made Iudge in the land, that euery man which hath any matter or controuersie, might come to me, that I might do him iustice.

5 And when any man came neere to him, and did him obeysance, hee put forth his hand, and tooke him, and kissed him.

6 And on this manner did Abfalom to all Isra-

el, that came to the king for iudgement: so Abfalom 4 stole the hearts of the men of Israel.

7 ¶ And after fourtie yeeres, Abfalom said vnto the King, I pray thee, let me go to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy seruant vowed a vow when I remained in Geshur, in Aram, saying, If the Lord shall bring me againe in deed to Ierusalem, I will 1 serue the Lord.

9 And the king said vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Abfalom sent spies throughout all the tribes of Israel, saying, When ye heare the found of the trumpet, yee shall say, Abfalom reigneth in Hebron.

11 ¶ And with Abfalom went two hundred men out of Ierusalem, that were scallid: and they went in their simplicitie, knowing nothing.

12 Also Abfalom sent for Ahithophel the Gilonite, Dauid's Counsellor, from his citie Giloh, while he offered sacrifices: & the treason was great: for the people increased full with Abfalom.

13 ¶ Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Abfalom.

14 Then Dauid said vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for wee shall not escape from h Abfalom: make speede to depart, lest he come suddenly & take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

15 And the kings seruants said vnto him, Behold, thy seruants are ready to doe according to all that my lord the king shall appoint.

16 So the king departed, and all his household after him, and the King left ten concubines to keepe the house.

17 And the king went forth and all the people after him, and taried in a place faire off.

18 And all his seruants went about him, and all the Cherethites and all the Pelethites, and all the Gittites, euen five hundred men which were come after him from Gath, went before the king.

19 Then said the King to Ittai the Gittite, Wherefore comest thou also with vs? Returne, and abide with the king, for thou art a stranger, depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day, and go with vs? I will go whether I can: therefore returne thou, and carrie againe thy brethren: mercy and truth bee with thee.

21 And Ittai answered the King, and said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall bee, whether in death or life, euen there surely will thy seruant bee.

22 Then Dauid said to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and all the people went forward, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wilderness.

24 ¶ And loe, Zadok also was there, and all the Leuites with him, bearing the Arke of the Couenant of God: and they set downe the Arke of God, and Abiathar went vp vntill the people were all come out of the citie.

d By enticing them from his lawer to himselfe. e Counting from the time that the Israelites had asked a king of Samuel.

f By offering a peace offering, which was lawfull to do in any place.

g And bid to his scall in Hebron.

† Abf. went and increased.

h Whose heart he saw that Satan had so possessed, that he would leave no mischief vntempted.

† Abf. shuffe.

† Abf. at his feete.

i Or, house. i To wit, from Ierusalem. k These were as the kings gard, as some write, his counsellors.

l Who as some write was the kings sonne of Gath.

m Meaning, them of his family. n God requite thee thy friendship and fidelitie.

o To wit, the five hundred men.

p Which was the charge of the Kohathites, Num 4. 9. q To Rand by the A. ke.

25 Then the king said vnto Zadok, Carry the Arke of God againe into the citie: it I shall find fauour in the eyes of the Lord, hee will bring mee againe, and shew me both it, and the || Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, I here am I, let him doe to me as seemeth good in his eyes.

27 The king said againe vnto Zadok the Priest, Art not thou a Seer? returne into the citie in peace, and your two sonnes with you, to wit, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.

28 Behold, I will tarry in the fields of the wilderness, vntill there come some word from you to be tolde me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they tarried there.

30 And Dauid went vp the mount of Oliues, and wept as he went vp, and had his head couered, and went barefooted, and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid said, O Lord, I pray thee, turne the counsell of Ahithophel into foolishnesse.

32 ¶ Then Dauid came to the top of the mount where he worshipped God: and behold, Hushai the Archite came against him with his coat torne, and hauing earth vpon his head,

33 Vnto whom Dauid sayd, If thou goe with me, thou shalt be a burden vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy seruant, O king, (as I haue been in time past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Behold, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Ionathan Abiathars sonne: by them also shall yee send mee euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Absalom came into Ierusalem.

CHAP. XVI.

1 The infidelity of Ziba. 5 Shimei curseth David. 16 Hushai cometh to Absalom. 21 The counsell of Ahithophel for the concubines.

WHEN Dauid was a little past the top of the hill, behold, Ziba the seruant of Mephibosheth met him with a couple of asses saddled, and vpon them two hundred cakes of bread, and an hundred bunches of figs, and an hundred of || dried figges, and a bottle of wine.

2 And the king said vnto Ziba, What meanest thou by these? And Ziba said, They be basses for the kings household to ride on, and bread and dried figs for the young men to eate, and wine that the faint may drinke in the wilderness.

3 And the king said, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Ierusalem: for he said, This day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine

are all that pertained vnto Mephibosheth. And Ziba said, I beseech thee, let me finde grace in thy sight, my lord, O king.

5 ¶ And when king Dauid came to Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei, the sonne of Gera: and he came out and curied.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus said Shimei when hee cursed, Come forth, come forth thou || murderer, and || wicked man.

8 The Lord hath brought vpon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdom into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murderer.

9 Then said Absalom the sonne of Zeruiah vnto the king, Why doth this dead dog curse my lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king sayd, What haue I to doe with you, yee sonnes of Zeruiah? for hee cursed euery because the Lord hath || bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid sayd to Abishai, and to all his seruants, Behold, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Temin? Suffer him to curse for the Lord hath bidden him.

12 It may bee that the Lord will looke on || mine affliction, and do me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite, Dauids friend was come vnto Absalom, Hushai laid vnto Absalom, || God saue the king, God saue the King.

17 Then Absalom sayd to Hushai, Is this thy kindnesse to thy friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whom the Lord and this people, and all the men of Israel chuse, his will I bee, and with him will I dwell.

19 And || moreouer, vnto whom shall I doe seruice? not to his sonne? as I serued before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shal doe.

21 And Ahithophel sayd vnto Absalom, Goe in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

1 Or, his tabernacle.

2 The faithfull in all their afflictions shew themselves obedient to Gods will. * 1 Sam. 15. 9.

3 With ashes and dust in signe of sorow.

4 The counsell of the crafty worldlings doth more harme then the open force of the enemy.

5 Though Hushai dissembled here at the kings request, yet may we note this example to excuse our dissimulation.

6 Which was the hill of Oliues, Chap. 15. 30.

7 Or, fig cakes.

8 Commonly there are no viler traitors then they which vnder pretence of friendship accuse others.

† Ebr. 1 worshipping.

c Which was a citie in the tribe of Benjamin.

d That is, round about him.

† Ebr. man of blood. † Ebr. man of Belial.

c Reproaching him, although by his means Ithobal and Abner were slaine.

* 1 Sam. 14. 15. awa chp. 38.

f Dauid felt that this was the Iudgement of God for his sinne, therefore humbly himselfe to his lord.

g Or, My teares. Meaning that the Lord will send comfort to his when they are oppressed.

h To wit, at Gath.

† Ebr. lett us king lue.

i Meaning Dauid.

† Ebr. the second time.

k Suspecting the change of kingdom, and so his owne overthrow, he giueth such counsell, as might mooue his desire to his fathers reconciliation: and also declare to the people that Absalom was in highest authority.

1 It was so effected for the success thereof.

23 And the counsell of Ahithophel which hee counselled in those dayes, was like as one had asked counsell at the oracle of God: so was all the counsell of Ahithophel both with Dauid and with Absalom.

CHAP. XVII.

7 Ahithophels counsell is euerthrowen by Hushai. 14 The Lord was for Dauid. 19 The Priests sayes are hid in the well. 22 Dauid goeth ouer Iordan. 23 Ahithophel hangeth himselfe. 27 They bring victuals to Dauid.

Moreouer, Ahithophel said to Absalom, a Let me chuse out now twelue thousand men, and I will vp and follow after thou shalt this night.

2 And I will come vpon him: for he is weary, and weake handed: so I will care him, and all the people that are with him shall flee, and I will imite the king ouer him.

3 And I will bring againe all the people vnto thee, and when all shall returne (the man whom thou seekest being slaine) all the people shall be in peace.

4 And the saying pleased Absalom well, and all the Elders of Israel.

5 Then said Ahithophel, Call now Hushai the Archite also, and let vs heare likewise what hee saith.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath spoken thus: shall wee doe after his saying, or no? tell thou.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they be strong men, and are chaied in minde as a beare robbed of her whelps in the field: also thy father is a valiant warrior, and will not lodge with the people.

9 Behold, hee shal now in some case, or in some place: and though some of them be euerthrowen at the first, yet the people shall heare, and say, The people that follow Absalom, hee be euerthrowen.

10 Then he also that is valiant, whose heart is as the heart of a Lion, shall shrinke and faint: for all Israel knoweth that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the fenne of the sea in number, and that thou go to battell in thine owne person.

12 So shall we come vpon him in some place, where we shall find him, and if we will vpon him as the deaw falleth on the ground: and of all the men that are with him, wee will not leaue him one.

13 Moreover, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the riuier, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite, is better then the counsell of Ahithophel: for the Lord had determined to destroy the good counsell of Ahithophel, that the Lord might bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that mener did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus haue I counselled:

16 Now therefore send quickly, and shewe

Dauid, saying, Tary not this night in the fields of the wilderness, but rather get thee ouer, lest the King be deuoured, and all the people that are with him.

17 ¶ Now Ionathan and Ahimaaz abode by Beth-rogel: (for they might not be seene to come into the citie) and a maid went, and told them, and they went and shewed King Dauid.

18 Neuertheless, a yong man saw them, and told it to Absalom. Therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife tooke & spread a conering ouer the wels mouth, and spread ground corne thereon, that the thing should not be knowne.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Ionathan? And the woman answered them, They be gone ouer the brooke of water, And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And as soone as they were departed, the other came out of the well, and went and tolde King Dauid, and said vnto him, Vp, and get you quickly ouer the water: for such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iordan vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iordan.

23 ¶ Now when Ahithophel saw that his counsell was not followed, hee sadded his asse, and arose, and he went home vnto his citie, and put his household in order, and hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iordan, hee, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Ioab: which Amasa was a mansonne named Israh: an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Ioaabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash ouer of Rabbah of the children of Ammon, and Machir the sonne of Ammiel ouer of Lo-debar, and Barzilai the Gileadite ouer of Rogel.

28 ¶ Brought beds, and Basins, and earthen vessels, and wheat, and barley, and floure, and parched corne, and beanes, and lentils, and parched corne.

29 And they brought honie, and butter, and sheepe, and cheefe of kine, for Dauid, and for the people that were with him to eate: for they said, The people is hungry, and weary, and thirstie in the wilderness.

CHAP. XVIII.

2 Dauid diuideth his arme into three parts. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

Then Dauid numbered the people that were with him, and fer out their captaines of thousands, and captaines of hundreds.

2. And Dauid sent forth the third part of the people vnder the hand of Ioab, and the third part

f That is, ouer Iordan.

f For the well of Rogel. g Meaning, the message from their fathers.

h Thus God sendeth in courser to his in their greatest dangers.

i The Chaldee text readeth, Now they haue passed the Iordan.

k To wit, to pursue thee with all haste.

l They trauielled all night, and by morning had all their company passed ouer.

m Meanes iust vengeance euo in this life is powred on them which are enemies, traitours, or persecutors of his Church.

n Who was also called Ishai Dauids father.

o God sheweth himselfe most liberal to his, when they seeme to be vextly destitute.

a The wicked are to greedie to execute their malice, that they leaue none occasion, that may further the same.

b Meaning, Dauid.

f For was right in the eyes of Absalom.

g For what is in his mouth.

h Or, giuen such counsell.

e Hushai sheweth himselfe faithfull to Dauid, in that he reproacheth this wicked counsell and purpose.

i Or, say all night.

f Hee haue a breach, or route.

g For, ouer.

h Or, was with camp againe Absalom.

i Or, recommended. l That counsell which seemed good at the first to Absalom, verily, e For by the counsell of Hushai, he went to the battell, where he was destroyed.

part vnder the hand of Abiſhai Toabs brother the ſonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. And the King ſayd vnto the people, I will go with you my ſelfe alſo.

3 But the people answered, Thou ſhalt not go forth: for if we flee away, they will not regard vs, neither will they paſſe for vs, though halfe of vs were ſlaue: but thou art now worth ten thouſand of vs: therefore now it is better that thou ſuccour vs out of the cite.

4 Then the King ſayd vnto them, What ſeemeth you beſt, that I will doe. So the king ſtood by the gate ſide, and all the people came out by hundreds and by thouſands.

5 And the king commaunded Ioab and Abiſhai and Ittai, ſaying, I ſurrender the yong man Abſalom gently for my ſake. And all the people heard when the king gaue al the captaines charge concerning Abſalom.

6 So the people went out into the field to meete Iſrael, and the battell was in the wood of Ephraim:

7 Where the people of Iſrael were ſlaue before the ſeruants of Dauid: ſo there was a great ſlaughter that day, even of twenty thouſand.

8 ¶ For the battell was ſcattered ouer all the countrey: and the wood deuoured much more people that day then did the ſword.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thick oke: & his head caught hold of the oke, and he was taken vp || betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that ſaw it, told Ioab, ſaying, Behold, I ſaw Abſalom hangd in an oke.

11 Then Ioab ſayd vnto the man that tolde him, And haſt thou indeed ſene? why then didſt not thou there ſmite him to the ground, and I would haue giuen thee ten * ſhekels of ſiluer, and a girdle?

12 Then the man ſayd vnto Ioab, Though I ſhould ¶ receiue a thouſand ſhekels of ſiluer in mine hand, yet would I not lay mine hand vpon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware left any touch the yong man Abſalom.

13 If I had done it, it had been ¶ the danger of my life: for nothing can be hid from the king: yea, thou thy ſelfe wouldeſt haue been againſt me.

14 Then ſayd Ioab, I will not thus tarie with thee. And he tooke three darts in his hand, and thruſt them ¶ through Abſalom, while he was yet aliue in the middes of the oke.

15 And ten ſeruants that bare Ioabs armour, compaſſed about and ſmote Abſalom, and ſlew him.

16 Then Ioab ¶ blew the trumpet, and the people returned from purſuing after Iſrael: for Ioab held backe the people.

17 And they tooke Abſalom, and caſt him into a great pit in the wood, and layd a mightie great heape of ſtones vpon him: and all Iſrael ſid euerie one to his tent.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the kings dale: for he ſayd, I haue no ſonne to keepe my name in remembrance: and hee called the pillar after his owne name, and it is called vnto this day Abſaloms place.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok, I pray thee, let me runne and beare the king tidings that the Lord hath ¶ deliuered him out of the hand of his enemies.

20 And Ioab ſayd vnto him, Thou ¶ ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

21 Then ſayd Ioab to Cuſhi, Go tell the king, what thou haſt ſene. And Cuſhi bowed himſelfe vnto Ioab, and ranne.

22 Then ſaid Ahimaaz the ſonne Zadok againe to Ioab, What, I pray thee, if I alſo run a-gaine Cuſhi? and Ioab ſaid, Wherefore now wilt thou runne nry ſonne, ſeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then hee ſayd vnto him, Runne, So Ahimaaz ranne by the way of the plaine, and ouerwent Cuſhi.

24 Now Dauid ſate betweene the two ¶ gates. And the watchman went to the top of the gate vpon the wall, and liſt vp his eyes, and ſawe, and behold a man came running alone.

25 And the watchman cried, and told the king. And the king ſaid, If he be alone, ¶ I hee bringeth tidings. And he came apace, and drew neere.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſaid, behold, another man runneth alone. And the king ſaid He alſo bringeth tidings.

27 And the watchman ſaid, ¶ Methinketh the running of the foremolt ¶ like the running of Ahimaaz the ſonne of Zadok. Then the king ſayd, Hee is a good man, and commeth with good tidings.

28 And Ahimaaz called, and ſayd vnto the king, Peace be with thee: and hee fell downe to the earth vpon his face before the king and ſaid, Bleſſed be the Lord thy God, who hath ¶ thruſt vp the men that liſt vp their handes againſt my lord the king.

29 And the king ſaid, Is the yong man Abſalom ſafe? And Ahimaaz answered, When Ioab ſent the Kings ¶ ſeruant, and me thy ¶ ſeruant, I ſaw a great tumult, but I knew not what.

30 And the king ſayd vnto him, Turne aſide, and ſtand here: ſo hee turned aſide and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, ¶ Tidings, my lord the king: for the Lord hath deliuered thee this day out of the hand of all that roſe againſt thee.

32 Then the king ſaid vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi answered, The enemies of my lord the King, and all that riſe againſt thee do thee hurt, bee as that yong man is.

33 And the king was ¶ moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

C H A P. XIX.

7 Ioab encourageſh the king. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephiboſeth meeteth the king. 36 Barzilai deſerts. 41 Iſrael ſmirtheth with Iudah.

And it was tolde Ioab, Behold the king weepeth and mourneth for Abſalom.

2 Therefore the ¶ victory of that day was turned into mourning to all the people: for the people heard ſay that day, The king ¶ goweth for his ſonne.

b Signifying, that a good gouernour ought to be ſo deare vnto his people, that they will rather looſe their liues, then what ought ſhould ſe me vnto him.

c So called, becauſe the Ephraimites (as ſome ſay) ſed their cattell beyond Iordain in this wood.

] This is a terrible example of Gods vengeance againſt them that are rebels, or diſobedient to their parents.

+ Gen. 23. 15.

† Ebr. weigh vpon mine hand.

† Ebr. a lie againſt my ſoule.

† Ebr. in the bears of Abſalom.

d For he had piſt of the people which was ſeduced by Abſaloms flatterie.

e Thus God turned his vaine glory to ſhame.

+ Gen. 14. 17. f It ſeemeth that God had puniſhed him in taking away his children, Chap. 14. 27.

† Ebr. Iudged.

g For Ioab bare good affection to Ahimaaz, and doubted how Dauid would take the report of Abſaloms death.

h He ſate in the gate of the city of Mahanaim.

† Ebr. tidings are in his mouth.

† Ebr. ¶ ſerue the running.

i Hee had had experience of his fidelitie, Chap. 17. 26.

] Or, deſiured vp.

k Towit, Cuſhi, who was an Ethiopian.

† Ebr. ſid ¶ 22. ¶ 23. ¶ 24. ¶ 25. ¶ 26. ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31. ¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40. ¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49. ¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58. ¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67. ¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76. ¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85. ¶ 86. ¶ 87. ¶ 88. ¶ 89. ¶ 90. ¶ 91. ¶ 92. ¶ 93. ¶ 94. ¶ 95. ¶ 96. ¶ 97. ¶ 98. ¶ 99. ¶ 100.

l Becauſe hee conſidered both the iudgement of God againſt his ſinne, and could not but ſee howe his ſinne had brought him to this ſhame toward his ſonne.

† Ebr. ſalutation ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31. ¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40. ¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49. ¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58. ¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67. ¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76. ¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85. ¶ 86. ¶ 87. ¶ 88. ¶ 89. ¶ 90. ¶ 91. ¶ 92. ¶ 93. ¶ 94. ¶ 95. ¶ 96. ¶ 97. ¶ 98. ¶ 99. ¶ 100.

Dr 13. *Abialom.*

As they doe that mourne.

b At Mahanaim.

Dr 9. *captaines.*† Ebr. been right in thine eyes
† Ebr. to the hearts of thy servants.

c Where the most resort of the people haunted.

d Every one blamed another, and those who should first bring him home.

e That they should reprove the negligence of the Elders, seeing the people were so forward.

f By this policie David thought that by winning the captaine hee should haue the hearts of all the people.

g Who had before reuiled him, Chap. 16. 13.

* Chap. 16. 22.

* Chap. 16. 1. 1. h For in his aduersitie hee was his most cruell enemy, and now in his prosperity, seeketh by flattery to creepe into fauour.

3 And the people went that day into the city secretly, as people confounded hide themselves when they flee in battell.

4 So the King ^a hid his face, and the King cried with a loud voice, My sonne Abialom, Abialom my sonne my sonne.

5 ¶ Then Ioab came into the ^b house to the King, and said, Thou hast shamed this day the faces of all thy seruants, which this day haue saved thy life, and the liues of thy sonnes, and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day that thou regardest neither thy princes nor seruants: therefore this day I perceiue, that if Abialom had liued, and we all had died this day, that then it would haue pleased thee well.

7 Now therefore vp, come out, and speake comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, there will not tarry one man with thee this night: and that will be worse vnto thee then all the euill that tell on thee from thy youth hitherto.

8 Then the king arose, and sate in the ^c gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at ^d strife throughout all the tribes of Israel, saying, The king faued vs out of the hand of our enemies, and hee deliuered vs out of the hand of the Philistines, and now he is fled out of the land for Abialom.

10 And Abialom, whom we anointed ouer vs is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King Dauid sent to Zadok and to Abiathar the ^e Priests, saying, Speake vnto the Elders of Iudah, & say, Why are ye behind to bring the king againe to his house, (for the saying of all Israel is come vnto the king, ^f *unto his house*.)

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the king againe?

13 Also say ye to Amaa, Art thou not my bone and my flesh? God doe so to me and more also, if thou be not captaine of the host to me for euer in the ^g rroume of Ioab.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iordan. And Iudah came to Gilgal, for to goe to meet the king, and to conduct him ouer Iorden.

16 ¶ And ^g Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, halted and came downe with the men of Iudah to meete king Dauid,

17 And a thou and men of Benjamin with him, and ^a Ziba the seruant of the house of Saul, and his fifteene sonnes and twenty seruants with him and they went ouer Iorden before the king.

18 And there went ouer a boate to carrie ouer the kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And said vnto the king, Let not my lord impute ^a wickednesse vnto me, nor remember the thing that thy seruant did ^b wickedly when my lord the king departed out of Ierusalem, that

the king should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore behold, I am the first this day of all the house of ^c Ioeph that am come to, goe downe to meete my lord the king.

21 But Aushai the sonne of Zeruah answered and said, Shall not Shimei die for this, because hee cursed the Lords anointed?

22 And Dauid said what haue I to doe with you, ye sonnes of Zeruah, that this day ye should be aduersaries vnto me? shall there any man die this day in Israel? for doe not I know that I am thus day king ouer Israel?

23 Therefore the king sayd vnto Shimei, Thou shalt not ^k die, and the king sware vnto him.

24 ¶ And Mephoboth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his head, nor washed his clothes from the time the king departed, vntill he returned in peace.

25 And when ^l he was come to Ierusalem, and met the king, the king said vnto him, Wherefore wentest thou not with me, Mephoboth?

26 And he answered, My lord the king, my seruant deceived me: for thy seruant said, I would haue mine affe faded to ride thereon, for to goe with the king, because thy seruant ^m *is lame*.

27 And he hath ⁿ accused thy seruant vnto my lord the king: but my lord the king ^o *was an* Angel of God: doe therefore thy pleasure.

28 For all my fathers house were ^p but dead men before my lord the king, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to cry any more vnto the king?

29 And the king said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba denie the ^q lands.

30 And Mephoboth sayde vnto the king Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came down from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, ^r *euene* fourescore yeere old, and he had prouided the king of sustenance, while he lay at Mahanaim, for he was a man of very great substance.

33 And the king sayde vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai said vnto the king, ^s *†* Howe long haue I to liue, that I should goe vp with the king to Ierusalem,

35 I am this day fourescore yeere olde: and can I discern betweene good or euill? Hath thy seruant any taste in that I eat, or in that I drinke? Can I heare any more the voice of singing men and women? wherefore then should thy seruant bee any more a burthen vnto my lord the king?

36 Thy seruant will goe a litle way ouer Iorden with the king, and why will the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne cite, and be ^t *buried* in the graue of my father and of my mother: but behold thy seruant ^u *Chimham*, let him goe with my lord the king, and doe to him what shall please thee.

38 And the king answered, Chimham shall go with

i By Ioeph hee meant Ephraim, Nansith and Benjamin (whereof he was) because the three were vnder one theodard, Num. 1. 18.

k By my hands, or during my life, as read, 1. King. 2. 8. 9.

l When Mephoboth being at Ierusalem had met the king.

* Chap. 16. 3.

m Able for his wisdom to iudge in all matters. n Worthy to die for Sauls cruelty toward thee.

o David did euill in taking his land from him before he knew the cause, but much worse, that knowing the truth he did not rectify them.

† Ebr. how many dayes are thy eyes of my life.

p He thought it not meete to receiue benefits of him to whom he was not able to do seruice againe.

q My sonne.

¶ Or, slay.

¶ Or, bade him fire wea.

¶ Where the tribe of Iudah taried to receiue him.

¶ Which had raken part with the king.

¶ Toward Ierusalem.

¶ Or, haue not wee first spoken to bring him to the king, we first it.

¶ Where the ten tribes contended against Iudah.

¶ As they of Iudah say.

¶ He thought by speaking contempuously of the king, to stirre the people to rebellion, or else by causing Iudah to depart, thought that they of Iudah would haue left offe.

¶ From Gilgal, which was neere Ierico.

¶ Chap. 12. 22.

¶ Who was his chiefe captaine in Iobabs roome, Chap. 19. 13.

¶ Either them which had bene vnder Iobab, or Dauids men.

¶ Chap. 8. 18.

¶ Which was his coat, that he used to wear in the warres.

with me, and I will doe to him that thou shalt bee content with: and whatsoeuer thou shalt require of me, that will I doe for thee.

39 So all the people went ouer Iorden: and the king passed ouer, and the king kissed Barzilai, and blessed him, and hee returned vnto his owne place.

40 ¶ Then the king went to Gilgal, & Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

41 And behold, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stollen thee away, and haue brought the king and his household, and all Dauids men with him ouer Iorden?

42 And all the men of Iudah answered the men of Israel, because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings eate, or haue wee taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, We haue ten parts in the king, and haue also more right to Dauid then wee: Why then did ye despise vs, that our aduice should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 2 Ioab killeth Amafa traierously. 22 The head of Sheba was cut offe vnto Iobab. 23 Dauid sendeth officers.

¶ Then there was come a thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and hee blew the trumpet, and said, We haue no part in Dauid, neither haue wee inheritance in the sonne of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their king, from Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

4 ¶ Then said the king to Amafa, Assemble me the men of Iudah within three dayes, and bee thou here present.

5 So Amafa went to assemble Iudah, but hee taried longer then the time which he had appointed him.

6 Then Dauid said to Abihai, Now shal Sheba the sonne of Bichri do vs more harme then did Abalom: take thou therefore thy lords seruants and follow after him, lest he get him walled cities and escape vs.

7 And there went out after him Iobabs men, and the Cherethites, and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amafa went before them, and Iobabs garment that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vied to fall out.

9 And Iobab saide to Amafa, Art thou in

health, my brother? and Iobab tooke Amafa by the beard with the right hand to kisse him.

10 But Amafa tooke no heed to the sword that was in Iobabs hand: for therewith he smote him in the hit, and fled out his bowels to the ground, and smote him not the second time: so hee died. Then Iobab and Abihai his brother followed after Sheba the sonne of Bichri.

11 And one of Iobabs mens flood by him, and said, He that fauoureth Iobab, and he that is of Dauids part, let him goe after Iobab.

12 And Amaf wallowed in blood in the mids of the way: and when the man saw that all the people stood still, he remoued Amafa out of the way into the field, and cast a cloth vpon him, because hee sawe that euery one that came by him, stood fill.

13 ¶ When he was remoued out of the way, euery man went after Iobab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of Israel vnto Abel, and Bethmaachah, and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah, and they cast vpon a mount against the city, and the people thereof flood on the rampert, and all the people that was with Iobab, deliued offe and cast downe the wall.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Iobab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Iobab? And he answered, Yea. And shee said to him, Heare the wordes of thine handmaid. And he answered, I doe heare.

18 Then shee spake thus, Thy spake in the old time, saying, They should aske of Abel: and so haue they continued.

19 I am one of them that are peaceable, and faithful in Israel: and thou goest about to destroy a cite and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Iobab answered, and said, God forbid, God forbid it mee, that I should deuoure, or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift vp his hand against the king, and against Dauid: deliuer vs from him onely, and I will depart from the citie. And the woman said vnto Iobab, Behold, his head shalbe throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wiledome, and they cut offe the head of Sheba the sonne of Bichri, & cast it to Iobab: then hee blew the trumpet, and they retired from the citie, euery man to his tent: and Iobab returned to Ierusalem vnto the King.

23 ¶ Then Iobab was ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites, and ouer the Pelethites.

24 And Adoram ouer the tribute, and Ioshaphat the sonne of Ahilud the Recorder.

25 And Sheia scribe, and Zadok and Abiathar the Priests.

26 And also Irah the Iairite was chiefe about Dauid.

CHAP. XXI.

1 Three deare yeres. 9 The vengeance of the finnes of Saul lieth on his four sons, which are hanged. 15 Four great battels, which Dauid had against the of his times.

¶ 118.

¶ Or, Iobab had not stroke.

¶ Hee stood by. Amafa at Iobabs appointment.

¶ Vnto the cite Abel, which was neere to Bethmaachah.

¶ That is, he went about to ouerthrow it.

¶ She sheweth that the olde custome was not to deliuey a city before peace was offered, Deut. 20. 10, 11. In she speakesh in the name of the cite.

¶ Hearing his fault told him, hee gaue place to reason, and required onely him that was author of the detraction.

¶ Or, they were scattered.

¶ Chap. 8. 16.

¶ Either in dignity, or familiarity.

Then

† *Elor, peere a fter yeere.*
 † *Elor fought the face of the Lord*
 a Thinking to gratifie the people, because thietie were not of the feed of Abraham.
 * *10. 3. 3, 16, 17.*

b Where with may your wrath be appeased that you may pray to God to remouue this plague from his people?
 c Saue onely of Sauls flocks.

d Of Sauls kinfe men.
 e To pacifie the Lord.

* *1 Sam. 18. 3.*
 and *20. 8, 42.*

f Were Michal is named for Merab, Adiels wife, as appereth i. Sam. 18. 19 for Michal was the wife of Paltiel. i. Sam. 25. 44, and neuer had child, i. Sam. 6. 13.
 † *8. 6. 11.*
 g Which was in the moneth Aiah or Nisan, which containeth part of March, and part of April.
 h To make her a prey wherein she prayed to God to turne away his wrath.
 i Because draught was the cause of this famine, God by sending of raine sheweth that he was pacified.
 † *Or. 10. 12.*
 * *1 Sam. 31. 10.*

k For where the magnificence fuffeth fanks unpunished, shere the plague of God lieth vpon the land.

THen there was a famine in the dayes of Dauid three yeeres together: and Dauid † asked counsell of the Lord, and the Lord answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

2 Then the king called the Gibeonites, and said vnto them, (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, vnto whom the childre of Israel had sworn: but Saul sought to slay them, for his zeale toward the children of Israel and Iudah)

3 And Dauid said vnto the Gibeonites, What shall I doe for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, Wee will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill e any man in Irael. And hee said, What ye shall say, that will I doe for you.

5 Then they answered the king, The man that continued vs, and that imagined euill against vs, so that wee are destroyed from remaining in any coast of Israel,

6 Let seven men of his 4 fonnnes bee deliuered vnto vs, & we will hang them vp vnto the Lord in Gibeah of Saul the Lords chosen. And the king said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Ionathan, the sonne of Saul, because of the * Lodes oath that was betweene them, *men* betweene Dauid and Ionathan the son of Saul.

8 But the king tooke the two fonnnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, *men* Ammoni and Mephibosheth, and the five fonnnes of f Michal the daughter of Saul, whom the bare to Adriel the sonne of Barzillai the Melothathite.

9 And hee deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they † died all seven together, and they were slaine in the time of haruest: in the 8 first dayes, and in the beginning of barley haruest.

10 Then Rizpah the daughter of Aiah tooke b sackcloth, and hanged it vp for her vpon the rocke, from the beginning of haruest, vntill i water dropped vpon them from the heauen, and suffered neither the b rdes of the ayre to light on them by day, nor beafts of the field by night.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul, and the bones of Ionathan his sonne from the citzens of Iabesh Gilead, which had stollen them from the street of Beth-shan, where the Philistims had hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Ionathan his son, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the countrey of Benjamin, in Zelah, in the graue of Kish his father: and when they had performed all that the King had commaunded, God was then * appeased with the land.

15 ¶ Again the Philistims had warre with Israel: and Dauid went downe, and his seruants

with him, and they fought against the Philistims, and Dauid slaid them.

16 Then Ishi-benob which was of the fonnnes of I Haraphah (*the head of whose speare weighed three hundred n shekels of brasse*) *even* hee being girded with a new sword, thought to haue slaine Dauid.

17 But Abithai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, lest thou quench the a light of Israel.

18 ¶ And after this also there was a battell with the Philistims at o Gob, then Sibbechai the Hushathite slew Saph, which was one of the fons of Haraphah.

19 And there was yet another battell in Gob, with the Philistims, where Elhanan the sonne of Iaare-oregim, a Bethlehemite slewe p Goliath the Gittite: the stature of whose speare was like a weathers beame.

20 Afterward there was also a battell in Gath, where was aman of a great stature, and had on euery hand fixe fingers, and on euery foote fixe toes, ioure and twentie in number: who was also the sonne of Haraphah.

21 And when hee reuled Israel, I Jonathan the sonne of * Shima the brother of Dauid slew him.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid, and by the hands of his seruants.

CHAP. XXII.

2 Dauid a fter his victories praifeth God, 8 The anger of God toward the wicked. 44 Hee prophesieth of the restlesse of the leuer, and a vocation of the Gentiles.

ANd Dauid spake the words of this a song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And hee said, * The Lord is my b rocke and my fortress, and hee that deliuereth me.

3 God * my strength, in him will I trust my shield, & the horne of my saluation, my hie tower and my refuge: my Saviour, thou hast saued mee from violence.

4 I will call on the Lord, who is worthy to be prayed: so shall I be safe from mine enemies.

5 For the c pangs of death haue compassed mee: the floods of vngodlinesse haue made mee afraid.

6 The frowwes of the graue compassed me about: the snares of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voice out of his Temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked, the foundations of the heauens moued and shooke, because hee was angry.

9 d Smoke went out of his nostrils, and consuming e fire out of his mouth: colcs were kindled thereat.

10 Hee † bowed the heauens also, and came downe, and darkened e was vnder his feete.

11 And hee rode vpon g Cherub and did flie, and hee was seene vpon the wings of the winde.

12 And he made darkenes a Tabernacle round about him, *even* the gatherings of waters, and the cloudes of the ayre.

† That is, of the race of gyants. m Which amount to nine pound three quarters.

n For the glory and wealth of the countrey standeth in the preferation of the godly magistrate.

o Called Gezer, and Saph is called Sippai, i. Chr. 2. 4 p That is, i. shmu the brother of Goliath whom Dauid slew, i. Chro. 20. 5.

* *1 Sam. 16. 9.*

a In token of the wonderful benefite that hee receiued of God.

* *Psal. 8. 3.*
 b By the diuerty of these comfortable names, hee sheweth how his faith was strengthened in all tentations, † *Or. rocke.*

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyranny and death.

d That is clouds and vapours.
 e Lightning and thundring.
 f So it seemeth when the ayre is darke.
 g To flie in a moment thorow the world.

b By this description of a tempest, he declareth the power of God against his enemies.

i He alledoth the miracle of the red Sea.

k I was to be set, that all means seemed to faile.

l Toward Saul and mine enemies.

m I attempted nothing without his commendement.

n Their wickedness is cause that thou seemest to forget thy wonted mercy.

o The manner that God vseth to succour his, neuer faileth.

p He vseth extraordinary means to make me winne most strong holds. *Or, castles.*

q Hee acknowledgeth that God was the author of his victories, who gaue him strength.

13 At the brightnesse of his presence ^b the coles of fire were kindled.
14 The Lord thundred from heauen, and the most High gaue his voyce.
15 Hee shot arrowes also, and scattered them: to wit, lightning, and destroyed them.
16 The ⁱ channells also of the sea appeared, *even* the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.
17 Hee sent from aboue, and tooke mee: hee drew me out of many waters.
18 Hee deliuered mee from my strong enemy, and from them that hated mee: for they were too strong for mee.
19 They ^k preuented mee in the day of my calamitie, but the Lord was my stay,
20 And brought mee forth into a large place: he deliuered me because hee fauoured me.
21 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed mee.
22 For I kept the wayes of the Lord, and did not ^m wickedly against my God.
23 For all his Lawes were before mee, and his statutes: I did not depart therefrom.
24 I was vpright also toward him, and haue kept me from my wickednesse.
25 Therefore the Lord did reward mee according to my righteousness, according to my purenesse before his eyes.
26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.
27 With the pure thou wilt shew thy selfe pure, and with the ⁿ froward thou wilt shew thy selfe froward.
28 Thus thou wilt saue the poore people: but thine eyes are vpon the haughtie, to humble them.
29 Surely thou art my light, O Lord: and the Lord wilt lighten my darknesse.
30 For by thee I haue broken thorow an host, and by my God haue I leaped ouer a wall.
31 The way of God is ^o vncorrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him.
32 For who is God besides the Lord? and who is mighty saue our God?
33 God is my strength in battell, and maketh my way vpright.
34 Hee maketh my feet like ^p hindes feet, and hath set me vpon mine high places.
35 Hee teacheth mine hands to fight, so that a bowe of brasse is broken with mine armes.
36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increas'e.
37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.
38 I haue pursued mine enemies, and destroyed them, and haue not turned againe vntill I had consumed them.
39 Yea, I haue consumed them, and thrust them thorow: and they shall not arise, but shall fall vnder my feet.
40 For thou hast ^q girded mee with power to battell, and them that arose against mee, hast thou subdued vnder mee.
41 And thou hast giuen me the necks of mine enemies, that I might destroy them that hate me,

42 They looked about, but there was none to saue them, *even* vnto the Lord, but hee answered them not.
43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the freete, and did spread them abroad.
44 Thou hast also deliuered me from the contentions of my people: thou hast preferred mee to bee the head ouer nations: the people which I knew not, doe serueme.
45 Strangers ^r shall be in subiection to me: as soone as they heare, they shall obey me.
46 Strangers shall shrinke away, and feare in their priuie chambers.
47 Let the Lord liue, and blessed bee my strength: and God, *even* the force of my saluation be exalted.
48 *It is* God that giueth me power to reuenge me, and subdue the people vnder me.
49 And rescueth me from mine enemies: (thou also hast lift me vp from those that rose against me, thou hast deliuered me from the cruell man.
50 Therefore I will praise thee, O Lord, among the ^s nations, and will sing vnto thy Name)
51 *Hee is* the tower of saluation for his King, and sheweth mercy to his anointed, *even* to David, and to his seed ^t for euer.

C H A P. XXII.

x The last words of Dauid. 6 The wicked shall bee pluckt vp as thornes. 8 The names and fills of his mightie men. 15 Hee desired water, and would not drinke it.

T Hese also be the last words of Dauid, Dauid the sonne of Ihsai saith, *even* the man who was set vp on high, the Anointed of the God of Iaakob, and the sweet singer of Israel saith,
2 The Spirit of the Lord spake by me, and his word *was* in my ^u tongue.
3 The God of Israel spake to me, the strength of Israel said, *Thou shalt* beare rule ouer men, being iust, and ruling in the feare of God.
4 *Euen* as the morning light, when the Sunne riseth, the morning, I say, without clouds, *so shalt* mine house be, and not as the ^v grassie of the earth *is* by the bright raine.
5 For *so* shall not mine house be with God: for he hath made with mee an euerlasting couenant, perfect in all points, and sure: therefore all mine health and whole desire ^w, that hee will not make it ^x grow *so*.
6 But the wicked *shall* be euery one as thornes thrust away, because they cannot be taken with hands.
7 But the man that shall touch them, must bee defended with yron, or with the shaft of a speare: and they shall bee burnt with fire in the flame of these.
8 *¶ These bee* the names of the mighty men whom Dauid had. Hee that sate in the seat of wisdom, being chiefe of the princes, was Adino of Ezni, he slew eight hundred at one time.
9 And after him ^y was ^z Eleazar the sonne of Dodo, the sonne of Ahioi, one of the three worthies with Dauid, when they ^z defied the Philistims gathered there to battell, when the men of Israel were ^z gone vp.
10 He arose and smote the Philistims, vntill his hand was weary, and his hand ^z claue vnto the sword: and the Lord gaue great victory the same day, and the people returned after him

r The wicked in their necessitie are compelled to flee to God, but it is too late.

s Meaning, of the Iewes, who conspired against mo.

t Not willingly obeying me, but dissemblingly.

u Let him shew his power, that he is the gouernour of all the world.

*** Rom. 15. 6.**

*** Chap. 7. 13.**

a Which he spake after that he had made the Psalmes.

b Meaning, hee spake nothing but by the motion of Gods Spirit.

c Which greweth quickly, and faileth soone.

d But that my kingdom may continue for euer according to his promise.

e As one of the kings counsell.

*** 1 Chron. 11. 12.**

f Or, assailed with danger of their hands.

f Meaning fled from the battell. **g** By a scamp which came of wearinesse and straining.

* 1. Chron. 11. 27.

him only to spoyle.

11 After him was * Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims: so the Lord gaue him great victory.

13 ¶ Afterward three of the thirty captaines, went downe, and came to Dauid in the harvest time vnto the cave of Adullam, and the hoste of the Philistims pitched in the valley of Rephaim.

14 And Dauid was then in an hold, and the garison of the Philistims was then in Beth-lehem.

15 And Dauid longed, and said, Oh that one would giue me to drinke of the water of the well of Beth-lehem which is by the gate.

16 Then the threemighty brake into the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but he powred it for an offering vnto the Lord.

17 And said, O Lord, be it farre from me, that I should doe this. Is not this the blood of the men that went in iopardie of their liues? therefore he would not drinke it. These things did these three mighty men.

18 ¶ And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and hee lifted vp his speare against three hundred, and slew them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but he attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of a valiant man, which had done many acts, and was of Kabze, slew two strong men of Moab: he went downe also, and slew a lyon in the mids of a pit in the time of snow.

21 And he slew an Egyptian a man of great stature, & the Egyptian had a speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among thirty: but he attained not to the first three: and Dauid made him of his counsell.

24 ¶ Ahal the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elikah the Harodite:

26 Helez the Palitite: Ira the sonne of Ikkezh the Tekoite:

27 Abiezer the Anethothite: Mebunnai the Huathite:

28 Zalmon an Ahohite: Maharai the Netophachite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaath:

31 Abi-albon the Arbathite: Azmaueh the Barhumite:

32 Elhaba the Shaalbomite: of the sonnes of Iathen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbai, the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour-bearer of Ioab the sonne of Zeruiah.

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, * thirty and seuen in all.

CHAP. XXIII.

1 Dauid sent by the people to be numbered. 10 He repenteth, and chaungeth his mind into Gods hand. 15 Senewie Iobai and persi with his philistines.

AND the wrath of the Lord was againe kindled against Israel, and hee moued Dauid against them, in that hee said, Goe, number Israel and Iudah.

2 For the King said to Ioab the captaine of the hoste, which was with him, Goe speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Ioab sayd vnto the King, The Lord thy God increaseth the people an hundred fold more then they bee, and that the eyes of my lord the King may see it: but why doth my lord the King desire this thing?

4 Norwithstanding the Kings word preuailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the cite that is in the mids of the valley of Gad, and toward Iazer.

6 Then they came to Gilead, and to Tahiti-hodshi, so they came to Dan Iaan, and about to Zidon,

7 And came to the forresse of Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine months and twenty dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the King: and there were in Israel eight hundred thousand strong men that drew sword, and the men of Iudah were a few hundred thousand men.

10 Then Dauid heart smote him, after that he had numbered the people, and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespass of thy seruant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauides seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that seven yeeres famine come vpon thee in thy land, or wilt thou

These came to Dauid, and helped to refresh him to his kingdom.

Before they were plagued with famine, Chap. 21. 1. The Lord permitted Satan, as Chron. 21. 1.

Because he did this to trie his power, and to trust therein, it offended God. Else it was lawfull to number the people. Exod. 30. 12, Num. 1. 2.

Or, iuzer. Or, to his neighbor and newly inhabited.

Or, Zor.

d According to Iobais count: for in all there were eleven hundred thousand, 1. Chron. 21. 5.

e Concluding vnder them the Beniaminites: for after they had fought hundred and twenty thousand, 1. Chron. 21. 5.

f Whom God had appointed for Dauid and his time. For three yeeres of famine were sent for the Gilonites waters: this was the fourth yeere to the which helde haue bene added other three yeeres more, 1. Chron. 21. 12.

h Whobath neither respect to man nor fear, when he will shew his power. Or, giueth.

i Being overcome with wearinesse and thirst.

k Biding his affection, and also desiring God not to be offended for that rash enterprise.

* 1. Chron. 11. 20.

l For his sake.

m Or, his beai.

Or, a comely man. Which was as big as a weasener beame, 1. Chron. 11. 23.

n He was more valiant then the go, that follow, and not so valiant as the six before, Chap. 11. 8.

* 1. Chron. 11. 27. Or, Pelensie.

o Dicers of these had two names, as appeareth, 1. Chron. 11. 27. and also many more are there mentioned.

thou flee three months before thine enemies, they following thee, or that there be three daies pestilence in thy land? now aduise thee, and see, what answere I shall giue to him that sent me.

14 ¶ And Dauid said vnto Gad, I am in a wonderfull strait: let vs fall now into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning euen to the time appointed: and there died of the people from ^b Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and said to the Angel, that destroyed the people, It is sufficient, ^c I holde now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when hee saw the Angel that imoted the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheep, what haue they done? let thine hand, I pray thee, be against mee and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of

Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and saw the king and his seruants comming towards him, and Araunah went out and bowed himselfe before the king on his face to the ground.

21 And ^d Araunah said, Wherefore is my lord the king come to his seruant? Then Dauid answered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah said vnto Dauid, Let my lord the king take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offerings, and charrets, and the instruments of the oxen for wood.

23 (All the things did Araunah as a king giue vnto the king: and Araunah said vnto the king, The Lord thy God be fauorable vnto thee.)

24 Then the king said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doth cost me nothing. So Dauid bought the threshing floore, and the oxen for ^e fiftie shekels of silver.

25 And Dauid built there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land and the plague ceased from Israel.

1 Called also Ornan: 1 Chron. 21. 20.

m That is, abundantly for as some write, he was King of Ierusalem before Dauid was the towre.

n Some write that earty tribe paue so, which make 600. or that afterward he bought as much as came to 550. shekels, 1 Chron. 21. 25.

THE FIRST BOOKE OF the Kings.

THE ARGVMENT.

BECAUSE the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost sheweth before our eyes in this booke the varietie & change of things which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings. vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserved by Gods protection, (who then saweworth them when his word is truly set forth, & true esteemed, were puffed, and conuerse maintained) fall to decay and come to nought: as appeareth by the diuision of the kingdom vnder Roboam, and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, wherof Iudah and Benjamin came to Roboam, and thus was called the kingdom of Iudah: and the other ten tribes held with Ieroboam, and thus was called the kingdom of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was built by Amri Ahab's father. And because our Saviour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudah here is desired, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, & Ahab did ouer Israel in Samaria.

CHAP. I.

1 ^a Michah kepteth Dauid in his extreme age. ^b Adonijah usurpeth the kingdom. ^c Salomon is anointed king. ^d Adonijah fleeth to the altar.

¶ Now when King Dauid was ^a old and stricken in yeeres, they covered him with clothes, but he beat came vnto him.

2 Wherefore his seruants said vnto him, Let there be sought for my lord the King a young virgin, & let her stand before the king, and cherish him: and let her lie in thy boosome, that my lord the king may get heate.

3 So they sought for a faire young maid throughout all the coasts of Israel, and found one Abishag a Shunammite, and brought her to the King.

4 And the maid was exceeding faire, and cherished the King, & ministered to him, but the King knew her not.

5 ¶ Then Adonijah the sonne of Haggith, exalted himselfe, saying, I will be king. And he gate

him charrets and horsemen, and ^d fiftie men to run before him.

6 And his father would not displease him from his childhood, to say, Why hast thou done so? And he was a very goodly man, and his mother bare him next after Abialom.

7 And he tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest: and they helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the son of Ichoiada, and Nathan the Prophet, and shimei, and Rei, and the men of might, which were with Dauid, were not with Adonijah.

9 Then Adonijah sacrificed sheepe and oxen, and fat cattell by the stone of Zohelech, which is by En-rogel, and called all his brethren the Kings sonnes, and all the men of Iudah the Kings seruants.

10 But Nathan the Prophet, and Benaiah, and the mightie men, and Salomon his brother, hee called not.

d Reade 2 Sam. 15. 2.

† Abiathar

† Abiathar's words were with Ioab. e They took e his part and followed him.

Or, the fountaine.

f As the Cherethites and Pelethites,

11 Where-

h From the one side of the country to the other.

2 Sam. 15. 11.

l The Lord spased this place, because hee had chosen it to build his Temple there.

k David saw not the iust cause, why God plagued the people, and therefore he offered himselfe to Gods corrections as the onely cause of this euill.

a He was about 70. yeeres old, 2 Sam. 5. 4. b. For his natural heat was worne away with trauell

Or, serve him.

c Which citie was in the tribe of Issachar, as Iosh. 19. 18.

* 9. Sam 3. 4.

g For Adoniah will deliroy thee and thy sonne, if hereigne.

h By declaring such things, as may further the same.

i The king being worned with age, could not attend to the affaires of the realme, and so Adoniah had many flatterers which kept it from the king.

k And in pnto death as wicked transgressors. † Ebr. sinners.

l Acknowledging him to be the true and worthy King appointed of God, as the figure of his Christ.

† Ebr. let the King Adoniah live.

m Meaning, that he ought in such affaires to enterprise nothing except he had consulted with the Lord.

n Moved by the Spirit of God to doe, because he foresaw that Salomon should be the figure of Christ.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Haft thou not heard that Adoniah the sonne of Haggith doth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddest not thou my lord, O king, sweare vnto thine handmaide, saying, Assuredly, Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne? why is then Adoniah King?

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 ¶ So Bath-sheba went in vnto the King into the chamber, and the king was very olde, and Ab-sag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeisance vnto the king. And the king said, What is thy matter?

17 And he answered him, My Lord, thou swarest by the Lord thy God vnto thine handmaide, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And beholde, now u Adoniah King, and now my Lord, O king, thou knowest it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the Captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldst tell them, who should sit on the throne of my lord the King after him.

21 For else when my lord the King shall sleepe with his fathers, I and my sonne Salomon shalbe reputed ¶ vile.

22 And lo, while she yet talked with the king, Nathan also the Prophet came in.

23 And they tolde the King, saying, Beholde, Nathan the Prophet. And when hee was come in to the King, he made obeysance before the king vpon his face to the ground.

24 And Nathan said, My lord, O King, hast thou said, Adoniah shall reigne after me, and hee shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and beholde, they eate and drinke before him, and say, ¶ God saue king Adoniah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the King, and thou hast not shewed it vnto thy seruant, who should sit on the throne of my lord the King after him?

28 ¶ Then King Dauid answered, and said, Call mee Bath-sheba. And she came into the kings presence, and stood before the king.

29 And the king saue, saying, As the Lord Iuech who hath redeemed my soule out of all aduersitie,

30 That as I ¶ swaue vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy

sonne shall reigne after mee, and he shall sit vpon my throne in my place, so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the King, and saide, God saue my lord king Dauid for ever.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the King saide vnto them, Take with you the ¶ seruants of your lord, and caue Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoint him thy King ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my stead: for I haue appointed him to be prince ouer Israel and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the King, and said, So be it, and the Lord God of my lord the King ¶ ratifie it.

37 As the Lord hath bene with my lord the King, so be he with Salomon, and exalt his throne aboue the throne of my lord King Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelchites went downe and caued Salomon to ride vpon King Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of p oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God saue King Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth rang with the found of them.

41 ¶ And Adoniah and all the ghesstes that were with him heard it: (and they had made an end of eating) and when Ioab heard the found of the trumpet, he said, What meaneth this noise and vprore in the cite?

42 And as he yet spake, beholde, Ionathan the sonne of Abiathar the Priest came: and Adoniah said, Come in, for thou art ¶ a worthy man, and bringest ¶ good tidings.

43 And Ionathan answered, and said to Adoniah, Verely our lord king Dauid hath made Salomon king.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelchites, and they haue caued him to ride vpon the Kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him King in Gihon, and they are gone vp from thence with ioy, and the cite is moued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdom.

47 And moreover the kings seruants came to blesse our lord King Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the King worshipped vpon the ¶ bed.

48 And thus said the King also, Blessed bee the Lord God of Israel, who hath made one to sit

o Meaning, the kings seruants and such as were of his guard.

† Ebr. commanded.

† Ebr. say so.

p Wherewith they accustomed to anoint the Priests and the holy instruments, Exod. 30. 23.

† Ebr. brake.

† Ebr. a man of power.

q He praised Ionathan, thinking to haue heard comfortable wordes, but God wrought things contrary to his expectation, and so did beat downe his pride.

r To salute him, and to pray and praise God for him.

† Ebr. gave God thanks for the good successe.

fit on my Throne this day, euen in my sight.

49 Then all the ghesles that were with Adonijah, were afrayde, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the pre'ence of Salomon, arose and went, and tooke hold on the hornes of the Altar.

51 And one tolde Salomon, saying, Behold, Adonijah doeth feare King Salomon: for loe, hee hath caught hold on the hornes of the Altar, saying, I et King Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon said, If hee will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse bee found in him, he shall die.

53 Then King Salomon sent, and they brought him from the Altar, and he came and did obedience vnto King Salomon, And Salomon said vnto him, Goe to thine house.

CHAP. II.

1 David exhorted Salomon, and giue charge concerning Toab, Berylia, and Shimei. 20 The death of Dauid. 17 Adonijah sought Abishag to wife. 25 He refused. 35 Zadok was placed in Abiabai's house.

Then the dayes of Dauid drew neere that hee should die, and he charged Salomon his son, saying,

2 I goe the way of all the earth: bee strong therefore, and shew thy selfe a man,

3 And take heed to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his Commandementes, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heed to their way, that they walke before me in truth, with all their hearts, and with all their soules, *† thou shalt not (said he) want one of thy possesitie vnto the Throne of Israel.

5 Thou knowest also what Toab the sonne of Zeruiah did to mee, and what hee did to the two captaynes of the hostes of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether: whom hee slew, and shed blood of battell in peace, and cut the blood of warre vpon his girdle that was about his loines, & in his shooes that were on his feet.

6 Doe therefore according to thy wisdom, and let thou not his hoare head go downe to the graue in peace.

7 But shew kinndnes vnto the sonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: for so they came to mee when I fled from Absalom thy brother.

8 ¶ And beholde, with thee * Shimei the sonne of Gera, the sonne of Imeni, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete me at Iorden, and I swore to him by the Lord, saying, * I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with blood.

10 So * David slept with his fathers, and was buried in the cite of Dauid.

11 And the daies which Dauid * reigned vpon Israel, were fourtie yeeres: seuen yeeres reigned he in Hebron, and thirte and three yeeres reigned he in Ierusalem.

12 ¶ Then fate Salomon vpon the throne of Dauid his father, and his kingdome was established mightily.

13 And Adonijah the sonne of Haggith came to Beth-sheba the mother of Salomon: and hee said, Commett thou peaceably? and hee said, Yea.

14 Hee said moreover, I have a sute vnto thee. And hee said, Say on.

15 Then hee said, Thou knowest that the kingdome was mine, and that all Israel set their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, refuse me not. And hee said vnto him, Say on.

17 And hee said, Speake, I pray thee, vnto Salomon the King (for hee will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon to speake vnto him for Adonijah: and the King rose to meete her, and bowed himselfe vnto her, and fate downe on his Throne: and hee caused a seate to be set for the Kings mother, and she fate at his right hand.

20 Then shee said, I desire a small request of thee, say mee not nay. Then the King saide vnto her, Aske on, my mother: for I will not say thee nay.

21 Shee said then, I et Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But King Salomon answered and said vnto his mother, And why dost thou aske Abishag the Shunammite for Adonijah? aske for him the Kingdome also: for hee is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

23 Then King Salomon swore by the Lord, saying, God doe so to mee and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established mee, and set mee on the Throne of Dauid my father, who also hath made mee an house, as he * promised, Adonijah shall surely die this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Ichoiada, and hee smote him that hee died.

26 ¶ Then the King saide vnto Abiathar the Priest, Goe to Anathoth vnto thine owne fields: for thou art unworthy of death: but I will not this day kill thee, because thou barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might * fulfill the words of the Lord, which hee spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had * turned after Adonijah, but hee turned not after Absalom) and Ioab fled vnto the Taberna-

2 Which Dauid his father had built in the floore of Arahah, 1. 2. Sam. 24. 15.

a I am ready to die as all men must. b He sheweth how hard a thing it is to gouerne, and that one can doe it well, except hee obey God. c Deut. 19. 9. d Psal. 1. 7. e Our doe wisely.

c And without hypocricie. d 2. Sam. 7. 12. e Ebr. a man shall not be cut off from the throne.

f 2. Sam. 3. 27. g 2. Sam. 3. 10. h He shed his blood in time of peace, as it were had bene warre. i He put the bloody sword into his sheath.

o 2. Sam. 19. 31.

f That is, they dealt mercifully with me.

g 2. Sam. 16. 5.

h 2. Sam. 19. 33.

g Let him be punished with death, looke verse 46.

1. Chron. 29. 13.

h For he feared lest he would worke treason against the king.

i In signe of their fauour and content.

j Ebr. cause not my face to shine away.

k In token of respectance, and that others by his example might haue her in greater honour.

l Meaning, that if he should haue granted Abishag, which was so deere to his father, he would afterward haue aspired to the Kingdome.

m 2. Sam. 7. 12. 13.

n Or, fell upon him.

o Ebr. poss. shew. p A man of death.

q When hee fled before Absalom, 2. Sam. 15. 24.

r 2. Sam. 3. 31. 35.

s Hee tooke Adonijahs part when he would haue vs. r. ped the kingdome, Chap. 1. 7.

cle of the Lord, and caught hold on the hornes of the Altar.

29 And it was told King Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and behold, *beu* by the Altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, kill vpon him.

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus said Ioab, and thus he answered me.

31 And the king said vnto him, Do as he hath said, and smite him, & bury him, that thou maiest take away the blood, which Ioab shed causelesse, from me and from the house of my father.

32 And the Lord shall bring his blood vpon his owne head, for he smote two men more righteous and better then he, and slew them with the sword, and my father Dauid knew not: *to wit*, Abner the sonne of Ner, captaine of the hoste of Israel, and Amaa the sonne of Iether captaine of the hoste of Iudah.

33 Ther blood shall therefore returne vpon the head of Ioab, and on the head of his seed for euer: but vpon Dauid, and vpon his seed, and vpon his house, and vpon his Throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vp, and smote him and slew him, and hee was buried in his owne house in the wilderness.

35 And the King put Benaiah the sonne of Iehoiada in his rounge ouer the hoste: and the King fet Zadok the Priest in the rounge of Abiathar.

36 ¶ Afterward the King sent, and called Shimei, and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei said vnto the King, The thing is good: as my lord the king hath said, so wil thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the seruants of Shimei fled away vnto Achish, sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went, and brought his seruants from Gath.

41 And it was told Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saidst vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the oath of the Lord, and the commandment wherewith I charged thee?

44 The King said also to Shimei, Thou knowest all the wickednesse wherunto thine heart is pricke, that thou diddest to Dauid my fa-

ther: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let King Salomon be blessed, and the Throne of Dauid established before the Lord for euer.

46 And the King commaunded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the kingdome was established in the hand of Salomon.

C A H P. III.

1 Salomon saith Pharaohs daughter to wisfe. 2 The Lord appeareth to him, and speaketh him wisdom. 3 The pleasing of the earb harlots, and a woman's sentence therein.

Salomon * then made affinitie with Pharaoh King of Egypt, and tooke Pharaohs daughter, and brought her into the City of Dauid, vntill hee had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in b the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinance of Dauid his father: onely he sacrificed and offered incense in the hie places.

4 And the King went to Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer vpon that Altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, when he walked before thee in truth, and in righteousness, and in vprightnesse of heart with thee: and thou hast kept for him this great mercie, and hast giuen him a sonne, to sit on his Throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant king in stead of Dauid my father, and I am but a yong childe, and know not how to goe out and in.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euen a great people, which cannot be told nor numbered for multitude.

9 Giue therefore vnto thy seruant an vnderstanding heart, to iudge thy people: that I may discern betwene good and bad: for who is able to iudge this thy mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgements,

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wife and vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there // shall bee none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine Ordinances and my Commandements, as thy father Dauid did walke, I will prolong thy dayes.

* 2 Chron. 1. 1. x Because all his enemies were destroyed.

* Chap. 7. 8.

a Which was Beth-lehem.

b Where Akas were appointed before the Temple was built, to offer vnto the Lord. c For his latter had commanded him to obey the Lord and walke in his wayes, Chap. 2. 5. d For there the Tabernacle was, 2 Chron. 1. 2.

[Or, as he walked.

e Thou hast performed thy promise.

f That is, to be haue my selfe in executing this charge of ruling.

* 2 Chron. 1. 10. [Or, obedient.

g Which are so many in number.

h That is, that thine enemies should die.

* Matt. 6. 33. wist, 7. 11. [Or, haue bene none.

* Chap. 15. 5.

b Thinking to be found by the holiness of the place.

p For it was lawfull to take the willfull murderer from the Altar. Exod. 21. 14.

* 1 Sam. 3. 29.

* 1 Sam. 10. 10.

q Ioab shal be awfully punished for the blood that he hath cruelly shed.

r And soooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

F Thus God appointeth the waves and incense to bring his iust iudgements vpon the wicked.

F His conserous mind moued him rather to venture his life, then to lose his worldly profit, which he did by his seruants.

n For though thou wouldest decline, y thine owne conscience would accuse thee, for railing and doing wrong to my father, 2 Sam. 16. 5.

j He knew that God had appeared vnto him in a dreame.

Or, vnto millers.
k B. this example it appeareth that God kept promise with Salomoo in granting him wisdom.

l She stole the quicke child away, because she might both asend the shame and punishment.

m Except God giue iudges vnderstanding the impudencie of the trespasser that overknow the iust cause of the innocent.

n Hee motherly affection herein appeareth that she had rather indur the rigor of the Law then see her child cruelly slaine.

a That is, his chiefe officers. *b* He was the sonne of Achimais and Zadoks nephew.

c Not Abiathar whom Salomon had put from his office. Chap. 3. 27 but another of that name.
e Chap. 5. 14.

15 And when Salomon awoke, beholde it was a dreame, and he came to Ierusalem, and stood before the Arke of the covenant of the Lord, and offered burnt offerings, and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two || harlots vnto the king, and k flood before him.

17 And the one woman saide, Oh my lord, I and this woman dwell in one house, and I was deliuered of a child with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered al o, and we were in the house together: no stranger was with vs in the house, as we twaine.

19 And this womans sonnedied in the night: for she ouerlay him.

20 And the other at midnight, and I tooke my sonne from my side, while thine handmaide slept, and layed him in her bosome, and layed her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, behold, he was dead: and when I had well consideered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Againe she said, No, but thy sonne is dead, and mine aliueth: thus they spake before the king.

23 Then said the king, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, Bring mee a sword: and they brought ouer a sword before the king.

25 And the king said, diuide yee the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kindled toward her sonne, and she saide, Oh my lord, giue her the liuing child, and I flay him not: but the other saide, Let it bee neither mine nor thine, but diuide it.

27 Then the king answered, and said, Giue her the liuing child, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisdom of God was in him to doe iustice.

CHAP. IIII.

a The principles and rulers vnder Salomon. *b* The punishment for his sinnes. *c* The number of his horses. *d* His bookes and writings.

And king Salomon was king ouer all Israel.

2 And there were ^a his princes, ^b Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha, Scribes, Iehoshaphat the sonne of Ahilud, the Recorder,

4 And Benaiah the sonne of Iehoiada was ouer the hoste, and Zadok and ^c Abiathar, Priests,

5 And Azariah the sonne of Nathan was ouer the officers, and Zabab the son of Nathan, Priest, was the kings friend,

6 And Abihar was ouer the household, and

^d Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer al Israel, which provided victuals for the king and

his household, each man had a moneth in the yeere to provide victuals.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shalbin and Beth-shebeth, and || Elon and Beth-hanan.

10 The sonne of Hefed in Aruboth, to whom pertained Shohob, and all the land of Hephher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Bana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Izreel, from Beth-shean || to Abelmeholah, euen till beyond ouer against Iokmeam:

13 The sonne of Geber in Ramoth Gilead, and his wereth the towne of 4 Iair, the sonne of Manasheh which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threecore great cities with walles and barres of brass.

14 ¶ Ahinadab the sonne of Iddo bad to Mahanaim:

15 Ahimaaz in Nephtali, and hee tooke Basemath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Iehoshaphat the sonne of Paruah in Issachar:

18 Shimei the sonne of Elah in Benjamin.

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, eating, drinking, and making merie.

21 * And Salomon reigned ouer all kingdoms, from the River vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Solomons victuals for one day were thirty f measures of fine flour, and threecore measures of meal.

23 Ten fat oxen, and twenty oxen of the pastures, and an hundred sheepe, beside hartes, and buckes, and bugles, and fat foule,

24 For hee ruled in all the region on the other side of the river, from Tiphah euen vnto || Azazah, ouer all the kings on the other side the River: and he had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare euery man vnder his vine, and vnder his figtree, from I Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had ^a fourtie thousand stalles of horses for his charets: and twelue thousand hor men.

27 And the ^e officers provided victual for king Salomon, and for all that came to king Solomons table, euery man his moneth and they suffered to lacke nothing.

28 Barley also and strawe for the horses and mules, brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ And God gaue Salomon wisdom and vnderstanding exceeding much, & ^k a large heart, euen as the sand that is on the sea shore.

Or, Elai in Beth-hanan.

Or, to the plains.

d Which towne bare Iairs name, because hee tooke them o the Canaanites, Num. 32. 41.

e Salomon obserued not the dissolution that Ioshua made, but diuided it as might best serue for his purpose.

f They liued in all peace and securitie.
a Eccles. 47. 15.
g Which is Euphrates.

f 66r, Corin.

Or, Gaza.
b For they were all tributaries vnto him.

l Throughout all Israel.
a Eccles. 9. 19.

k Eccles. 47. 14.
l 15. 16.
m Meaning great vnderstanding and able to comprehend all things.

1 To wit, the Philosophers and Astronomers, which were iudged most wise.

m Which for the small part are thought to issue prised in the captivity of Babylon.
n From the high to the lowest.

30 And Salomons wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt.

31 For he was wiser then any man : yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol : and he was famous thorowout all nations round about.

32 And Salomon spake three thousand w proverbs : and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that is in Lebanon, even vnto the hyssope that springeth out of the wall : he spake also of beasts, and of fowles, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdom of Salomon, from all kngs of the earth, which had heard of his wisdom.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build a house for God. 6 Hee prepareth stuff for the building. 13 The number of workemen.

10r, Zor.

* 2 Chron. 2. 3.

10r, his enemies.
a He declarerth that he was bannd to set forth Gods glory, in as much as the Lord had sent him self and peace.

* 2 Sam. 7. 19.
1 Cor. 12. 10.

b This was his egipte, that hee would not receive a benefit without some recompence.
c In egipte is figurative vocation of the Gentiles, who should helpe to build the spirituall Temple.

10r Notes.

d While my seruants are occupied about thy dwelling.

f 10r, Corim.
g Or, pure.

* Chap. 3. 12.
e Attouching the furniture of wood and viuals.

And Hiram king of Tyre sent his seruants vnto Salomon, (for he had heard that they had anointed him king in the roome of his father) because Hiram had euer loued Dauid.

2 * Also Salomon sent to Hiram, saying,

3 Thou knowest that Dauid my father could not build an house vnto the name of the Lord his God, for the warres which were about him on euery side, vntill the Lord had put them vnder the soles of his feete.

4 But now the Lord my God hath giuen mee a rest on euery side, so that there is neither aduersary, nor euill to resist.

5 And behold, I purpose to build an house vnto the Name of the Lord my God, as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

6 Now therefore commaund, that they hewe mee cedar trees out of Lebanon, and my seruants shall bee with thy seruants, and vnto thee will I giue the hire for thy seruants, according to all that thou shalt appoint : for thou knowest that there are none among vs that can hewe timber like vnto the Sidonians.

7 ¶ And when Hiram heard the wordes of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne our this mighty people.

8 And Hiram sent to Salomon, saying, I have considered the things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea : and I will conuey them by sea in rafes vnto the place that thou shalt shewe mee, and will cause them to bee discharged there, and thou shalt receive them : now thou shalt doe mee a pleasure to minister foode for my family.

10 So Hiram gaue Salomon Cedar trees and firre trees, euen his full desire.

11 And Salomon gaue Hiram twenty thousand measures of wheate for foode to his household, and twenty measures of oil bearen oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wisdom as hee promised him. And there was peace betwene Hiram and Salomon, and they e two

made a couenant.

13 ¶ And king Salomon rayfed a summe out of all Israel, and the summe was thirty thousand men :

14 Whom he sent to Lebanon, ten thousand a moneth by course : they were a moneth in Lebanon, and two moneths at home. And Adoniram was ouer the summe.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand maions in the mountaine.

16 Besides the princes, whom Salomon appointed ouer the worke, euen three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the king commanded them, and they brought great stones and costly stones to make the foundation of the house, euen hewed stones.

18 And Salomons workemen, and the workemen of Hiram, and the maions hewed and prepared timber and stones for the building of the house.

CHAP. VI.

1 The building of the Temple and the furniture thereof. 12 The promise of the Lord to Salomon.

And in the foure hundredth and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth Zif, (which is the second moneth) he built the house of the Lord.

2 * And the house which king Salomon built for the Lord, was threescore cubites long, and twenty broad, and thirty cubites high.

3 And the porch before the Temple of the house was twenty cubites long according to the breadth of the house, and ten cubits broad before the house.

4 And in the house he made windowes, broad without and narrow within.

5 And by the wall of the house he made galleries round about, euen by the wals of the house round about the Temple and the oracle, and made chambers round about.

6 The neathermost gallerie was five cubites broad, and the middlemost sixe cubites broad, and the third seuen cubites broad : for hee made cests round about without the house, that the beames should not bee fastened in the walles of the house.

7 And when the house was built, it was built of stone perfite, before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the house and finished it, and sieled the house, being vaulted with sieeling of Cedar trees.

10 And he built the galleries vpon all the wall of the house of five cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, & execute my iudgements, & keep all my commandments,

C 10r, 4. 4.

10r masters of the worke.

The Ebrew word is Gublim, which some say were excellent maions.

* 2 Chron. 3. 1.
a Which moneth containeth part of April and part of May.

b Whereby is meant the Temple and the Oracle.

c Or, the court where the people prayed, which was before the place where the altar of burnt offerings stood.

10r, open audito.

10r, lost.

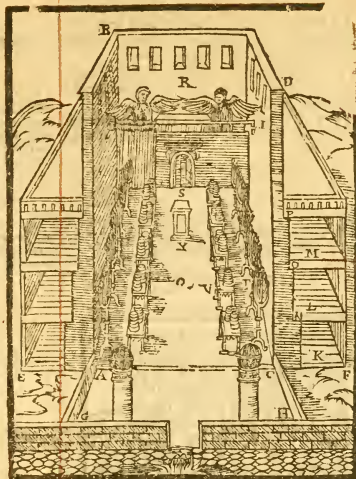
d Whence God spake betwene the Cherubims, called also the most holy place.

e Which were certaine stones coming out of the wall, as flayes for the beames to rest vpon.

10r, Gallery.

f In Exodus it is called the Tabernacle ; and the Temple is here called the Sanctuary, and the Oracle the most holy place.

THE TEMPLE UNCOVERED.



The cause why we uncover and set open the Temple, without setting forth the wall that is before it, is, that the order of those things that are within might be more lively. A B The length of the Temple of threecore cubites. A C The breadth of twenty cubites within, and not measuring the thickness of the walls. This also was the length of the porch without the Temple C D The height of thirty cubites. E F The chambers of the Priests, which compassed about the Temple on three sides, South, West, and North, and were of three heights G H The breadth of the porch ten cubites. I The windows of the Temple. K The first chamber was five cubites broad. L The second five. M The third seven. N O P The rest of the floor of the wall, which bare up the paces that did separate chamber from chamber. Q The holy place. R The breast of all, where the Arke of the covenant was. S The gate to enter into the most holy place. T The five candlesticks on either side of the Temple. V The seven tables on both sides for the shew bread. X The incense altar.

* 2 Sam. 7. 13.

g According as he promised unto Moses, Exo. 25. 22.

h Meaning unto the roof, which was also fixed.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple. For, while cucumers k That is, in the most inward place of the house.

to walke in them, then will I performe vnto thee my promise, * which I promised to Dauid thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house and finished it,

15 And built the wall of the house within, with boards of Cedar tree from the pavement of the house vnto the wall of the ceiling, and within he covered them with wood, and covered the floor of the house with planks of firre.

16 And he built twentie cubites in the sides of the house with boards of Cedar, from the floor of the wall, and he prepared a place within it for the oracle, *that is* the most holy place.

17 But the house, that is, the Temple before it, was fortie cubites long.

18 And the Cedar of the house within was carved with || knops, and graven with flowers: all was Cedar, so that no stone was seene.

19 Also he prepared the place of the oracle in the midst of the house within, to set the Arke of the covenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad and twentie cubites high: and he covered it with pure gold, and covered the altar with Cedar.

21 So Salomon covered the house within with pure golde: and hee shut the place of the oracle with chaines of golde, and covered it with golde.

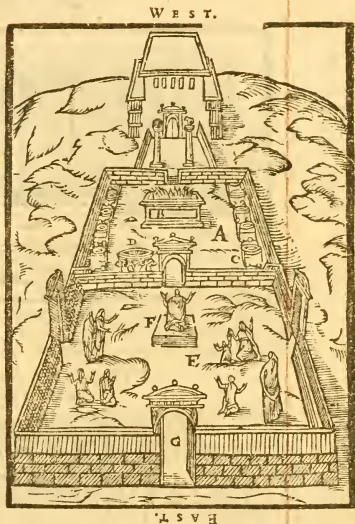
22 And hee overlaid all the house with golde, vntill all the house was made perfite. Also he covered the whole altar, that was before the oracle, with golde.

23 And within the oracle hee made two Cherubims of || Olive tree ten cubits high.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the uttermost part of one of his wings vnto the uttermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one cile.

THE TEMPLE COVERED.



The figure representeth the great court separated into three parts, whose separation was made of three orders of hewen stone, and one of Cedar-board.

A The court of the Priests next to the porch, called the inner court, for it was nearer the Temple then was the porch. B The altar of burnt offerings, which was much greater then Moses was. For the length hereof was twentie cubites, and the breadth as much, and it was in height. C Ten tables 2 Chron. 4. 6. D The sea, 2 Chron. 4. 2 E The court of the people. 2 Chron. 4. 9. and 6. 12. which is called the great porch and in Acts 2. 11. the porch of Salomon. This court was situated in the Scripture of the New Testament for the Temple, Matthe. 21. 23. Acts 3. 23. for the people did not pisse up further, but did worship in this court. This was the place where Christ and his Apostles used to teach, and where Christ did call the buyers & sellers. F A flag of brass where Salomon prayed, that he might be better heard and heard of the people. It was five cubits long, five broad, and in height three. 2 Chron. 6. 13. G A gate on the East, called the gate of Sur, or Setir, 2 King. 11. 6. and the gate of the foundation 2 Chron. 23. 5. It was also called a beautiful gate, Acts 3. 2. for the prince did only enter with chariot, and not the people, Ezech. 44. 3. for the people entered in by the North gate and the South, Ezech. 45. 9.

26 For the height of the one Cherub, was ten cubites, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched

† Ezech. 41. 22. through the house of gold before.

1 Meaning, the altar of incense, Exod. 30. 1.

1 Or, 7 times 1000.

* Exod. 23. 20.

Q3 the

^m For the other which Moſes made of beaten golde, were taken away with the other jewels by their enemies, whom God permitted diuerſe times to overcome them for their great finnes.

ⁿ So that the faſhion of the carued worke might ſtill appeare.

the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middes of the houſe.

28 And hee ^m overlaid the Cherubims with golde.

29 And hee carued all the walles of the houſe round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the houſe hee covered with gold within and without.

31 And in the entring of the oracle hee made two doores of Oliue tree: a d the vpper poſt and ſide poſtes were ſine ſquare.

32 The two doores alſo were of Oliue tree, and hee graued them with graving of Cherubims and Palme trees, and grauen floures, and covered them with golde, and layd thinne gold vpon the

Cherubims and vpon the Palme trees.

33 And ſo made he for the doore of the Temple, poſtes of Oliue tree foure ſquare.

34 But the two doores were of ſirre tree, the two ſides of the one doore were round, and the two ſides of the other doore were round.

35 And hee graued Cherubims, & Palme trees, and carued floures, & covered the carued worke with golde, finely wrought.

36 ¶ And hee built the court within with three rowes of hewed ſtone, and one rowe of beames of Cedar.

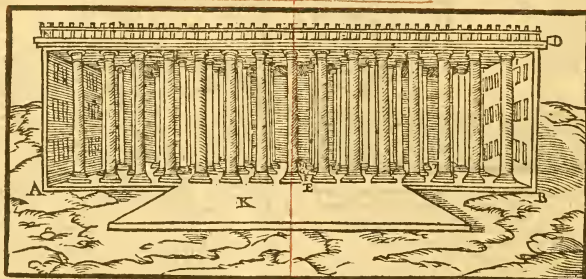
37 In the fourth yeere was the foundation of the houſe of the Lord laid in the moneth of Ziſ:

38 And in the ſeuenth yeere in the moneth of Bul, (which is the eighth moneth) he finiſhed the houſe with all the furniture thereof, and in euery point: ſo was he ſeuen yeere in building it.

Or folding.

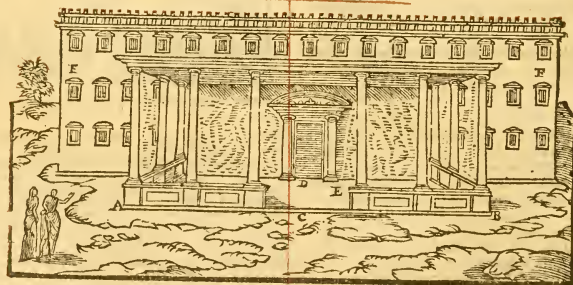
^o Where the Priests were, and was thus called in reſpect of the great court, which is called, Act. 3 i.e. the porch of Salomon, where the people vied to pray.
^p Which concealeth part of October and part of Nouember.

THE FIRST FIGVRE OF THE KINGS HVSSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be ſcene. A B The length of an hundredth cubites. B C The breadth of fiftye. B D The height of thirtie. E P G H The foure rowes of pillars. I The three rowes of windowes. K The porch or gallerie before the houſe.

THE SECOND FIGVRE OF THE SAME HVSSE.



This ſecond figure ſheweth the manner of the houſe without, and the porch thereof, which was fiftye cubites long. A B And thirtie broad, C D The pauement, E The windowes, F

CHAP. VII.

^a The building of the houſe of Salomon. 15 The excellent workmanſhip of ſilurim in the pieces which he made for the Temple.

^b Vt Salomon was building his owne houſe
^c thirteen yeeres, and ^a finiſhed all his houſe.

2 Hee built alſo an houſe ^b called the foreſt of Lebanon, an hundredth cubites long, and fifty cubites broad, and thirtie cubites high, vpon foure rowes of Cedar pillars: and Cedar beames were laide vpon the pillars.

3 And it was covered about with Cedar vpon ſyria: this houſe hee vſed in ſummer for pleaſure and recreation.

^b For the beautie of the place, and great abundance of cedar trees that went to the building thereof it was compared to mount Lebanon.

^a Chap. viii.
^b After he had built the Temple.

the

the beames that lay on the fortie and five pillars, fifteen in a row.

4 And the windowes were in three rowes, & window was against window in three rankes.

5 And all the doores, and the side posts with the windowes were fouresquare, and window was ouer against window in three rankes.

6 And he made a porch of pillars fifty cubits long, and thirtie cubites broad, and the porch was before them, even before them were thirtie pillars.

7 ¶ Then he made a porch: for the throne, where he iudged, even a porch of iudgement, and it was fyled with cedar from pavement to pavement.

8 And in his house where hee dwelt was another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (*whom he had taken to wife) like vnto this porch.

9 All these were of costly stones, hewed by measure, and fyled with fyles within and without, from the foundation vnto the fyles of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, even of stones of ten cubits, and stones of eight cubits.

11 Above also were costly stones squared by rule, and boards of cedar.

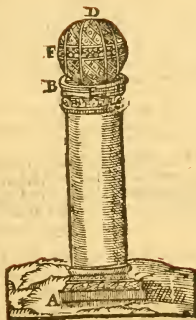
12 ¶ And the great court round about was with three rowes of hewed stones, and a rowe of cedar beames: so was it to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon sent, and set one Hiram out of Tyrus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasie: he was full of wisdom, and vnderstanding, and knowledge to worke all manner of worke in brasie: who came to king Salomon, and wrought all his worke.

15 ¶ For hee cast two pillars of brasie: the height of a pillar was eightene cubites, and a threed of twelue cubites did compass the pillars.

THE FORME OF THE PILLAR.



AB The height of a pillar eightene cubites: the compass of a pillar was twelue cubites.
D F The height of the chapter or round ball vpon the pillar of nine cubites height.
F In the midst were two rowes of pomegranates: the networke and flowers delicate of refts.

16 And he made two pillars of molten brasie to set on the tops of the pillars: the height of one of the chapters was five cubites, and the height of the other chapter was five cubites.

17 He made graines like networke and wretched worke like chaines for the chapters that were on the top of the pillars, even seven for the one chapter, and seven for the other chapter.

18 So he made the pillars, and two rowes of pomegranates round about in the one grate to couer the chapters that were vpon the top. And thus did he for the other chapter.

19 And the chapters that were on the top of the pillars were after thislike worke in the porch, foure cubites.

20 And the chapters vpon the two pillars had also above, ouer against the belly within the networke pomegranates: for two hundred pomegranates were in the two rankes about vpon the either of the chapters.

21 And hee set vp the pillars in the porch of the Temple, And when hee had set vp the right pillar, hee called the name thereof Iachin: and when he had set vp the left pillar, hee called the name thereof Boaz.

22 And vpon the top of the pillars was worke of filices: so was the workmanship of the pillars finished.

23 ¶ And hee made a molten sea ten cubites wide from brim to brim, round in compass, and five cubites high, and a line of thirty cubites did compass it about.

THE SEA OR GREAT CAULDRON.



AB Ten cubites from one side to the other. CD The height of five cubites. EF The vessel was in compass thirtie cubites. G The two rowes which compassed the vessel about, and were garnished with buds: heads, whereon were pipes to auoid the water.

14 And vnder the brim of it were knops like wild cucumers compassing it round about, tenne in one cubite, compassing the sea round about: and the two rowes of knops were cast, when it was molten.

25 It stood on twelue bulls, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stood about vpon them, and all their hinder parts were inward.

26 It was an hand breadth thicke, and the brim thereof was like the worke of the brim of a cup

Or, gnomons.

Or, cord-like chaines.

As was seene commonly wrought in costly porches. Or, round about the midst.

Or, beyond. Ebr. second. Which was in the inner court betweene the Temple and the people.

That is, he will stablish to wit, his promise toward this house.

That is, in strength meaning the power thereof shall continue.

So called for the height of the vessel.

26 from 4.3.

Or, a spout.

*Bath and Ephah
seeme to be both
one measure. Eze.
45. 11. every Bath
contained about
seapex. etc.*

† Eph. 6. ouliders.

*g The mouth of
the great bafe or
brasse entered into
the chapter, or
pillar that bare vp
the caldron.*

h Or, rings.

*r Which was cal-
led the pillar, cha-
piter, or small bafe,
wherein the cal-
dron stood.*

*f To keepe wa-
ters for the vse of
the sacrifices.*

*i Towit, of the
Temple or San-
ctuary.*

*a By this name
also Hiram the
king of Tyrus
was called.*

cup with floures of lilies: it contained two thou-
sand *r* Baths.

27 ¶ And hee made ten bafes of brasse, on bafe
was foure cubits long, & foure cubits broad, and
three cubits high.

28 ¶ And the worke of the bafes was on this
maner, They had borders, and the borders were
betwene the ledges:

29 And on the borders that were betwene
the ledges, were lions, bulles and Cherubims: and
vpon the ledges there was a bafe about: and be-
neath the lions and bulles, were additions made
of thin worke.

30 And euery bafe had foure braſen wheeles
and plates of brasse: and the foure corners had
† vnderſetters: vnder the caldron were vnderſet-
ters molten at the side of euery addition.

31 And the mouth of it was within the cha-
piter and about *so* measure by the cubite: for the
mouth thereof was round, made like a bafe, and it
was a cubit and halfe a cubit: and also vpon the
mouth thereof were grauen works, who e borders
were foure square, and not round.

32 And vnder the borders were foure wheeles,
and the axeltrees of the wheeles *ioyned* to the bafe:
and the height of a wheele was a cubit, and halfe
a cubit.

33 And the fashion of the wheeles was like the
fashion of a charret wheele, their axeltrees, and
their naues and their || felloes, and their ipokes
were all molten.

34 And foure vnderſetters were vpon the foure
corners of one bafe: and the vnderſetters thereof
were of the bafe it selfe.

35 And in the toppe of the bafe was a round
r compass of halfe a cubit high round about: &
vpon the toppe of the bafe the ledges thereof and
the borders thereof were of the same.

36 And vpon the tables of the ledges thereof
and on the borders thereof hee did graue Cheru-
bims, lions and palme trees, on the side of euery
one, and additions round about.

37 Thus made hee the ten bafes. They had all
one casting, one measure, and one selfe.

38 ¶ Then made hee ten caldrons of brasse,
one caldron contained fourty Baths: and euery
caldron was foure cubites, one caldron was vpon
one bafe throughout the ten bafes:

39 And he set the bafes, five on the right side
of the house, and five on the left side of the house.
And he set the sea on the right side of the house
Eastward toward the South.

40 ¶ And Hiram made caldrons, and besoms,
and basins, and Hiram finished all the worke that
hee made to king Salomon for the house of the
Lord.

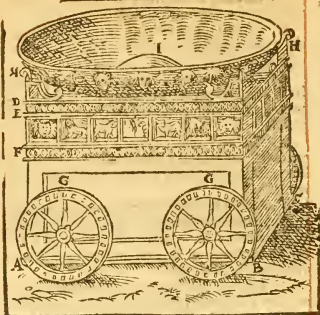
41 To wit, two pillars, and two bowles of the
chapters that were on the top of the two pillars,
and two grates to couer the two bowles of the
chapters which were vpon the top of the pillars,

42 And foure hundred pomegranates for the
two grates, euen two rowes of pomegranates for
euery grate to couer the two bowles of the cha-
piter, that were vpon the pillars.

43 And the ten bafes, and ten caldrons vpon
the bafes,

44 And the sea, and twelue buls vnder the sea,
45 And pots, and besoms, and basins: and all
these vessels which Hiram made to king Salomon
for the house of the Lord, were of shining
brasse.

THE FORME OF THE CALDRONS.



*A B The bafe whereupon stood the Caldron, which was
foure cubits long. B C Foure cubits broad. A D Three cu-
bits. E The moſſement and figure of Lions, bulles, Che-
rubims. F The border of workmanſhip ſeeling too and
fro. G The foure wheeles which had a cubit and an halfe
of height. H The foure ſtays or vpholders, which were
vpon the bafe whereupon the Caldrons ſtood. I The Cal-
dron.*

46 In the plaine of Iorden did the King caſt
them in || clay betwene Succoth and Zartan.

47 And Salomon left to weigh all the veſſels,
becauſe of the exceeding abundance, neither
could the weight of the brasse be counted.

48 So Salomon made all the veſſels that per-
tained vnto the house of the Lord, the golden
altar and the golden table, whereon the ſhew-
bread was,

49 And the candleſtickes, five at the right ſide,
and five at the left before the oracle of pure gold,
and the flowers, and the lamps, and the ſtuffers of
gold,

50 And the bowles, and the hookes, and the
baſins, and the ſpoones, and the aſpans of pure
gold, and the hinges of gold for the doores of
the house within, euen for the moſt holy place,
and for the doores of the house, to wit, of the
Temple.

51 So was finiſhed all the worke that king Sa-
lomon made for the house of the Lord, and Sa-
lomon brought in the things which David his fa-
ther had dedicated: the ſilver and the golde and
the veſſels, and layd them among the treaſures of
the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud ſitteth o-
uer the Temple 14 The king ſitteth before the people.

Then King Salomon aſſembled the Elders of
Iſrael, euen all the heads of the tribes, the
chiefe fathers of the children of Iſrael vnto him
in Ieruſalem, for to bring vp the Arke of the co-
uenant of the Lord from the city of David, which
is Zion.

2 And all the men of Iſrael aſſembled vnto
King Salomon at the feaſt in the month of b E-
thanim, which is the ſeuenth month.

3 And all the Elders of Iſrael came, and the
Priests tooke the Arke.

4 They

Or, ſhake earth.

*x This was done
according to the
torne that the
Lord preferred
vnto Moſes in
Exodus.*

*y Some take this
for ſome inſtru-
ment of muſicke.*

z a Chron. 8. 1.

** 1 Chron 5. 2.
† 1 Chron 5. 2.
a For David
bought it from
Obed edom, and
placed it in the
Tabernacle which
he had made for
it. a Sam. 6. 17.
b Containing part
of September, & part
of October, in the
which month they
held the feaſt of
ſeaſt, Num. 19. 1.*

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Levites bring vp.

5 And King Salomon and all the Congregation of Israel that were assembled vnto him, were with him before the Arke, offering sheepe and beeces, which could not bee told, nor numbered for multitude.

6 So the Priests brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they drew out the barres, that the ends of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without, and there they are vnto this day.

9 Nothing was in the Arke save the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuary, the cloude filled the house of the Lord.

11 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord said, that he would dwell in the darke cloud.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for ever.

14 ¶ And the King turned his face and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he sayd, Blessed bee the Lord God of Israel, who spake with his mouth vnto Dauid my father: and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I cho'e no cite of all the tribes of Israel, to build an house that my Name might bee there: but I haue cho'en Dauid to bee ouer my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord sayd vnto Dauid my father, Whereas it was in thine heart to build an house, vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheles, thou shalt not build the house, but thy sone that shall come out of thy loynes, he shall build the house vnto my Name.

20 And the Lord hath made good his word that he spake: and I am risen vp in the rourne of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Ark, wherein is the Couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ Then Salomon stood before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heaven,

23 And said, O Lord God of Israel, there is

no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercie with thy seruants that walke before thee, with all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O Lord God of Israel, I pray thee, let thy word bee verified, which thou spakest vnto thy seruant Dauid my father.

27 Is it true indeede that God will dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more unable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord, my God, to heare the crye and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house night and day, toward the place where of thou hast said, My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercy.

31 ¶ When a man shall trespass against his neighbour, and he lay vpon him an oath to cause him to sweare, and the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousness.

33 ¶ When thy people Israel shall bee overthrown before the enemy, because they haue sinned against thee, and turne againe to thee, and confess thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gavest vnto their fathers.

35 ¶ When heauen shall be shut vp, and there shall be no raine because they haue sinned against thee, and shall pray in this place, and confess thy Name, and turne from their sinne, when thou dost afflict them,

36 Then heare thou in heauen, and pardon the sin of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen thy people to inherit.

37 ¶ When there shall bee famine in the land, when there shall bee pestilence, when there shall be blasting, mildew, grasshopper, or caterpillar, when their enemies shall besiege them in the cities of their land, or any plague, or any sickness,

38 Then what prayer, and supplication shalbe

b Vnfinely and without all hypocrisie.

* Chap. 2.4.

i He is satisfied with the admiration of Gods mercies, who being incomprehensible and Lord ouer all, will become familiar with men.

* Deut. 12. 18.

Or, from.

k To wit, the ridge or neighbourhood.
† Euen so, rather.
! That is, make it known.

m Acknowledge thy iust judgement, and praise thee.

n So that there be a drought to destroy the fruits of the land.

† Ebr. in the land of their gates.

e That is the Kohathites, Num. 4. 5.

d They drew them easily out so far as they might be seene: for they might not pull them altogether out, Exod. 2. 15. e For it is like that the enemies when they had the Arke in their hands, took away the rod of Aaron and the pot with Manna.
* Exod. 40. 34.

* 2. Chron. 6. 1.

f He spake according to the tenor of Gods promise, which was conditionally that they should serue him right.

* 2. Sam. 7. 8.

† Ebr. confirmed.

g The two tables wherein the articles of the couenant were written.
* 2. Chron. 6. 13.

* 2. Mace. 3. 8.

o For such are turned from their idolatry to receive Gods mercies.

shalbe made of any man or of all thy people Israel, when any man shall know the plague in his owne heart, and stretch forth his hands in this house,

39 Heare thou then in heauen, in thy dwelling place, and be merciful, and doe as I giue euery man according to all his waies, as thou knowest his heart, (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers,

41 Moreover, as touching the stranger that is not of thy people Israel, who shall come out of a farre country for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know that thy Name is called vpon in this house which I haue built,

44 ¶ When thy people shall goe out to battell against their enemy by the way that thou shalt send them, and shall pray vnto the Lord ¹⁰ toward the way of the citie which thou hast choſen, and toward the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and I Iudge their cause.

46 If they sinne against thee, (* for there is no man that sinneth not) and thou bee angry with them, and deliuer them vnto the enemies, so that they carie them away priſoners vnto the land of the enemies, either farre or neere,

47 Yet ¶ if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and returne and pray vnto thee in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast choſen, and the house, which I haue built for thy Name,

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and I Iudge their cause.

50 And be merciful vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they which led them away captiues, may haue pite and compassion on them:

51 For they bee thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron furnace.

52 Let thine eyes bee open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee,

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saidst by the hand of Moses thy seruant, when thou broughtest our fathers * out of Egypt, O Lord God,

54 And when Salomon had made an ende of

praying all this a prayer and supplication vnto the Lord, hee arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel, with a loud voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God bee with vs, as he was with our fathers, that he forsake vs not, neither leaue vs,

58 That he may * bow our hearts vnto him, that we may walke in all his waies, and keepe his commandments, and his statutes, and his lawes, which he commanded our fathers.

59 And these my words, which I haue prayed before the Lord, be neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel ¶ alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfitt with the Lord our God to walke in his statutes, and to keepe his commandments, as this day,

62 ¶ Then the King and all Israel with him offered sacrifice before the Lord,

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the Lord, ² to wit, two and twentie thousand beeces, and an hundredth, and twentie thousand sheepe: so the King and all the children of Israel dedicated the house of the Lord.

64 The same day did the King allowe the middle of the court, that was before the house of the Lord: for there he made burnt offerings, and the meat offerings, and the fat of the peace offerings, because the * brazen altar that was before the Lord, was too little to receive the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregation, euen from the entring in of ² Hamath, vnto the riner of Egypt, before the Lord our God, ⁷ seven dayes and seven dayes, ¹⁴ fourteen dayes.

66 And the eight day he sent the people away: and they thanked the King, and went vnto their tents ioyous, and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

1 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He findeth gold for gold.

When * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as hee * appeared vnto him at Gibeon.

3 And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue halowed this house (which thou hast built) to * put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.

4 And

p Hee meaneth such as should be turned from their idolatry to receive the true God.

q That this is the true religion, where with thou wilt bee worshipped. ¹ Deu. 6. 10.

r v. maintaineth their right. ¹ 1 Chron. 6. 36. ² 1 Chron. 7. 23. ³ 1. John 1. 8. 10.

s If they repent.

t Though the Temple was the chiefe place of prayer, yet hee foundeth not them, that being let with necessitie, call vpon him in other places. ¹ As Daniel did, Dan. 6. 10.

¶ Or, auerting their wrong.

o Hee vudelflood by faith, that God of enemies would make friends vnto them that did conuēt vnto him.

* 1. Reg. 16.

Salomon is a figure of Christ, who continually is the mediator betweene God and his Church.

x Hee concludeth that man of himselfe is enemie vnto God, and that all obedience to his Law proceedeth of his meere mercie.

y Ebr. the thing of a day in the day.

* 2 Chron. 7. 4.

y Before the oracle where the Ark was.

* 2 Chron. 7. 7.

2 That is, from North to South: meaning, all the country.

3 Seven dayes for the dedication, and seven for the feast.

† Ebr. blessed.

* 2 Chron. 7. 11.

¶ Chap. 3. 5.

* Chap. 3. 29.

¶ 1. Reg. 13. 11.

a If thou walke in my feare, and withdraw thy selfe from the common manner of men which follow their iniquitie.

* 2 Sam. 7. 12.
1 Chron. 22. 10.

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.

* Terr. 7. 14.
c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberal benefits.
* Deut. 29. 27.
Iere. 42. 8.

* 2 Chron. 8. 1.

Or, Zor.

Or, Galile.

For duties, or tribute.
d For his tribute toward the building.
e The common talent was about three score pound weight.
f Millio was 25 to the tone house or place of assembly which was open above.

g Cities for his munitions of warre.

h These were as bondmen and paid what was required, either labour or money.

4 And if thou wilt walke before me (as David thy father walked in purenesse of heart and in righteousness) to doe according to all that I have commanded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdom vpon Israel for euer, as I promised to David thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

6 But if yee and your children turne away from me, and will not keepe my Commandements, and my statutes (which I haue set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue hallowed * for my Name, will I cast out of my sight, and Israel shall bee a prowerbe, and a common talke among all people.

8 Euen this his house shall be so: euerie one that passeth by it, shall be astonished, and shall hisse, and they shall say, Why hath the Lord done thus vnto this land, and to this house?

9 And they shall answer, Because they forsooke the Lord their God; which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, & haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the end of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the king, of Tyrus, had brought to Salomon timber of cedar, and fire trees, and gold, and whatsoever hee desired;) then king Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee said, What cities are these which thou hast giuen me, my brother? and hee called them the land of Cabul vnto this day.

14 And Hiram had sent the king 4 fixe score talents of golde.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, to wit, to build the house of the Lord, and his owne house, and Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slew the Canaanites that dwelt in the cite, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Bethoron the nether,

18 And Baalath, and Tamar in the wilderness of the land.

19 And all the cities of store, that Salomon had, euen cities for charres, and cities for horsemen, and 4 that Salomon desired & would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were left of the Amorites, Hittites, Perizites, Hivites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon

* make no bondmen, but they were men of war and his seruants, and his princes, and his capitaines, and rulers of his charres and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: men i fine hundredth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the city of Dauid vnto the house which Salomon had build for her: then did he build Millo.

25 And thirte a yeere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar, that was before the Lord, when hee had finished the house.

26 ¶ Also king Salomon made a nauy of ships in Eziongeber, which is beside Eloth, and the brinke of the red sea, in the land of Edom.

27 And Hiram sent with the nauie, his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir, & fet from thence 4 four hundredth and twenty talents of gold, and brought it to king Salomon.

C H A P. X.

1 The Queene of Saba cometh to heare the wisdom of Salomon. 18 His royal throne. 23 His power and magnificence.

And the Queene of Saba hearing the fame of Salomon (concerning the Name of the Lord, came to prooue him with hard questions. 2 And she came to Ierusalem with a very great traine, and camels that bare sweet odours, and gold exceeding much, and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the King which he expounded not vnto her.

4 Then the Queene of Saba saw all Salomons wisdom, and the house that he had built,

5 And the best of his table, and the fitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offering, that he offered in the house of the Lord, and she was greatly astonished.

6 And she said vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit, I beleued not this report till I came, and had seene it with mine eyes: but loe, the one halfe was not told me: for thou hast more wisdom and prouerbie, then I haue heard by report.

8 Happy are thy men, happy are the thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee King to doe equitie and righteousness.

10 And she gaue the King fixe score talents of gold, and of sweet odours exceeding much, and precious stones. There came no more such abundance of sweet odours, as the Queene of Saba gaue to King Salomon.

11 The nauie also of Hiram (that carried gold from Ophir) brought likewise great plenty of Almuggin trees from Ophir, and precious stones.

12 And the King made of the Almuggin trees pillars for the house of the Lord, & for the Kings palace,

* Lema. 25. 3.

i The ouersers of Salomons worke, were diuided into three parts: the first contained 3300. the second 330. and the third 330. which were threethree to beare are contented the two last parts, which make 550. looke more, 2 Chron 8. 10.

k In the 2. Chron. 8. 5. is made mention of 20. more, which seeme to haue beene employed for their charges.

* 2 Chron. 9. 1. matth. 12. 42. Luke 11. 31.

l Iosephus saith that there was Queene of Ethioopia, and that Saba was the name of the chiefe cite of Meroe, which is as yland of Nilus.

b That is, the whole order and trade of his house.

¶ Else there was no more therein.

c But much more happy are they, which heare the wisdom of God reuealed in his word.

d It is a chiefe signe of Gods fauour, when godly and wise rulers be in the throne of iustice.

e This is the cause why kings are appointed.

* 2 Chron 9. 10.

palace, and made harpes and plalteries for fingers: There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoeuer she woulde aske, besides that, which Salomon gaue her of his kingly liberality: so he returned and went to her own country, both she, and her seruants.

14 All the weight of gold, that came to Salomon in one yeere, was fixe hundredth threescore and fixe talents of gold.

15 Besides that he had of merchant men and of the merchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the country.

16 And king Salomon made two hundredth targets of beaten golde, fixe hundredth shekels of golde went to a target:

17 And three hundredth shields of beaten gold, three pound of gold went to one shield: and the King put them in the house of the wood of Lebanon.

18 Then the king made a great throne of yuorie, and couered it with the best golde.

THE ROYAL THRONE OF SALOMON.



19 And the throne had fixe steps, and the top of the throne was round behinde, and there were g staves on either side on the place of the throne, and two lions standing by the staves.

20 And there stood twelue lions on the fixe steps on either side: there was not the like made in any kingdom.

21 And all king Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of silver: for it was nothing esteemed in the dayes of Salomon.

22 For the king had on the sea the nauie of Tharshish with the nauie of Hiram once in three yeeres came the nauie of Tharshish and brought gold and silver, yuorie, and apes and peacocks.

23 So king Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon to heare his wisdom, which God had put in his heart.

25 And they brought euery man his present,

vessels of silver, and vessels of gold, and rayment, and armour, and sweet odours, hories and mules, from yeere to yeere.

26 Then Salomon gathered together charrets and horsemen: and hee had a thousand and foure hundred charrets, and twelue thou. and horsemen, whom he placed in the charret cities, and with the King at Ierusalem.

27 And the king gave silver in Ierusalem as stones, and gaue cedars as the wilde figtrees that grow abundantly in the plaine.

28 All the Salomon had horses brought out of Egypt, and fine linnen: the Kings merchants receiued the linnen for a price.

29 There came vp and went out of Egypt some charret worth fixe hundredth shekels of silver: that is, one horse an hundredth and fifty. And thus they brought horses to all the kings of the Hittites and to the kings of Aram by their means.

CHAP. XI.

Salomon hath a thousand wifes and concubines, which bring him to idolatrie. 14 His God raise vp aduersaries against him: 43 He dieth.

1 Vnto King Salomon loined many outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon, and Heth,

2 Of the nations whereof the Lord had said vnto the children of Israel, Go not yee in to them, nor let them come in to you: for surely they will turne your hearts after their gods, to them; I say, did Salomon loyne in loue.

3 And he had seven hundredth wifes, that were princeesses, and three hundredth concubines, and his wifes turned away his heart.

4 For when Salomon was old, his wifes turned his heart after other gods: so that his heart was not perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomon followed Astarte the god of the Zidonians, and Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as Dauid his father.

7 Then did Salomon build an high place for Chemosh, the abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did he for all his outlandish wifes, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angry with Salomon, because hee had turned his heart from the Lord God of Israel, which had appeared vnto him twise.

10 And had given him a charge concerning this thing, that he should not follow other gods: but hee kept not that, which the Lord had commanded him.

11 Wherefore the Lord sayd vnto Salomon, Forasmuch as this is done of thee, and thou hast not kept my Couenant, and my statutes (which I commanded thee) I will surely rent the kingdom from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit, I will not rent all the kingdom, but will giue one tribe to thy sonne, because of Dauid

* 2 Chron. 1. 14.

Or, he made silver as plenteous as founes.

Or, for the company of the Kings merchants did receive as much as a price.

Elbr. hauid.

Deut. 17. 17. Eccles. 47. 12. 10. a Which were idolatries.

Exod. 34. 16.

Or, Queenes. b To whom appertained no dowrie.

c He feared not God with a pure heart.

Judg. 2. 13. d Who was also called Molech, Verse 7. reade 2. King. 23. 10.

e Thus the Scripture termeth whatsoeuer man doeth reuerence, and seruice as God.

* Chap. 5. 3. and 6. 2.

* Chap. 6. 13

f That thou hast forsaken me, and worshipped idols. * Chap. 12. 15

g Because the tribes of Iudah and Benjamin had their possessions mixed, they were taken as one tribe.

† 2 Chr. 1. 16 and of the King.

* Exod. 25. 39.

h The wit, of Arabia, which for the great abundance of all things, was called Happy.

* Chap. 7. 2.

g As the chaire, bowers, or places to leane vpon.

h By Tharshish is meant Calicia, which was abundant in varietie of precious things

Dauid my feruant, & becaufe of Ierufalem which I haue choſen.

14 ¶ Then the Lord ſtirred vp an aduerfary vnto Salomon, *euen* Hadad the Edomite, of the kings ^h ſeed, which was in Edom.

15 * For when Dauid was in Edom, and Ioab the captain of the hoſt had ſmitten all the males in Edom, and was gone vp to bury the ſlaine,

16 (For fix moneths did Ioab remaine there, and all Iſrael, till hee had deſtroyed all the males in Edom)

17 Then this Hadad ^h fled, and certaine other Edomites of his fathers feruants with him, to goe into Egypt, Hadad being yet a little child.

18 And they aroſe out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt which gaue him an houſe, and appointed him vitayles, and gaue him land.

19 So Hadad ^l found great fauour in the ſight of Pharaoh, and he gaue him to wife the ſiſter of his owne wife, *euen* the ſiſter of Tahpenes the Queene.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſe among the ſonnes of Pharaoh.

21 And when Hadad heard in Egypt that Dauid ſlept with his fathers, and that Ioab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart that I may goe to mine owne country.

22 But Pharaoh ſaid vnto him, What haſt thou lacked with mee, that thou wouldeſt thus goe to thine owne country? And he answered, Nothing, but in any wife let me goe.

23 ¶ * And God ſtirred him vp another aduerfary, Rezon the ſon of Eliadah, which ^h fled from his lord Hadadezer king of Zobah.

24 And he gathered men vnto him, and had bene captain ouer the company, when Dauid ſlew them. And they went to Damafcus, and dwelt there, and they made him king in Damafcus.

25 Therefore was he an aduerfary to Iſrael all the dayes of Salomon: beſide the euill that Hadad ^h did, he alſo abhorred Iſrael, and raigned ouer Aram.

26 ¶ * And Ieroboam the ſonnie of Nebat an Ephraimite of Zereda Salomons ſeruant (whoſe mother was called Zeruah a widowe) liſt vp his hand againſt the King.

27 And this was the cauſe that hee liſt vp his hand againſt the king, *When* Salomon buile Millo, hee repaired the broken places of the city of Dauid his father.

28 And this man Ieroboam was a man of ſtrength and courage, and Salomon ſeeing that the young man was meete for the worke, he made him ^o ouerſeer of all the Labour of the houſe of Iofeph.

29 And at that time, when Ieroboam went out of Ierufalem, the Prophet Ahiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahiah caught the new garment that was on him and rent it in twelue pieces,

31 And ſaid to Ieroboam, Take vnto thee ten pieces: for thus ſaith the Lord God of Iſrael, Behold, I will rent the kingdom out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee ſhall haue one tribe for my ſeruant

Dauids ſake, and for Ierufalem the citie, which I haue choſen out of all the tribes of Iſrael,

33 Becauſe they haue forſaken mee, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to do right in mine eyes, & my ſtatutes, & my lawes) as *d* David his father.

34 But I will not take the whole kingdom out of his hand: for I will make him Prince all his life long for Dauid my ſeruants ſake, whom I haue choſen, and who kept my commandements and my ſtatutes.

35 * But I will take the kingdom out of his ſonnes hand, and will giue it vnto thee, *euen* the ten tribes.

36 And vnto his ſonne will I giue one tribe, that Dauid my ſeruant may haue a ^q light alway before mee in Ierufalem the citie, which I haue choſen me to put my Name there.

37 And I will take thee, and thou ſhalt reigne, [†] euen as thine heart deſireth, and ſhalt bee king ouer Iſrael.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and doe right in my ſight, to keepe my ſtatutes and my commandements as Dauid my ſeruant did, then will I be with thee, and build thee a ſure houſe, as I built vnto Dauid, and will giue Iſrael vnto thee.

39 And I will [†] for this afflicke the ſeede of Dauid, but not for euer.

40 ¶ Salomon fought therefore to kill Ieroboam, and Ieroboam aroſe, and fled into Egypt vnto ſhiſhak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the reſt of the words of Salomon, and all that he did, & his wiſdome, are they not written in the [†] booke of the acts of Salomon?

42 The time that Salomon reigned in Ierufalem ouer all Iſrael was * fourtie yeere.

43 And Salomon ſlept with his fathers, and was buried in the citie of Dauid his father: and Rehoboam his ſonne reigned in his ſtead.

CHAP. XII.

1 Rehoboam ſuccedeth Salomon. 8 Hee reſaſeth the counſell of the counſell. 20 Ieroboam reſtaſeth ouer Iſrael. 21 God commandeth Rehoboam to fight. 28 Ieroboam maketh golden calves.

And * Rehoboam went to Shechem: for all Iſrael were come to ſheche, to make him king.

2 And when Ieroboam the ſonnie of Nebat heard of it (who was yet in Egypt * whether Ieroboam had fled from king Salomon, and [†] dwelt in Egypt.)

3 Then they ſent and called him: and Ieroboam and all the Congregation of Iſrael came and ſpake vnto Rehoboam, ſaying,

4 Thy father made our yoke grieuous: now therefore make thou the grieuous ſeruitude of thy father, and his fore yoke which hee put vpon vs, a [†] lghter, and we will ſerue thee.

5 And he ſaid vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And king Rehoboam tooke counſell with the old men that had ſtood before Salomon his father while hee yet liued, and ſayde, What counſell giue ye, that I may make an answer to theſe people?

7 And they ſpake vnto him, ſaying, If thou be a [†] ſeruant vnto theſe people this day, and ſerue them,

^h Of the king of Edoms flocke. * 2 Sam. 8. 14. i O the Edomites.

^k Thus God reſerued this idolater to be a ſcourge vnto his peoples ſinners.

^l God brought him to honor, that his power might be more able to compaſſe his enterpriſes againſt Salomons houſe.

* 2 Sam. 3. 3. m When Dauid had diſcomfited Hadadezer and his armie.

ⁿ To wit, the men whom he had gathered vnto him.

* 1 Chron. 13. 6

^o He was ouerſeer of Salomons worke for the tribe of Ephraim and Manaſſeh.

^p By theſe viſible ſignes the Prophets would more deeply print their meſſage into their hearts to whom they were ſent.

[†] Or, so doe that, thou ſhalt, etc.

* Chap. 12. 15.

^q He hath eſpeſed vnto the Meſſiah, which ſhould be the bright ſtarre that ſhould ſhine: throw all the world.

[†] Or, in all that thy ſoule.

[†] For this idolatry that Salomon had committed, for the whole ſpiritual kingdom was reſtor'd in Meſſiah.

[†] Which booke as is thought, was loſt in their captivity. * 2 Chron. 9. 29.

* 2 Chron. 10. 3.

* Chap. 11. 40. [†] Or, returned from Egypt.

* Chap. 1. 7.

[†] Oppreſſe vs now with leſe grieuous charges, which we are not able to ſuſtaine.

[†] Or, had bene of his ſonnes counſellors. ^h They ſhewed him that there was no way to win the peoples hearts but to grant them theiſt petition.

them, and an' were them, and speake kinde words to them, they will be thy seruants for euer.

8 But hee forsooke the counsell that the olde men had giuen him, and asked counsell of the yong men that had bene brought vp with him, and waited on him.

9 And he sayd vnto them, c What counsell giue yee, that we may answer these people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauy, but make thou it lighter vnto vs: men thus shalt thou say vnto them, My || least part shalbe d bigger then my fathers loynes.

11 Nowe whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauie: my father hath chastised you with rods, but I will correct you with || scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come to me againe the third day.

13 And the King answered the people sharpe-ly, and left the olde mens counsell: that they gaue him.

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the King hearkened not vnto the people: for || it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Ahiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel sawe that the King regarded them not, the people answered the King thus, saying, What portion haue wee in t David? wee haue none inheritance in the sonne of Israh. To your tents, O Israel: now see to thine owne house, David, So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne full.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then king Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house of David vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king ouer all Israel: none followed the house of David, but the tribe of * Iudah onely.

21 And when Rehoboam was come to Ierusalem, hee h gathered all the house of Iudah with tribe of Benjamin, and hundredth and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdom againe to Rehoboam the sonne of Salomon.

22 * But the word of God came vnto Shemaiah the i man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of

Iudah and Benjamin, and the remnant of the people, saying,

24 Thus saith the k Lord, Ye shall not go vp, nor fight against your bretheren the children of Israel: returne euery man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord and returned, and departed according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdom returne to the house of David.

27 If this people goe vp and doe sacrifice in the house of the Lord i at Ierusalem, then shall the heart of this people turne againe vnto their lord, euen to Rehoboam king of Iudah: so shall they kill mee, and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calves of golde, and sayde vnto them, It is too much for you to goe vp to Ierusalem: Behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (becau e of the one) euen to Dan.

31 Al o be made an * house of hie places, and made Priests of the lowest of the people, which were not of the sonnes of Levi.

32 And Ieroboam made a feast the o fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calves that hee had made: and he placed in Beth-el, the Priests of the hie places, which hee had made.

33 And he offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eight moneth, (euen in the moneth which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth up. 15 The Prophet is seduced, 24 And is killed of a lion. 33 The obstinacy of Ieroboam.

And behold, there came a man of God out of Iudah (by the commandement of the Lord) vnto Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Be hold, a child shall be borne vnto the house of David, * Tofiah by name, and vpon thee shall hee sacrifice the Priests of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same t me, saying, This is the signe, that the Lord hath spoken, Be hold the altar it shall rene, and the ashes that are vpon it, shall || fall out.

4 And when the king had heard the saying of the man of God, which hee had crued against the altar in Beth-el, Ieroboam stretched out his hande from the altar, saying, d Day holde on me: but his hand which hee put forth against him, dried vp, and he could not pull it in againe to him.

5 The altar also claued asunder, and the ashes fell

k Who of his iudgement will put in the rest: yea, and of his mercie spare the innocent people,

l He feared lest his people should take by this means bene entitled to rebel against him.

m So sacrify are the carnall persuasions of princes, when they will make a religion to serve to their appetite.

n That is a temple, where altars were built for idolatry.

o Because he would the more bind the peoples devotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

p That is a Prophet. q Not that that was called Ioz in Benjamin, but another of that name.

r 2 Kings 23. 17.

s By this signeyd shall know that the Lord hath sent me. Ior d powered out

t The wicked rage against the Prophets of God, when they declare their Gods iudgements.

e There is nothing harder for them that are in authority, then to be in the rascals and to follow good counsell.

f O, little knowest thou how much more able to keep you in subjection than my father was.

g Or, scorpions.

e The people declare their obedience in this that they would accept nothing before the King had giuen them iust occasion.

h Or, the Lord was the cause. i Chap. 1. 1. 1.

f Though their cause were good yet it is most hard for the people to brier their affection as these vile words declare.

g Ebr. strengthened himselfe.

h By the iust iudgement of God for Salomons sinnes.

i Chap 11. 13.

k For as yet hee perceived not that the Lord had appointed it

l 2. Chron. 1. 1.

m That is, the Prophet.

† *Ebr. mouth.*

e Though he wickedly bumble themselves for a time, when they seele Gods iudgements, yet after they retorne to their old malice, and declareth that they are but vile hypocrites.
 † *Or, take iustice, mance.*

† *Or, he charged me: to wit, an Angel.*
 f Seeing he had the experience of Gods iudgements, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

† *Ebr. locked.*

† *Ebr. I saw.*
 a This is of a simple minde, thinking it his duty to declare friendship to a Prophet.

b His fault is here double: first in that he suffereth not the Prophet to obey Gods expresse commandments: and next that he saith to haue a reuelation to the contrary.

i God would reprove his folly by him, who was the occasion to bring him into error.

fell out from the altar, according to the signe, which the man of God had giuen by the † commandment of the Lord.

6 Then the King answered and said vnto the man of God, e I beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be refreshed vnto mee. And the man of God besought the Lord, and the Kings hand was refreshed, and became as it was afore.

7 Then the King said vnto the man of God, Come home with me, that thou mayest † dine, and I will giue thee a reward.

8 But the man of God said vnto the King, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For † so was it charged me by the word of the Lord, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So hee went another way and turned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the works, that the man of God had done that day in Beth-el, and the words which he had spoken vnto the King, told they their father.

12 And their father said vnto them, What way went he? and his sonnes † shewed him what way the man of God went, which came from Iudah.

13 And hee sayd vnto his sonnes, Saddle mee the asse. Who saddled him the asse, and hee rode thereon.

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, † Yea.

15 Then he said vnto him, g Come home with me, and eate bread.

16 But he answered, I may not retorne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an b Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lied vnto him.

19 So hee went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, i Because thou hast disobeyed the mouth of the Lord, and hast not kept the Commandement which the Lord thy God commanded thee.

22 But camest backe againe, and hast eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread & drinke hee saddled him the asse, to wit, to the Prophet whom he had brought againe,

24 And when he was gone, k a Lyon met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lyon stood by the corps alſo.

25 And beholde, men that passed by, saw the carkeis cast in the way, and the Lyon standing by the corps: and they came and told it in the towne where the old Prophet dwelt:

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee said, It is the man of God, who hath bene disobedient vnto the Commandement of the Lord: therefore the Lord hath deliuered him vnto the Lyon, which hath rent him and flaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sons, saying, Saddle mee the asse, And they saddled him.

28 And hee went and found his body cast in the way, and the asse and the Lyon stood by the corps: and the Lyon had not l eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, and laide it vpon the asse, and brought it againe, and the old Prophet came to the city, to lament and bury him.

30 And he laid his body in his m owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, hee spake to his sonnes, saying, When I am dead, bury yee me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cryed by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit after this Ieroboam c conuerted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hie places. Who would, might † consecrate him selfe and be of the priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

2 Ieroboam seduced his wife disguised as Ahiiah the Prophet, to haue access vnto him for the destruction of his house. 21 Iudah is punished by S^r s^r ak.

A T that time Ahiyah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayd vnto his wife, Vp, I pray thee, and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiyah the Prophet, which tolde mee * that I should bee king ouer this people.

3 And take † with b thee tenneloanes and † crakins, and a borell of honny, and goe to him: hee shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh and came to the house of Ahiyah: but Ahiyah could not see, for his † sight was decayed for his age.

5 Then the Lord sayd vnto Ahiyah, Beholde, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus & thus shalt thou say vnto her: for when shee cometh in,

l By this scarcefall example, God teacheth how dangerous a thing it is for men to beate themselves, or felicitously, or decently in their charge whereunto God hath called them.

l To declare that this was ouerly the indignation of God: for if the Lyon had done it for hunger, hee would alſe haue deuoured the body.
 m Which he had prepared for himselfe.

n So the wicked practice not by Gods threatenings, but goe backward and become worse and worse,
 o Tim. 3. 13.
 † *Ebr. shu hand.*

a His owne conscience bare him witness, that the Prophet of God would not tansifie his affections which was a wicked man.
 b Cap. 11. 22.
 † *Ebr. in time hand.*

c According to the custome when they went to aske counsell of Prophets: 1 Sam. 9. 7.
 † *Or, me's.*
 † *Ebr. eyes food.*

c Then the wife
of Ieroboam.

d For God oft
times discloseth
vnto his the craft
and subtiltie of
the wicked.
e Which wast
but a serpent.

in, she shall saine herselfe to be another.

6 Therefore when Ahijah heard the sound of
her feet as she came in at the doore, he said, Come
in thou wife of Ieroboam: why seiest thou thus
thy selfe to be another? I am sent to thee with
heauen tidings.

7 Goe tell Ieroboam, Thus saith the Lord
God of Israel, Forasmuch as I haue exalted thee
from among the people, and haue made thee
Prince ouer my people Israel,

8 And haue rent the kingdome away from the
house of Dauid, and haue giuen it thee, and thou
hast not bene as my seruant Dauid, which kept
my Commandements, and followed mee with all
his heart, and did onely that which was right in
mine eyes,

9 But hast done euill aboue all that were be-
fore thee: for thou hast gotte, and made thee other
gods, and molten images, to prouoke mee, and
hast cast me behinde thy backe)

10 Therefore behold, I will bring euill vpon
the house of Ieroboam, and will cut off from Ie-
roboam him that * is pisseth against the wall, as
well him that is sitte vp, as him that is left in Is-
rael, and will sweep away the remnant of the
house of Ieroboam, as a man sweepeth away
dounge till it be all gone.

11 The dogges shall eate him of Ieroboams
fleeke that dieth in the citie, and the foules of the
aire shall eate him that dieth in the field: for the
Lord hath said it.

12 Vp therefore and get thee to thine house:
for when thy feete enter into the citie, the child
shall die.

13 And all Israel shall mourne for him, and bu-
rie him: for hee onely of Ieroboam shall come to the
grauē, because in him there is found some
goodnesse toward the Lord God of Israel in the
house of Ieroboam.

14 Moreover, the Lord shall stirre him vp a
King ouer Israel, which shall destroy the house of
Ieroboam in that day: what? yea, euen now.

15 For the Lord shall smite Israel, as when a
reedē is shaken in the water, and he shall weed Is-
rael out of this good land, which he gaue to their
fathers, and shall scatter them beyond the River,
because they haue made them groues, prouoking
the Lord to anger.

16 And he shall giue Israel vp, because of the
sinnes of Ieroboam, who did sinne, and * made
Israel to sinne.

17 ¶ And Ieroboams wife arose and depar-
ted, and came to Tirzah, and when she came to the
threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented
him, according to the worde of the Lorde
which he spake by the hand of his seruant Ahijah
the Prophet.

19 And the rest of Ieroboams actes, how hee
warred, and how hee reigned, beholde, they are
written in the booke of the Chronicles of the
Kings of Israel.

20 And the dayes which Ieroboam reigned,
were two and twenty yeere: and he * slept with
his fathers, and Nadab his sonne reigned in his
stead.

21 ¶ Also Rehoboam the sonne of Salomon
reigned in Iudah. Rehoboam was one and fortie
yeere old, when he began to reigne, and reigned
fauenteene yere in Ierusalem, the citie which the
Lord did chuse out of all the tribes of Israel, to

put his Name there: and his mothers name was
Naamah an Ammonite.

22 And Iudah wrought wickednesse in the
fighte of the Lord: and they prouoked him more
with their sinnes, which they had committed,
|| then all that which their fathers had done.

23 For they also made them high places, and
images, and groues on euery high hill, and vnder
euery greene tree.

24 There were also Sodomites in the land,
they did according to al the abominations of the
nations, which the Lord had cast out before the
children of Israel.

25 ¶ And in the fift yeere of king Rehobo-
am, Shishak king of Egypt came vp against Ieru-
salem,

26 And tooke the treasures of the house of the
Lord, and the treasures of the Kings house, and
tooke away all: also he caried away all the shields
of gold * which Salomon had made.

27 And king Rehoboam made for them bra-
sen shields, and committed them vnto the hands
of the chiefe of the guard, which waited at the
doore of the Kings house.

28 And when the king went into the house of
the Lord, the garde bare them, and brought them
again into the gard chamber.

29 And the rest of the acts of Rehoboam, and
all that he did, are they not written in the booke
of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam
and Ieroboam continually.

31 And Rehoboam slept with his fathers, and
was buried with his fathers in the citie of Dauid:
his mothers name was Naamah an Ammonite:
and Abijam his sonne reigned in his stead.

CHAP. XV.

1 *Asijam reigneth ouer Iudah.* 9 *Azazareth in his name*
16 *The bastell betweene Asa and Baasha.* 24 *Iehosaphat suc-*
16 *ceededeth Asa.* 25 *Nadab succeedeth Ieroboam.* 26 *Baasha kil-*
16 *leth Nadab.*

And in the eighteenth yeere of King Ierobo-
am the sonne of Nebat, reigned Abijam ouer
Iudah.

2 Three yeeres reigned hee in Ierusalem, and
his mothers name was Maachah the daughter of
* Abisalom.

3 And he walked in all the sins of his father,
which he had done before him: and his heart was
not perfit with the Lord his God, as the heart of
Dauid his father.

4 But for Dauids sake did the Lord his God
giue him a light in Ierusalem, and set vp his son
after him, and established Ierusalem.

5 Because Dauid did that which was right in
the fight of the Lord, and turned from nothing
that he commaunded him all the dayes of his life,
* saue onely in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam
and Ieroboam as long as he liued.

7 The rest also of the actes of Abijam, and all
that he did, are they not written in the booke of
the Chronicles of the Kings of Iudah? there was
also warre betweene Abijam and Ieroboam.

8 And Abijam slept with his father and they
buried him in the citie of Dauid: and Asa his son
reigned in his stead.

9 ¶ And in the twentie yeere of Ieroboam
King of Israel reigned Asa ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie
yeere

Or, besides all that
their fathers had
done by their sinnes.

Where idola-
trie reigneth, all
horrible vices are
committed, (ill as
length) Gods iust
iudgement de-
stroy them vne-
terly.

* Chap. 10. 16.

Which booke
were called the
bookes of Sema-
iah and Iddo the
Prophets, 2. chro.
22. 15.

1 That is, all the
dayes of Rehob-
ams life.
2 whole idola-
try Rehoboam had
somewhat followed.

* 2. Chron. 11. 22.

a Some thinke
that this was Abi-
Glon Salomons
sonne.

b Meaning a
sonne to reigne
ouer Iudah.

* 2. Sam. 11. 24.
and 11. 9.

* 2. Chron. 13. 3.

* 2. Chron. 14. 5.

* Chap. 22. 11.
and 1. King. 9. 8.

* Every male
euen to the doggs.

2 Sam. 25. 27.

h As well him
that is in the

strong hold, as him
that is abroad.

i They shall lacke
the honour of bu-
riall in token of
Godes malediction.

k In the middes
of the wicked,
God hath some
as whom he doth
bestow his mer-
cies.

l The Lord will
bring to destroy
it out of hand.

m Meaning, En-
phrases.

n The people shall
not be excused
when they doe
euill at the com-
mandement of
their gouernours.

o The Lord mooue
him that hee died,
2. Chron. 13. 30.

p And died be-
fore Ieroboam a-
bout foure yeeres.

That is, his grandmo- ther, as David is often times call'd a father of them whose grandfather he was.

Neither kinned nor authoritie ought to be regarded, when they blaspheme God, and become idolaters, but must be punished. * 2 Chron. 15. 16. For in that that hee suffered them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

Of the same purpose that Ieroboam did, because the people should not goe vnto Ierusalem, lest they should follow Afa. * 2 Chron. 16. 2. Or, Syria.

And vexed me no longer.

Or, made a proclamation. Or, some inuocation.

He had the gout and put his trust rather in Phisicians then in the Lord. * 2 Chron. 16. 12.

His great grandfather.

So God stirred up one tyrant to punish the wickedness of another.

yeere, and his mothers name was Maachah the daughter of Abisalom.

11 And Afa did right in the eyes of the Lord, as did David his father.

12 And hee tooke away the Sodomites out of the Land, and put away all the idoles that his fathers had made.

13 And hee put downe Maachah his mother also from her estate, because shee had made an idole in a groue: and Afa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the high places. Nevertheless Afa heart was e vright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer and gold, and vessels.

16 ¶ And there was warre betwene Afa and Baafha king of Israel all their dayes.

17 Then Baafha king of Israel went vp against Iudah and built Ramah, so that hee would let none goe out or in to Afa king of Iudah.

18 Then Afa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, & deliuered them into the hands of his seruants, and king Afa sent them to Ben-hadad the sonne of Tabrimon, the sonne of Hezion King of Aram that dwelt at Damascus, saying,

19 There is a couenant betwene mee and thee, and betwene my father and thy father: behold, I haue sent vnto thee a prent of siluer and golde: come breake thy couenant with Baafha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened vnto king Afa, and sent the capitaines of the hostis, which he had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah and all Cinneroth, with all the land of Naphtali.

21 And when Baafha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Afa assembled all Iudah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baafha had built, and king Afa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Afa, and all his might, and al that he did, and the cities which hee built, are they not written in the booke of the Chronicles of the kings of Iudah? but in his old age he was diseased in his bed.

24 And Afa slept with his fathers, and was buried with his fathers in the cite of Dauid his father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Afa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baafha the sonne of Ahiah of the house of Issachar conspired against him, and Baafha slew him at Gibbethon, which belonged to the Philistines: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Afa king of Iudah did Baafha slay him, and reigned in his stead.

29 And when hee was king, hee smote all the house of Ieroboam, hee left none alive to Ieroboam, vntill hee had destroyed him, according to

the word of the Lord which hee spake by his seru- ant Ahiah the Shilonite,

30 Because of the finnes of Ieroboam which hee committed, and wherewith hee made Israel to sinne, by his prouocation, wherewith hee prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betwene Afa and Baafha king of Israel, all their dayes.

33 In the third yeere of Afa king of Iudah, began Baafha the sonne of Ahiah to reigne ouer all Israel in Tirzah, and reigned foure and twentie yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith hee made Israel to sinne.

CHAP. XVI.

1 Of Baafha. 6 Elah. 9 Zimri. 16 Turi. 31 Abab married Iezebel. 34 Ieroboam built againe.

THE word of the Lord came to Iehu the sonne of Hanani against Baafha, saying,

2 Forasmuch as I exalted thee out of the dust and made thee Captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their finnes,

3 Beholde, I will take away the posterity of Baafha, and the posteritie of his house, and will make thine house like the house of Ieroboam, the sonne of Nebat.

4 He that dieth of Baafhas stocke in the city, him shall the dogges eate: and that man of him which dieth in the fields, shall the fowles of the aire eate.

5 And the rest of the actes of Baafha, and what hee did, and his power, are they not written in the booke of the Chronicles of the kings of Israel?

6 So Baafha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baafha, and to his house, that hee should be like the house of Ieroboam, euen for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because hee killed Ahim.

8 ¶ In the sixe and twentie yeere of Afa king of Iudah, began Elah the son of Baafha to reigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captaine of halfe his chariots, conspired against him, as hee was in Tirzah e drinking, till hee was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the fene and twentie yeere of Afa king of Iudah, and reigned in his stead.

11 ¶ And when hee was King, and late on his throne he slew all the house of Baafha, not leaving thereof one to piise against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baafha, according to the word of the Lord which hee spake against Baafha by the hand of Iehu the Prophet.

13 For all the finnes of Baafha, and finnes of Elah his sonne, which they sinned, & made Israel to

* Chap. 14. 10.

By causing the people to commit idolatrie with his calves, and for prouoking God to anger.

Which was the place where the kings of Israel remained,

Thus spake Iehu to Baafha in the Name of the Lord.

Meaning the house of Baafha. * Chap. 15. 29. * Chap. 14. 11.

Or, was inuocated. * 2 Chron 16. 1.

That is, the Prophet did his message.

Meaning Nadab Ieroboams sonne.

The Chaldee text hath thus, Drinking till hee was drunken in the Temple of Baafha the idole by his house in Tirzah.

Both Hanani his father and hee were Prophets.

to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa king of Iudah did Zimri reigne seuen daies in Tirzah, and the people was then in campe ^g against Gibbethon, which belonged to the Philistims.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captain of the hoste, king ouer Israel that same day, *even* in the hoste.

17 Then Omri went vp from Gibbethon and all Israel with him, and they besieged ^h Tirzah.

18 And when Zimri saw, that the cite was taken, hee went into the palace of the Kings house, and ⁱ burnt himselfe, and the Kings house with fire, and so died.

19 For his finnes which hee sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his finnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were the people of Israel diuided into two parts: ^j for ^k half the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath. so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Iudah began Omri to reigne ouer Israel, and reigned twelue yeeres. Six yeere reigned he in Tirzah.

24 And hee bought the mountaine ^l in Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the city which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did ^m worse then all that were before him. 26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his finnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the actes of Omri, that hee did, and the strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in ⁿ Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri beganne to reigne ouer Israel, in the eight and thirtie yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all ^o were before him.

31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except hee tooke Iezabel also the daughter of Ethbaal king of the Zidonians for ^p his wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab pro-

ceeded, and did prouoke the Lord God of Israel more then all the Kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build ^q Tericho: he laid the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake ^r by Iothua the sonne of Nun.

CHAP. XVII.

1 Elijah ^s forwarneth of the famine to come. 4 He is fed of Ravens. 9 Heu sent to Zarephath, where hereafter's his habitation to live.

AND Elijah the Tishbite one of the inhabitants of Gilead said vnto Ahab, ¶ As the Lord God of Israel lieth, before whom I ^t stand, there shall bee neither dew nor raine these yeeres, but ^u according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the ^v riuier Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuier: and I haue commanded the ^w rauen to feed thee ther e.

5 So hee went and did according vnto the word of the Lord: for he went, and remained by the riuier Cherith that is ouer against Iorden.

6 And the rauen brought him bread & flesh in the morning, and bread and flesh in the evening, and he dranke of the riuier.

7 And after a while the riuier dried vp, because there fell no raine vpon the earth.

8 ¶ And the ^x word of the Lord came vnto him, saying,

9 ¶ Vp, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to sustaine thee.

10 So hee arose and went to Zarephath: and when he came to the gate of the cite, behold, the widow was there ^y gathering flukes: and he called her, and said, Bring me, I pray thee, a little water in a vessel, that I may drinke.

11 And as she was going to fetch it, he called to her, and said, Bring mee, I pray thee, a morcell of bread in thine hand.

12 And shee said, as the Lord thy God lieth, I haue not a cake, but euen an handful of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering ^z a few stickes for to goe in and dresse it for me and my lonne, that wee may eat it, and die.

13 And Elijah said vnto her, Feare not, come, doe as thou hast said, but make me thereof a little cake first of all, and bring it vnto mee, and afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, ^a The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went and did as Elijah said, and shee did eate: so did he and her house ^b for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, ^c that there was no ^d breath left in him.

18 And she said vnto Elijah, What haue I to do with

^u Reade Iosh. 8. 26.

^r Ebr. by the hand of Iothua.

^s Eccles. 48. 3. ian. 5. 16, 17.

^t That is, whom I serue. ^u But as I shall declare by Gods reuelation.

^v Or, brooke.

^w To strengthen his faith against persecution. ^x God promitteth to feed him miraculously.

^y As the troubles of the Saints of God are many, so his mercy is euer at hand to deliuer them.

^z Luke 4. 25, 26.

^a All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but only trust on Gods providence.

^b Ebr. two.

^c For there is no hope of any more sustenance.

^d God receiveth no benefit for the vse of his, but he promitteth a most ample recompence for the same.

^e That is, till hee had raine & food on the earth.

^f Or, that heeded. ^g God would try whether he had learned by his mercifull providence to make him her only stay and comfort.

^g The siege had continued from the time of Nadab Ieroboams sonne.

^h Where Zimri kept himselfe in hold.

ⁱ Ebr. burnt the Kings house vpon him.

^j That is, the people which were not at the siege of Gibbethon: for therein they had chosen Omri.

^k Or, Shomeron.

^l For such is the nature of idolatry, that the superstition thereof doeth daily increase, and the elder it is the more abominable it is before God and his Church.

^m He was the first King that was buried in Samaria after that the Kings house was burnt to Tirzah.

ⁿ By whose means he fell to all wicked and strange idolatry, and cruell persecution.

with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to lay my sonne?

19 And he said vnto her, Giue me thy sonne: and he tooke him out of her bosome, and caried him vp into a chamber, where hee abode, and laid him vpon his owne bed.

20 Then hee called vnto the Lord, and sayde, O Lord my God, hast thou punished also this widow, with whom I sojourne, by killing her sonne?

21 And he stretched himselfe vpon the childre three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the childre came into him againe, and hee reuiued.

23 And Elijah tooke the childre, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord at thy mouth is true.

CHAP. XVIII.

1 *Elijah is sent to Ahab.* 13 *Obadiah hideth an hundred Prophets.* 40 *Elijah killeth all Baals prophets.* 45 *Hee stablisheth raine.*

After many dayes, the word of the Lord came to Elijah, in the third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Ahab went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah feared God greatly:

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them by fiftie in a caue, and hefed them with bread and water.)

5 And Ahab said vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grass to saue the horses and the mules aliuie, least wee deprime the land of the beasts.

6 And so they diuided the land betwene them to walke thorowit. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and hee knewe him, and fell on his face, and said, Art not thou my lord Elijah?

8 And he answered him, Yea, go tell thy lord, Behold, Elijah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdom, whither my Lord hath not sent to seeke thee: and when they said, He is not here, he tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou sleepest, Goe tell thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill mee:

But I thy seruant feare the Lord from my youth:

13 Was it not told my lord, what I did when Iezabel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fiftie in a caue, and fed them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Elijah is here, that he may lay me.

15 And Elijah said, As the Lord of hostes liueth, before whom I stand, I will surely shew my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but thou and thy fathers house, in that yee haue forsaken the commaundements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the Prophets of Baal foure hundred and fiftie, and the prophets of the groues foure hundred, which eate at Iezabels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the Prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long shall ye betwene two opinions? If the Lord be God, follow him: but if Baal bee he then goe after him. And the people answered him not a word.

22 Then said Elijah vnto the people, I onely remaine a prophet of the Lord: but Baals prophets are foure hundred and fiftie men.

33 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth by fire, let him bee God. And all the people answered, and said, It is well spoken.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Elijah mocked them, and said, Crie lowde: for he is a god: either hee talketh or purifieth his enemies, or is in his iourney, or it may bee that hee sleepeeth, and must bee awaked.

28 And they cried lowd, and cut themselves as their maner was, with knives and lancers, till the blood gashed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the euening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Elijah said vnto all the people, Come to me. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelve stones, according

d I am none of the wicked persecutors that thou shouldst procure vnto me such displeasure, but I am his children.

e By my presence I will declare that thou hast told him the truth.

f The true ministers of God ought not onely to know the truth to be truly flattered, but to reprove boldly the wicked sinners without respect of person.

g Be constant in religion, and make it not as a thing indifferent, whether yee follow God or Baal, or whether yee serue God wholly or in part, Zeph. i. 5.

h By lending downe fire from heauen to burne the sacrifice.

i As men ravished with some strange spirit.

k You esteeme him as a god.

l He mocketh their heauily madnesse, which thinke that by any instance or iure, the dead and vile doles can helpe their worshippers in their necessities.

k He was afraid lest Gods Name should haue beene blasphemed, and his sinners condemned, except he should haue continued his mercies, as he had begun them, specially while hee there remained.

l So hard a thing it is to depend on God, except we be comforted by miracles.

m After that hee departed from the sacre Cherich.

n God had begun to worke his feat in his heart but had not yet brought him to the knowledge, which is also requisite of the godly: that is to profess his Name openly.

o God pitieth oftentimes the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefit might be knowne to be granted for Gods childrens sake.

^a Gen. 32.28.
2. King. 17.34.

^f Ebr. Sate which
somewhat
cousin's son three
poets and a third
part a piece.

^m Hereby he de-
clared the excel-
lent power of
God, who contri-
bute to nature could
make the fire
burne even in the
water, to the intent
they should have
none occasion to
doubt that he is
the onely God.
n Though God
suffer his to name
in blindness and
error for a time,
yet at length he
callethe them
home to him by
some notorious
signe and worke.

^o He commanded
them that as they
were truly per-
swaded to confesse
the onely God, that
they would receive
him with all their
power and dectroy
the idolaters his
enemies.

^p As Gods spirit
incommed him to
pray, so was he
strengthened by
the fame that he
did not faint but
continued still till
he had obtained.
^q v. here and there.

^q Hee was so
strengthened with
Gods spirit, that
he vanquished then
the chariot was
wile to runne.

^a Towit of Baal.
b Though the
wicked rage-
gust of Gods chil-
dren yet he hol-
deth them backe
that they cannot
execute their
malice.

to the number of the tribes of the sonnes of Iaa-
kob, (vnto whom the word of the Lord came,
saying, * Isteel shall be thy name.)

32 And with the stones he built an altar in the
Name of the Lord: and he made a ditch round a-
bout the altar, as great as would containe two
† measures of seede.

33 And hee cut the wood in order, and hewed
the bullock in pieces, and laid him on the wood:

34 And laid fill foure barrels with water, and
pouere it on the burnt offering and on the wood.
Again he said: Doe to againe. And they did so the
second time. And hee saide, Doe it the third time.
And they did it the third time.

35 And the water ranne round about the al-
tar: and he filled the ditch with water also.

36 And when they should offer the evening
sacrifice, Elijah the Prophet came, and saide, Lord
God of Abraham, Izhak, and of Israel, let it bee
known this day, that thou art the God of Israel,
and that I am thy seruant: and that I haue done
all these things at thy commandment.

37 Heare me, O Lord, heare mee, and let this
people knowe that thou art the Lord God, and
that thou hast turned their heart againe at the
list.

38 Then the fire of the Lord fell, and consumed
the burnt offering, and the wood, and the
stones, and the dust, and licked vp the water that
was in the ditch.

39 And when all the people saw it, they fell on
their faces, and said, The Lord is God, the Lord is
God.

40 And Elijah saide vnto them, Take the Pro-
phets of Baal, let not a man of them escape: and
they tooke them, and Elijah brought them to the
brooke Kishon, and slew them there.

41 ¶ And Eljah saide vnto Ahab, Get thee
vp, eate and drinke, for there is a found of much
raine.

42 So Ahab went vp to eate and to drinke, and
Elijah went vp to the top of Carmel: and he
crouched vnto the earth, and put his face be-
tweene his knees,

43 And saide to his seruant, Goe vp now, and
looke toward the way of the Sea. And hee went
vp, and looked, and sayd, There is nothing. Again
he said, Goe againe p. Icen times.

44 And at the tenth time hee sayd, Behold,
there ariseth a little cloude out of the Sea like a
mans hand. Then he said, Vp, and ay vnto Ahab,
Make ready thy chariot, and get thee downe, that
the raine flay thee not.

45 And in ¶ the meane while the heauen was
blacke with cloudes and winde, and there was a
great raine. Then Ahab went vp, and came to
Izrael.

46 And the hand of the Lord was on Elijah,
and he girded vp his loynes, and ran q before A-
hab till he came to Izrael.

CHAP. XIX.

⁵ Elijah fleeing from Iezabel, is nourished by the Angel of God:
¹⁵ He is commanded to anoint Hazael, Iehu, and Elisha.

NOW Ahab tolde Iezabel all that Elijah had
done, and how hee had slaine all the a Pro-
phets with the sword.

2 Then Iezabel sent a messenger vnto Elijah,
saying, b The gods doe so to me and more al o, if
I make not thy life like one of their liues by to-
morrow this time.

3 ¶ When he saw that, he arose, and went ¶ for
his life, and came to Beer-sheba, which is in Iu-
dah, and left his seruant there.

4 But he went a dayes journey into the wil-
dernesse, and came and fate downe vnder a Iu-
niper tree, and desired that he might die, and said,
It is now enough: O Lord, take my soule for I am
no better then my fathers.

5 And as hee lay and slept vnder the Iuniper
tree, behold now an Angel touched him, and saide
vnto him, Vp, and eate.

6 And when he looked about, behold, there
was a cake baken on the coales, and a pot of wa-
ter at his head: so hee did eate and drinke, and re-
turned and slept.

7 And the Angel of the Lord came againe the
second time, and touched him, and saide, Vp, and
eate. for ¶ thou hast a great journey.

8 ¶ Then hee arofe, and did eate and drinke,
and walked in the strength of that meate fortie
dayes and fortie nights, vnto Horeb the mount of
God.

9 And there hee entered into a caue, and lod-
ged there: and behold, the Lord spake to him,
and saide vnto him, What dost thou heare, E-
lijah?

10 And hee answered, I haue bene very ieal-
ous for the Lord God of hostes: for the children
of Israel haue forsaken thy covenant, broken
downe thine altars and slaine thy Prophets with
the sword: and I onely am left, and they seeke
my life to take it away.

11 And hee saide, Come out, and stand vpon
the mount before the Lord. And behold, the Lord
went by, and a mighty strong winde rent the
mountaines, and brake the rockes before the
Lord: but the Lord was not in the winde: and
after the winde came an earthquake: but the Lord
was not in the earthquake:

12 And after the earthquake came fire: but the
Lord was not in the fire: and after the fire came a
still and soft voyce.

13 And when Elijah heard it, he covered his
face with his mantle, and went out, and stood in
the entering in of the caue, and behold, there came
a voyce vnto him, and said, What dost thou here,
Elijah?

14 And he answered, I haue bene very iealous
for the Lord God of hostes, because the children
of Israel haue forsaken thy covenant, cast downe
thine altars, and slaine thy Prophets with the
sword, and I onely am left, and they seeke my life
to take it away.

15 And the Lord saide vnto him, Goe, returne
by the wilderness vnto Damascus, and when
thou comest there, ¶ anoint Hazael king over
¶ Aram.

16 And Iehu the sonne of Nimshi shalt thou
anoint king over Israel: and Elisha the sonne of
Shaphat of Abel Meholah shalt thou anoint to
be Prophet in thy roome.

17 And ¶ him that escapeth from the sword of
Hazael shalt Iehu slay: and him that escapeth
from the sword of Iehu, shall Elisha slay.

18 Yet will ¶ I leave seven thousand in Israel,
even h all the knees that haue not bowed vnto
Baal, and every mouth that hath not kissed him.

19 ¶ So he departed thence, and found Elisha
the sonne of Shaphat who was plowing w twelve
yoke of oxen before him, and was with the
twelfth: and Elijah went toward him, and cast his
mantle

^f Or, whither his
mind had him.

^e So hard a thing
is to bridle our
impatience in ad-
dition, that the
Saints could not
overcome the
same.

^d He declareth,
that except God
had nourished him
miraculously, it
had not beene pos-
sible for him to
haue gone this
journey.

^e He complaineth
that the more ze-
alous that he threw-
ed himselfe to
maintaine Gods
glory, the more
easily was he
persecuted.
^f Rom. 11.3.

^f For the nature
of man is not able
to come nere vnto
God, if he
should appear in
his strength and
full might, and
therefore of his
mercie he submit-
teth himselfe to
our capacities.

^g We ought not
to depend on the
multitude main-
taining Gods glo-
ry, but because
our duty re-
quireth, we ought
to doe it.

^h Or, Syria.

² King 9.13,
eccles. 9.8.

^a Rom 9.4.
h He declar-
eth that wicked dis-
semblers and ido-
laters are not his.

i Though this nation all affliction is not to be contemned yet it ought not to moue vs when God calleth vs to seue him.

k He would not stay till wood was brought: for great was his desire to follow his vocation.

l Or, Syria.

m That is, gouernours, and rulers of prouinces.

n Or, Souteru.

o I am content to obey and pay tribute.

p He would not accept his answer, except he did out of hand deliuer what he desired: he sought an occasion how to make warre against him.

q They thought it their duty rather to venture their liues then to grant what thing which was not lawful to satisfy the lust of a tyrant.

r Much lesse should there be found any pray that it is worth any thing when they shall be so many.

s Boast not before the victorie bee gotten.

t Or, pay your selues murder.

u Before, God went about with signes & miracles to pull Ahab from his impietie, and now againe with wonderfull victories.

mantell vpon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Whose answered him, Go, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slew them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate. then hee arose and went after Elijah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 12 The Lord promisseth the victory to Ahab by a Prophet. 21 The King of Israel was peace with Ben-hadad, and answered therefore by the Prophet.

Then Ben-hadad the king of Aram assembled all his army, and two and thirty kings with him, with horses, and charrets, and went vp and besieged Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine: also thy women, and thy faire children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commaundeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer mee thy siluer and thy gold, and thy women, and thy children,

6 Or else I will send my seruants vnto thee by to morrow this time: & they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how he seeketh mischief: for he sent vnto mee for my wives, and for my children, and for my siluer, and for my golde, and I denied him not.

8 And all the Elders, and all the people said to him, Hearken not vnto him, nor consent.

9 Wherefore hee said vnto the messengers of Ben-hadad, Tell my lord the king, All that thou diddest send for to thy seruant at the first time, that I will do, but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and said, The gods do so to me and more also, if the dust of Samaria be ynough to all the people that follow me, for euery man an handfull.

11 And the King of Israel answered, and said, Tell him, I et not him that girdeth his harne, boast himselfe, as he that putteth it off.

12 And when he heard that tidings, as he was with the kings drinke in the pavilions, hee said vnto his seruants, Bring forth your engines. And they set them against the citie.

13 And behold, there came a Prophet vnto Ahab King of Israel, saying, Thus saith the Lord, Hast thou seene all this great multitude? Beholde, I will deliuer it into thine hand this day, that thou mayest know, that I am the Lord.

14 And Ahab said, By whom? And hee said, Thus saith the Lord, By the seruants of the princes

of the prouinces. He said againe, Who shall order the battell? And he answered, Thou.

15 ¶ Then hee numbred the seruants of the princes of the prouinces, and they were two hundred two and thirtie: and after them hee numbred the whole people of all the children of Israel, seven thousand.

16 And they went out at noone: but Ben-hadad did drinke till hee was drunken in the tents, both hee and the kings: for two and thirtie kings helped him.

17 So the seruants of the princes of the prouinces went out first, and Ben-hadad sent out, and they slew him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alieue: or whether they bee come out to fight, take them yet alieue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the host which followed them.

20 And they flew euery one his enemy: and the Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with his horsemen.

21 And the king of Israel went out, and smote the horses and charrets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, Go, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 ¶ Then the seruants of the king of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouer came vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captiues for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charrets, and wee will fight against them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all assembled, and went against them, and the children of Israel pitched before them, like two little flocks of kiddes: but the Aramites filled the country.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one ouer against the other seven dayes: and in the seuen day the battell was ioyned: and the children of Israel slew of the Aramites an hundred thousand footmen in one day.

30 But the rest fled to Aphek into the citie: and there still a wall vpon seven and twenty thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

h That is, young men trained in the scribe of Princes.

i Or, men.

j Or, Syrians.

k With them that were appointed for the preservation of his person.

k Thus the wicked b' a phrase God tie their taint who know it standing the suffereth not unpunished.

l All they which were in the battell of the former yeere, verse 15.

n Who am of like power as I am on the hills and can shew I destroy a multitude with few as with many.

o From chamber to chamber.

7. In signe of sub-
mission and that
we haue deiered
death if we will
pauith vs with
rigour.

Dr, and caught it
of him.
o He is aliue.

p Thou shalt ap-
point in my chief-
citie what thou
wilt, and I will
obey thee.
For of the discipli-

q By this external
lighe he would
more liuely touch
the kings heart.

r Because thou
hast commended
the commande-
ment of the Lord.

f By this parabie
he maketh Ahab
condemne him-
selfe, as bound: a
covenant with
Gods clemencie, and
her him escape,
whom God had
appointed to be
slaine.

* Chap. 21. 38

10. 8. Sheweth

10. 8. as it sheweth.
n Though Ahabs
enrany he con-
demned by the
holy Spirit yet he
was not rigou-
rous that he would
take from another
man his right
without fullie
do. pe. 11.

31 ¶ And his seruants said vnto him, Behold
now, wee haue heard say, that the kings of the
house of Israel are mercifull kings: we pray thee,
let vs put sackcloth about our ^o loynes, and ropes
about our heads, and go out to the king of Israel:
it may be that he will aue thy life.

32 Then they girded sackcloth about their
loynes, and put ropes about their heads, and came
to the king of Israel, and said, Thy seruant Ben-
hadad saith, I pray thee, let me liue: and hee said,
Is he yet aliue? he is my brother.

33 Now the men tooke diligent heed, if they
could catch *any thing* of him, and made halte, and
said, Thy brother Ben-hadad. And hee said, Goe
bring him. So Ben-hadad came out vnto him, and
he caused him to come vp into the chariot.

34 And Ben-hadad said vnto him, The cities
which my father took from thy father, I will re-
store, and thou shalt make streets for thee in Da-
ma-cus, as my father did in Samaria. Then said A-
hab, I will let thee goe with this covenant. So he
made a covenant with him, and let him goe.

35 ¶ Then a certain man of the children of
the Prophets said vnto his neighbor by the com-
mandement of the Lord, q Smitemee, I pray thee.
But the man refused to smite him.

36 Then said hee vnto him, Because thou hast
not obeyed the voice of the Lord, behold, as soone
as thou art departed from mee, a lyon shall slay
thee. So when he was departed from him, a lyon
found him, and slew him.

37 Then hee found another man, and said,
Smitemee, I pray thee. And the man smote him,
and in smiting, wounded him.

38 So the Prophet departed, and waited for
the king by the way, and disguised himselfe with
ashes vpon his face.

39 And when the King came by, he cryed vn-
to the King, and said, Thy seruant went into the
middles of the battell, and behold, there went a-
way a man whom *another* man brought vnto me,
and said, Keepest thou a man: if he be lost, and want,
thy life shall goe for his life, or else thou shalt pay
a talent of siluer.

40 And as thy seruant had heere and there to
doe, he was gone: And the king of Israel said vn-
to him, So shalt thy iudgment be: thou hast giuen
sentence.

41 And hee haste, and tooke the ashes away
from his face: and the king of Israel knew him,
that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord,
* Because thou hast let goe out of *thine* handes a
man whom I appointed to die, thy life shall goe
for his life, and thy people for his people.

43 And the king of Israel went to his house
heauy and in displeasure, and came to Samaria.

CHAP. XXI.

8 *ezreels commandment to kill Naboth, for the vineyard that hee
refused to sell to Ahab.* 19 *Elijahs reproofe to Ahab, and hee
repenteth.*

AFTER ^h these things Naboth the Izreelite had
a vineyard in Izreel, hard by the palace of A-
hab king of Samaria.

2 And Ahab spake vnto Naboth, saying, Giue
me thy vineyard, that I may make me a garden of
herbes thereof, because it is nere by mine house:
or if it will please thee for it a better vineyard then
this, or I will please thee, I will giue thee the worth
of it in money.

3 And Naboth said to Ahab, The Lord keepe
me from giuing the inheritance of my fathers vn-
to thee.

4 Then Ahab came into his house heauy and
in displeasure, because of the word which Naboth
the Izreelite had spoken vnto him. For hee had
said, I will not giue thee the inheritance of my
fathers, and he lay vpon his bed, and turned his
face, and would eat no bread.

5 Then Iezebel his wife came to him, and said
vnto him, Why is thy spirit so sad that thou eatest
no bread?

6 And he said vnto her, Because I spake vnto
Naboth the Izreelite, and said vnto him, Giue me
thy vineyard for money, or if it please thee, I will
giue thee *another* vineyard for it: but he answered,
I will not giue thee my vineyard.

7 Then Iezebel his wife said vnto him, Do
est thou now gouerne the kingdom of Israel?
Vp, eate bread, and be of good cheere, I will
giue thee the vineyard of Naboth the Izreelite.

8 ¶ So she wrote letters in Ahabs name, and
sealed them with his seale, and sent the letters vn-
to the Elders, and to the nobles that were in his
citie dwelling with Naboth.

9 And she wrote in the letters, saying, Pro-
claime a fast, and set Naboth among the chiefe
of the people,

10 And set two wicked men before him, and
let them witness against him, saying, Thou did-
dest blaspheme God and the king: then cary him
out, and stone him that he may die.

11 And the men of his citie, *even* the Elders
and gouernors which dwelt in his citie, did as Ie-
zebel had sent vnto them: as it was written in the
letters which she had sent vnto them.

12 They proclaimed a fast, and set Naboth a-
mong the chiefe of the people,

13 And there came two wicked men, and fate
before him: & the wicked men witnessed against
Naboth in the presence of the people, saying,
Naboth did blaspheme God and the king. Then they
caryed him away out of the citie, and stoned him
with stones, that he died.

14 Then they sent to Iezebel, saying, Naboth
is stoned, and is dead.

15 ¶ And when Iezebel heard that Naboth
was stoned, and was dead, Iezebel said to Ahab,
Vp, and take possession of the vineyard of Na-
both the Izreelite, which hee refused to giue thee
for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was
dead, he rose to go downe to the vineyard of Na-
both the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came vnto E-
lijah the Tishbite, saying,

18 Arise, go downe to meet Ahab king of Is-
rael, which is in Samaria: loe, he is in the vineyard
of Naboth, whither he is gone downe to take pos-
session of it.

19 Therefore shalt thou say vnto him, Thus
saith the Lord, Hast thou killed, and also gotten
possession? And thou shalt spake vnto him, say-
ing, Thus saith the Lord, In the place where dogs
licked the blood of Naboth, shall dogs lick thee
thy blood also.

20 And Ahab said to Elijah, Hast thou found
mee, O mine enemy? And hee answered, I haue
found thee: for thou hast sold thy selfe to worke
wickednesse in the sight of the Lord.

b Thus the wicked
could not find out
what is instant
lawfully, but if in-
wardly, when they
cannot haue their
inordinate appeti-
tes satisfied.

c Although shee
said, Thou knowest
not what it is to
reigne. Command
and I intreat not.
For in thine heart
is enuie.

d For then they
used to inquire of
mens faults: for
none could fast
truly, that were
notorious sinners.

e Thus the world-
lings contrary to
Gods command-
ment, who willet
not to consent to
the shedding of
innocent blood,
obey rather the
wicked comman-
dments of prin-
ces, then the iust
lawes of God.
Ie. 18. 18.

f This example of
monstrous crueltie
the holy Ghost
leaueth vs, to
the intent that wee
should abhorre all
enrany, and speci-
ally in them whom
nature and kinde
should moue to be
pitifull and incli-
ned to mercy.

g Doest thou
advice to haue any
thankes by mur-
dering of an
innocent?

h This was ful-
filled in toram his
sonne, as 2 Kings
9. 35. 36.

* Chap. 14. 10.
2 King 9. 8.

* 2 Sam. 2. 32.

Chap. 14. 10.

* Chap. 15. 29.

* Chap. 16. 3.

* 2 King 9. 33. 36.
[Or, forsooke, or
possession.]

I By the wicked
counsel of his
wife, he became a
vile idolater, and
cruell murderer,
as one that gaue
himself wholly
to carnall sinne.

† Elr. his selfe.
k In token of
mourning, as
some read, bare
sorrow.

I Meaning, in To-
neametime, a King
9. 36.

* 2 Chron. 18. 2.
a Ben-hadad the
king of Syria, and
Ahab made a
peace, which en-
dured three yeres,
b To leaue visite
him.

c The Kings of
Syria kept Ramoth
before this league
was made by Ben-
hadad therefore
he thought not
himself bound
thereby to re-
store it.

d I readily do
to ioyne and goe
with thee, and all
mine is atthy
commandment.

e He feared that
he would not goe
to the warre, ex-
cept God approo-
ved it, yet when
Michaiiah coun-
celled the con-
trary, he would not
obey.

f Meaning, the
false prophets,
which were flat-
terers, and feared
for lucre, whom
Iezabel had affec-
ted & kept after
the death of those
when Elias flew.

g Iehoshaphat did
not acknowledge the
false prophets to be
Gods ministers, but
did contemne them.
h Whereby we see
that the wicked can-
not abide to heare
truths, but hate the
Prophets of God, and
moleste them.

21 * Behold, I will bring euill vpon thee, and
will take away thy posteritie, and will cut off from
Ahab him that * pisteth against the wall, aswell
him that is * shut vp, as him that is left in Irael,
22 And I will make thine house like the house
of * Ieroboam the sonne of Nebat, and like the
house of * Baasha the sonne of Ahiah, for the
prouocation wherewith thou hast prouoked and
made Irael to sinne.

23 And also of Iezebel spake the Lorde, say-
ing, * The dogs shall eate Iezebel // by the wall
of Irael.

24 The dogs shall eate him of Ahab's stocke,
that dieth in the cite: and him that dieth in the
fields, shall the fowles of the ayre eat.

25 (But there was none like Ahab, who did
sell himselfe to worke wickednesse in the sight
of the Lorde: whom Iezebel his wife prouoked.

26 For he did exceeding abominable in fol-
lowing idoles, according to all that the Amorites
did, whom the Lorde calt out before the children
of Irael)

27 Nowe when Ahab heard those wordes, he
rent his clothes, and put sackcloth vpon * him,
and fasted, and lay in sackcloth, and went * softly.

28 And the word of the Lorde came to Eliah
the Tishbite, saying,

29 Seest thou how Ahab is humbled before
me? because he submitteth himselfe before me, I
will not bring that euill in his dayes, but in his
sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

a Iehoshaphat and Ahab fight against the king of Syria. 15 Ni-
chiaha forswore the king what shall be the success of their enter-
prize. 24 Zickijah the false prophetes forswore him. 25 Ahab is
killed. 40 Ahab's horsemen were slain. 41 The reign of
Iehoshaphat. 50 And Ieroboam's sonne.

And * they continued * three yere without
warre betwene Aaram and Irael.

2 And in the third yere did Iehoshaphat the
king of Iudah * come down to the king of Irael.

3 (Then the king of Irael sayd vnto his ser-
uants, Know yee not that * Ramoth Gilead was
ours? and we stay, and take it not out of the hand
of the king of Aaram?)

4 And he sayd vnto Iehoshaphat, Wilt thou
goe with mee to battell against Ramoth Gilead?
And Iehoshaphat sayd vnto the king of Irael,
I am as thou art, my people as thy people, and
mine horses as thine horses.

5 Then Iehoshaphat sayd vnto the king of
Irael, * Aske counsell, I pray thee, of the Lorde
to day.

6 Then the king of Irael gathered the * pro-
phets, vpon a foure hundred men, and sayd vnto
them, Shall I goe against Ramoth Gilead to bat-
tel, or shall I let it alone? And they sayd, Goe vp:
for the Lorde shall deliuer it into the hands of the
king.

7 And Iehoshaphat sayd, Is there here neuer
a Prophet of the * Lorde more, that we might en-
quire of him?

8 And the king of Irael sayd vnto Iehosha-
phat, There is yet one man (Michaiiah the sonne
of Imlah) by whom we may aske counsell of the
Lorde, but * I hate him: for he doeth not prophesie
good vnto me, but euill. And Iehoshaphat sayd,
Let not the king say so.

9 Then the king of Irael called an Eunuch,
and sayde, Call quickly Michaiiah the sonne of
Imlah.

10 And the king of Irael and Iehoshaphat the
king of Iudah came either of them on his throne
in their apparell in the void place at the entring
in of the gate of Samaria, and all the prophets
prophesied before them.

11 And Zickijah the sonne of Chenaanah
made him * hornes of yron, and sayde, Thus
sayeth the Lorde, With these shalt thou push the
Aramites, vntill thou hast consumed them.

12 And all the prophets prophesied so, saying,
Goe vp to Ramoth Gilead, and prosper: for the
Lorde shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call
Michaiiah, spake vnto him, saying, Behold now,
the wordes of the prophets declare good vnto the
king with * one accord: let thy word therefore,
I pray thee, be like the word of one of them, and
speake thou good.

14 And Michaiiah sayd, As the Lorde liueth,
whatsoeuer the Lorde sayeth vnto me, that will I
speake.

15 ¶ So hee came to the king, and the king
sayde vnto him, Michaiiah, shall wee goe a-
gainst Ramoth Gilead to battell, or shall wee
leauie off? And hee answered him, * Goe vp,
and prosper: and the Lorde shall deliuer it into the
hand of the king.

16 And the king sayd vnto him, How oft shal
I charge thee that thou tell mee nothing but that
which is true in the Name of the Lorde?

17 Then he sayd, I saw all Irael scattered vp-
on the mountaines, as sheepe that had no shep-
herd. And the Lorde sayde, * These haue no
master, let euery man returne vnto his house in
peace.

18 (And the king of Irael sayd vnto Iehosha-
phat, Did I not tell thee that hee would pro-
phesie no good vnto me, but euill?)

19 Again he sayd, Heare thou therefore the
word of the Lorde. I sawe the Lorde sit on his
throne, and all the * hoste of heauen stood about
him on his right hand and on his left hand.

20 And the Lorde sayd, Who shall * entice A-
hab that hee may goe and fall at Ramoth Gilead?
And one sayd in this manner, and another sayd on
that manner.

21 Then there came forth a spirit, and * stood
before the Lorde, and sayd, I will entice him. And
the Lorde sayd vnto him, Wherewith?

22 And he sayd, I will goe out and be a * false
spirit in the mouth of all his prophets. Then hee
sayd, Thou shalt entice him, and shalt also pre-
uaile: goe forth, and doe so.

23 Now therefore behold, the Lorde hath put
a lying spirit in the mouth of all the * thy pro-
phets, and the Lorde hath appointed euill against
thee.

24 Then Zickijah the sonne of Chenaanah
came neere, and smote Michaiiah on the cheek,
and sayd, * ¶ When went the spirit of the Lorde
from me, to speake vnto thee?

25 And Michaiiah sayd Behold, thou shalt see
in that day when thou shalt goe from chamber
to chamber to hide thee?

26 And the king of Irael said, Take Michaiiah,
and carie him vnto Amon the gouernour of the
cite, and vnto Iothab the kings sonne.

27 And say, Thus saith the king, Put this man

i Reade Geneſ.
37. 36.

k In the kingly
apparell.

l The true Pro-
phets of God were
accustomed to ſpe-
ke figures for the con-
ſolation of their hear-
ers, ſee 1ſa. 54. 2. &
12. 2. wherein the
false prophets diſmiſſed
the king, thinking there-
by to make their do-
ctrine more com-
mendable.

m Ieroboam,

n This is the com-
mon argument of
the wicked, who
thinke that none
ſhould ſpeake a-
gainſt a thing, if
the greater part
approve it, be they
never ſo vngodly.
o He ſpoke ſo in this
in deriſion, becauſe
the king attributed
ſo much to the
false prophets,
meaning, that by
experience hee
ſhould trie that they
were but
flatterers.

p It is better they
returne home, then
to be purſued and
ſcattered, becauſe
they take warre
in hand without
Gods counſell and
approbation.

q Meaning, his
Angels.

r Or, perſuade and
deceiue.

s Here we ſee
that though the
deuill be ever rea-
dy to briue vs to
deſtruction, yet he
hath no further
power then God
doeth him.
t I will cauſe all
his prophets to
tell lies.

* 2 Chron. 18. 23.

¶ Thus the wicked
would ſeeme that
none were in the
ſeaſon of Gods tri-
all, they, and that God
hath giuen his
graces to none ſo
muſt as to them.

e Let him be pined away with hunger, and be fed with a small portion of bread and water
 u That when ye shall see these things come to pass, ye may give God the glory, and know that I am his true Prophet.

in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he sayd, ^u Hearken all ye people.

29 So the king of Israel and Ichofhaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel sayde to Ichofhaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaynes ouer his charets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaynes of the charets saw Ichofhaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Ichofhaphat ^x cried.

33 And when the captaynes of the charets saw that hee was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bow mightily, and smote the king of Israel betwene the ioynts ^z of his brigandine. Wherefore hee sayd vnto his charer man, Turne thine hand, and cary me out of the hofte: for I am [†] hurt.

35 And the battell increas'd that day, and the y king stood still in his charer against the Aramites, and died at euen: and the blood ran out of the wound into the mids of the charer.

36 And there went a proclamation thorowout the ^z hofte about the going downe of the Sunne, saying, Every man to his citie, and every man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charer in the poole of Samaria, and the dogs licked vp his blood (and [†] they washed his armour) according ^x vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the yuorie house which hee built, and all the cities that hee built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

ziah his sonne reigned in his stead.

41 ^x And Ichofhaphat the sonne of Afa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

42 Ichofhaphat was five and thirtie yeere old when hee began to reigne, and reigned five and twentie yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Afa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuerthelesse, ^z the high places were not taken away: for the people offered still, and burnt incense in the high places.

44 And Ichofhaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Ichofhaphat and his worthy deedes that hee did, and his battels which he fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites which remained in the dayes of his father Afa, hee put cleane out of the land.

47 There was then no king in Edom: the be descende was king.

48 Ichofhaphat made ships of ^c Tharshish, to saile to ^d Ophir for golde, but they went not: for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Ichofhaphat, Let my seruants goe with thy seruants in the ships. But Ichofhaphat would not.

50 And Ichofhaphat did sleepe with his fathers, and was buried with his fathers in the cite of David his father, and Ichoram his sonne reigned in his stead.

51 [†] Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria the seuenth yeere of Ichofhaphat King of Iudah, and reigned two yeeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Teroboam the sonne of Nebat which made Israel to sinne.

53 For hee seru'd Baal, and worshipp'd him, and prouoked the Lord God of Israel vnto wrath, [†] according vnto all that his father had done.

^x 1 Chron. 30. 31.

a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

b In the time of this king, Idomea was subiect to Ierusalem, and was peuened by whom they of Iudah appointed.

c By Tharshish the Scripture meaneth Cilicia and all the Sea called Mediterranean.

d Iosephus writeth, that Ophir is in India, where the Egyptians and Arabians traffique for golde.

† In all points as his father did.

x That is, to the Lord for helpe.

† In his simplicity, or ignorantly.

† Ebr. and betweene the brigandines.

† Ebr. sicke.

y Towit, Ahab king of Israel.

z Of the Iudasites.

† Or, the harlots walked in.

^x Chap. 22. 19.

THE SECOND BOOKE of the Kings.

THE ARGUMENT.

This second Booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Holbea, who was imprisoned by the king of Assyria, and his city Samaria taken, and the ten tribes by the iust plague of God, for their idolatrie and disobedience to God, ledde into captiuitie. And also of Iudah, from the reigne of Ichoram sonne of Ichofhaphat vnto Zedechia, who for contemning the Lords commandment by his Prophets, and neglecting his sundry admonitions by finime and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie, and also by the iust vengeance of God, for contempt of his word, Ierusalem was destroyed, the Temple burnt, and hee and all his people were ledde away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets, and embrace his Word: and contrariwise, of his plagues towards those common-wealths which neglect his Ministers, and doe not obey his Commandements.

CHAP. I.

² *Ahaziah by a fall fullth sicke and consumed with Baalzebub.*
³ *Hee is reppoyled by Elifha. 10 The captaine ouer fiftie were sent to Eliab, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Ichoram a brother saue.*
cedeth him.



Hen Moab rebelled against Israell after the death of Ahab:

2 And Ahaziah fell thorow the lastest window in his vpper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom hee sayd, Goe, and enquire of Baalzebub the god of Ekron, if I shall recover of this my deaile.

3 Then the Angel of the Lord sayd to Elifha the Tishbite, Arise, and goe vp to meete the messengers of the king of Samaria, and say vnto them, Is it not becaue there is no God in Israell, that ye goe to enquire of Baalzebub the god of Ekron?

4 Wherefore thus sayth the Lorde, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Elifha departed.

5 And the messengers returned vnto him, to whom he said, Why are ye now returned?

6 And they answere him, There came a man and met vs, and said vnto vs, Goe, and returne vnto the king which sent you, and say vnto him, Thus saith the Lord, Is it not becaue there is no God in Israell, that thou sendest to enquire of Baalzebub the God of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What manner of man was he which came and met you, and told you these words?

8 And they sayd vnto him, Hee was an hairie man, and girded with a girdle of leather about his loines. Then layde hee, It is Elifha the Tishbite.

9 Therefore the King sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him: for behold, hee sat on the top of a mountaine, and hee sayde vnto him, O man of God, the king hath commanded that thou come downe.

10 But Elifha answered, and sayd to the captaine ouer the fiftie, If that be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine ouer fiftie, with his fiftie: Who spake, and sayd vnto him, O man of God, thus the king commandeth. Come downe quickly.

12 But Elifha answered, and sayd vnto them, If I be a man of God, let fire come downe from the heymen and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe hee sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came and fell on his knees before Elifha, and besought him, and sayd vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie seruants be precious in thy sight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines

ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord sayd vnto Elifha, Goe downe with him, be not afraid of his presence. So he arose, and went downe with him vnto the king.

16 And he said vnto him, Thus saith the Lord, Becaue thou hast sent messengers to enquire of Baalzebub the god of Ekron, (was it not becaue there was no God in Israell to enquire of his word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So hee dyed according to the word of the Lord which Elifha had spoken. And Ichoram began to reigne in his stead in the second yeere of Ichoram the sonne of Ichohaphat king of Iudah, becaue he had no sonne.

18 Concerning the rest of the acts of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israell?

CHAP. II.

⁸ *Elijah diuideth the waters with his cloke. 11 Hee is taken vp into heauen. 13 Elifha taketh his cloke and deth Iordan. 20 The bitter and enormous waters are healed. 23 The children dyen that mocke Elifha, are rent in pieces with beastes.*

And when the Lord would take vp Elifha into heauen by a whirlewind, Elifha went with Elifha from Gilgal.

2 Then Elifha said to Elifha, Tarie heere, I pray thee: for the Lord hath sent mee to Beth-el. But Elifha sayd, As the Lord liueth, and as thy soule liueth, I will not leave thee. So they came downe to Beth-el.

3 And the children of the Prophets that were at Beth-el, came out to Elifha, and sayd vnto him, Knowest thou that the Lord will take thy master from thee this day? And hee sayd, Yea, I know it: hold ye your peace.

4 Againe Elifha sayd vnto him, Elifha, tarie heere, I pray thee: for the Lord hath sent mee to Iericho. But he sayd, As the Lord liueth, and as thy soule liueth, I will not leave thee. So they came to Iericho.

5 And the children of the Prophets that were at Iericho, came to Elifha, and sayd vnto him, Knowest thou, that the Lord will take thy master from thee this day? And hee sayd, Yea, I know it: hold ye your peace.

6 Moreover Elifha sayd vnto him, Tarie, I pray thee, heere: for the Lord hath sent mee to Iordan. But he sayd, As the Lord liueth, and as thy soule liueth, I will not leave thee. So they went both together.

7 And fiftie men of the sons of the Prophets went and stood on the other side a farre off, and they two stood by Iordan.

8 ¶ Then Elifha tooke his cloke, and wrapt it together, and smote the waters, and they were diuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were passed ouer, Elifha sayd vnto Elifha, aske, what I shall doe for thee before I be taken from thee. And Elifha sayd, I pray thee, let thy Spirit be double vpon mee.

10 And hee sayd, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue it: lo: & if not, it shall not be.

11 And as they were walking and talking, behold, there appeared a charet of fire, and horses

Thus the Lord giueth boldnes to his, that they leaue not the threatening of tyrants, which otherwise of themselves are afraid to doe. Gods effigie in Ichohaphat going to battell against the Syrians made his sonne Ichoram king in the 17. yeere of his reigne: and in the 18. yeere which was the 3. yeere of his sonne, Ichoram the son of Ahab reigned in Israell: & in the fiftie yeere of this Ichoram, Ichohaphat died, and the kingdome of Iudah was confirmed to his sonne.

a Which was that place where the children of Israell were circumcised after they came ouer Iordan, and had bene fouretye yerres in the wilderness, as Ioh. 5. b So called becaue they are gotten as it were as new by the brauery doctrine. c That is, from being any more thine head: for to be as the head, is to be the master, as to be at the feet, is to be a scholler. d For the Lord had reuelled it vnto him. e Not onely at Beth-el, but at Iericho and other places were these prophets, which had schollers, in whom they instructed and brought vp in the true feare of God.

f To wit, of Iordan.

g Tethy Spirit haue double force in mee, becaue of the dangerous times: or let mee haue twise as much as the rest of the Prophets: or thy Spirit being diuided into three parts let mee haue two.

a So that he was possited for his idolatrie: after two fortis for the Moabites which were wont to pay tribute rebelled, and he fell downe at a grate which was vpon his house to giue light beneath. b The Philistines which dwelt at Ekron, worshipped this idole, which signifieth the god of flics, thinking that he could preterue them from the biting of flics: or else hee was so called, becaue flics were ingendred in g. abundance of the blood of the sacrifices that were offered: or that idole.

e Hee was that idole, as haue not the true God: for else they would seeke to none but to him alone. d Ignorance is the mother of error and idolatrie. e Some think that this is meant of his garments which were rough and made of haire.

f To wit, Carmel.

g Hee declareth what power Gods word hath in the mouth of his seruants when they threaten Gods judgement against the wicked. h He spake this in mockery and therefore provoked Gods wrath so much the more. i Meaning that God would shew by good whether hee was a true Prophet or no.

k Which humble myself before God and his seruants.

l That is, spare my life, and let me vnderstand the other two.

Isaiah 48.9. a newe go. b Thus God hath seie a testimonye in all ages (both before the Law, in the Law, and in the time of the Gospel) of our redemption.

of fire, and did separate them twaine. * So Elijah went vp by a whirlwind into ^b heaven.
12 And Elisha saw it, and hee cried, My father, my father, the charer of Israel, and the horsemen thereof: and hee saw him no more: and hee tooke his *owne* clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Elijah that fell from him, and returned, and stood by the banke of Iorden.

14 After, he tooke the cloke of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And so he also, after he had stricken the waters, so that they were diuided this way and that way, went ouer, *even* Elisha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they sayd, ⁱ The spirit of Elijah doeth rest on Elisha: and they came to meet him, and fell to the ground before him,

16 And said vnto him, Behold now, there be with thy seruants sifte strong men: let them goe, we pray thee, and seeke thy ^k master, if so be the Spirit of the Lorde hath taken him vp, and cast him vpon some mountaine, or in some valley. But he said, I y shall not send.

17 Yet they were instant vpon him, till he was ashamed: wherefore hee said, Send. So they sent sifte men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he tarried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie said vnto Elisha, Behold, we pray thee, the situation of this citie is pleasant, as thou my lord, feelest, but the water is naught, and the ground is barren.

20 Then said he, bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there ^m the salt, and sayd, Thus sayth the Lord, I haue healed this water: death shall no more come thereof, neither barrenesse ^{to the ground}.

22 So the waters were healed vnto this day, according to the word of Elisha which hee had spoken.

23 ¶ And he went vp from thence vnto Beth-el. And as hee was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, and ⁿ cursed them in the Name of the Lord. And two beares came out of the forest, and tare in pieces two and fortie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 There was Iehoram. 6 He and Iehoshaphat gaue warre against Moab which rebelled. 13 Elisha reprooueth him, 17 and cureth his horse water. 24 The Moabites are overcome. 27 The King saith his iourne.

NOW Iehoram the sonne of Ahab began to Reigne ouer Israel in Samaria, the 8 eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres.

2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his fa-

ther had made.

3 Neuerthelesse, hee cleaued vnto the ^b sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then ^c Meha king of Moab had store of sheepe, and rendered vnto the king of Israel an hundred thousand lambs, and an hundred thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbered all Israel,

7 And went, and sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against mee: wilt thou goe with me to battell against Moab? And hee answered, I will goe vp: for ^d I am as thou art, my people as thy people, and mine horses as thine horses.

8 Then said he, What way shall we goe vp? And he answered, The way of the wilderness of Edom.

9 ¶ So went the king of Israel, and the king of Iudah, and the king of Edom, and when they had compassed the way seven dayes, they had no water for the hoste, nor for the cattell that followed them.

10 Therefore the king of Israel said, Alas, that the Lord hath called thee three kings, to giue them into the hand of Moab.

11 But Iehoshaphat said, Is there not here a Prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israels seruants answered, and said, Here is Elisha the sonne of Shaphat, which ⁱ powred water on the hands of Elijah.

12 Then Iehoshaphat said, ^g The word of the Lord is with him: Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha said vnto the king of Israel, What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said vnto him, ⁱ Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the King of Iudah, I would ^k not haue looked toward thee, nor seene thee.

15 But now bring me a minstrell. And when the minstrell played, the hand of the Lord came vpon him.

16 And he said, Thus sayth the Lord, Make this valley full of ditches.

17 For thus sayth the Lord, Ye shal neither see wind nor seaine, yet the valley shall bee filled with water, that ye may drinke, *both* yee and your cattell, and your beasts.

18 But this is a ^m small thing in the sight of the Lorde: for hee will giue Moab into your hand.

19 And ye shall smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stop all the fountaines of water, and ⁿ marre euery good field with stones.

20 And in the morning when the meat offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings

b We sacrificed to the golden calves that Ieroboam had made. c This was done after that David had made the Moabites tributaries to his successors.

d Reade 1. King, 22.4.

e Meaning, the victory or successe of the king of Iudah, reade 1. King, 22.49. f Elia that was at their feete.

f That is, who was his seruant. g He is able to instruct vs what is Gods will in this point.

h He knew that this wicked king would haue butted his counsell to loose his turme, and therefore hee dissuaded to answer him.

i The wicked esteeme not the seruants of God, but when they are directed by very necessarie and feare of the present danger.

k God suffereth his word to be declared to the wicked becaule of the godly that are among them.

l Hee sang songs to Gods glory, and so stirred vp the Prophets heart to prophesie.

m He will not only miraculously giue you water, but your enemies also into your hand.

n Though God bestow his benediction for a time vpon his enemies, yet he hath his seasons when he will take them away to the intent they might see his vengeance which is ⁱ paid against them.

i The Spirit of prophesie is giuen to him, as it was to Eliah.

k Meaning, Eliah: for they thought his body had beene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

g, killeth the inhabitants.

m Thus God gaue him power, even contrary to nature, to make that water profitable for mans vse, which before was hurtfull.

n Perceiuing their malicious heart against the Lord, and his word, hee desireth God to take vengeance of the iniunctive done vnto him.

a Reade the annotation in the first chapter and seventeenth verse.

4 Eber saig bird him-
self with a giraffe.

o The suddeni-
ty of the wicked is
but a preparation
to their destruc-
tion, which is at
hand.

p Meaning, they
followed them in-
to the towne.

q Which was one
of the principall
cities of the Moa-
bites, wherein they
left footing but
the walls.

r Some referre it
to the king of B-
domon, whom
they say he had tak-
en in that skir-
mish: but rather
it seemed to be his
owne name, whom
he offered to his
gods to pacifie
them, who he barba-
rously crucified mo-
red the Israelites
hearts of pitie to
depart.

kings were come vp to fight against them, they gathered all that was able to put on harness, and vpward, and stood in their border.

22 And they rose early in the morning, when the Sun arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they sayd, O This is blood: the Kings are surely slaine, and one hath written another: now therefore Moab, to the spoyle.

24 And when they came to the hoste of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they pursued them, and smote Moab.

25 And they destroyed the cities, and on all the good fields euery man cast his stone, and filled them, and they stoppt all the fountaines of water, and filled all the good trees: onely in Kir-harath left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too fore for him, hee tooke with him fower hundred men that drew the sword, to breake thorow vnto the king of Edom: but they could not.

27 Then hee tooke his eldest sonne that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was more grieved, and they departed from him, and returned to their country.

CHAP. IIII.

4 God increaseth the oyle in the poore widow by Elifsa. 12 He ob-
taineth for the Shunammite's sonne at Gods hand. 18 Who dy-
ing, 22 hee raiseth him vpon againe. 40 Hee maketh vs see the
portage, 42 and multiplieth the losses.

a Reade Cha. 23.

b And therefore
fell not into debt
by vnchristianlike
or prodigallitie, but
by the hand of the
Lord.

c Because I am
poore, and not
able to pay.
d Thus God suf-
fereth his many-
tye to be brought
to extreme necessity
before hee succoure
them, that alter-
ward they may the
more praise his
mercy.

e The Prophet
declareth hereby
vnto her, that God
 neuer faileth to
provide for his ser-
uants, their wiues
and children: if
they trust in him.
f To amenge and
aine. eale in the
vessels.

g God here did
not onely provide
for his seruante, but
his debts should be
paid, and to keep
his doctrine and
profession without
scandal, but also
for his wife and
children.

h Which should
be separate from
the rest of the house,
if he might more
commodiously
give himselfe to
study & prayers.

And one of the wines of the sonnes of the Prophets cried vnto Elifsa, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did feare the Lord: and the credi-
gour is come to take my two sonnes to bee his ser-
bondmen.

2 Then Elifsa said vnto her, What shall I doe for thee? tell me, what hast thou at home? And she said, Thine handmaid hath nothing at home, save a d pitcher of oyle.

3 And hee said, Goe, and borrow thee vessels abroad of all thy neighbours emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out intoe all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessel. And he said vnto her, There is no more vessels. And the oyle ceased.

7 Then shee came and told the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the grefit.

8 ¶ And on a time Elifsa came to Shunem, and there a woman of great estimation constrained him to eate bread: and as he passed by, he returned in thither to eate bread.

9 And shee said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make him a little chamber, I pray

thee, with wals, and let vs fer him there a bed, and a table, and a stoole, and a candlestick, that hee may tute in thither when he cometh to vs.

11 ¶ And on a day he came thither, and turned into the chamber, and lay therein.

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, shee stood before him.

13 Then he said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, I what shall we doe for thee? Is there any thing to be spoken for thee to the king, or to the captaine of the hoste? And she answered, I dwell among mine owne people.

14 Again he said, What is then to be done for her? Then Gehazi answered, Indeed she hath 1 no sonne, and her husband is old.

15 Then said he, Call her. And hee called her, and the stood in the doore.

16 And he said, At this time appointed, according to the time of life, thou shalt embrace a son. And shee said, O my lord, thou man of God, doe not lie vnto thine handmaid.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Elifsa had said vnto her.

18 ¶ And when the childe was grown, it fell on a day, that he went out to his father, and to the reapers.

19 And hee said vnto his father, m Mine head, mine head. Who said to his seruant, Beare him to his mother.

20 And heeooke him and brought him to his mother, and hee sat on her knees till noone, and died.

21 Then he went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.

22 ¶ Then hee called to her husband, and said, Send with me, I pray thee, one of the yong men, and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to him to day? it is neither a new Moone nor Sabbath day. And she answered, ¶ All shall be well.

24 Then shee sadd an asse, and said to her seruant, Drive and goe forward: stay not for me to get vp, except I bid thee.

25 ¶ So she went, and came to the man of God to mount Carmel. And when the man of God saw her, ¶ ouer against him, hee said to Gehazi his seruant, Behold the Shunammite.

26 Runne now, I say, to meet her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, shee caught him by his feete: and Gehazi went to her to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then shee said, Did I desire a sonne of my lord? Did I not say, Deceiue me not?

29 Then hee said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: p if thou meet any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the child.

30 And the mother of the childe said, As the Lord liueth, and as thy soule liueth, I will not

i Thus the ser-
uants of God are
no, without fault: or
the benefitt they
receiue.

k I am content
with that that God
hath entred, and
can want nothing
that one can doe
for another.
l Which then was
a reproach, and
therefore he would
that his maister
should pray to
God for her that
she might beee
fruitfull.
m Gen. 8. 10.

n His head ached
fore, and therefore
he cried thus.

o For at such
times the people
were wont to re-
sort to the Pro-
phets: & desire
an consolati-
on. Eber. page.

p For sake off.

q Intoken of hu-
militie and ioy
that the had met
with him.
r Eber. her so-
le in bitterness.

p Make such
speed that nothing
may let thee in the
way, Luk 10. 4.

o Meaning any kind of vitall, as corne and wine, &c.

* Deut. 28. 53, 57.

Or, under his carthes.

p. Tishypocrites when they feele Gods iudgements, thinke to please him with outward ceremonies, whom in prosperitie they will not know, q Meaning Ichoram Ahab's sonne, who killed the Prophets and caused Naboth to be stoned, r So the wicked fall into a rage and deperation if they find not sudden remedie against their afflictions,

cour thee, how should I help thee with the barne, or with the winepresse?

28 Also the king said vnto her, What aylch thee? And shee answered, This woman said vnto mee, Giue thee sonne, that we may eat him to day, and we will eat my sonne to morrow.

29 * So we fod my sonne, and did eat him: and I said to her the day after, Giue thee sonne, that we may eat him, but she hath hid her sonne.

30 And when the king had heard the words of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and behold, hee had sackcloth || within vpon his flesh)

31 And he said, God doe lo to mee and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him) And the king sent a man before him: but before the messenger came to him, he said to the Elders, See ye not how this murderer's sonne hath sent to take away mine head? take heede when the messenger cometh, and shut the doore and handle him roughly at the doore: is not the found of his masters feete behinde him?

33 While hee yet talked with them, behold, the messenger came downe vnto him, and sayd, Behold, this cuill cometh of the Lord: should I attend on the Lord any longer?

CHAP. VII.

1 Elisha prophesied plentie of catules and other things to Samaria. 6 The Syrians run away, and haue no man following them. 17 The prince that would not beleue the word of Elisha, is strodden to death.

Then Elisha said, Heare yee the word of the Lord: thus saith the Lord, ^a To morrow this time a measure of fine floure shall be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king leaned, answered the man of God, and sayd, Though the Lord would make c windows in the heaven, could this thing come to passe? And he said, Behold, Thou shalt see it with thine eyes, but thou shalt not eat thereof.

3 Now there were foure leprous men at the entering in of the gate: and they said one to another, Why fit we here vntill we die?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall die there: and if we sit here, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noyse of charrets, and a noyse of horses, and a noyse of a great armie, so that they sayd one to another, Beholde, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, ^{euē} the campe as it was, and g fled for their liues.

8 And when these lepers came to the vtmost

part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and gold, and raiment, and went and hid it: after they returned, and entred into another tent, and caried thence also, and went and hid it.

9 Then said one to another, Wee doe not well: this day is a day of good tidings, and wee hold our peace. If wee tary till day light, some || mischief will come vpon vs. Now therefore, come, let vs goe and tell the kings household.

10 So they came and called vnto the porters of the city, and told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tied and affested: and the tents are as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruants, I will shew you now what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the campe to hide themselves in the field, saying, When they come out of the citie, we shall catch them alive, and get into the citie.

13 And one of his seruants answered, and said, Let men take now five of the horses that remaine, and are left in the citie, (behold, they are euē as all the multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke || two charrets of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Iorden, and loe, all the way was full of clothes & vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barley at a shekel, ^k according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people I rode vpon him in the gate, and he died, as the man of God had said, which spake it when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine floure shall be at a shekel, to morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, & said, Though the Lord would make windows in the heaven, could it come so to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

20 And so it came vnto him: for the people rode vpon him in the gate, and he died.

CHAP. VIII.

1 Elisha prophesied vnto the Shunammite the death of seven yeeres. 12 Hee prophesied to Hazael that he shall be king of Syria. 15 Hee reigneeth after Ben-hadad. 16 Tebat am reigneeth ouer Iudah. 20 Edom falleth from Iudah. 25 Abacuk succedeth to Iehoram.

Then spake Elisha vnto the woman, ^{*} whose sonne hee had restored to life, saying, Vp, and goe, thou and thine house, and sojourn where thou ^a canst sojourn: for the Lord hath called for a famine, and it cometh also vpon the land seven yeeres.

Or, we shall be punished for our fault.

h He mistrusted the Prophets words, and therefore could beleue nothing, as they which are more politike then godly, neuer cast more perills then needeth.

i There are no more left but they, or the rest are consumed with the famine as the rest of the people. k Or, two hostes of the charret which were accustomed to draw in the charres.

l Which helpeate by the mouth of Elisha, v. 17.

m As the people pressed out of the gate to run to the Syrians tents, where they had heard was meat and great spoile left.

* Chap. 4. 5.

a Where thou canst find a commodious place to dwell, whereas is plenty.

2 And

2 And the woman arose, and did after the saying of the man of God, and went both she and her household and sojourned in the land of the Philistines seven yeeres.

3 ¶ And at the seven yeeres ende, the woman returned out of the land of the Philistines, & went out to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts that Elifha hath done.

5 And as he told the King, how he had restored one dead to life, behold, the woman, whose sonne he had traide to life, called vpon the King for her house and for her land, Then Gehazi said My Lord, O King, this is the woman, and this is her sonne, whom Elifha restored to life.

6 And when the King asked the woman, shee told him: for the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruits of her landes since the day thee left the land, euen vntill this time.

7 Then Elifha came to Damascus, and Benhadad the King of Aram was sicke: and one told him, saying, The man of God is come hither.

8 And the King said vnto Hazael, Take a present in thine hand, and goe meet the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recover of this disease?

9 ¶ So Hazael went to meete him, and toke the present in his hand, and of feuerie good thing of Damascus, euen the burden of fourtie camels, and came and stood before him, and sayde, Thy sonne Benhadad king of Aram hath sent mee to thee, saying, Shall I recover of this disease?

10 And Elifha said to him, Goe, and say vnto him, Thou shalt recover: howbeit the Lord hath shewed me, that he shall surely die.

11 And hee looked vpon him stedfastly, till Hazael was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? And hee answered, Because I know the euill that thou shalt do vnto the children of Israel, for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, & shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazael said, What? is thy servant a dogge, that I should doe this great thing? And Elifha answered, The Lord hath shewed mee, that thou shalt be king of Aram.

14 ¶ So he departed from Elifha, and came to his master, who said to him, What said Elifha to thee? And he answered, Hee tolde mee that thou shouldst recover.

15 And on the morrow hee tooke a thicke cloth and dipt it in water, and spread it on his face, and hee died: and Hazael reigned in his steade.

16 ¶ Now in the fift yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat King of Iudah, Ichoram the sonne of Iehoshaphat king of Iudah began to reigne.

17 Hewas two and thirtie yeere old, when he began to reigne: and he reigned eight yeere in Ierusalem.

18 And hee walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for

David his seruants sake, * as he had promised him to giue him a light, and to his children for euer.

20 ¶ In those dayes Edom^m rebelled from vnder the hand of Iudah, and made a king ouer themselves.

21 Therefore Ioram went to Zair, and all his chariots with him, & hee arose by night and smote the Edomites which were about him, with the captaines of the chariots, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: then Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the cite of David. And * Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Ichoram king of Iudah begin to reigne.

26 ¶ Two and twentie yeere old was Ahaziah when he began to reigne, & he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to war against Hazael king of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram, And Ahaziah the sonne of Ichoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Jehu made king of Israel, 24 And killed Ichoram the king thereof, 27 And Ahaziah, who was wounded with the king of Iudah: 33 And euen the trees did befall downe out of a window, and the dogge did ease her.

Then Elifha the Prophet called one of the children of the Prophets, and sayd vnto him, * 2 Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where Iehu the sonne of Iehoshaphat the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him to a secret chamber.

3 Then take the boxe of oyle, and powre it on his head & say, Thus saith the Lord, I haue appointed thee for King ouer Israel: then open the doore and flee without any tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting, and hee said, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and he powred the oyle on his head, & said vnto him, Thus saith the Lord God of Israel, I haue banointed thee for king ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy

* 2 Sam. 7. 13.

m Which had bene subiect from Dauidtime, vntill this time of Ichoram.

n This was a city in Iudah giuen to the Leuites Iosh. 11. 13. and after turned from King Ichoram, because of his idolatry.

* 2 Chron. 32. 11.

o Which is to be vnder flood, that hee was made king when his father reigned, but after his fathers death hee was confirmed king when hee was fourtie two yeere old, 25. 2 Chron. 32. 2.

p Which was a cite in the tribe of Gad beyond Iordan.

q This is a cite belonging to the tribe of Aialah.

b That is, to complaine on them which had taken her possessions while shee was absent.
c Gods wonderfull providence appeareth in this, That hee caused the King to be desirous to heare of him, whom before hee contemned, and also hereby prepared an entrance to the poore widows suite.
d The King caused that to be iustly restored which was wrongfully holden from her.

e Of all the chiefest and precious things of the country.

f Meaning, that he should recover of this disease: but he knew that this messenger Hazael should say him to obtaine the kingdom.

g That I should be without all humanity and piety.

h Under pretence to refresh or ease him, hee flisted him with this cloth.
* 2 Chron. 32. 4.

i Read Chap. 1. 17. k Hee was confirmed in his kingdom after his fathers death.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

b This signifying was for Kings, Priests and Prophets, which were all figures of Messiah, in whom the three offices were accomplished.

* 2. King 21. 15. 25.

* 1. King. 14. 10.
and 21. 21.* 1. King. 14. 10.
and 2. 12
* 1. King. 16. 31. 11.e That is, the rest
of the army, whom
he called before
his brethren,
verse 3.d In this estimation
the world
hath the ministers
of God: notwithstanding
forasmuch as the world
hath ever handed
down the children
of God: yet they
called the sonne
of God a deceiver,
and said he had the
devil: therefore
they ought not to
be discouraged.

* Chap 8. 29.

e God had thus
ordained, as is
read, 2. Chro. 22. 7.
What this wicked
and idolatrous
King, who was
more ready to
give his wicked to-
ram, than to obey
the will of God
should perish with
him, by whose
means he thought
to have bene
stronger.
Or, follow me.f As one that
went earnestly
about his enter-
prise.g Meaning, that
Ioram much, as God
is their enemy, be-
cause of their
sins, that he will
ever sit re- venging
sins.

thy master, that I may avenge the blood of my
servants the Prophets, and the blood of all the ser-
vants of the Lord * of the hand of Iezebel.

8 For the whole house of Ahab shall bee de-
stroyed: and * I will cut off from Ahab him that
maketh water against the wall, as well him that
is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like
the house * of Ieroboam the sonne of Nebat,
and like the house * of Baasha the sonne of Ahia-
iah.

10 And the dogges shall eate Iezebel in the
field of Izezel, and there shall bee none to bury
her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the * servants of
his lord. And one said vnto him, Is all well? where-
fore came this * made fellow to thee? And he said
vnto them, Ye know the man, and what his talke
was.

12 And they said, It is false, tell vs it now. Then
he said, Thus and thus spake hee to mee, saying,
Thus saith the Lord, I have anointed thee for
King ouer Israell.

13 Then they made haste, and tooke every
man his garment, and put it vnder him on the top
of the stairs, and blew the trumpet, saying, Iehu
is King.

14 So Iehu the sonne of Iehoshaphat the sonne
of Nimshi conspired against Ioram: (Now Ioram
kept Ramoth Gilead, he and all Israel, because of
Hazael king of Aram.)

15 And * king Ioram returned to be healed in
Izezel of the wounds, which the Aramites had
giuen him, when he fought with Hazael king of
Aram: and Iehu said, It is be your minds, let no
man depart and escape out of the citie, to go and
tell in Izezel.

16 So Iehu gate vp into a charet, and went to
Izezel: for Ioram lay there, and * Abaziah king
of Iudah was come downe to see Ioram.

17 And the watchman that stood in the tower
in Izezel spied the company of Iehu as he came,
and said, I see a company. And Iehoram said, Take
a horseman and send to meete them, that he may
say, Is it peace?

18 So there went one on horsebacke to meete
him, & said, Thus saith the King, Is it peace? And
Iehu saide, What hast thou to doe with peace?
¶ Turne behind me. And the watchman told, say-
ing, The messenger came to them, but he com-
meth not againe.

19 Then hee sent out another on horsebacke,
which came to them, & said, Thus saith the King,
Is it peace? And Iehu answered, What hast thou
to doe with peace? turne behind me.

20 And the watchman tolde, saying, He came
to them also, but cometh not againe, and the
marching * like the marching of Iehu the sonne
of Nimshi: for he marcheth * furiously.

21 ¶ Then Iehoram said, Make ready: and his
chariot was made ready. And Iehoram king of Is-
rael, and Abaziah king of Iudah went out either
of them in his chariot against Iehu, and met him
in the field of Naboth the Izezeite.

22 And when Iehoram saw Iehu, he saide, Is it
peace, Iehu. And hee answered, What * peace,
whiles the whoredomes of thy mother Iezebel,
and her witchcrafts are yet in great number?

23 Then Iehoram turned his hand, and fled,
and said to Abaziah, O Abaziah, thou art a traitor.

24 But Iehu tooke a bowe in his hand, and

smote Iehoram betweene the shoulders, that the
arrow went through his heart: and he fell downe
in his chariot.

25 Then said Iehu to Bidkar a captain, Take,
and cast him in some place of the field of Naboth
the Izezeite: for I remember that when I and
thou rode together after Ahab his father, the
Lord || laied this burden vpon him.

26 * Surely I haue seene yesterday the blood
of Naboth, and the blood of his * sonnes, said the
Lord, and I will render it thee in this field, saith
the Lord: now therefore take and cast him in the
field according to the word of the Lord.

27 But when Abaziah the king of Iudah saw
this, he fled by the way of the garden house: And
Iehu pursued after him, and aid, Smite him also
in the chariot: and they * smote him in the going vp
to Gur, which is by Ibleam. And he fled to * Me-
giddo, and there died.

28 And his servants caried him in a chariot to
Ierusalem, and buried him in his sepulchre with
his fathers in the citie of Dauid.

29 ¶ And in the * eleuenth yeere of Ioram
the sonne of Ahab, began Abaziah to reigne ouer
Iudah.

30 And when Iehu was come to Izezel, Ieze-
bel heard of it, and painted her face, and tired her
head, and looked out at a window.

31 And as Iehu entred at the gate, shee said,
Had * Zimri peace, which slew his master?

32 And he lift vp his eyes to the window, and
said, Who is on my side, who? Then two * three
of his || Eunuchs looked vnto him.

33 And he said, Cast her downe: and they cast
her downe, and he sprinkled of her blood vpon
the wall, and vpon the horses, and hee trode her
vnder foot.

34 And when he was come in, hee did eat and
drinke, and said, Visite now yonder curled woman,
and bury her: for she is a * kings daughter.

35 And they went to bury her: but they found
no more of her, then the skull and the feete, and
the palmes of her hands.

36 Wherefore they came againe and told him.
And he said, This is the word of the Lord which
he spake: by his seruant Elijah the Tishbite, say-
ing, * In the field of Izezel shall the dogges eate
the flesh of Iezebel.

37 And the carkeis of Iezebel shall be as dounge
vpon the ground in the field of Izezel, so that
none shall say, ¶ This is Iezebel.

C H A P. X.

6 Iehu causeth the Iezreite sonnes of Ahab to be slaine. 14 And
after that hee had slaine two of Abaziahs brethren. 25 Hee killed
also all the priests of Baal. 35 After his death his sonne reigne
in his stead.

A Hab had now seuentie * sonnes in Samaria.
And Iehu wrote letters, and sent to Samaria
vnto the rulers of Izezel and to the Elders, and to
the bringers vp of Ahab's children, to this effect,

2 Now when this letter cometh to you, (for
ye haue with you your masters sonnes, yee haue
with you both charres and horses, and a defended
citie and a armour.)

3 Consider therefore which of your masters
sonnes is best and most meet, and b set him on
his fathers throne, and fight for your masters
houle.

4 But they were exceedingly afraid, and said,
Behold, two kings could not stand before him,
how shall we then stand?

5 And

Dr. Spake, this pre-
dicted against him.
1. King. 21. 29.B, this place it
is evident, that Ie-
zebel caused both
Naboth and his
sonnes to be put
to death, that Ahab
might enioy his
vineyard more
quietly: for else
his children might
haue claimed
restitution.After that he was
wounded in Sa-
maria, he fled to
Megiddo, which
was a citie of
Iudah.That is, eleuen
whole yeeres; for
chap 8. 25. before,
when he said that
he began to reigne
the twelfth yeere of
Ioram, he taketh
part of the yeere
for the whole.Bring of an ha-
zardous and cruell
nature, he would
still retaine her
princely state and
dignitie.In As though three
would say, Can any
traitour or any
that riseth against
his superiours, haue
good success?1. 1. King. 16. 10.
Or, chiefly, cresents.
In This hee did by
the motion of the
Spirit of God, that
her blood should be
shed, that had
shed the blood of
innocents, to be a
spectacle & exam-
ple of Gods iudge-
ments to all yea-
rants.O To wit, of the
king of Zidon,
1. King. 16. 31.Iez. by the head of
* 1. King. 21. 22.¶ Thus Gods
iudgements ap-
peare euery in this
world against
them that pre-
scre his word
and persecute his
seruants.2 The Scripture
vnto to call them
sonnes, which are
either children or
nephewes.b He wrote this,
to prouoke them,
whether they
would take his
part or no.

5 And he that was gouernour of *Abas* house, and he that ruled the cite, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruants, and will doe all that thou shalt bid vs: wee will make no King: doe what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If yee bee mine, and will obey my voice, take the heads of the men that are your masters sonnes, and come to me to Iztrel by to morrow this time. (Now the kings sonnes, *even* seuentie persons were with the great men of the city, which brought them vp)

7 And when the letter came to them, they tooke the Kings sonnes, and slew the seuentie persons, and laide their heads in baskets, and sent them vnto him to Iztrel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings sonnes. And he said, Let them lay them on two heapes at the entering in of the gate vntil the morning.

9 And when it was day, hee went out, and stood and said to all the people, Yee be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that he spake by his seruant *Elijah.

11 So Iehu slew all that remained of the house of Ahab in Iztrel, and all that were great with him, and his familiars and his priests, so that hee left none of his remaine.

12 ¶ And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepheards did there,

13 He met with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King, and the children of the Queene.

14 And hee said, Take them alieue. And theyooke them alieue, and slew them at the wel beside the house where the sheepe are shorne, *even* two and fourtie men, and he left not one of them.

15 ¶ And when hee was departed thence, hee met with Iehonadab the sonne of Rechab coming to meet him, and hee blessed him, and said to him, Is thine heart vpright, as mine heart is toward thee? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charer.

16 And hee said, Come with mee, and see the zeale that I haue for the Lord: if they made him ride in his charer.

17 And when he came to Samaria, he slew all that remained vnto Ahab in Samaria, till hee had destroyed him, according to the word of the Lord, which he spake to Elijah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serueth Baal a little, but Iehu shall serue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man bee lacking: for I haue a great sacrifice for Baal: whosoever is lacking, hee shall nor liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, † Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee said vnto him that had the charge of the Veltre, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee said vnto the seruants of Baal, Search diligently, and looke, lest there be here with you any of the seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourescore men without, and said, If any of the men whom I haue brought into your hands, escape, || his soule shall be for his soule.

25 And when hee had made an ende of the burnt offering, Iehu saide to the gard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the gard, and the captaines cast them out, and went vnto the city, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither* from the golden calves that were in Beth-el, and that were in Dan.

30 ¶ And the Lord saide vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab, according to all things that were in mine heart, therefore shall thy sonnes vnto the fourth generation sit on the Throne of Israel.

31 But Iehu regarded not to walke in the Law of the Lord God of Israel with all his heart: for hee departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to || lothe Israel, and Hazael smote them in all the coasts of Israel.

33 From Iorden Eastward, *even* all the land of Gilead the Gad tes, and the Reubenites, and them that were of Manasseh, from Arzer (which is by the riuier Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and all that hee did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeeres.

CHAP. XI.

† *Atahaliah purposed to destroy all the Kings sonnes, except Ioshe the sonne of Ahab. A Ioshe was appointed King. 15 Iehonadab caused Atahaliah to be laine. 16 Hee maketh a covenant betweene God and the people. 18 Baal and his priests are destroyed.*

Then *Atahaliah the mother of Ahaziah when shee saw that her son was dead, shee arose, and destroyed

c God as in 18 Iodge punisheth the wicked children of wicked parents, vnto the third and fourth generation.

d Ye cannot faultly condemne me for the Kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, and moened you to execute this his iudgement.

*Eli is the band of.
*1 King. 21. 29.
e Meaning, which were the idolatrous priests.

f Thus Gods vengeance is vpon them that haue any part or familiarity with the wicked.

g For hee feared God, and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab read Ierem. 35. 2.
h Or, praised God for him.

i Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezabeb caused to be worshipped, as it is also vsed, 1. King. 16. 32, and 2. 25.

Ebr. sancti. Be.

Thos God would haue his seruants preferred, and idolaters destroyed: and to his Law he giueth expresse commendement, Deut. 13. v. he shall die for him.

k Which cite was necerete Samaria.

l Thus God ap. proprieth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished. Or, to cut them off.

* 1. Chron. 22. 10.

a Meaning all the posteritie of Iehoshaphat whom the kingdome apperained: Thus God vied the crudelie of this woman to destroy the whole family of Ahab.

b The Lord promitted to maintain the familie of Dauid, and not to quench the light thereof, therefore he moued the heart of Iehoshaba to preserve him.

c Where the Priests did lie.
* 2 Chron. 23. 13.

d The chiefe Priests Iehoshabas husband.

e Of the Levites, which had charge of the keeping of the Temple, and kept watch by course.
f That none should come vpon them, while they were crowning the King.

g Called the East gate of the Temple.
* 2 Chron. 23. 5.

h Or, that name breake his order, h Whole charge is ended.

i Read verse 5. and 7.

k To wit, Iehoshaba.

l That is, Iosaph, which had bene keepe secretlie yeeres.

m Meaning the Law of God, which is his chiefe charge, and whereby onely his throne is established.

n Where the hiege place was in the Temple.

o Or, one of the Temple.

p Totake her part.

destroyed all the kings seede.

2 But Iehoshaba the daughter of King Ioram, and sister to Ahaziah ^b tooke Iosaph the son of Ahaziah, and stalle him from among the Kings sonnes that should bee slaine, both him and his nource, keeping them in the bed chamber, and they hid him from Athaliah, so that he was not slaine.

3 And he was with her hid in the house of the Lord five yeere, and Athaliah disreigne ouer the land.

4 ¶ And the seuenth yeere d Iehoiada sent and tooke the captaines ouer hundreds, with other captaines and them of the guard, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an othe of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that ye must doe. The third part of you that commeth on the Sabbath, shall ward toward the Kings house.

6 And another third part in the gate of the Sun: and another third part in the gate behind them of the guard: and ye shall keepe watch in the house of Mafach.

7 And two parts of you, that is, all that goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.

8 And ye shall compasse the King round about, euery man with his weapon in his hand, and whoeuer commeth within the ranges, let him bee slaine: be you with the king as hee goeth out and in.

9 ¶ And the captaines of the hundreds did according to all that Iehoiada the Priest commanded, and they tooke euery man his men that entred in to their charge on the Sabbath with them that went out of it, on the Sabbath, and came to Iehoiada the Priest.

10 And the Priest gaue to the captaines of hundreds the speares and the shields that were King Dauids, and were in the house of the Lord.

11 And the gard stood, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the King.

12 Then he brought out the kings sonne, and put the crowne vpon him, and gaue him the Testimonie, and they made him king: also they anointed him, and clapt their hands and said, God saue the king.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the King stood by a pillar, as the manner was, and the princes, and the trumpeters by the king, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Iehoiada the Priest commaunded the captaines of the hundreds that had the rule of the hofte, and said vnto them, Haue her forth of the ranges and hee that followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they layd hands on her, and she went by the way, by the which the horses goe to the house of the King, and there was she slaine.

17 And Iehoiada made a couenant betweene

the Lord, and the King and the people, that they should bee the Lords people: likewise betweene the King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slew Mattan the Priest of Baal before the altars: and the Priest set a guard ouer the house of the Lord.

19 Then he tooke the captaines of hundreds, and the other captaines, and the gard, and all the people of the land: and they brought the King from the house of the Lord, and came by the way of the gate of the gard to the Kings house: and hee set him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the cite was in quiet: for they had slaine Athaliah with the sword before the Kings house.

21 Seuen yeere old was Iehoshaf when he began to reigne.

C A H P. XII.

8 Iehoshaphat's provision for the repairing of the Temple. 10 Hee slayeth the king of Syria by a present from comming against Ierusalem. 20 Hee is killed by two of his seruants.

IN the seuenth yeere of Iehu Iehoshaf began to reigne, and reigned forty yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoshaf did that which was good in the sight of the Lord all his time that Iehoiada the Priest taught him.

3 But the hie places were not taken away: for the people offered yet and burnt incense in the hie places.

4 ¶ And Iehoshaf said to the Priests, All the silver of dedicate things that bee brought to the house of the Lord, that is, the money of them that are vnder the count, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the broken places of the house, where soeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of king Iehoshaf the Priests had not mended that which was decayed in the Temple.

7 Then king Iehoshaf called for Iehoiada the Priest, and the other Priests, and said vnto them, Why repaire ye not the ruines of the Temple? now therefore receive no more money of your acquaintance, excepte ye deliver it to repaire the ruines of the Temple.

8 So the Priests consented to receive no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest and bored a hole in the lid of it, and set it beside the Altar f on the right side, as euery man commeth into the house of the Lord. And the Priest that kept the doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the Kings secretary came vp and the hie Priest, and put it vp after that they had told the money that was found in the house of the Lord,

11 And they gaue the money made ready into the hands of them, that undertooke the worke,

p That both the King and the people should asseure the true worshipping of God, and destroy all idolatry.
q That he should gouerne and they obey in the feare of God.

r Euen in the place where hee had blasphemed God, and thought to haue bin holpen by his idole, there God powred his vengeance vpon him.

s To wit, Iehoiada: which by her crudelty & perfection had vexed the whole land before.

* 2 Chron. 23. 1.

a So long as euery man can see the true ministers of God, they prosper.

b So hard a thing it is for them that are in authority, to be brought to the perfect obedience of God.

c That is, the money of redemption Exod. 30. 12. also the money which the Priest valued the vovues at, i. e. oia. 2. 2. & the free liberallitie.

d For the Temple which was built an hundred thirtie and five yeeres before had many things decayed in it, both by the negligence of the Kings his predecessors, and also by the wickednes of the idolaters.

e Hee taketh from them the ordering of the money, because of their negligence.

f That is, on the Southside.

g Or, vnto it.

h For the King had appointed other which were meete for that purpose, Chap. 22. 5.

workes, and that had the oversight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord.

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laied out for the reparation of the Temple.

13 Howbeit there was ^b not made for the house of the Lord bolles of silver, instruments of musick, balons, trumpets, nor any vessels of gold, or vessels of silver of the money that was brought into the house of the Lord.

14 But they gaue it to the workmen, which repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose handes they deliuered that money to be bestowed on workmen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the sinne offering was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath, and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehozab king of Iudah tooke all the hallowed things that Iehoshaphat, & Iehoram, and Ahaziah, his fathers, kings of Iudah, had dedicated, and that he himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the acts of Ioshaf and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruants arole of wrought treason, & slew Ioshaf in the house of Millo, when he came downe to Silla.

21 Euen ¶ Iozachar the sonne of Shimeath, and Iehozabad the Sonne of Shomer his seruants smote him and hee died: and they buried him with his fathers in thy cide of Dauid. And Amariah his sonne reigned in his stead.

CHAP. XIII.

3 Iehozab the sonne of Iehoiada deliuered out the hands of the Syrian: 4 Hee prayd vnto God and did heere, 9 Ioshaf his sonne reigned in his stead, 20 Elisha dieth, 24 Hazael dieth.

IN the three and twentieth yeere of Ioshaf the sonne of Ahaziah king of Iudah, Iehozab the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned thientene yeere.

2 And hee did euill in the sight of the Lord, and followed the finnes of Ieroboam the sonne of Nebat, which made Israel to a sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all his dayes.

4 And Iehozab be sought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel dwelt in their tents as beforetime.

6 Neurehelefe, they departed not from the

finnes of the house of Ieroboam which made Israel sinne, but walked in them, euen the egrotie also remained (in Samaria.)

7 For hee had left of the people to Iehozab, but fiftie horsemē, and ten charrets, and ten thousand footmen, because the king of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the acts of Iehozab, and all that hee did, and his valiant deeds, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehozab slept with his fathers, and they buried him in Samaria, and Ioshaf his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioshaf king of Iudah began Iehozab the sonne of Iehozab to reigne ouer Israel in Samaria, and reigned sixteen yeere.

11 And did euill in the sight of the Lord: for hee departed not from all the finnes of Ieroboam the sonne of Nebat that made Israel to sinne, but hee walked therein.

12 Concerning the rest of the acts of Ioshaf, and all that hee did, and his valiant deeds, and how hee fought against Amariah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioshaf slept with his fathers, and Ieroboam late vpon his seat: and Ioshaf was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sicknesse wherof hee died, Ioshaf the king of Israel came down vnto him, and wept vpon his face, and said, O my father, my father, the charret of Israel, and the horsemen of the lame.

15 Then Elisha said vnto him, Take a bowe and arrowes, And hee tooke vnto him bowe and arrowes.

16 And he said to the king of Israel, Put thine hand vpon the bowe. And he put his hand vpon it. And Elisha put his hands vpon the kings hands,

17 And said, Open the window i Eastward. And when hee had opened it, Elisha said, Shooe. And hee shot. And he said, Beholde the arrow of the Lords delurance, and the arrow of delurance against Aram: For thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again he said, Take the arrowes. And hee tooke them. And hee said vnto the king of Israel, Smite the ground. And he smote thrise, and ceased.

19 Then the man of God was ^a angrie with him, and said, Thou shouldest haue smitten five or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And certaine bands of the Moabites came into the land that yeere.

21 And as they were burying a man, beholde, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, ^b hee leuined, and stood vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehozab.

23 Therefore the Lord had mercie on them and pitied them, & had respect vnto them, because of his covenant with Abraham, Izhak, and Iacob, and would not destroy them, neither cast he

Wherein they did commit those idolatry, & which the Lord had commanded to be destroyed, Deut. 16.

¶ Thas Hazael and Benhadad his sonne, as verse 3. Reade of Hazael, Chap 8, 13.

¶ Hirschje's purpose to delat the kingdome of Iudah, and how God preferred his promise made to the house of David: but by this way he lieth how Ioshaf was assisted and punished for their great idolatry, who though they had now degenerate, yet God both by sending them Iuday Prophets and diuers punishments did call them vnto him againe.

¶ Thus they used to call the Prophets and seruants of God, by whom God blessed his people, 23 Chap. 2, 22 meaning that by their prayers they did more prosper their country, then by force of armes.

¶ In this, toward Syria: so that he did not only prophesie with words, but also confirmed him by the signes that he should haue the victory.

¶ Because hee feared content to haue victory against the enemies of God for twice or t're and had not a zeale to overcome them continually, and to destroy them utterly.

¶ Eccles. 48, 14. ¶ By this miracle God confirmed the authority of Elisha, whose doctrine in his life they contemned, but at this sight they might receive and embrace the same doctrine.

h For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused the same to be made, 2 Chron. 24, 14.

i After the death of Iehoiada, Ioshaf fell to idolatry: Ioshaf reiecteth him, and sturtheth vp his enemies against him, whom he pacified with the treasures of the Temple: for God would not be served with thole gifts, seeing the kings heart was wicked. k Because he had put Zachary the sonne of Iehoiada to death, 2 Chron. 24, 25. l Reade 2 Sam. 5, 9. m Or, Iozachar.

a By worshipping the calves which Ieroboam had erected in Israel. b While Iehozab lived. c Toward Ioshaf the sonne of Iehozab. d Safely and without danger. e Ebr. as yesterday and before yesterday.

m That is, until
their finnes were
cometo a full me-
asure, and there
was no more hope
of amendment.

them from him as m^{re} yet.

24 So Hazael the king of Aram died : and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoahs the sonne of Iehoahaz returned, & tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father : for three times did Ioaah beate him, and restored the cities vnto Israel.

CHAP. XIII.

1 Amaziah the king of Iudah putteth to death them that slew his father, 7 and after smiteth Edom. 15 Ioaah dieth, and Tero-boam his sonne succcedeth him. 29 And after his reigneth Zachariah.

* 2 Chron. 25. 1.

THe second yeere of Ioaah sonne of Iehoahaz king of Israel, reigned * Amaziah the sonne of Ioaah king of Iudah.

2 He was sixe and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

3 And hee did * vprightly in the sight of the Lord, yet not like David his father, but did according to all that Ioaah his father had done.

4 Notwithstanding the high places were not taken away : for as yet the people did sacrifice, and burnt incense in the high places.

5 ¶ And when the kingdome was confirmed in his hand, hee slew his seruants which had * killed the king his father.

6 But the children of tho^e that did slay him, he * slew not, according vnto that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers : but every man shall be put to death for his owne sinne.

7 Hee flew also of * Edom in the valley of salt, ten thousand, and tooke ^{up} the citie of Sela by warre, and called the name thereof Tokheel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoaah the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, & let vs see one another in the face.

9 Then Iehoahs the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife : and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proud : bragge of glory, and tary at home. Why dost thou prouoke to thine hurt, that thou shouldst fall, and Iudah with thee ?

11 But Amaziah would not heare : therefore Iehoahs king of Israel went vp : and he and Amaziah king of Iudah saw one another in the face at Beth-shehem which is in Iudah.

12 And Iudah was put to the worfe before Israel and they fled every man to their tents.

13 But Iehoahs king of Israel tooke Amaziah king of Iudah, the sonne of Iehoahs the sonne of Ahaziah, at Beth-shehem, and he came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundred cubits.

14 And hee tooke all the golde and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and

the children that were in g^hostage, and returned to Samaria.

15 Concerning the rest of the acts of Iehoahs which he did, and his valiant deeds, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel ?

16 And Iehoahs slept with his fathers, and was buried at Samaria among the kings of Israel : and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioaah king of Iudah, liued after the death of Iehoahs sonne of Iehoahaz king of Israel, fifteen yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah ?

19 But they * wrought treason against him in Ierusalem, and he fled to * Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the city of David.

21 Then all the people of Iudah tooke i Azariah which was sixteen yeere old, and made him king for his father Amaziah.

22 He built * Elath, and restored it to Iudah, after that the king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioaah king of Iudah, was Ieroboam the sonne of Ioaah made king ouer Israel in Samaria, and reigned one and forty yeere.

24 And hee did euill in the sight of the Lord : for hee departed not from all the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entering of Hamath, vnto the sea of the wilderness according to the word of the Lord God of Israel, which hee spake ^{by} his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord sawe the exceeding bitter affliction of Israel, so that there was none ⁱⁿ shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord ^{had} not decreed to put out the name of Israel from vnder the heauen : therefore hee preferred them by the hand of Ieroboam the sonne of Ioaah.

28 Concerning the rest of the acts of Ieroboam, and all that hee did, and his valiant deeds, and how hee fought, and how hee restored Damalus, & * Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel ?

29 So Ieroboam slept with his fathers, euen with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 5 Of Iotham. 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Pekah, 32 Iotham, 38 and Ahaz.

IN the [†] seven and twentieth yeere of Ieroboam king of Israel, began Azariah sonne of Amaziah king of Iudah to reigne.

2 Sixtene yeere old was hee, when hee was made king, and he reigned two and fifty yeere in Ierusalem : and his mothers name was Iecholiah of Ierusalem.

3 And hee did * vprightly in the sight of the Lord.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

* 2 Chron. 25. 27. h Which city Ieroboam built in Iudah for a fortress. 2 Chron. 11. 9.

i Who is also called Vzziah, 2 Chron. 26. 1.

k Which is also called Elanun, or Eloth.

l Because this idollatry was so vile and almost incredible that men should forsake the living God to worship calves, the works of mans hands, therefore the Scripture doth oftentimes repeat it in the reproch of all idollaters.

† For by the hand of. m Reade i Kings 14. 10. ‡ For hee had not broken.

n Which was also called Antiochia of Syria, or Riblah.

† 28. in the same maner, 16. yeere and 16. month.

a So long as hee gave care to Zachariah the Prophet.

a In the beginning of his reigne he seemed to haue an outward shew of godliness, but afterward he became an idolater and worshipped the idoles of the Idumeans.

b Chap. 12. 10. c Because they neither contented, one were partakers with their fathers in that ad.

d 2 Chron. 24. 16. e For the Idumeans, whom David had brought to subiection, did rebel in the time of Ieroboam sonne of Iehoahaphat.

f Or, hee lower or rocke, 2 Chron. 25. 13.

g Let vs fight hand to hand, and bric it by battell, and not destroy one anothers cities.

h By this parable Iehoahs compared himselfe to a cedar tree, because of his great kingdome ouer many tribes, and Amaziah to a thistle because hee ruled but ouer two tribes, & the wilde beasts are Ieoahs his stout deers, that spoiled the cities of Iudah.

i Beg of thy vii. fony for that thou tary at home, and annoy me not.

¶ Or, brought him.

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offered, and burnt incense in the hie places.

5 And the Lord b smote the king: and he was a leper vnto the day of his death, and dwelt in an houle apart, & Iotham the kings sonne gouerned the houle, and c iudged the people of the land.

6 Concerning therest of the acts of Azariah and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the cite of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria fixe moneths,

9 And did euill in the sight of the Lord, as did his fathers, for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the sight of the people, and k killed him, and reigned in his stead.

11 Concerning therest of the acts of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the * word of the Lord, which he spake vnto Iehu, saying, Thy finnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah King of Iudah. and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the acts of Shallum, and the treason which he wrought, behold, they are written in he booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed f Tiphshah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah King of Iudah, beganne Menahem the sonne of Gad to reigne ouer Israel and reigned ten yeeres in Samaria.

18 And he did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the land: and Menahem gaue Pul a thousand b talents of siluer, that his hand might bee with him, and establish the kingdom in his hand.

20 And Menahem exacted the money in Israel, that al men of substance should giue the king of Asshur fiftie shekels of siluer a piece: so the king of Asshur returned and taried not there in the land.

21 Concerning therest of the acts of Menahem, and al that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And he did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captain conspired against him, and smote him in Samaria in the place of the kings palace with i Argob & Arieah, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning therest of the acts of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeere.

28 And he did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel k came Tiglath Pileser king of Asshur, & tooke Iehu, and Abel, Beth-maachah, and Ianoah, & Kedesh, and Hazor, & Gilead, and Galilah, and all the land of Naphthali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning therest of the acts of Pekah, and al that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ * In the second yeere of Pekah the sonne of Remaliah king of Israel, began Iotham sonne of Vzziah king of Iudah to reigne.

33 Five and twentie yeere old was hee, when he began to reigne, and he reigned sixteene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: hee did according l to all that his father Vzziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In m those dayes the Lord began to send against Iudah, Rezin the king of Aram, and n Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the cite of Dauid his father, and Ahar his sonne reigned in his stead.

CHAP. XVI.

3 Ahar King of Iudah conspired with his sonne in fire. ¶ Ierusalem besieged, 9 Damae's sonne taken vnto Rezin flaine. 11 Iotham's 19 The death of Ahar, 20 Hezekiah succedeth him.

THE sixteenth yeere of Pekah the sonne of Remaliah, a Ahar the sonne of Iotham king of Iudah began to reigne.

2 Twentie yeere old was Ahar, when hee began to reigne, and he reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father,

3 But walked in the way of the kings of Israel,

Which were of the same conspire.

k For God stirred vp Pul & Tiglath Pileser against Israel for their finnes. a Chron. 3. 26.

* 2 Chron. 27. 1.

l Or, a Ariab.

l He sheweth that his vprightnes was not such, but that he had many and great faults.

m After the death of Iotham. n Which slew of Iudah in one day sixe thoufand fighting men. a Chron 28. 4. because they had forsaken the true God.

a This was wicked sonne of a godd, father, as of him againe came godd; Ezekiah & of him wicked Manasse, saue that God in the end shewed him mercie. Thus wee see how vncertaine it is to depend on the dignitie of our fathers.

b His father and grand father were slaine by their subiects and seruants, and hee, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediately by the hand of God with the leprosie, a Chron. 26. 11. c As viceroi, or depuie to his father. d He wast the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu. e Zachariah was the last in Israel, that had the kingdom by succession successively Pekahiah the sonne of Menahem, who reigned but two yeeres. * Chap. 30.

f Which was a cite of Israel that would not receive him to be king.

g That is of Israel. h In stead of seeking helpe of God he went about by money to purchase the fauour of this king being as infidel, and therefore God forsooke him, and Pul soon afterwards brake promise, destroyed his country, and led his people away captiue.

b That is, offered him to Moloch, or made him to paſſe betweene two fires, as the maner of the Gentiles was, Leuit. 18. 21. dent. 18. 10.
* 14. 7. 1.

c For the Lord preferred the city and his people for his righteousness made to David, d Which city Azariah had taken from the Aramites and fortified it, Chap. 14. 22. e Contrary to the admonition of the Prophet Iſai, Iſa. 4. f Thus he spared none to ſpoile the Temple of God to haue ſcound of men, & would not once liſt his heart toward God to deſire his helpe, nor yet heare his Prophets counſell.

g Weſee that there is noplace ſo wicked, but hee ſhall find flatterers and falſe miniſters to ſerue his turne. h Either offerings for peace or propitiety, or of thankſgiving, as Leuit. 3. or elſe meaning the morning and evening offering, Exod. 29. 38. num. 28. 3. and hee contemned the meane and the altar which God had commanded by Salomon, to ſerue God after his owne fantaſie. i That is, at the right hand as men went into the Temple. k Here hee ſtabliſhed by commandment his owne wicked proceedings, & worſhippeth the commandment and ordinance of God. l Or tent, wherein they lay on the Sabbath which had ſerued their worſhip in the Temple, and ſo departed home. m Either to batter the king of Aſſyria, who he ſhould thus ſee him change the ordinance of God, or elſe that the Temple might be a refuge for him if the king ſhould ſuddenly aſſaile his houſe.

yea, and made his ſonne to go through the fire, after the abominations of the heathen, whom the Lord had caſt out before the children of Iſrael.

4 Alſo he offered and burnt incenſe in the high places and on the hills, and vnder euery greene tree.

5 * Then Rezin king of Aram and Pekah ſonne of Remaliah king of Iſrael came vp to Ieruſalem to fight: and they beſieged Ahaz, but could not overcome him.

6 At the ſame time Rezin king of Aram reſtored Elath to Aram, and droue the Iewes from Elath: ſo the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz ſent meſſengers to Tiglath Piſeer king of Aſſhur, ſaying, I am thy ſeruant and thy ſonne: come vp, and deliuer mee out of the hand of the king of Aram, and out of the hand of the king of Iſrael which reſe vp againſt me.

8 And Ahaz tooke the ſilver and the golde that was found in the houſe of the Lord, and in the treaſures of the kings houſe, and ſent a preſent vnto the king of Aſſhur.

9 And the king of Aſſhur contented vnto him: and the king of Aſſhur went vp againſt Damafcus. And when he had taken it, he caried the people away to Kir, and ſlew Rezin.

10 And King Ahaz went vnto Damafcus, to meete Tiglath Piſeer king of Aſſhur: and when King Ahaz ſaw the altar that was at Damafcus, he ſent Vriiah the Priſt the patterne of the altar, and the faſhion of it, and all the workmanſhip thereof.

11 And Vriiah the Priſt made an Altar in all points like to that which King Ahaz had ſent from Damafcus, ſo did Vriiah the Priſt againſt King Ahaz come from Damafcus.

12 So when the king was come from Damafcus, the king ſaw the Altar: and the King drewe neere to the Altar and offered thereon.

13 And he burnt his burnt offering, and his meate offering, and powdered his drinke offering, and ſprinkled the blood of his peace offerings beſides the altar.

14 And ſerū by the braſen altar which was before the Lord, & brought it in farther before the houſe betweene the Altar and the houſe of the Lord, and ſet it on the Northſide of the Altar.

15 And King Ahaz commaunded Vriiah the Priſt, and ſayd, Vpon the great Altar ſet on fire in the morning the burnt offering, and in the euen the meate offering, & the kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the ſacrifice, and the braen altar ſhall be for me to inquire of God.

16 And Vriiah the Priſt did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the bales, & tooke the caldrons from off them, & tooke downe the ſea from the braen oxen that were vnder it, and put it vpon a pavement of ſtones.

18 And the ſuaile for the Sabbath (that they had made in the houſe) and the kings entry without turned he to the houſe of the Lord, became of the king of Aſſhur.

19 Concerning the reſt of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his ſonne reigned in his ſtead.

CHAP. XVII.

3 Hoſhea king of Iſrael ſaith, 4 And ſer and all his reſtore brought to the Aſſyrians, 18 for idolatrie, 25 Lions deſtroy the Aſſyrians that dwell in Samaria, 29 Every one worſhippeth the god of his nation, 35 Contrary to the commandment of God.

IN the twelfth yeere of Ahaz King of Iudah began Hoſhea the ſonne of Elah to reigne in Samaria over Iſrael, and reigned nine yeeres.

2 And hee did euill in the fight of the Lord, but not as the kings of Iſrael that were before him.

3 And Shalmaneſer king of Aſſhur came vp againſt him, and Hoſhea became his ſeruant, and gaue him preſents.

4 And the King of Aſſhur found treaſon in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent vnto the King of Aſſhur, as he had done yerey: therefore the king of Aſſhur ſhut him vp, and put him in priſon.

5 Then the King of Aſſhur came vp throughout all the land, and went againſt Samaria, and beſieged it three yeere.

6 ¶ In the ninth yeere of Hoſhea, the King of Aſſhur tooke Samaria, and caried Iſrael away vnto Aſſhur, and put them in Halah, and in Habor by the riuier of Gozan, and in the cities of the Medes.

7 For when the children of Iſrael dinned againſt the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the faſhions of the heathen, whom the Lord had caſt out before the children of Iſrael, and after the maners of the Kings of Iſrael, which they vſed,

9 And the children of Iſrael had done ſecretly things that were not vpright before the Lord their God, & throughout all their cities had built high places, both from the towre of the watch, to the defended citie,

10 And had made them images and groues vpon euery high hill, and vnder euery greene tree,

11 And there burnt incenſe in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord:

12 And ſerued idoles: whereof the Lord had ſaid vnto them, * Ye ſhall doe no ſuch things,

13 Notwithſtanding the Lord teſtified to Iſrael, and to Iudah by all the Prophets, and by all the Seers, ſaying, * Turne from your euill wayes, and keepe my commandments and my ſtatutes, according to all the Law, which I commaunded your fathers, and which I ſent to you by my ſeruant the Prophets.

14 Neuertheleſſe they would not obey, * but hardened their neckes, like to the neckes of their fathers, that did not beleue in the Lord their God.

15 And they reſuſed his ſtatutes and his covenant, that he made with their fathers, and his teſtimonies (wherwith he wiſneſſed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they ſhould not doe like them.

a Though he inuented no new idolatrie or impiety as other did, yet he fought for helpe at the Egyptian which God had forbidden.

b For he had paid tribute for the ſpace of eight yeere.

* Chap. 18. 9.

c For at this time the Medes & Perſians were ſubiect to the Aſſyrians. d He ſetteth forth at length the cauſe of this great plague and perpetual captiuitie, to admoniſh all people and nations to cleaue to the Lord God & only worſhip him for ſcare of like indgement. e Meaning thoroughout all their borders.

* Deut. 4. 19.

† Ebr. by the hand of. * Iere. 18. 11. and 25. 5. and 35. 15.

* Deut. 32. 27.

f So that to alledge the authoritie of our fathers or great antiquity except wee can proue that they were godly is but to declare that they are the children of the wicked.

* Chap. 19. 6.

* 2 Chron. 32. 4.
Isa. 36. 2. ecclesi.
48. 12. 19.d Ashtizeale was
before praised, fo
his weakenesse
is here forth, that
none should glory
in himselfe.e After certaine
yeeres, when He-
zekiah ceased to
send the tribute
appointed by the
king of the Assy-
rians, he beat his
captaines and ar-
mie against him,
I Or, writer of
Chronicles, or
secretary
† Eliezer saith of the
lip.f Thou thinkest
that words will
serue to perswade
thy people, or to
mouue my master.g Egypt shall not
only not be able
to succour thee,
but shall also hurt
vnto thee.h Thus the idolaters
thinke that
Gods religion is
destroyed, when
superstition and
idolatry are re-
formed.i Meaning, that
it was best for
him to yield to
the King of Assy-
ria, because his
power was so
small, that hee had
not men to furnish
two thousand
horses.k The wicked
alwayes in their
prosperity flatter
themselves that
God doeth honour
to them.l Thus hee
spies heere to re-
flecte Hezekiah, that
by resisting him, hee
should resist God.sonne of Elah king of Israel) Shalmaneser king of
Asshur came vp against Samaria, and besieged it.10 And after three yeeres they tooke it, *even*
in the sixth yeere of Hezekiah: that is, * the ninth
yeere of Hoshea King of Israel was Samaria taken.11 Then the king of Asshur, did carie away Is-
rael vnto Asshur, and put them in Halah and in
Habor, by the riuer of Gozan, and in the cities of
the Medes,12 Because they would not obey the voyce of
the Lord their God, but transgressed his cove-
nant: that is, all that Moses the seruant of the Lord
had commanded, and would neither obey nor
doe them.13 ¶ * Moreouer, in the fourteenth yeere of
king Hezekiah, Saneherib king of Asshur came
vp against all the strong cities of Iudah, & tooke
them.14 Then Hezekiah king of Iudah sent vnto
the king of Asshur to Lachish, saying, ¶ I haue
offended: depart from me, and what thou layest
vpon me, I will beare it. And the king of Asshur
appointed vnto Hezekiah King of Iudah three
hundred talents of siluer, and thirtie talents of
golde.15 Therefore Hezekiah gaue all the siluer that
was found in the house of the Lord, and in the
treasures of the Kings house.16 At the same season did Hezekiah pull off
the plates of the doores of the Temple of the Lord,
and the pillars (which the said Hezekiah king of
Iudah had couered ouer) and gaue them to the
king of Asshur.17 ¶ And the king of Asshur sent e Tartan,
and Rab-garis, and Rabshakeh from Lachish to
king Hezekiah with a great hoste against Ierusa-
lem. And they went vp, and came to Ierusalem,
and when they were come vp, they stood by the
conduit of the vpper poole, which is by the path
of the fullers field,18 And called to the King. Then came out to
them Eliakim the sonne of Hilkiah, which was
steward of the house, and Shebna the chancellor,
and Ioah the sonne of Aaph the recorder.19 And Rabshakeh sayd vnto them, Tell yee
Hezekiah, I pray you, Thus saith the great King,
even the great king of Asshur, What confidence
is this wherein thou trustest?20 Thou thinkest, Surely I haue eloquence,
I but counsell and strength are for the warre. On
whom then dost thou trust, that thou rebellest
against me?21 Lo, thou trustest now in this broken
staffe of reede, to wit, on g Egypt, on which if a
man leane, it will goe into his hand, and pierce
it: so ¶ Pharaoh king of Egypt vnto all that trust
on him.22 But if yee say vnto me, We trust in the Lord
our God, is not that hee whose places, and
whose altars Hezekiah hath ^b taken away, and
hath sayd to Iudah and Ierusalem, Ye shall wor-
ship before this altar in Ierusalem?23 Now therefore giue I hostages to my lord
the king of Asshur, and I will giue thee two thou-
sand horses, if thou bee able to set riders vpon
them.24 For how canst thou despise any captaine of
the least of my masters seruants, and put thy trust
on Egypt for charrets and horsemen?

25 Am I now come vp without the * Lord to

this place, to destroy it? the Lord said to me, Goe
vp against this land and destroy it.27 Then Eliakim the sonne of Hilkiah, and
Shebna, and Ioah sayd vnto Rabshakeh, Speake
I pray thee, to thy seruants in the // Aramites lan-
guage, for wee vnderstand it, and talke not with
vs in the Iewes tongue, in the audience of the
people that are on the wall.27 But Rabshakeh said vnto them, Hath my
master sent mee to thy master & to thee to speake
these words, and not to the men which sit on the
wall, that they may eate their owne dung, and
drinke † their owne pisse with you?28 So Rabshakeh stood, and cried with a loud
voyce in the Iewes language, and spake, saying,
Hear the words of the great king, of the king of
Asshur.29 Thus saith the King, Let not Hezekiah de-
ceiue you: for he shall not be able to deliuer you
// out of mine hand.30 Neither let Hezekiah make you to trust in
the Lord, saying, The Lord will surely deliuer vs,
and this citie shall not bee giuen ouer into the
hand of the king of Asshur.31 Hearken not vnto Hezekiah: for thus saith
the king of Asshur, Make † appointment with
me, and come out to me, that euery man may eate
of his owne vine, and eueryman of his owne fig
tree, and drinke euery man of the water of his
owne well,32 Till I come, and bring you to a land like
your owne land, *even* a land of wheate and wine,
a land of bread and vineyards, a land of olives,
oyle, and hony, that yee may liue and not die: and
obey not Hezekiah, for he deceiueth you, saying,
The Lord will deliuer vs.33 Hath any of the gods of the nations deli-
uered his land out of the hand of the king of
Asshur?34 Where is the god of Hamath, and of Ar-
pad? where is the god of Shepharaim, Hena and
Iuah? how haue they deliuered Samaria out of
mine hand?35 Who are they among all the gods of the
nations, that haue deliuered their land out of
mine hand, that the * Lord should deliuer Ierusa-
lem out of mine hand?36 But the people held their peace and answer-
ed not him a word: for the kings commande-
ment was, saying, Answer ye him not.37 Then Eliakim the sonne of Hilkiah which
was steward of the house, and Shebna the chan-
celler, and Ioah the sonne of Aaph the recorder
came to Hezekiah with their clothes rent, and
told him the words of Rabshakeh.

C H A P. XIX.

6 God promitteth by Iaiah vnto Hezekiah, 35 The Angel
of the Lord killeth an hundred and fourscore and five thou-
sand men of the Assyrians. 37 Saneherib is killed of his owne
sonnes.A N D * when king Hezekiah heard it, he rent
his clothes, and put on sackcloth, and came
into the house of the Lord.2 And sent Eliakim which was the steward
of the house and Shebna the chancellor, and the
Elders of the Priestes clothed in sackcloth * to I-
saiah the Prophet the sonne of Amoz.3 And they said vnto him, Thus saith He-
zekiah, This day is a day of tribulation and of re-
buke, & blasphemie: for the children are come to
b the

|| Or, Syriam.

† Eliezer, the water of
their pitie.

|| Or, fig by hand.

† Eliezer, blessing
meaning, the carni-
tious of peace.I He maketh him-
selfe to iure, that
he will not grant
them truce, except
they render them-
selves to him to
be led away cap-
tives.m That is an ene-
rable blasphemie
against the true
God, to make him
equall with the
idoles of other na-
tions: therefore
God did most
thunpely punish it.

* Isa. 37. 2.

a To heare some
new prophetic,
and to haue com-
fort of him.

a That his mind might not be troubled.

b Meaning, without all hypocrisy.

c Not so much for his own death, as for fear that idolatry should be restored, which he had destroyed, and so Gods Name be dishonoured.

d Because of his unaltered repentance and prayer God turned away his wrath.

e To give thanks for thy deliverance.

f He declareth that albeit God can heal without other medicines, yet he sheweth that the will not haue these inferiour meanes contemned.

g Let the sunne goe so many degrees backe, that the flowers may be so many the fewer in the kings diall.

h Which diall was set in the toppe of the Raies that Ahab had made.

i Moused with the favour that God shewed to Hezekiah, and also because he had declared him selfe enemy to Saneherib his enemy, which was now destroyed.

k Being moused with ambition and vaine glory, and also because he seemed to reioyce in the friendship of him that was Gods enemy and an infidel.

* Eccles. 4. 2. 4.

* Chap. 24. 13. and 25. 13.

* 114. 39. 1.

* 114. 39. 1.

* 114. 39. 1.

* 114. 39. 1.

* 114. 39. 1.

* 114. 39. 1.

* 114. 39. 1.

* 114. 39. 1.

* 114. 39. 1.

* 114. 39. 1.

* 114. 39. 1.

* 114. 39. 1.

Amor came to him and said vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then hee turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in truth and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ And afore Iaiiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of David thy father, I haue heard thy prayer, and seene thy teares: behold, I haue healed thee, and the third day thou shalt goe vp to the house of the Lord.

6 And I will adde vnto thy daies fifteen yeere, and will deliuer thee and this citie out of the hand of the king of Asshur, and will defend this citie for mine owne sake, and for David my seruants sake.

7 Then Iaiiah sayd, Take a lump of drie figges. And they tooke it, and laid it on the boyle, and herecored.

8 ¶ For Hezekiah had said vnto Iaiiah, What shall be the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Iaiiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that hee hath spoken, *Wilt thou that the shadow goe forward ten degrees, or goe backward ten degrees?*

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so *them*, but let the shadow goe backward ten degrees.

11 And Iaiiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the diall of Ahaz.

12 ¶ The same season Berodach Baladan the sonne of Baladan king of Babel sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure-houise, to wit, the siluer, and the gold, and the spices, and the precious oymment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Iaiiah the Prophet came vnto king Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre country, *run* from Babel.

15 Then said hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Iaiiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and what ouer thy fathers haue layd vp in store vnto this day, shall bee caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceed out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Iaiiah, The word of the Lord, which thou hast spoken, is good: for said hee, Shall it not be good if I peace and truth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deeds, and how hee made a pool and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

left the enemies should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

CHAP. XXI.

3 King Manasseh restored to idolatry. 15 And with great cruelty 18 He died, and Amon his sonne succeeded. 23 Who killed of his owne seruants. 26 After him reigned Iehoiash.

Manasseh was twelve yeeres olde when hee began to reigne, and reigned fiftie and five yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whome the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a groue, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

4 Also hee built altars in the house of the Lord, of the which the Lord said, In Ierusalem will I put my Name.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes to passe through the fire, and gaue himselfe to witchcraft and forcerie, and hee vled them that had familiar spirits, and were sooth sayes, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the groue, that hee had made in the house, whereof the Lord had said to David & to Salomon his sonne, In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither wil I make the feet of Israel mooue any more out of the land, which I gaue their fathers: so that they will observe and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his eares shall tingle.

13 And I will stretch ouer Ierusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which hee wipeth, and turneth it vp side downe.

He acknowledged Iaiiah to be the true Prophet of God, and therefore humbled himselfe to his word.

In seeing that God hath shewed me this, I must to grant me quietnes during my life: for hee was afraid

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

that hee should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

e Mesopotam, Iudah
and Benjamin,
which were onely
left of the reft of
the tribes.

f The Ebrewes
write that he flew
Iofiah the Prophet,
who was his fa-
ther in Law.

* 2 Chron. 33. 20, 21

g That is, accord-
ing to his com-
mandements.

h Or, he buried him
to wit, Iofiah his
fonne.

* 2 Chron. 34. 1.

h His zeale was
prophefied of
and his name men-
tioned by Iaddo the
Prophet, more the
300. yeeres before.
1. King. 13. 2. and
being but eight
yeere old he fought
the God of his fa-
ther Dauid.

2. Chron. 34. 3.

h Or, come, as verſ. 9

h Or, vſ. 11.

b Certaine of the

Priests were ap-
pointed to this of-
fice, 22 Chap. 1. 9

c From the time

of Iofiah for the

ſpace of 24. yeeres

the Temple remain-
ed without repa-
ration through the

negligence of the

priests, that they
declared, that they
had a charge, and
execute it nor,

ought to haue it
taken from them,

14 And I will forſake the e remnant of mine
inheritance, and deliuer them into the hand of
their enemies, and they ſhalbe robbed and ſpoiled
of all their aduerſaries,

15 Becauſe they haue done euill in my ſight,
and haue prouoked me to anger, ſince the time
their fathers came out of Egypt vntill this day.

16 Moreouer Manaſſeh ſed innocent blood
exceeding much, till hee replenished Ieruſalem
from corner to corner, beſide his finne wherewith
he made Iudah to ſinne, and to doe euill in the
ſight of the Lord.

17 Concerning the reſt of the aets of Manaſſeh,
and all that hee did, and his finne that hee ſinned,
are they not written in the booke of the
Chronicles of the kings of Iudah?

18 And Manaſſeh ſlept with his fathers, and
was buried in the garden of his owne houſe, *euſen*
in the garden of Vzza: and Amon his ſonne
reigned in his ſtead.

19 ¶ Amon was two and twentie yeere old,
when hee begonne to reigne, and he reigned two
yeere in Ieruſalem: his mothers name alſo was
Mehullemeth the daughter of Haruz of Ior-
bah.

20 And hee did euill in the ſight of the Lord,
as his father Manaſſeh did.

21 For hee walked in all the way that his fa-
ther walked in, and ſerued the idoles that his fa-
ther ſerued, and worſhipped them.

22 And hee forooke the Lord God of his fa-
thers, and walked not in the g way of the Lord.

23 And the ſeruants of Amon conſpired againſt
him, and ſlew the king in his owne houſe.

24 And the people of the land ſlew all them
that had conſpired againſt King Amon, and the
people made Iofiah his ſonne king in his ſtead.

25 Concerning the reſt of the aets of Amon,
which hee did, are they not written in the booke
of the Chronicles of the kings of Iudah?

26 And || he buried him in his ſepulchre in
the garden of Vzza: and Iofiah his ſonne reig-
ned in his ſtead.

CHAP. XXII.

4 Iofiah repaired the Temple. 8 Hilkiah findeth the booke
of the Law, and cauſeth it to be preſented to Iofiah. 12 Iſaiah
ſaith ſo Hilkiah the prophet ſaith ſo the Lord ſaith.

Iofiah was * eight yeere olde when hee began to
reigne, and hee reigned one and thirtie yeere in
Ieruſalem. His mothers name alſo was Iedidiah
the daughter of Adaiah of Bozath.

2 And hee did vprightly in the ſight of the
Lord, and a walked in all the wayes of Dauid his
father, and bowed neither to the right hand nor
to the left.

3 ¶ And in the eighteenth yeere of King Iofiah,
the king ſent Shaphan the ſonne of Azaliah
the ſonne of Meshullam the chancellour, to the
houſe of the Lord, ſaying,

4 Goe vp to Hilkiah the high Prieſt, that hee
may || ſumme the ſluer which is brought into
the houſe of the Lord, which the keepers of the
|| b doore haue gathered of the people.

5 And let e them deliuer it into the hand of
them that doe the worke, and haue the ouerſight
of the houſe of the Lord, let them giue it to them
that worke in the houſe of the Lord, to repaire
the decayed places of the houſe:

6 To wit, vnto the artificers and carpenters
and maſons, and to buy timber, and hewed ſtone
to repaire the houſe.

7 Howbeit, let no reckoning bee made with
them of the money, that is deliuered into their
hand: for they deale d faithfully.

8 And Hilkiah the high Prieſt ſaid vnto Sha-
phan the chancellour, I haue found the e booke
of the Lawe in the houſe of the Lord: and Hilkiah
gaue the booke to Shaphan, and hee read it.

9 So Shaphan the chancellour came to the
king, and brought him word againe, and ſaid, Thy
ſeruants haue || gathered the money that was
found in the houſe, and haue deliuered it vnto the
hands of them that doe the worke, and haue the
ouerſight of the houſe of the Lord.

10 Alſo Shaphan the chancellour ſhewed the
king, ſaying, Hilkiah the Prieſt hath deliuered me
a booke. And Shaphan read it before the king.

11 And when the king had heard the wordes
of the booke of the Law, he rent his clothes.

12 Therefore the King commaunded Hilkiah
the Prieſt, and Ahikam the ſonne of Shaphan, and
Achbor the ſonne of Michaiah, and Shaphan the
chancellour, and Afahiah the Kings ſeruant, ſay-
ing,

13 Goe ye and ſequire of the Lord for me and
for the people, and for all Iudah concerning the
wordes of this booke that is found: for great is
the wrath of the Lord that is kindled againſt vs,
becauſe our fathers haue not obeyed the wordes of
this booke, to doe according vnto all that which
is written therein for vs.

14 ¶ So Hilkiah the Prieſt, and Ahikam, and
Achbor, and Shaphan, & Afahiah went vnto Hul-
dah the Propheteſſe the wife of Shallum, the ſonne
of Tikvah, the ſonne of Harhaſ keeper of the
wardrobe: (and ſhee dwelt in Ieruſalem in the
ſ college) and they communed with her.

15 And ſhee answered them, Thus ſaith the
Lord God of Iſrael, Tell the man that ſent you to
mee,

16 Thus ſaith the Lord, Behold, I will bring
euill vpon this place, and on the inhabitants
thereof, *euſen* all the wordes of the booke which
the King of Iudah hath read,

17 Becauſe they haue forſaken mee, and haue
burnt incenſe vnto other gods, to anger mee with
all the h workes of their hands: my wrath alſo
ſhall bee kindled againſt this place, and ſhall not
be quenched.

18 But to the King of Iudah, who ſent you to
enquire of the Lord, ſo ſhall ye ſay vnto him, Thus
ſaith the Lord God of Iſrael, The wordes that
thou haſt heard, || ſhall come to paſſe.

19 ¶ Thus becauſe thine heart did || melt, and thou
haſt humbled thy ſelfe before the Lord when thou
heardeſt what I ſpake againſt this place, and againſt
the inhabitants of the ſame, to wit, that it
ſhould be deſtroyed and accurſed, and haſt rent
thy clothes, and wept before mee, I haue alſo
heard it, ſaith the Lord:

20 Behold therefore, I will gather thee to thy
fathers, and thou ſhalt bee put in thy graue in
peace, and thine eyes ſhall not ſee all the euill,
which I will bring vpon this place. Thus ſay
they brought the King word againe.

CHAP. XXIII.

2 Iofiah readeth the Law before the people. 3 Hee maketh a con-
nument with the Lord. 4 He putteth downe the idoles, after he
had killed their priests. 22 Hee keepeth Feſteuer. 24 He de-
ſtroyeth the images. 29 He was killed in Iericho. 30 And
his ſonne Iehoiachaz reigneth in his ſtead. 33 After hee was
killed, his ſonne Iehoiachaz was made king.

d So God prouid-
ed him of ſeaſon-
full ſeruants, ſeeing
he went about ſo
zealouſly of ſet
toorth the worke
of God.

e This waſte e
copy, that Moles
left them, as ap-
pareth, 2. Chron.
34. 14. which ei-
ther by the negli-
gence of the
Prieſts had become
loſt, or els by the
wickedneſſe of
idolaters kings
had beene abol-
iſhed.

f Or, melted.

f Meaning, to
ſome Prophet
whom God re-
uereſheth the know-
ledge of things
vnto, as 1. Cor. 13. 7.
though at other
times they enqui-
red the Lord by
Vrim and Thum-
min.

g Or, the houſe of
doctrine which
was neere to the
Temple, and
where the learned
aſſembled to in-
terpret the Scrip-
tures, and the do-
ctrine of the Pro-
phets. j

h The workes of
mans hand here
ſignifie all that
man inuenteth be-
ſide the word of
God, which are
abominable in
Gods ſeruitice.

i Meaning, that he
did repent as they
that doe not re-
pent, are ſaid to
harden their hearts,
Eſai. 95. 8.

k Whereupon we
may gather that
the anger of God
is ready againſt
the wicked, when
God taketh his
ſeruants out of
this world.

Then

^a 2 Chron. 34. 20.
^b Because he saw the great plague of God that were threatened, he knew no more specific way to appease them, than to turne to God by repentance which cannot come but of faith, and faith by hearing of the word of God.
^c Where the king had his place, Chap. 11. 14.
^d As Iosapha did Iosh. 24. 2, 15.
^e Meaning them which were next in dignitie to the hie Priest.
^f In contempt of that altar, which Ieroboam had there built to facrifice to his calves.
^g Meaning the priests of Baal, which were called Chemarims, either because they wore bick garments, or else were flocked with burning incense to idoles.
^h He removed the grone which idolaters for denotation had planted nere vnto y Temple contrary to the commandement of the Lord, Deut. 16. 17. or as some read the famili- tate of a grone which was hangd in the Templ.
ⁱ Both in contempt of the idols, and reproch of them which had worshipped them in their lines.
^j Because y those that had forsaken the Lord to serue idoles, were not meete to minister in the seruice of the Lord for y instruction of others.
^k Which was a valley nere to Ierusalem, and signifieth a tabret, because they smote on y tabret while their childre were burning that their cry should not be heard, Leuit. 18. 11 where after Iosapha commanded carious to becaft in contempt thereof.
^l The Idolatrous kings had dedicate hoeties and charres to the image, either to carry the image thereof about as the heathen did, or else to facrifice them as a sacrifice most agreeable, [for, vults].

Hen ^a the King ^b Ient, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah, and all the inhabitants of Ierusalem with him, & the Priests and Prophets, and all the people both smal and great: and hee read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.

3 And the king stood by the pillar, & made a couenant before the Lorde, that they should walke after the Lord, & keepe his commandements, and his testimonies, and his statutes, with all their heart, and with all their soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stood to the couenant.

4 Then the king commanded Hilkiah the hie Priest and the ^d priests of the second order, and the keepers of the doore, to bring out of the temple of the Lord all the vessels that were made for Baal: and for the grone, and for all the hoste of heaven, and hee burnt them without Ierusalem in the fields of Kedron, and caried the powder of them into Beth-el.

5 And he put downe the Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And hee brought out the grone from the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stamp it to powder, and cast the dust thereof vpon the graues of the children of the people.

7 And hee brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the grone.

8 Also hee brought all the priests out of the cities of Iudah, & defiled the hie places where the Priests had burnt incense, ^{euen} from Geba to Beer-sheba, & destroyed y hie places of the gates, that were in the entring in of the gate of Ioshua the gouernour of the cite, which was at the left hand of the gate of the cite.

9 Neuertheless the Priestes of the hie places came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.

10 Hee defiled also Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe thorow the fire to Molech.

11 Hee put downe also the horses that the Kings of Iudah had ginen to the sunne at the entring in of the house of the Lord, by the chamber of Nathan-melech the cunnich, which was ruler of the suburbs, and burnt the charetes of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manassah had made in the two courts of the house of the Lord did the King brake downe, and hasted thence, and cast the dust of them in the brooke Kedron.

13 Moreover the king defiled the hie places that were before Ierusalem and on the right hand

of the mount of corruption (which Salomon the king of Israel had built for Ashtoreth the idol of the Zidonians, and for Chemosh the idol of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut down the groves, and filled their places with the bones of men.

15 Furthermore the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place, brake he downe, and burnt the hie place, and stampe it to powder, and burnt the grone.

16 And as Iosapha turned himselfe, he spied the graues that were in the mount, and sent and took the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord, that the man of God proclaimed, which cryed the same wordes.

17 Then hee said What title is that which I see? And the men of the cite said vnto him, It is the sepulchre of the man of God, which came from Iudah, and told these things that thou hast done to the altar of Beth-el.

18 Then said hee, Let him alone: let none remove his bones. So his bones were saued with the bones of the Prophet that came from Samaria.

19 Iosapha also tooke away all the houses of the high places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the facts that hee had done in Beth-el.

20 And hee sacrificed all the priests of the high places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the King commanded all the people, saying, * Keepe the Passouer vnto the Lord your God, * as it is written in the booke of this Couenant.

22 And there was no Passouer holden like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.

23 And in the eighteenth yeere of King Iosapha was this Passouer celebrated to the Lord in Ierusalem.

24 Iosapha also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the wordes of the Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the fiercenesse of his great wrath wherewith he was angry against Iudah, because of all the provocations wherewith Manassah had prouoked him.

27 Therefore the Lord said, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this cite Ierusalem, which I haue chosen, and the house whereof I said, * My Name shall be there.

28 Concerning the rest of the actes of Iosapha, and all that hee did, are they not written in the booke

That was the mount of olives, so called, because it was full of idoles.
^a 2 King. 11. 7.

Which Ieroboam had built in Israel, 2 King. 11. 18, 19.

According to the prophetic of Iaddo, 1 King. 13. 2.

Meaning the Prophet which came after him, and caused him to eat contrary to the commandement of the Lord, which were both two buried in one grave, 1 King. 13. 21.

2 Chron. 35. 1.
 1. 1. 1.
 2. 12. 3.
 deut. 16. 2.
 For the multitude and zeale of the people with the great preparation.

Leuit. 20. 29.
 deut. 18. 11.

Because of the wicked heart of the people, which would not turne vnto him by repentance.

1 King. 3. 29.
 and 9. 3.
 chap. 21. 7.

* 2.Chron. 35. 20.

f Because he paf-
fed thow his
country, he fea-
red left he would
haue done him
harme, and there-
fore would haue
flayed him, yet he
confulted not with
the Lord, and there-
fore was flaine.

* 2.Chron. 36. 1, 2.

t Meaning, the
wicked kings
before.

u Which was An-
tiochia in Syria,
called alfo Ham-
math.
For, that he ſhould
haue reigned.

booke of the Chronicles of the kings of Iudah?

29 ¶ In his dayes, Pharaoh Nechoh king of Egypt went vp againſt the king of Aſhur to the riuier Perath. And king Iofiah¹ went againſt him, whom when Pharaoh ſawe, hee ſlew him at Megiddo.

30 Then his ſeruants carried him dead from Megiddo, and brought him to Ierufalem, and buried him in his owne ſepulchre. And the people of the land tooke Iehoahaz the ſonne of Iofiah and anoynted him, and made him king in his fathers ſtead.

31 * Iehoahaz was three and twenty yeere old when he began to reigne, and reigned three moneths in Ierufalem. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the ſight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds at Riblah in the land of Hamath, while he reigned in Ierufalem, and put the land to a tribute of an hundred talents of ſiluer, and a talent of gold.

34 ¶ And Pharaoh Nechoh made Eliakim the ſonne of Iofiah king in ſtead of Iofiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the ſiluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: he leuiet of euery man of the people of the land, according to his value, ſiluer and golde, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was five and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierufalem. His mothers name alſo was Zebudiah the daughter of Pedaiah of Rumah.

37 And hee did euill in the ſight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

1 Iehoiakim made ſubjects to Nebuchad-nezzar, ſelleth, 3 The cauſe of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 Hee, and his people are caried vnto Babilon. 27 Zedekiah made king.

In his dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his ſeruant three yeere: afterward hee turned, and rebelled, againſt him.

2 And the Lord ſent againſt him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, & bands of the Ammonites, and he ſent them againſt Iudah to deſtroy it, according to the word of the Lord, which hee ſpoke by his ſeruants the Prophets.

3 Surely by the commandement of the Lord came this vpon Iudah, that hee might put them out of his ſight for the finnes of Manafſeh, according to all that hee did,

4 And for the innocent blood that hee ſhed, (for hee filled Ierufalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the reſt of the actes of Iehoiakim, & all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim ſlept with his fathers, and Iehoiachin his ſonne reigned in his ſtead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuier of Egypt, vnto the riuier Perath, all that pertained to the king of Egypt.

8 ¶ Iehoiachin was eigheteen yeere old, when he began to reigne, and reigned in Ierufalem three moneths. His mothers name alſo was Nechuſta, the daughter of Elnathan of Ierufalem.

9 And hee did euill in the ſight of the Lord, according to all that his father had done.

10 * In that time came the ſeruants of Nebuchad-nezzar king of Babel vp againſt Ierufalem: ſo the citie was beſieged.

11 And Nebuchad-nezzar king of Babel came againſt the citie, and his ſeruants did beſiege it.

12 Then Iehoiachin the king of Iudah came out againſt the king of Babel, he, and his mother, and his ſeruants, and his princes, and his eunuchs: and the king of Babel took him in the eighth yeere of his reigne.

13 * And hee caried out thence all the treasures of the houſe of the Lord, and the treasures of the kings houſe, and brake all the veſſels of gold, which Salomon king of Iſrael had made in the Temple of the Lord, as the Lord had ſayd.

14 And hee caried away all Ierufalem, and all the princes, and all the ſtrong men of warre, ten thouſand into captiuitie, and all the women and cunning men: ſo none remained ſauing the poore people of the land.

15 * And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuchs, and the mighty of the land, carried hee away into captiuitie from Ierufalem to Babel.

16 And all the men of warre, ſeven thouſand, and carpenters, and locksmiths a thouſand, all that were ſtrong and apt for war, did the king of Babel bring to Babel captiues.

17 ¶ And the king of Babel made Mattaniah his vncle king in his ſtead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and hee reigned eleuen yeeres in Ierufalem. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the ſight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was againſt Ierufalem and Iudah, vntill hee caſt them out of his ſight: And Zedekiah rebelled againſt the king of Babel.

CHAP. XXV.

1 Ierufalem was beſieged of Nebuchad-nezzar, and taken. 7 The ſonne of Zedekiah are ſent before him eyes, and after are his own eyes put out. 21 Iudah is brought to Babilon. 25 Gedaliah ſhane. 27 Iehoiachin is ſlaid.

And in the ninth yeere of his reigne, the tenth month, and tenth day of the month Nebuchad-nezzar king of Babel came, he, and all his hoſt againſt Ierufalem, and pitched againſt it, and they build ſorts againſt it round about it.

2 So the citie was beſieged vnto the eleuenth yeere of King Zedekiah.

3 And the ninth day of the month the famine was ſore in the citie, ſo that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of war ſled by night, by the way of the gate which is betweene two walles that was by the kings garden: now the Caldees were by the citie round about: and the King went by the way of the wilderneſſe.

d That he yielded
himſelfe vnto him
by the counſell of
Ieremie.

e In the reigne of
the king of Ba-
bylon.
* Chap 20. 17.
1. 4. 39. 6.

* 2.Chron. 36. 10
after 2. 6.

* Iere. 37. 2.
and 52. 1.

f Out of Ierufa-
lem and Iudah
into Babilon.

* Iere. 39. 2.
and 52. 4.

g That is, of Ze-
dekiah.

h Which the E-
brewees call Te-
bet, and it conte-
neth part of De-
cember and part
of Iannary.

i Or, a month.

k In ſo much that
the mothers did
eat their children.

l Lament 4. 10.

d Which was a
poſterne doore, or
inner ſecret gate
to iſſue out at.

a In the end of
the third yeere
of his reigne, and
in the beginning
of the fourth,
Da. 1. 1.

* Chap. 20. 17.
and 23. 27.

b Though God
viſed theſe wicked
tyrants to execute
his iuſt iudge-
ments, yet they
are not to be ex-
cused becauſe they
practiced in im-
bition and malice.

c Not that he was
buried with his
fathers, but hee li-
ed in the way, as they
led him in priſoner
toward Babilon:
read Ier. 22. 19.
Or, Euphrates.

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the king, and caried him vnto the king of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, & put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 ¶ And in the fifte moneth, and the tenth day of the moneth, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan || chiefe steward and seruant of the king of Babel, to Ierusalem,

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the cite, and those that were fled and fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 ¶ Also the pillars of brasie that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees brake, and caried the brasie of them to Babel.

14 The pots also, and the besoms, and the instruments of musike, and the incense dishes, and all the vessels of brasie that they ministered in, tooke they away.

15 And the shpannes, and the basins, and all that was of gold, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one sea and the bases, which Salomon had made for the house of the Lord: the brasie of all the vessels was without weight.

17 ¶ The height of the one pillar was eigh- teene cubites, and the chapter thereon was brasie, and the height of the chapter was with worke three cubites, and pomegranates vpon the chapter round about, all of brasie: and likewise was the second pillar with the worke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the cite hee tooke an Eunuch that had the ouer sight of the men of warre, and kine men of them that were in the kings pre- sence, which were found in the cite, and Sopher captain of the hoste, who mustred the people of the land, and threecore men of the people of the land, that were found in the cite.

20 And Nebuzar-adan the chiefteward took them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, & slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 ¶ Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captains of the host and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, & Iazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah I sware to them, and to their men, and sayd vnto them, Feare not to be the ser- uants of the Caldees, dwell in the land, and serue the king of Babel, and ye shall be well.

25 ¶ But in the seventh moneth Ishmael the sonne of Nethaniah the sonne of Elifhama, of the kings seed, came, and ten men with him, and smote Gedaliah, and hee died, and so did he the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captains of the armie arose, and came to Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after Iehoiachin king of Iudah, was caried away in the twelfth moneth, and the seuen and twentieth day of the moneth, Euil-Merodach king of Babel in the yeere that hee began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison.

28 And spake kindly to him, and set his throne about the throne of the kings that were with him in Babel.

29 And changed his prison garments: and hee did continually eat bread before him, all the daies of his life.

30 And his portion was a continual portion giuen him by the king, euery day a certaine, all the dayes of his life.

k Ieremie maeth mention of Ieremi- but here he speaketh of them that were the chiefe.

Item 40.5.9.

l That is, he did exhort them in the Name of the Lord according to Ieremies counsell, to submit themselves to Nebuchad-nezzar, seeing it was the reucaled will of the Lord. Ierem. 41.12.

m Contrary to Ieremies counsell, Ierem. 40.41, 42, and 43. chapters. n Thus long was he his wife, and his children in Babylon, whom Nebuchad-nezzar sonne, after his fathers death pre- ferred to honour thus by Gods pro- vidence the seede of David was re- stored euen vnto Christ.

o Meaning, that he had an ordina- ry in the court.

e Or, condemned him for his piny and teares, 2.Chron.36.13.

f Ieremy writeth Chap.52. the tenth day, because the fire continued from the seuenth day to the tenth. Or, captain of the guard.

g While the siege endured.

* Comp. 20.17, Ierem.27.19.22.

h Of these reade Ezech.27.3.

* I.King.7.15, Ier.52.21, 2.Chron.3.15.

i That is, one ap- pointed to succeed in the hie Priests roume, if he were sicke or other- wise letted.

j Ebr. words of a doer, 10 or things omitted, so as in the booke of the Kings.

THE FIRST BOOKE OF the ¶ Chronicles, or ¶ Paralipomenon.

THE ARGVMENT.

THE Iewes comprehend both these bookes in one, which the Grecians because of the length diuide into two: and they are called *Chronicles*, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of *Chronicles*, which are so oft mentioned in the bookes of kings of Iudah and Israel, which did at large set forth the story of both the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first Booke containeth a briefe rehearsal of the children of Adam vnto Abraham, Izhak, Iacob, and the twelue Patriarkes, chiefe of Iudah, and of the reigne of David, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyseth and smeth thanks so the Lord.

CHAP. I.

1 The genealogie of Adam and Noah until Abraham. 27 And from Abraham to Esau. 35 His children. 43 Kings and rulers since of him.



2 Adam, *3* Sheth, Enosh, *4* Kenan, Mahalaleel, Iered, *5* Henoch, Methuselah, Lamech, *6* Noah, *7* Shem, Ham, and Iapheth.

8 ¶ The sonnes of Iapheth were Gomer, and Magog, and Madan, and Iauan, and Tubal, and Methech, and Tiras.

9 And the sonnes of Gomer, Afchenaz, and Iphath, and Togamah.

10 Also the sonnes of Iauan, Elifshah, and Tarshishah, Kittim, and Dodanim.

11 ¶ The sonnes of Ham were Cush, and Mizraim, Put and Canaan.

12 And the sonnes of Cush, Siba, and Hawilah, and Sabta, and Raamah, and Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

13 And Cush begate Nimrod, who began to be mightie in the earth.

14 And Mizraim begat Ludim and Anamim, Lehabim, and Naphtuhim.

15 Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim.

16 Also Canaan begate Zidon his first borne, and Heth,

17 And the Iebusite, and the Amorite, and the Girgashite,

18 And the Hivite, and the Arkite, and the Simite,

19 And the Aruadite, and the Semarite, and the Hamathite.

20 ¶ The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

21 Also Arpachshad begate Shelah, and Shelah begate Eber.

22 ¶ Unto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth divided: and his brothers name was Joktan.

23 Then Joktan begate Almodad and Sheleph, and Hazemaueith, and Ierah,

24 And Hadoram, and Vzai, and Diklah,

25 And Ebal, and Abimael, and Sheba,

26 And Ophir, and Hawilah and Iobab: all these were the sonnes of Joktan.

27 ¶ Shem, Arpachshad, Shelah,

28 Eber, Peleg, Rehu,

29 Serug, Nabor, Terah,

30 ¶ Abram which is Abraham.

31 ¶ The sonnes of Abraham were Izhak and Ishmael.

32 These are their generations. ¶ The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam.

33 Midmna, and Dumah, Massa, ¶ Hadad, and Tema,

34 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.

35 ¶ And Keturah Abrahams concubine bare sonnes, Zimram, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Iokshan, Sheba and Dedan.

36 And the sonnes of Midian were Ephah, and Ephar, and Henoch, and Abida, and Eldaah: ¶ All these are the sonnes of Keturah.

37 And Abraham begate Izhak: the sonnes of Izhak, Elau and Israhel.

38 ¶ The sonnes of Esau were *1* Eliphaz, Reuel, and Teuth, and Isaalam, and Korah.

39 The sonnes of Eliphaz, Teman, and Omar, ¶ Zephi, and Gatam, Kenaz, and Timna, and Amalek.

40 The sonnes of Reuel, Nahath, Zerah, Shamamah and Mizrah.

41 And the sonnes of Israhel, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

42 And the sonnes of Lotan, Hori, & Homam, and Timna Lotans sister.

43 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.

44 The sonne of Anah was Dishon. And the sonnes of Dishon, Amram, and Eshban, & Ithran, and Cheran.

45 The sonnes of Ezer were Bilhan, and Zaaan and Iakaan. The sonnes of Dishon were Vz, and Aran.

46 ¶ And these were the kings that reigned in the land of Edom, before a king reigned over the children of Israel, to wit, Bela the sonne of Beor, and the name of his citie was Dinhabah.

47 Then Bela died, and Iobab the sonne of Zerah of Bozrah reigned in his stead.

48 And when Iobab was dead, Hussham of the land of the Temanites reigned in his stead.

49 And when Hussham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his citie was Avith.

50 So Hadad died, and Samlah of Mashtach reigned in his stead.

51 And Samlah died, and Shaul of Rehoboth by the river reigned in his stead.

52 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.

53 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was Pail, and his wives name Mehetabel the daughter of Matred the daughter of Mezahab.

54 Hadad died also, and there were dukes in Edom, duke Timna, duke Aliah, duke Tether, duke Aholibamah, duke Elah, duke Pinon,

55 Duke Kenaz, duke Teman, duke Mibzar.

56 Duke Magdiel, duke Iran: these were the dukes of Edom.

CHAP. II.

1 The genealogie of Iudah until Ithai the father of David.

2 These are the sonnes of Israel, ¶ Reuben, Simeon, Levi, and Iudah, Isachar, and Zebulun,

3 Dan, Ioseph, and Benjamin, Naphtali, Gad, and Asher.

4 ¶ The sonnes of Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.

5 ¶ And Thamar his daughter in law bare him Pharez, and Zerah: so all the sonnes of Iudah were due.

6 ¶ The sonnes of Pharez, Hezron & Hamul.

7 The sonnes also of Zerah were ¶ Zimri, and Bechan, and Heman, and Calcol, and Dara, which were due in all.

8 And the sonne of Carmi, ¶ Achaz that troubled

** Gene 1.2.*
1 These were borne of three dures mothers, read Gen. 36.4.
** Gen. 36.9.*
2 Or Zepho.
3 Which was Eliphahs concubine: read Gen. 36.11.
4 He is also called Scir the Horite, which inhabited mount Seir, Gen. 36.20.

m He maketh mention of the kings that came of Esau according to Gods promise made to Abraham concerning him, that kings should come of him. These 8. kings reigned one after another in Idumea vnto the time of David, who conquered their country.
n Which was the principall city of the Edomites.

Or, Pass.
Or, Shuah.

** Gen. 39. 13 & 30. 3 & 31. 18.*
** Gen. 38. 3 & 46. 12, 34, 41.*
a Though Iudah was not Iakobs eldest sonne, yet hee first beginneth at him, because he would come to the genealogie of David, of whom came Christ.
** Gen. 38. 29.*
match 1.3.
** Ruth. 4. 18.*
Or Zaidi.
b Of these read 1. King 4. 31.
Or Achaz.
** 10th. 7. 2.*

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had bene sufficient to haue named Shem of whom came Abraham and David, but because the world was refloored by these three, mention is also made of Ham and Iapheth.
** Gene. 10. 1.*
Or, Riphath.
Or, Rodanum.

c Who first did lift vp him selfe above others.
Gene. 10. 8.

** Gene. 10. 22.*
and 11. 10.
d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.
e Of him came the Ebrewes which were afterwards called Israelites of Israel, which was Iakob: and Iewes of Iudah, because of the excellencie of his tribe.
f He repeateth Shem againe, because he would come to the stocke of Abraham.
g Whome came of Shem, and of him Shalah.
** Gen. 11. 26.*
and 17. 5.
** Gen. 11. 2.*
** Gen. 25. 13.*
Or, Hader.

h Reade Gene. 35. 2.

** Gen. 25. 4.*

troubled Iſaiah, tranſgreſſing in the thing excom-
municare.

8 The ſonne alſo of Ethan, Azariah.

9 And the ſonnes of Hezron that were borne
vnto him, Ierahmeel, and c Ram, and Chelubai.

10 And Ram begate Aminadab, and Amina-
dab begate Nahſhon a prince of the children of
Iudah,

11 And Nahſhon begate Salma, and Salma be-
gate Boaz,

12 And Boaz begate Obed, and Obed begate
|| Iſhai,

13 * And Iſhai begate his eldeſt ſon Eliab, and
Abinadab the ſecond, and || Shimma the third,

14 Nathanel the fourth, Raddai the fiſt,

15 Ozem the ſixt, and Dauid the ſeventh.

16 Whoſe ſiſters were Zeruiah and Abigail,
And the ſonnes of Zeruiah, Abiſhai, and Ioab,
and Alahel.

17 And Abigail bare Amafa: and the father of
Amafa was Iether an Iſhmeelite.

18 ¶ And c Caleb the ſonne of Hezron begate
Ierioth of Azubah his wife, and her ſonnes are
theſe, Iether, and Shobab, and Ardori.

19 And when Azubah was dead, Caleb tooke
vnto him Ephrath, which bare him Hur.

20 * And Hur begate Vri, and Vri begate Be-
zaleel.

21 And afterward came Hezron to the dugh-
ter of Machir the father of c Gilead, and tooke
her when hee was threeſcore yeere old, and ſhee
bare him Segub.

22 And Segub begate Iair, which had three
and twentie cities in the land of Gilead.

23 And Geſhur with Aram tooke the townes
of Iair from them, and Kanah and the townes
thereof, even threeſcore cities. All theſe were the
ſonnes of Machir the father of Gilead.

24 And after that Hezron was dead at b Caleb
Ephrath, then Abiah Hezrons wife bare him
alſo Aſhur the father of Tekoa.

25 And the ſonnes of Ierahmeel the eldeſt
ſonne of Hezron were Ram the eldeſt, then Bu-
nah, and Oren, and Ozen and Ahijah.

26 Alſo Ierahmeel had another wife named
Atarah, which was the mother of Onam.

27 And the ſonnes of Ram the eldeſt ſonne of
Ierahmeel were Maaz, and Tamin and Ekari.

28 And the ſonnes of Onam were Shammai
and Iadi. And the ſonnes of Shammai, Nadab
and Abiſhur.

29 And the name of the wife of Abiſhur was
called Abihail, and ſhee bare him Ahban and Mo-
ladi.

30 The ſonnes alſo of Nadab were Seled and
Appaim: but Seled died without children.

31 And the ſonne of Appaim was Ithi, and the
ſonne of Ithi, Sheſhan, and the ſonne of Sheſhan,
k Ahlai.

32 And the ſonnes of Iada the brother of
Shammai were Iether and Ionathan: but Iether
died without children.

33 And the ſonnes of Ionathan were Peleth
and Zaza. Theſe were the ſonnes of Ierahmeel.

34 And Sheſhan had no ſonnes, but daughters.
And Sheſhan had a ſervant that was an Egyptian
named Iarha.

35 And Sheſhan gaue his daughter to Iarha
his ſervant to wife, and ſhe bare him Attai.

36 And Attai begate Nathan, and Nathan
begate Zabab.

37 And Zabab begate Ephlal, and Ephlal be-
gate Obed,

38 And Obed begate Iehu, and Iehu begate
Azariah,

39 And Azariah begate Helez, and Helez be-
gate Eleaſah,

40 And Eleaſah begate Siſamai, and Siſamai
begate Shallum,

41 And Shallum begate Iekamiah, and Ieka-
miah begate Eliſhama.

42 Alſo the ſonnes of Caleb the brother of Ie-
rahmeel were Meſha his eldeſt ſonne, which was
the father of Ziph: and the ſonnes of Mareſhah
the father of Hebron.

43 And the ſonnes of Hebron were Korah and
Tappua, and Reken and Shema.

44 And Shema begate Raham the father of
Iorkoam: and Reken begate Shammai.

45 The ſonne alſo of Shammai was Maon: and
Maon was the father of Beth-zur.

46 And Ephah a m concubine of Caleb bare
Haran and Moza, and Gazez: Haran alſo begate
Gazez.

47 The ſonnes of Iahdai were Regem, and Io-
tham, and Geſhan, and Pelet, and Ephah, and
Shaaph.

48 Calebſ concubine Maachah bare Sheber
and Tirhanah.

49 Shee bare alſo Shaaph the father of Mad-
mannah, and Sheua the father of Machbenah, and
the father of Gibeai. * And Achſah was Calebſ
daughter.

50 ¶ Theſe were the ſonnes of Caleb the ſonne
of Iſhur the eldeſt ſonne of Ephrathah, Shobal the
father of Kiriath-iearim.

51 Salma the father of Beth-lehem, and Hareph
the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim
had ſonnes, and hee || was the owner of halfe
Hammeoth.

53 And the families of Kiriath-iearim were
the Ithrites, and the Puthites, & the Shumathites,
and the Miſraites: of them came the Zarca-
chites, and the Iſhtaulites.

54 The ſonnes of Salma of Beth-lehem, and
the Netophathite, the c crownes of the houſe of
Ioab, and || halfe the Manahchites and the Zo-
rites.

55 And the families of the o Scribes dwelling
at Iabez, the Tirathites, the Shimmeathites, the
Shuchathites, which are the p Kenites, that came
of Hammath the father of the houſe of Rechob.

CHAP. III.

1 The genealogie of Dauid, and of his poſteritie vnto the ſonnes of
Iſaiah.

THEſe alſo were the ſonnes of a Dauid, which
were borne vnto him in Hebron: the eldeſt
Amnon of Ahinoam the Izreeliteſſe: the ſecond
b Daniel of Abigail the Carmeliſſeſſe:

1 2 The third Abſalom the ſonne of Maachah
daughter of Talmi king of Geſhur: the fourth
Adoniah the ſonne of Haggith:

3 The fiſt Shephatiah of Abital, the ſixt Ithre-
am by Eglah his wife.

4 Theſe fixe were borne vnto him in Hebron:
and there hee reigned ſeven yeere and ſix mo-
neths: and in Ieruſalem hee reigned three and
thirtie yeere.

5 And theſe foure were borne vnto him in
Ieruſalem, Shimea, and Shobab, and Nathan, and
Salomon

c Whom S. Mat-
thew calleth A-
ram. Matth. 1. 7.
d That is, chiefe
o the familie.

¶ Or, Ieſſe.
* 1. Sam. 1. 6. 19.
and 17. 1. 1.
¶ Or, Shammab.

e Who was cal-
led Chelubai
ſonne of Hezron,
verſe 9.

* Exod. 31. 2.

f Who was
prince of mount
Gilead, reade
Num. 31. 40.

g That is, the Ge-
thizites and Sy-
cians tooke the
townes from Iair
children.

h Which was a
towne named of
the husband and
wife, called alſo
Beth-lehem E-
phrath.

i Meaning, the
chiefe and priore.

k Who died
whiles his father
was alive, and
therefore is ſaid,
verſe 33, that She-
han had 100
ſonnes.

l That is, the
chiefe gouernour
or prince of the
Ziphims, becauſe
the prince ought
to haue a ſpecial
care and affection
toward his people.
m This diſtance
was betweene the
wife and the con-
cubine, that the
wife was taken
with certain ſol-
lemnities of ma-
riage, and her
children did inhe-
rite the con-
tin had no ſollem-
nities in marriage,
neither did her
children inherite,
but had a portion
of goods or mo-
ney giuen them.

* Iſaiah 5. 17.

¶ Or, he that ſawe
the halfe, becauſe
the prince ought to
owne the ſubtilties.

n Meaning the
chiefe and priore
capitall.

¶ Or, the Zorites,
the halfe of the
Manahchites.

o Which were
men learned, and
expert in the law.
p Reade Num. 24.
29. and Iudg. 1. 16.

a He returneth to
the genealogie of
Dauid, to ſhew
that Chriſt came
of his Roche.
b 1. Sam. 3.
3. is called Che-
lubi, borne of
her that was Na-
bals wife the Car-
melite.

e Called also Bath Sheba the daughter of Elion: to they gave them divers names. d Elithama, or Elilun, 2 Sam. 1. 6. & Eliphelet died, and David named the sonnes which were next borne, by the same names: in the booke of Kings his children are mentioned which were alive, and here both they that were alive and dead.

e So called, because he was preferred to the dignity royal before his brother Ichaiakim which was the elder. f Or, Ichaabaz. a King 23. 30.

f S. Matthew faith, that Zerobabel was sonne of Zathath, meaning that he was his nephew according to the Hebrew speech for he was Pedahiah's sonne.

g So that Shemai was Shechaniah's natural sonne, and the other five his nephews, and in all were fixe.

a Meaning they came of Iudahs nephews & kindred: for only Phisaz was his natural sonne. b Gen. 38. 29. and 46. 13 chap. 24.

b The first borne of his mother, and not the eldest son of his father.

Solomon of Bathshua the daughter of Ammiel: 6 Ibbairallo, and 4 Elithama, and Elphaler, 7 And Nogah, and Nepheg, and Iaphia, 8 And Eluhama, and Eliada, and Eliphelet, nine in number. 9 These are all the sonnes of David, besides the sonnes of the concubines, and Thamar their sister. 10 ¶ And Salomons sonne was Rehoboam, whole sonne was Abia, and Ala his sonne, and Ioiohaphat his sonne. 11 And Ioram his sonne, and Ahaziah his son, and Ioath his sonne. 12 And Amaziah his sonne, and Azariah his sonne, and Ioachim his sonne. 13 And Ahaz his sonne, and Hezekiah his son, and Manasseh his sonne. 14 And Amon his sonne, and Iosiah his sonne. 15 ¶ And of the sonnes of Iosiah, the eldest was Iohanan, the second Iehoiakim, the third Zedekiah, and the fourth Shallum. 16 And the sonnes of Iehoiakim were Ieconiah his sonne, and Zedekiah his sonne. 17 And the sonnes of Ieconiah, Affir and Shealtiel his sonne: 18 Malkiram also and Pedaiah, and Shenazar, Iecaniah, Hofhama, and Nedabiah. 19 And the sonnes of Pedaiah were Zerubbabel, and Shimei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister, 20 And Hafshubah, and Ohel, and Berechiah, and Hazadiah, and Iushababed, five in number. 21 And the sonnes of Hazadiah, were Pelariah, and Iedaiah, the sonnes of Rephaiah, the sons of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah. 22 And the sonne of Shechaniah was Shemai: and the sonnes of Shemai were Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, sixe. 23 And the sonnes of Elioenai were Elioenai, and Hezekiah, and Azrikam, three. 24 And the sonnes of Elioenai were Hodiah, and Eliahub, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seven. CHAP. IIIII. 1 The genealogie of the sonnes of Iudah, 5 Of Affer, 9 Of Iabaz, and 10 of Afer. 11 Of Elieub, 24 And Simeon: their habitations, 24 and 25. ¶ The sonnes of Iudah were Pharez, Hezron, and Carmi, and Hur, and Shobal. 2 And Reaiah the sonne of Shobal begate Iathah, and Iathah begat Ahumai, and Iahad: these are the families of the Zorahathites: 3 And these were of the father of Etam, Izreel, and Ishma, and Idbath: and the name of their sister was Hazelipon. 4 And Ponnul was the father of Gedor, and Ever the father of Hushab: these are the sonnes of Hur the eldest sonne of Ephratah, the father of Beth-lehem. 5 But Affer the father of Tekoa had two wives, Heleah, and Naarah. 6 And Naarah bare him Ahuzam, & Hephher, and Temeni, and Haastari: these were the sonnes of Naarah. 7 And the sonnes of Heleah were Zereth, Iezohar, and Ethnan. 8 Also Coz begate Anub, and Zobebah, and

the families of Aharhel the sonne of Harum. 9 But Iabaz was more honorable then his brethren: and his mother called his name Iabaz, saying, Because I bare him in sorrow. 10 And Iabaz called on the God of Israel, saying, If thou wilt bless me in deed, and enlarge my coales, and if thine hand be with me, and thou wilt can me to be delivered from euill, that I bee not hurt. And God granted the thing that hee asked. 11 ¶ And Chelub the brother of Shuah begate Mchir, which was the father of Ephron. 12 And Ephron begate Beth-rapha, and Pasfah, and Tehinnah the father of the cite of Nahath: these are the men of Rechab. 13 ¶ And the sonnes of Kenaz were Othniel, and Zeraiah, and the sonne of Othniel, Hathath. 14 And Meonothai begate Ophrah. And Seraiah begate Ioab, the father of the valley of craftsmen: for they were craftsmen. 15 ¶ And the sonnes of Caleb the sonne of Iephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz. 16 And the sonnes of Iehaleel were Ziph, and Ziphah, Tiria, and Azareel. 17 And the sonnes of Ezrah, were Iether, and Mered, and Ephra, and Ialon, and hee begate Miriam, and Shammai, and Ithbah the father of Ephremoa. 18 Also his wife Iehudiath bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sons of Bithiah the daughter of Pharaoh which Mered tooke. 19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmites, and Eshtemoa the Maachathite. 20 And the sonnes of Shimon were Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ithi were Zotheth, and Ben-zotheth. 21 ¶ The sonnes of Shelah, the sonne of Iudah were Er the father of Leach, and Laadah the father of Marchah, and the families of the house holdes of them that wrought fine linnen in the house of Ashtea. 22 And Tokim, and the men of Chozeba, and Ioath, and Saraph, which had the dominion in Moab, and I Iathubi Lehem. These also are ancient things. 23 These were potters, and dwelt among plants and hedges: & there they dwelt with the king for his worke. 24 ¶ The sonnes of Simeon were Nemuel, and Iamin, Iarib, Zerah, and Shaul. 25 Who's sonne was Shallum, and his sonne, Mibsam, and his sonne Mishma. 26 And the sonnes of Mishma, Hamuel and Shimei his sonne. 27 And Shimei had fixeene sonnes, and fixe daughters, but his brethren had not many children, neither was all their family like to the children of Iudah in multitude. 28 And they dwelt at Beer-sheba, and at Moladah, and at Hazar Shual, 29 And at Bithlah, and at Erem, and at Tolad, 30 And at Bethuel, and at Hormah, and at Ziklag. 32 And at Beth-marcaboth, and at Hazar Sumar, at Beth-birei, & at Shaaraim: these were their cities

e Otherwise called Othniel, Iudg. 1. 13.

d It is to be understood, that them hee would accomplish his vow which he made.

e The lord of that valley where the artificers worke: f Called also Ephron.

g For she bare many, the second wife of Ezrah.

h Or, of whom hee had Mered.

* Gen. 38. 13, 15.

i Or, of the inhabitants of Lehem.

g They were king David's gardeners, and served him in his works.

* Gen. 46. 10. exod. 5. 15. h His sonne Ohad is here omitted.

i The cities belonged to the tribe of Iudah. Iosh. 19. 1. and were given to the tribe of Simeon.

k Then David restored them to the tribe of Iudah,

cities vnto the reigne of ^k David.

32 And their townes were Eram, and Ain, Rimmon, and Tochen, and Ahan, five cities.

33 And all their townes that were round about these cities vnto Bthal. These are their habitations, and the declaration of their genealogie,

34 And Meshobab, and Iamelech, and Tothah the sonne of Amashiah,

35 And Ioel, and Ithi the sonne of Iothibiah, the sonne of Seraiah, the sonne of Afisai,

36 And Elionai, & Iakobah, and Iehohaiah, and Alaiah, and Aziel, and Ietmuel, and Benaiah,

37 And Ziza the sonne of Shuphai, the sonne of Allon, the sonne of Ieduth, the sonne of Shimri, the sonne of Shemaiah,

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they went to the entering in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitful: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside the fine hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ithi were their captaiues.

43 And they smote the rest of Amalek that had escaped, and they dwelt there vnto this day.

CHAP. V.

1 The linshirts taken from Reuben, and giuen to the sonnes of Joseph. 2 The genealogie of Reuben, 21 and Gad, 23 and of the halfe tribe of Manasseh.

THE sonnes also of Reuben the eldest sonne of Israel (for he was the eldest,* but had defiled his fathers bed, therefore his birthright was giuen vnto the sonnes of Ioseph the sonne of Israel, so that the genealogy is not reckoned after his birthright.

2 For Iudah preuailed aboue his brethren, and of him came^b the Prince, but the birthright was Iosephs)

3 * The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron, and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne.

6 Beerah his sonne: whom Tilgath Pilneecer king of Asshur carried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogy of their generations, Ieiel and Zechariah were the chiefe.

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in ^d Aroer, euen vnto Nebo and Baal-meon.

9 Also Eastward he inhabited vnto the entering in of the wilderness from the riuier || Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which sell by their handes: and they dwelt in their tents in all the East parts of Gilead.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan vnto Salchah.

12 Ioel was the chieft, and Shapham the second, but Laani and Shaph were in Bashan.

13 And their brethren of the house of their fathers, were Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, Ieten.

14 These are the children of Abihail, the son of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Iethihai, the sonne of Iahdo, the sonne of Barz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chieft of the household of their fathers.

16 And they dwelt in Gilead in Bashan, and in the townes thereof, and in all the suburbs of Shiron by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and foure thousand, seven hundred and threecore that went out to the warre.

19 And they made war with the Hagarims, with Ietur, and Naphthi, and Nodab.

20 And they were holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battell, and he heard them, because they trusted in him.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundred and fiftie thousand sheepe, and two thousand asses, and of persons an hundred thousand.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto ^k Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, euen Ephraim and Ithi, and Eliel, and Azriel, and Ieremiah, and Hodaiah, and Iahdiah, strong men, valiant and famous, heades of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilneecer king of Asshur, and hee caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto ^k Halah and Habor, and Hara, and to the riuier Gozan, vnto this day.

CHAP. VI.

1 The Genealogie of the sonnes of Levi. 21 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes: priests, 53. 57 Their habitations.

THE sonnes of Levi were Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron and Moses and Miriam. And the sonnes of Aaron, * Nadab,

l For the tribe of Simeon was so great in number, that in the time of Ezechiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saal, and David.

* Gen. 35. 23. and 49. 4. a Because they were made two tribes, they had a double portion.

b That is, he was the chieft of all the tribes according to Iakob's prophesie, Gen. 49. 8. and because Christ should come of him. * Gen. 46. 9. exod. 6. 14. num. 26. 5.

c To wit, in the time of Vzziah king of Israel, a. King. 15. 29.

d These places were beyond Iordan toward the East in the land giuen to the Reubenites. 10 Or, supplanter. e The Ithimaelites that came of Ithar Abrahams concubine.

f Both the whole country and one peculiar citie were called by this name Bashan.

g These twaine were the sonnes of Ithimael, Gen. 25. 15. h To wit, by the Lord that gaue them the victory.

i Eber sonnes of Ithar.

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneecer. k Otherwise called Baal-gad.

l Thus God stirred vp the wicked and vped them as instruments to execute his iudgement against sinners, although they were led with malice and ambition. * 2. King. 18. 11.

* Gen. 46. 16. exod. 6. 16. chap. 3. 12.

* *Leuit. 10. 5.*
* *Numb. 10. 15.*

* Nadab, and Abihu, and * Eliazar, and Ithamar.

4 Eleazar begate Phinehas, Phinehas begate Abihua,

5 And Abihua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerachiah, and Zerachiah begate Meraioth,

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Ithamar,

10 And Ithamar begate Azariah (it was hee that was Priest in the house that Salomon built in Ierusalem)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Ichozadak,

15 And Ichozadak departed when the Lord caried away into captiuitie Iudah and Ierusalem by the hand of Neluchad-nezzar.

16 ¶ The sonnes of Leui were Gershom, Kohath, and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli, and Musfi: and these are the families of Leui concerning their Ethers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimma his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne,

22 The sonnes of Kohath, Aminadab his sonne, Korah his sonne, Asfir his sonne,

23 Elkanah his sonne, and Ebialaph his sonne, and Asfir his sonne,

24 Tahath his sonne, Vziel his sonne, Vzziel his sonne, and Shani his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliah his sonne, Iehoram his sonne, Elkanah his sonne,

28 And the sons of Shemuel, the eldest Vashni, then Abiah.

29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzrah his sonne,

30 Shimea his sonne, Haggath his sonne, Afiah his sonne,

31 And these be they whom David set for to sing in the house of the Lord, after that the Ark had rest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with g singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Icel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Iero-

ham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Icel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the sonne of Asfir, the sonne of Ebialaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his brother Aaph stood on his right hand: and Aaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baasiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimma, the sonne of Shimei,

43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari, were on the left hand, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of Amariah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Musfi, the sonne of Merari, the sonne of Leui.

48 ¶ And their brethren the Leuites were appointed vnto all the seruice of the Tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerachiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, and Ahimaaz his sonne.

54 ¶ And these are the dwelling places of them thorowout their townes and coasts, euen of the sonnes of Aaron for the family of the Kohathites, for the most was theirs.

55 So they gaue them Hebron in the land of Iudah and the suburbs thereof about it.

56 Put the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities of Iudah for a refuge, euen Hebron and Libna with their suburbs, and Iatir, and Estemoa with their suburbs,

58 And Pithul with her suburbs, and Debir with her suburbs,

59 And Afhan and her suburbs, and Bethshe-mesh and her suburbs:

60 And of the tribe of Benjamin, Geba and her suburbs, and Almeth with her suburbs, and Anathoth with her suburbs: all their cities were thirtene cities by their families.

61 And vnto the sonnes of Kohath the remnant of the family of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot tenne cities.

10. nuphe.

Or confon.
h Meaning the cousin of Heman, verse 33.

i The Leuites are called the singers bretheren, because they come of the same tribe.
k Reads Numb. 4. 4.

l Or cities which had killed a man might flee thereunto for succour till his cause were tried, Deut. 19. 2.
o Which Iohua called Holon, Iosh. 15. 51. and 21. 15.
p Or, Almon, Iosh. 21. 18.
q That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and one of Ephraim, verse 66.

a Which was his Priest after that Abiathar was deposed according to the Prophecie of Eli the Priest, 1 Sam. 22. 31. 35. b And did valiantly rebell king Vzziel, who would haue vsurped the Priests office, 2 Chron. 26. 17, 18.

c That is, he was led into captiuitie with his father Seraiah the high Priest, 2 Kings 25. 18.

d Who semeth to be called Izhar, Exod. 6. 23.
* Numb. 16. 2.

e Who is also called Icel, 1 Sam. 8. 1. and the 33. verse of this chapter.

f After it was brought to that place where the Temple should be built, and was no more caried to and fro.
g Reads Exod. 27. 21.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Aher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Lewites cities with their suburbs,

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which they called by their names,

66 And cities of the families of the sonnes of Kohath, had they and their coasts out of the tribe of Ephraim,

67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,

68 Tokmeam also and her suburbs, and Bethhoron with her suburbs,

69 And Aialon and her suburbs, and Gath Rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, || Aner and her suburbs, and || Bileam and her suburbs, for the families of the remnant of the sons of Kohath,

71 Vnto the sonnes of ^t Gershom out of the family of the halfe tribe of Manasseh, Golan in Bashan, and her suburbs, and || Asheroth with her suburbs,

72 And out of the tribe of Issachar, || Kedesh and her suburbs, Dabarath and her suburbs,

73 || Ramoth also and her suburbs, and || Anem with her suburbs,

74 And ^o out of the tribe of Aser, Mashal and her suburbs, and Jidon and her suburbs,

75 And || Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbs, and || Hammon and her suburbs, and || Kiriatthaim and her suburbs,

77 Vnto the rest of the children of Merari were giuen out of the tribe of Zebulun, || Rimmon and her suburbs, || Tabor and her suburbs,

78 And on the other side Iorden ^{by} Iericho, men on the East side of Iorden, out of the tribe of Reuben, * Bezer in the wilderness with her suburbs, and Iahzah with her suburbs,

79 And Kedemoth with her suburbs, and Mephaath with her suburbs,

80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Iaazer with her suburbs.

CHAP. VII.

2 The genealogie of Issachar, 6 Benjamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.

ANd the sonnes of Issachar were Tola and || Puah, * Iasub and Shimron, foure.

2 And the sonnes of Tola, Vzziel, and Rephaiah, and Teriel, and Iahmai, and Iibsam, and Shemuel, heads in the households of their fathers. Of Tola were valiant men of warre in their generations, ^b whose number was in the dayes of Dauid two and twentie thousand and sixe hundred.

3 And the sonne of Vzziel was Izzabiah, and the sonnes of Izzabiah, Michael, and Obadiah, and Ioel, and Ishiah, ^c hieue men all princes.

4 And with them in their generations after the household of their fathers, were bands of men of warre for battell fixe and thirtie thousand: for they had many wiues and children.

5 And their || brethren among all the families of Issachar were valiant men of warre, reckoned in all by their genealogies foure thousand and ten thousand.

6 ¶ The sonnes of Benjamin were Bela, and Becher, and ^d Iediel, ^e three.

7 And the sonnes of Bela, Ezbon, and Vzziel, and Vzziel, and Ierimoth, & Iri, hie heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thrie and foure.

8 And the sonnes of Becher, Zemirah, and Ioahb, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alamech: all these were the sonnes of Becher.

9 And they were numbred by their genealogies according to their generations, & the chiefe of the houses of their fathers, valiant men of war, twentie thousand and two hundred.

10 And the sonne of Iediel was Bilhan, and the sonnes of Bilhan, Ieush, and Benjamin, and Ehad, and Chenaanah, and Zethan, and Tarshish, and Ahithabai.

11 All these were the sonnes of Iediel, chiefe of the fathers, valiant men of warre, seueenteen thousand and two hundred, marching in battell aray to the warre.

12 And Shuppim and Huppim were the sonnes of || Ir, ^b but Hulhim was the sonne ^c off || another.

13 ¶ The sonnes of Naphtali, Iahziel, and Guni, and Tezer, and || Shallum ^e of the sonnes of Bilhah.

14 ¶ The sonne of Manasseh was Ashriel, whom thee bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife the sister of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name || Pereh: and the name of his brother was Shereph: and his sonnes were Vlam and Rakem.

17 And the sonne of Vlam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And his sister Molecheth bare Ithod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida were Abian and Shechem, and Likhia, and Aniam.

20 ¶ The sonnes also of Ephraim were Shuthelah, and Bered his brother, and Tahash his sonne, and his sonne Eladah, and Tahash his sonne.

21 And Zabab his sonne, and Shuthelah his sonne, and Ezer, and Elead, and the men of ⁱ Gath, they were borne in the land, slew them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his || brethren came to comfort him.

23 And when he went in to his wife, shee conceived, and bare him a sonne, and hee called his name Beriah, because affliction was in his house.

24 And his || daughter was Sherah, which built

^c Meaning the four sonnes and the father.

^d Or, his men.

^e Called also Ashbel, Gen. 46. 31. numb. 26. 38. ^f Which were the chiefe: or else there were seuen in all, as appeareth Gen. 46. 31.

* 70, 21. 31.

10r, Tmacch, 107.

21. 15.

10r, 1. 16. 10. 10. 10. 10.

f Whoin the first

verle is called alio

Gerihon

10r, Becherah,

107b. 21. 17.

10r, Kishu, 107b.

21. 18.

10r, Jarmuth, 107b.

21. 19.

10r, Benjamin,

107b. 21. 20.

10r, Heleth, 107b.

21. 21.

10r, Ammahador,

107b. 21. 22.

10r, Korian, 107b.

21. 23.

10r, Tokneem,

107b. 21. 24.

21. 24.

* 107b. 30. 8.

and 21. 26.

10r, Pinnab.

a Who also

called 107b, Gen.

46. 13.

b That is, their

number was found

thus great, when

Dauid numb. ed

the people, 2 Sam.

24. 1.

^b Meaning the sister of Gilead.

ⁱ Which was one of the five principal cities of the Philistines, Gen. 10. 14. Ephraimites.

10r, kinjefek.

10r, neco.

Beth.

He Towie, of Ephraim.

Or, Aiaab.

Gene 46.17.

Or, Kibab.

Beth-horon the nether, and the upper, and Vzzen Sheerah.

25 And Rephah was his sonne, and Resheph, and Telah his sonne, and Taban his sonne.
26 Laadan his sonne, Ammihud his sonne, Elishama his sonne.
27 Non his sonne, Iehoshua his sonne.
28 And their possessions and their habitations were Beth-el and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, unto // Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Joseph the sonne of Israel.

30 * The sonnes of Asher were Imnah, and Iush, and Ishuai, and Beriiah, and Serah their sister.

31 And the sonnes of Beriiah, Heber, and Malchiel, which is the father of Birzaiah.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Iaphlet were Pasch, and Bimhal, and Ashnath: these were the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah and Limma, and Sheldai and Amial.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Beror and Hod, and Shamama, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Iecher, Iephunneh, and Pipsa and Ara.

39 And the sonnes of Villa, Harah, and Haniel, and Rizia.

40 And these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell, to the number of sixe and twentie thousand men.

CHAP. VIII.

Benjamin also begate Bela his eldest sonne, and the second, and Aharath the third.

2 Nohah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud.

4 And Abihud, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and they were carried away captives to Monathah.

7 And Naadman and Alishah, and Gera, hee carried them away captives: and hee begate Vzza, and Ahubud.

8 And Shoharaim begate certaine in the countrey of Moab, after hee had sent away Hushim and Baara his wives.

9 He begate, I Gay, of Hoddah his wife, Tobab and Zibia, and Meshah, and Malcham.

10 And Iezur and Shachin, and Memna: these were his sonnes, and chiefe fathers.

11 And of Hushim he begate Ahubud & Elpaal.

12 And the sonnes of Elpaal were Eber, and Hushim, and Shamed, (which built Ono, and Lod,

and the villages thereof)

13 And Beriiah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they drave away the inhabitants of Gath)

14 And Ahio, Shafhak, and Terimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Ilpahi, and Ioha, the sonnes of Beriiah,

17 And Zebadijah, and Meshullam, and Hirkai, and Heber,

18 And Ishmerai, and Izliah, and Tobab, the sonnes of Elpaal.

19 Iakm also, and Zichri, and Sabdi,

20 And Elenai, and Zillethai, and Eliel,

21 And // Adajah, and Beraiah, and Shumrah the sonnes of Shimei,

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Anothijah,

25 Iphediah & Penuel the sonnes of Shafhak,

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jareshiah, and Eliah, and Zichri, the sonnes of Ietoham.

28 These were the chiefe fathers according to their generations, even princes, which dwelt in Ierusalem.

29 And at Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, even by their brethren.

33 And Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab, and Eishbaal.

34 And the sonne of Ionathan was Meribbaal, and Meribbaal begate Michal.

35 And the sonnes of Michah, were Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueh, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne was Raphah, and his sonne Eleazah, and his sonne Azel.

38 And Azel had sixe sonnes, whose names are these, Atzikam Bocheru, and Ishmael, and Shearai, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Iebush the second, and Eliphelet the third.

40 And the sonnes of Vlam were valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundred and fiftie: all these were the sonnes of Benjamin.

CHAP. IX.

All Israel and Iudah trusted, 10 Of the Priests and Levites, 11. 18 and of their offices.

Thus all Israel were numbred by their genealogies: and behold, they are written in the bookes of the Kings of Israel and of Iudah, and they were carried away to Babel for their transgression.

2 And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, even Israel, the Priests, the Levites, and the Nechemims.

The chiefe of the tribe of Benjamin, that dwell in Ierusalem. Chap. 9. 55.

Who in the 1. Sam. 9. 1. is called Abiel. He is also named Ithoboth, 2. Sam. 2. 8. He is likewise called Mephibosheth, 2. Sam. 9. 6.

He continueth in the description of the tribe of Benjamin, because his purpose is to set forth the genealogie of Saul.

Meaning, the inhabitants of the citie Geba.

Towie, Ehud.

After he had put away his two wives.

After he hath described their genealogies before they went into captivity, & now he describeth their history after their returne. Meaning, the Gibeonites which dwelt in the Temple, read Ioth 9.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Judah.

5 And of Shiloni, Afaiah the eldest, and his sonnes,

6 And of the sonnes of Zerah, Teuel, and their brethren sixe hundred and ninetie.

7 And of the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Hodaviah, the sonne of Hasemah,

8 And Ibmehai the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibmijah.

9 And their brethren according to their generations nine hundred fiftie and sixe: all these men were || chief fathers in the households of their fathers.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the son of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the chief of the house of God,

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchijah, and Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefs of the households of their fathers a thousand, seven hundred and threescore valiant men, for the worke of the eruce of the house of God,

14 ¶ And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, of the sonnes of Merari.

15 And Bakbakkar, Herefh and Galal, and Mattanah the sonne of Micha, the sonne of Zichri, the sonne of Aaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah, the sonne of Aza, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief.

18 For they were porters to this time by companies of the children of Leui vnto the Kings gate Eastward.

19 And Shullum the sonne of Core the sonne of Ebiathar the sonne of Korah, and his brethren the Korathites (of the house of their father) were over the worke, and office to keepe the gates of the Tabernacle: so their families were over the hoste of the Lord, keeping the entry.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Mehelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundred and twelue, which were numbered according to their genealogies by their townes. David established the e, and Samuel the Secr || in their perpetuall office.

23 So they and their children had the oversight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards,

24 The porters were in foure quarters Eastward, Westward Northward, and Southward.

25 And their brethren, which were in their townes, came at seuen dayes from time to time with them.

26 For these foure chief porters were in perpetuall office, and were of the Leuites, and had charge of the || chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed over the instruments, and over all the vessels of the Sanctuary, and of the b flour, and the wine, and the oile, and the incense, and the sweet odours.

30 And certaine of the sonnes of the Priests made ornymets of sweet odours.

31 And Matithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the oversight of the * Shewbread to prepare it euery Sabbath.

33 And these are the fingers, the chief fathers of the Leuites, which dwelt in the chambers, and had none other charge: for they had to doe in that businesse day and night.

34 These were the chief fathers of the Leuites according to their generations, and the principal which dwelt at Jerusalem.

35 * And in Gibeon dwelt || the father of Gibeon, Ieiel, and the name of his wife was Maachah.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Jerusalem, euen by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan and Malchishua, and Abinadab and Eshbaal.

40 And the sonne of Jonathan was Meribbaal: and Meribbaal begate Micah.

41 And the sonnes of Micah were Pithon, and Melech, and Tahrea.

42 And Ahaz begate * Iarah, and Iarah begate Alcmeth, and Azmaueh, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose name was Rephaiah, and his sonne was Eleasah, and his son Azel.

44 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru, and Imael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistims, 4 In which he dieb, 6 and his sonnes also. 13 The cause of Sauls death.

Then * the Philistims fought against Israel: and the men of Israel fled before the Philistims, and fell downe slaine in mount Gilboa.

2 And the Philistims pursued after Saul & after his sonnes, & the Philistims smote Jonathan, and

g They serued weekly, as Ezek. 4. 10.

h Or, opening of the doores.

h Whereof the meate offering was made, Leuit. 2. 2.

* Exod. 25. 30.

i But were continually occupied in singing praises to God.

* Chap. 8. 19. 101. Abiegar.

* 1 Sam. 14. 15. chap. 8. 33.

k Who were also called Iehoadab, Chap. 8. 36.

* 1 Sam. 31. 2.

l Or, chiefs of the families.

e That is, he was the hie Priest.

d To serue in the Temple, euery one according to his Office.

e So called, because the King came in to the Temple thereby, and not the common people.

f Their charge was, that none should enter into those places which were only appointed for the Priests to minister in.

g Or, for their duties.

and Abinadab, and Malchishua the sonnes of Saul.

3 And the battell was fore against Saul, and the archers [†] hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me throw therewith, lest they vncircumcised come and mocke at mee: but his armour-bearer would not, for he was fore afraid: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour-bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morrowe when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes [†] lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and to the people.

10 And they layd vp his armour in the house of their god, and set vp his head in the house of [†] Dagon.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul.

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

13 So Saul died for his transgression that hee committed against the Lord, [†] euen against the word of the Lord which hee kept not, and in that he sought and asked counsell of a [†] familiar spirit.

14 And asked not of the Lord: therefore hee slew him, and turned the kingdome vnto Dauid the sonne of Ishai.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron. 5 The Philistines beate against Dauid, from whom Ishaiah the tower of Zion. 6 Ishaiah was made captain. 10 Hu valiant men.

¶ Then [†] all Israel gathered themselves to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, euen when Saul was king, thou seddest Israel out and in: and the Lord thy God sayd vnto thee, Thou shalt feede my people Israel, and thou shalt be captain ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a covenant with them in Hebron before the Lord. And they anoynted Dan king ouer Israel, [†] according to the word of the Lord, by the hand of Samuel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus saide to Dauid, Thou shalt not come in heither. Neuertheless Dauid tooke the tower of Zion, which is the city of Dauid.

6 And Dauid sayd, [†] Whosoever smiteth the Iebusites first, shall be the chiefe and captain. So Ioab the sonne of Zeruiah went first vp, and was captain.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 And he built the citie on euery side, from Millo euen round about: and Ioab repaired the rest of the citie.

9 And Dauid prospered, and grew: for the Lord of hostes was with him.

10 ¶ These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him King ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Iathobeam the sonne of Hachmoni, the chiefe among thirtie: hee lift vp his speare against three hundred, whom hee slewe at one time.

12 And after him was Eleazar the sonne of Dodo the Aholite, which was one of the three valiant men.

13 Hee was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people sied before the Philistims.

14 And they stood in the middes of the field, and fued it, and slewe the Philistims: so the Lord gaue a great victory.

15 ¶ And three of the thirty captaines went to a rocke to Dauid, into the cave of Adullam. And the army of the Philistims camped in the valley of Rephaim.

16 And when Dauid was in the hold, the Philistims garrison was at Beth-lehem.

17 And Dauid longed, and said, Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake thorow the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord.

19 And sayd, Let not my God suffer me to doe this: should I drinke the blood of these mens liues? for they haue brought it with the iopardy of their liues: therefore hee would not drinke it: these things did these three mighty men.

20 ¶ And Abishai the brother of Ioab, he was chiefe of the three, & hee lift vp his speare against three hundred, and slew them, and had the name among the three.

21 Among the three hee was more honourable then the two, and he was their captaine. [†] But he attained not vnto the first three.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many acts, and was of Kabzeel, he slew two strong men of Moab, hee went downe also and slew a lion in the mids of a pit in the time of snow.

23 And he slew an Egyptian, a man of great stature, euen fise cub ts long, and in the Egyptians hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiah the sonne of Iehoiada, & had the name among the three worthies.

† Elr. found.

† Elr. fallen.

† Which was the
idole of the Phil-
istims and from the
belly downward
had the forme of
a fish, and upward
of a man.

† 1 Sam. 31. 23.

† Ori. witch and sor-
ceress.
† 1 Sam. 28. 8.

† 1 Sam. 31.

† This was after
the death of Isha-
iah, when Da-
uid had reigned
ouer Iudah seuen
yeres and six mo-
neths in Hebron.
† 1 Sam. 3. 5.

† 1 Sam. 16. 13.

† 2 Sam. 5. 8.

† 2 Sam. 5. 9.

† 2 Sam. 23. 8.

† Meaning, the
most excellent and
best esteemed for
his valiantnes:
some read, the
chiefe of the
Princes.
† Ori. vncle.

† This is as refer-
red to Shammah,
† 1 Sam. 23. 11.
Which seemeth
was the chiefe
of these.
† That is, Eleazar
and his two com-
pansions.

† 2 Sam. 23. 15

† That is, this was
for the which
they ventured
their blood.

† 2 Sam. 23. 15.

† Ori. sent.

f Meaning, thofe three which brought the wa-
gerr to David.
* 2.Sam. 23. 23.

g Called alfo
Shemmoah.
2.Sam. 23. 23.

h He is alfo called
Mehonnai, 2.Sam.
23. 27.

25 Behold, he was honourable among thirty,
but hee attained not vnto the *5* firft three. * And
David made him of his counsell.

26 ¶ Thefe alfo were valiant men of warre, A-
fahel the brother of Toab, Elihahan the fonne of
Dodo of Beth Ichem.

27 g Shammoth the Harodite, Helez the Pe-
lonite,

28 Ira the fonne of Ikkeft the Tekoit, Abie-
zer the Antothite,

29 h Sibbecai the Hufathite, Ithai, the Ahoite,
30 Maharai the Netophathite, Heled the fonne
of Baanah the Netophathite,

31 Ithai the fonne of Ribia of Gibeah of the
children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaath, Abiel the Ar-
bathite,

33 Azmaueh the Baharumite, Elihaha the
Shaalbonite,

34 The fonnes of Hafthem the Gizonite, Iona-
than the fonne of Shageh the Harite,

35 Ahiam the fonne of Sacar the Hararite, El-
liphai the fonne of Vr,

36 Hephher the Mecherathite, Ahijah the Pe-
lonite,

37 Hezro the Carmelite, Naarai the fonne of
Ezrai,

38 Ioel the brother of Nathan, Mibhar the
fonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Bero-
chite, the armour-bearer of Toab, the fonne of
Zeruiah,

40 Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabab the fonne of Ah-
lai,

42 Adina the fonne of Shiza the Reubenite,
a captain of the Reubenites, and thirtie with
him,

43 Hanad the fonne of Maachah, and Iofha-
phat the Mithnite,

44 Vziah the Aftreathite, Shama and Ieiel the
fonnes of Otham the Aroerite,

45 Iediel the fonne of Shumri, and Toha his
brother the Tizite,

46 Eliel the Mahauite, and Teribai and Iofha-
niah the fonnes of Elnaam, and Ethmah the Moa-
bite,

47 Eliel and Obed, and Iaafiel the Meo-
baite.

CHAP. XII.

¶ Who they were that went with David when hee fled from Saul.
21 Their valiantneffe. 23 They that came vnto him vnto He-
bron out of every tribe to make him king.

¶ Thefe alfo are they that came to David to
Ziklag, while he was yet kept clofe, becaufe
of Saul the fonne of Kifh: and they were among
the valiant and helpers of the battell.

2 They were weaponed with bowes, and
could vse theright and the left hand with ftones
and with arrowes and with bowes, and were of
Sauls b brethren, euen of Benjamin.

3 The chiefe were Ahiezer, and Ioafh the
fonnes of Shemaah a Gibeathite, and Ieziel, and
Pelet the fonnes of Afmaueh, Berachah and Ie-
hu the Antothite,

4 And Ithmahah the Gibeonite, a valiant man
among thirtie, and aboue the thirtie, and Tere-
miah, and Iehaziel, and Iohanan, and Iofhabad
the Gederathite,

5 Eluzai, and Terimoth, and Bealiah, & She-
mariah, and Shephatiah the Haruphite,

6 Elkanah, and Ithiah, and Azariel, and Ioe-
zer, Iafhobeam of Makorehim,

7 And Ioelah and Zebadiah the fonnes of Ie-
roham of Gedor.

8 And of the Gadites there feperated them-
felues, fome vnto David into the hold of the wil-
derneffe, valiant men of warre, and men of armes,
and apt for battell, which could handle || fpeare
and fheld, and their faces were like the faces of
lyons, and were like the roes in the mountaines
in fwitneffe,

9 Ezer the chiefe, Obadiah the fecond, Eliab
the third,

10 || Mifhmanah the fourth, Ieremiah the
fifth,

11 Attai the fixt, Eliel the feuenth,

12 Iohanan the eight, Elzabab the ninth,

13 Ieremiah the tenth, Macbannai the ele-
uenth.

14 Thefe were the fonnee of Gad, captaines of
the hofte: one of the leaft could refift an hundred,
and the greateft a thoufand.

15 Thefe are they that went ouer Iorden in
the *4* firft moneth, when he had filled ouer all his
bankes, and put to flight all them of the valley,
toward the Eaft and the Weft.

16 And there came of the children of Benia-
min and Iudah to the hold vnto David,

17 And David went out to meete them, and
answered and fayde vnto them. If yee bee come
peaceably vnto mee to helpe me, mine heart fhall
bee knit vnto you: but if you come to betray mee
to mine aduerfaries, feare there is no wickednes
in mine hand, the God of our fathers beholde it,
and rebuke it.

18 And the fpirit came vpon Amasai, which
was the chiefe of thirtie, and hee fayde, Thine are
wee, David, and with thee, O fonne of Ithai.
Peace, peace bee vnto thee, and peace bee vnto
thine helpers: for thy God helpeth thee. Then
David receiued them, and made them captaines
of the garrifon.

19 ¶ And of Manaffeh, fome fell to David,
when he came with the Philiftims againft Saul
to battell, but they helped them not: for the
Princes of the Philiftims by aduifement fent him
away, faying, He will fall to his mafter Saul || for
our heads.

20 As hee went to Ziklag, there fell to him of
Manaffeh, Adnah, and Tozabab, and Iediel,
and Michael, and Tozabab, and Elihu, and
Ziltai, heades of the thoufands that were of Ma-
naffeh.

21 And they helped David againft thateband:
for they were all valiant men, and were captaines
in the hofte.

22 For at that time day by day, there came to
David to helpe him, vntill it was a great hofte, like
the hofte of God.

23 And thefe are the numbers of the captaines
that were armed to battell, and came to David to
Hebron to turne the kingdom of Saul to him, ac-
cording to the word of the Lord.

24 The children of Iudah that bare fheld and
|| fpeare, were fixe thoufand and eight hundred ar-
med to the warre.

25 Of the children of Simeon valiant men of
warre, euen thoufand and an hundred.

26 Of the children of Leui foure thoufand
and

Or, Gedai,

Or, Buckler.

Meaning, fierce
and terrible.

Or, Manassah.

d Which the
Iſraelites called Na-
ſan, or Abijah, con-
taining halfe
March and halfe
April, when Iorden
was wont to
ouerflow his
bankes, &c.
Iolij. 3. 15.

e The ſpirit of
boldnes and cou-
rage moued him
to ſpeake thus.

f They came on-
ly to helpe David,
and not to ſuccour
the Philiftims,
which were en-
emies to their
country.

g 2.Sam. 24. 4.
Or, on the top of
the four beaſts.

h Toward the
Amalekites, which
had burned the ci-
tie Ziklag, 2.Sam.
30. 1. 9.

i Meaning, mighty
or ſtrong: for
the Hebrewes ſay a
thing is of God,
when it is excel-
lent.

Or, Buckler.

b To take his part
againſt Saul, who
perſecuted him.

b That is, of the
tribe of Benjamin,
whereof Saul was,
wherein where
excellent thre-
wers with ſlings,
Iudg. 20. 16.

i Of the Levites which came by descent of Aaron,

k That is the greatest number took Sauls part.

l Men of good experience, which knew at all times what was to be done.

m Or, (set themselves in aray.

n Ebr. heart and heart.

o So that his whole hoile were three hundred twenty and two thousand, two hundred twenty and two.

p Or, fight in their aray.

q Or, with a good courage.

r The rest of the Ifacites.

and fix hundredth.

27 And Iehoiada was the chiefe of them of Aaron: and with him three thousand and seven hundredth.

28 And Zadok a yong man very valiant, and of his fathers householde came two and twenty captaines.

29 And of the children of Benjamin the brethren of Saul three thousand, for a great part of them vnto that time k kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand, and eight hundredth valiant men and famous men in the householde of their fathers.

31 And of the halfe tribe of Manasseh eightene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Ifachar which were men that had vnderstanding of the l times, to knowe what Israel ought to doe: the heades of them were two hundredth, and all their brethren were for their commendement.

33 Of Zebulun that went out to battel, expert in warre, and in all instruments of warre, fiftie thousand || which could fet the battell in aray: they were not of a † double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand and fixe hundredth.

36 And of Aſher that went out to the battell and were trained in the warres, forty thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of war to fight with, an hundred and twenty thousand.

38 m All these men of warre || that could lead an armie, came with || wright heart to Hebron to make Dauid King ouer all Israel: and all the rest of Israel was of one accord to make Dauid King:

39 And there they were with Dauid three dayes, eating and drinking: for their n brethren had prepared for them.

40 Moreover, they that were neere them vnto Ifachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules and on oxen, even meat floure, figges, and raisins, and wine and oyle, and beebes and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kirith iearim to Ierusalem. 9 Vziza dieb because he touched it.

And Dauid counſelled with the captaines of thousands and of hundredths, and with all the gouernours.

2 And Dauid ſayd to all the Congregation of Israel, If it ſeeme good to you, and that it proceedeth of the Lord our God, wee will ſend to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Levites in the cities and their suburbs) (that they may aſſemble themſelues vnto vs.

3 And we will bring againe the^a Arke of our God to vs: for we fought not vnto it in the dayes of Saul.

4 And all the Congregation answered, y Iet vs doe so: for the thing ſeemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from || Shihor in Egypt, euen vnto the entering of Hamath, to bring the arke of God from b Kirith iearim.

6 And Dauid went vp and all Israel to || Baalath in Kirith iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Vziza and Ahio c guided the cart.

8 And Dauid and all Israel plaid before God with all their might, both with longes and with harps, and with viols, and with timbrels, and with cymbales, and with trumpets.

9 ¶ And when they came vnto the threshing floore of e Chidon, Vziza put forth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vziza, and he ſmote him, because hee layed his hand vpon the Arke: so he died there i before God.

11 And Dauid was angry, because the Lord had made a breach in Vziza, and hee called the name of that place Perez-vziza vnto this day.

12 And Dauid feared God that day, ſaying, How ſhall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the cite of Dauid, but caused it to turne into the house of e Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lord blessed the house of Obed Edom, and all that hee had.

CHAP. XIII.

1 Hiram ſendeth wood and workmen to Dauid. 4 The names of his children. 8. 14 By the counſell of God hee goeth against the Philiftins, and curmeth them. 25 God fighteth for him.

Then^a ſent Hiram the king of † Tyrus meſſengers to Dauid, and Cedar trees, with maſons and carpenters to build him an houſe.

2 Therefore Dauid knew that the Lord had confirmed him king ouer Israel, and that his kingdome was lift vp on him, because of his a people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begat moe ſonnes and daughters.

4 And theſe are the names of the children which hee had at Ierusalem, Shammua, and Shobab, Nathan and Salomon,

5 Ithar, and Elihuza, and b Elpalet,

6 And Nogath, and Nepheg, and Iaphia,

7 And Elihuza, and || Beeliada, and Eliphalet.

8 But when the Philiftins heard that Dauid was anoynted king ouer Israel, all the Philiftins came vp to ſecke Dauid. And when Dauid heard, he went out againſt them.

9 And the Philiftins came, and ſpread themſelues in the valley of Rephaim.

10 Then Dauid asked counſel at God, ſaying, Shall I go vp againſt the Philiftins, and wilt thou deliuer them into mine hand? and the Lord ſayd vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal Perazim, and Dauid ſmote them there: and Dauid ſayd, God hath

^a 1. Sam. 6. 2.

^b Or, Nub.

c That is, from Gibeon, where the inhabitants of Kirith iearim had placed it in the house of Abinadab. 2. Sam. 6. 3.

^d Or, Baali, read 2. Sam. 6. 2.

^e The ſonnes of Abinadab.

^f That is, before the Arke where God ſhewed himſelfe ſo that the ſigne it taken for the thing ſignified which is common, to all ſacraments both in the old & new Teſtament.

^g Called also Nathon, 2. Sam. 6. 6.

^h Before the Arke for ſurplusing that which did not appertaine to his vocation: for this charge was giuen to the Priests, Num. 1. 5. ſo that here all good intentions are condemned, except they be commanded by the word of God.

ⁱ Who was a Levite and called Gittite, because he had dwelt at Gath.

^j 2. Sam. 5. 10.

^k 1. Sam. 17.

^l Because of Gods promise made to the people of Israel.

^m Elpalet & Nogath are not mentioned 2. Sam. 5. 14. ſo there are doubtlesse, and heere thirtene.

ⁿ 2. Sam. 5. 14.

^o 1. Sam. 17.

^p 2. Sam. 5. 14.

^q 2. Sam. 5. 14.

^r 2. Sam. 5. 14.

^s 2. Sam. 5. 14.

^t 2. Sam. 5. 14.

^u 2. Sam. 5. 14.

^v 2. Sam. 5. 14.

^w 2. Sam. 5. 14.

^x 2. Sam. 5. 14.

^y 2. Sam. 5. 14.

^z 2. Sam. 5. 14.

^{aa} 2. Sam. 5. 14.

^{ab} 2. Sam. 5. 14.

^{ac} 2. Sam. 5. 14.

^{ad} 2. Sam. 5. 14.

^{ae} 2. Sam. 5. 14.

^{af} 2. Sam. 5. 14.

^{ag} 2. Sam. 5. 14.

^{ah} 2. Sam. 5. 14.

^{ai} 2. Sam. 5. 14.

^{aj} 2. Sam. 5. 14.

^{ak} 2. Sam. 5. 14.

^{al} 2. Sam. 5. 14.

^{am} 2. Sam. 5. 14.

^{an} 2. Sam. 5. 14.

^{ao} 2. Sam. 5. 14.

^{ap} 2. Sam. 5. 14.

^{aq} 2. Sam. 5. 14.

^{ar} 2. Sam. 5. 14.

^{as} 2. Sam. 5. 14.

^{at} 2. Sam. 5. 14.

^{au} 2. Sam. 5. 14.

^{av} 2. Sam. 5. 14.

^{aw} 2. Sam. 5. 14.

^{ax} 2. Sam. 5. 14.

^{ay} 2. Sam. 5. 14.

^{az} 2. Sam. 5. 14.

^{ba} 2. Sam. 5. 14.

^{bb} 2. Sam. 5. 14.

^{bc} 2. Sam. 5. 14.

^{bd} 2. Sam. 5. 14.

^{be} 2. Sam. 5. 14.

^{bf} 2. Sam. 5. 14.

^{bg} 2. Sam. 5. 14.

^{bh} 2. Sam. 5. 14.

c That is, the valley of diuisions, because the enemies were dispersed there likewise.

diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, c Baal-peraz.

12 And there they had left their gods: and Dauid sayd, Let them euen be burnt with fire.

13 Againe the Philistims came and spread themselves in the valley.

14 And when Dauid asked againe counsell at God, God sayd to him, Thou shalt not goe vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberry trees.

15 And when thou hearest the noyse of one going in the tops of the mulberry trees, then goe out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

a Den Appareth in house for the Arke. 4 The number and order of the Leuites. 16 The fingers arches in our amongst them. 21 They bring againe the Arke with ioel. 29 Dauid dancing before it is testified of his wife Michal.

And Dauid made him houses in the citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, None ought to cary the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the Arke of the Lord vnto his place which he had ordered for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vrieh the chiefe, and his brethren fixe score.

6 Of the sonnes of Merari, Afsiah the chiefe, and his brethren two hundred and twenty.

7 Of the sonnes of Gershom, Ioel the chiefe, and his brethren one hundred and thirty.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chiefe, and his brethren foure score.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundred and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Vrieh, Afsiah, and Ioel, Shemaiah, and Eliel, and Amminadab.

12 And hee laid vnto them, Yee are the chiefe fathers of the Leuites: sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For because ye were not there at the first, the Lord our God made a breach amongst vs: for we sought him not after due order.

14 So the Priests and the Leuites sanctified themselves to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders, with the bars as Moses had commanded, according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with instruments of musike, with viols and harpes, and cymbals, that they might make a sound, and lift vp their voice with ioi.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kufaiah,

18 And with them their brethren in the second degree, Zechariah, Ben, and Iaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheh, and Mikneah, and Obed Edom, and Ietiel the porters.

19 So Heman, Asaph, and Ethan were fingers to make a sound with cymbals of brasie,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, and Benaiah with viols on Alamoth,

21 And Mattithiah, and Elipheh, and Mikneah, and Obed Edom, and Ietiel, and Azariah, with harpes vpon Sheminith Iemazzeah.

22 But Chenaniah the chiefe of the Leuites had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nathaniel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blow with trumpets before the Arke of God, and Obed Edom, and Ietiah were porters for the Arke.

25 So Dauid and the Elders of Israel and the captains of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obed Edom with ioi.

26 And because that God helped the Leuites that bare the Arke of the Couenant of the Lord, they offered seven bullockes and seven rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the fingers, and Chenaniah that had the chiefe charge of the fingers: and vpon Dauid was a linnen Ephod.

28 Thus all Israel brought vp the Arke of the Lords Couenant with shouting, and sound of cornet, and with trumpets, and with cymbals, making a sound with viols and with harpes.

29 And when the Arke of the Couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out of a window, and saw king Dauid dancing and playing, and she despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordaineth Asaph and his brethren to minister before the Lord. 8 Hee appointeth a notable Psalm to bee sung in praise of the Lord.

So they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he blessed the people in the Name of the Lord.

g These instruments and other ceremonies, which they observed, were instructions to their infancy, which continued to the coming of Christ.

h Which we inferior in dignitie,

i This was an instrument of musike, or a certain tone, whereunto they accustomed to sing Psalms. k Which was the eight tone: once the which he that was most excellent had charge. l To wit, to appoint Psalms, and songs to them that sang.

m With Berechiah and Elkanah, verse 23. n Sam. 6. 16.

n That is, gave them strength to execute their office.

o Besides the bullocke and the lamb which Dauid offered at euery six pace, 2 Sam. 6. 13 p Psalms 2, 22, 6, 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them, n Sam. 6. 16.

* 2 Sam. 6. 17.

a He called vpon the name of God, desiring him to prosper the people, and give good success to their beginnings.

a That was in the place of the citie, called Zion, 2 Sam. 5. 7. 9. b Num. 4. 2. 20.

b From the house of Obed Edom, 2 Sam. 6. 10, 12.

c Or, a njmen.

d Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod. 6. 18, 22, and Num. 2. 30. e The third sonne of Kohath, Exod. 6. 18.

f Prepare your selues: & be pure, abstaine from all things whereby ye might be polluted, and be not able to come to the Tabernacle, e Exod. 13. 30. g According as he hath appointed in the Law.

* And 2. 5, 14, 15.

8 And I haue bene with thee whithersoer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a name, like the name of the great men that are in the earth.

9 (Alſo I will appoint a place for my people Israel, and will plant it, that they may dwell in their place, and moue no more: neither shall the wicked people vex them any more, as at the beginning,

10 And since the time that I commanded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled to goe with thy fathers, then will I raise vp thy seed after thee, which shall be of thy sonnes, and will establish his kingdom.

12 Hee shall build me an house, and I will establish his Throne for euer.

13 I will bee his father, and hee shall be my sonne, and I will not take my mercie away from him, as I tooke it from him that was before him.

14 But I will establish him in mine house, and in my Kingdome for euer, and his Throne shall be established for euer.

15 According to all these words, and according to all this vision, So Nathan spake to Dauid.

16 ¶ And Dauid the king went in and sate before the Lord and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast ordered me according to the estate of a man of high degree, O Lord God.

18 What can Dauid desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that wee haue heard with our eares.

21 Moreouer what one nation in the earth is like thy people Israel, whose God went to redeem them to bee his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant, and concerning his house, be confirmed for euer, and doe as thou hast said.

24 And let thy Name be stable and magnified for euer, that it may be said, The Lord of hostes, God of Israel, & the God of Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast reucaled vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath bene bold to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnesse vnto thy seruant)

27 Now therefore it hath pleased thee to bless the house of thy seruant, that it may bee before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

The battell of Dauid against the Philistims 2 And against Moab, 3 Zolab, 5. ram, 12 And Edom.

1 Na after this, Dauid smote the Philistims, and lubdued them, and tooke Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruants, and brought gifts.

3 ¶ And Dauid smote ¶ Hadarezer king of Zobab vnto Hainath, as hee went to stablish his border by the riuer ¶ Perath.

4 And Dauid took from him a thousand charres, and seven thousand horsemen, and twentie thousand footmen, and destroyed all the charres, but hee reserved of them an hundred charres.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobab, but Dauid slew of the Aramites two and twenty thousand.

6 And Dauid put a garison in Aram of ¶ Damascus, & the Aramites became Dauids seruants, and brought gifts: and the Lord preferred Dauid where soeuer he went.

7 And Dauid tooke the fields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from ¶ Tibhath, and from Chum (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brazen Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou King of Hamath heard how Dauid had smitten all the host of Hadarezer king of Zolab:

10 Therefore he sent ¶ Hadoram his sonneto King Dauid to salute him, and to reioyce with him, becau hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde and siluer and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and golde that hee brought from all the nations, from ¶ Edom and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abihai the sonne of Zeruiah smote of Edom in the salt valley ¶ eightene thousand.

13 And hee put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preferred Dauid where soeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and ¶ Shausai the Scribe,

17 ¶ And Beniahai the sonne of Iehoiada was ouer the Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the King.

CHAP. XIX.

Hannu King of the children of Ammon death greatiniuities to the seruants of Dauid. 6 Hee prepared an armie against Dauid. 15 and ouercome.

1 After this also ¶ Nahath the King of the children of Ammon died, and his sonne reigned in his stead.

For, gotten thee fame.

h Make them sure that they shall not remoue, ¶ For I haue of my iudgement.

i Will give thee great poitettie.

k That is, vnto the coming of Christ: for then the figures shall cease, ¶ As which was Saal.

m He went into the tent where the Ark was, shewing what we ought to doe when we receive any benefits of the Lord.

n Remained, ¶ Meaning to this Kingly estate.

o Thou hast promised a kingdom that shall continue to me and my posteritie, and that Christ shall proceed of me, ¶ Freely, and according to the purpose of thy will, without any deserting.

q That is, hee will cut him selfe in deede to be their God, by deliueing them from dangers and preserving them.

r Thoo hast declared vnto me by Nathan the Prophete.

s ¶ Hee hath found, ¶ And canst not breake promise.

a Which 2. Sam. 8. 1. is called the bride of bondage, becau it was a strong towne, and kept the countrey round about in subiection.

¶ Or, payra ribbun, ¶ Or, Hadarezer, ¶ Or, Euphrates.

* 2. Sam. 8. 4.

¶ Or, Darmesk.

b That is, in all things, that hee interpreted.

c Which 2. Sam. 8. 4. are called Beth and Berthai, ¶ 1. King 7. 23. 1ste. 52. 20.

d Called also Tou, 2. Sam. 8. 10.

e Becau the Edomites and the Syrians ioyned their power together, it is said, 2. Sam. 8. 12. that the Aramites were quelled.

f Which is understood that Ioab slew twelue thousand in the title of the threecore Palsme, and Abihai the rest.

¶ Or, Seraiab, ¶ 2. Sam. 8. 17. 18. g Reader 2. Sam. 8. 18.

* 2. Sam. 10. 8.

a Becasle Nabath
received Dauid
and his company,
when Saul perse-
cuted him, hee
would now it w^d
pleasure to his
sonne for the
same.

b Thus the ma-
licious euer re-
p^ret the purpose
of the golly in
the worst sen-
se.

c They shewed off
the halfe of their
beards. s. Sam. 10. 4
d To put them to
shame and villeny,
whereas the em-
bassadours ought
to have beene ho-
noured: and be-
cause the Lewes v-
led to wear die
gaments and
beards, they thus
disfigured them
to make them o-
diouse to others.
e Or, badmash,
showing to be
ashamed of D.
f s. Sam. 10. 6, 8.
g Which were
sue in all.
h Which was a
citie of the tribe
of Reuben be-
yond Iorden.

g Hee declareth
it where the
cause is euill, the
courage cannot be
valiant, and that in
good ex. Is men
ought to be cou-
ragious, and com-
mit the successe
to God.

h That is, En-
phrates.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nabath, because his father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon sayd to Hanun, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke, and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and shaued them, and cut off their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and told Dauid concerning the men: and hee felt to meeke them (for the men were exceedingly afhamed) and the King said, Tary at Iericho, vntill your beards be grown: then returne.

6 ¶ When the children of Ammon saw that they ¶ stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of silver, to hire them charres and horsemen out of Aram Naharaim, and out of Aram Maachab, and out of Zobab.

7 And they hired them two and thirty thousand charres, and the King of Maachab and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the cite. And the kings that were come, were by themselves in the field.

10 When Ioab saw that the front of the battell was against him before and behinde, then he chose out of all the choice of Israel, and set himselfe in aray to meeke the Aramites,

11 And the rest of the people hee deliuered vnto the hand of Abisshai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me; and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawed that the Aramites fled, they fled also before Abisshai his brother, and entred into the cite: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawed that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the riuer; and Shophach the captaine of the host of Hadarezer went before them.

17 And when it was shewed Dauid, he gathered all Israel and went over Iorden, and came vnto them, and put himselfe in aray against them. And when Dauid had put himselfe in battell aray to meeke the Aramites, they fought with him:

18 But the Aramites fled before Israel, and Da-

uid destroyed the Aramites: seven thousand charres and forty thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

C H A P. XX.

1 Rabbah destroyed. 3 The Ammonites were smitten. 5 The Philistines were overcome with their giants.

And ¶ when the yeere was expired, in the time that kings goe out to warre, Ioab carried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and beseged Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah, and destroyed it.

2 ¶ Then Dauid tooke the crowne of their king from off his head, and found it the weight of a talent of golde, with precious stones in it: and it was set on Dauids head, and he brought away the spoile of the city exceeding much.

3 And hee carried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at Gazer with the Philistims: then Sibbechai the Hushathite slew ¶ Sipha of the children of Haraphah, and they were subdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slew Lahmi the brother of Goliath the Gittite, whose speare was as like a weavers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by sixes, euen foure and twentie, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

C H A P. XXI.

1 Dauid: setteth the people to be numbered. 14 And there dwelleth thou and I in the wilderness.

And Satan stood vp against Israel, and provoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the rulers of the people, Goe, and number Israel from Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increaseth his people an hundred times so many as they be. O my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why should he be a cause of trespass to Israel?

4 Neuertheless, the kings word preuailed against Ioab. And Ioab departed and went thorough all Israel, and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were eleven hundred thousand men that drew sword: and Iudah was foure hundred and sentie

not the whole summe, as is here declared. e In Samuel is mentioned thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Hebrewes write here, the chiefe and pri-
ces are left out.

i For this place read: 2 Sam. 10. 18.

* 2 Sam. 11. 1

a Which was the chiefe cite of the Ammonites.

* 2 Sam. 12. 29, 30.

b Which mounteth about the value of seven thousand and six hundred and threescore pound weight.

* 2 Sam. 11. 18.

c 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211st, 212nd, 213th, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282nd, 283rd, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292nd, 293rd, 294th, 295th, 296th, 297th, 298th, 299th, 300th, 301st, 302nd, 303rd, 304th, 305th, 306th, 307th, 308th, 309th, 310th, 311st, 312nd, 313th, 314th, 315th, 316th, 317th, 318th, 319th, 320th, 321st, 322nd, 323rd, 324th, 325th, 326th, 327th, 328th, 329th, 330th, 331st, 332nd, 333rd, 334th, 335th, 336th, 337th, 338th, 339th, 340th, 341st, 342nd, 343rd, 344th, 345th, 346th, 347th, 348th, 349th, 350th, 351st, 352nd, 353rd, 354th, 355th, 356th, 357th, 358th, 359th, 360th, 361st, 362nd, 363rd, 364th, 365th, 366th, 367th, 368th, 369th, 370th, 371st, 372nd, 373rd, 374th, 375th, 376th, 377th, 378th, 379th, 380th, 381st, 382nd, 383rd, 384th, 385th, 386th, 387th, 388th, 389th, 390th, 391st, 392nd, 393rd, 394th, 395th, 396th, 397th, 398th, 399th, 400th, 401st, 402nd, 403rd, 404th, 405th, 406th, 407th, 408th, 409th, 410th, 411st, 412nd, 413th, 414th, 415th, 416th, 417th, 418th, 419th, 420th, 421st, 422nd, 423rd, 424th, 425th, 426th, 427th, 428th, 429th, 430th, 431st, 432nd, 433rd, 434th, 435th, 436th, 437th, 438th, 439th, 440th, 441st, 442nd, 443rd, 444th, 445th, 446th, 447th, 448th, 449th, 450th, 451st, 452nd, 453rd, 454th, 455th, 456th, 457th, 458th, 459th, 460th, 461st, 462nd, 463rd, 464th, 465th, 466th, 467th, 468th, 469th, 470th, 471st, 472nd, 473rd, 474th, 475th, 476th, 477th, 478th, 479th, 480th, 481st, 482nd, 483rd, 484th, 485th, 486th, 487th, 488th, 489th, 490th, 491st, 492nd, 493rd, 494th, 495th, 496th, 497th, 498th, 499th, 500th, 501st, 502nd, 503rd, 504th, 505th, 506th, 507th, 508th, 509th, 510th, 511st, 512nd, 513th, 514th, 515th, 516th, 517th, 518th, 519th, 520th, 521st, 522nd, 523rd, 524th, 525th, 526th, 527th, 528th, 529th, 530th, 531st, 532nd, 533rd, 534th, 535th, 536th, 537th, 538th, 539th, 540th, 541st, 542nd, 543rd, 544th, 545th, 546th, 547th, 548th, 549th, 550th, 551st, 552nd, 553rd, 554th, 555th, 556th, 557th, 558th, 559th, 560th, 561st, 562nd, 563rd, 564th, 565th, 566th, 567th, 568th, 569th, 570th, 571st, 572nd, 573rd, 574th, 575th, 576th, 577th, 578th, 579th, 580th, 581st, 582nd, 583rd, 584th, 585th, 586th, 587th, 588th, 589th, 590th, 591st, 592nd, 593rd, 594th, 595th, 596th, 597th, 598th, 599th, 600th, 601st, 602nd, 603rd, 604th, 605th, 606th, 607th, 608th, 609th, 610th, 611st, 612nd, 613th, 614th, 615th, 616th, 617th, 618th, 619th, 620th, 621st, 622nd, 623rd, 624th, 625th, 626th, 627th, 628th, 629th, 630th, 631st, 632nd, 633rd, 634th, 635th, 636th, 637th, 638th, 639th, 640th, 641st, 642nd, 643rd, 644th, 645th, 646th, 647th, 648th, 649th, 650th, 651st, 652nd, 653rd, 654th, 655th, 656th, 657th, 658th, 659th, 660th, 661st, 662nd, 663rd, 664th, 665th, 666th, 667th, 668th, 669th, 670th, 671st, 672nd, 673rd, 674th, 675th, 676th, 677th, 678th, 679th, 680th, 681st, 682nd, 683rd, 684th, 685th, 686th, 687th, 688th, 689th, 690th, 691st, 692nd, 693rd, 694th, 695th, 696th, 697th, 698th, 699th, 700th, 701st, 702nd, 703rd, 704th, 705th, 706th, 707th, 708th, 709th, 710th, 711st, 712nd, 713th, 714th, 715th, 716th, 717th, 718th, 719th, 720th, 721st, 722nd, 723rd, 724th, 725th, 726th, 727th, 728th, 729th, 730th, 731st, 732nd, 733rd, 734th, 735th, 736th, 737th, 738th, 739th, 740th, 741st, 742nd, 743rd, 744th, 745th, 746th, 747th, 748th, 749th, 750th, 751st, 752nd, 753rd, 754th, 755th, 756th, 757th, 758th, 759th, 760th, 761st, 762nd, 763rd, 764th, 765th, 766th, 767th, 768th, 769th, 770th, 771st, 772nd, 773rd, 774th, 775th, 776th, 777th, 778th, 779th, 780th, 781st, 782nd, 783rd, 784th, 785th, 786th, 787th, 788th, 789th, 790th, 791st, 792nd, 793rd, 794th, 795th, 796th, 797th, 798th, 799th, 800th, 801st, 802nd, 803rd, 804th, 805th, 806th, 807th, 808th, 809th, 810th, 811st, 812nd, 813th, 814th, 815th, 816th, 817th, 818th, 819th, 820th, 821st, 822nd, 823rd, 824th, 825th, 826th, 827th, 828th, 829th, 830th, 831st, 832nd, 833rd, 834th, 835th, 836th, 837th, 838th, 839th, 840th, 841st, 842nd, 843rd, 844th, 845th, 846th, 847th, 848th, 849th, 850th, 851st, 852nd, 853rd, 854th, 855th, 856th, 857th, 858th, 859th, 860th, 861st, 862nd, 863rd, 864th, 865th, 866th, 867th, 868th, 869th, 870th, 871st, 872nd, 873rd, 874th, 875th, 876th, 877th, 878th, 879th, 880th, 881st, 882nd, 883rd, 884th, 885th, 886th, 887th, 888th, 889th, 890th, 891st, 892nd, 893rd, 894th, 895th, 896th, 897th, 898th, 899th, 900th, 901st, 902nd, 903rd, 904th, 905th, 906th, 907th, 908th, 909th, 910th, 911st, 912nd, 913th, 914th, 915th, 916th, 917th, 918th, 919th, 920th, 921st, 922nd, 923rd, 924th, 925th, 926th, 927th, 928th, 929th, 930th, 931st, 932nd, 933rd, 934th, 935th, 936th, 937th, 938th, 939th, 940th, 941st, 942nd, 943rd, 944th, 945th, 946th, 947th, 948th, 949th, 950th, 951st, 952nd, 953rd, 954th, 955th, 956th, 957th, 958th, 959th, 960th, 961st, 962nd, 963rd, 964th, 965th, 966th, 967th, 968th, 969th, 970th, 971st, 972nd, 973rd, 974th, 975th, 976th, 977th, 978th, 979th, 980th, 981st, 982nd, 983rd, 984th, 985th, 986th, 987th, 988th, 989th, 990th, 991st, 992nd, 993rd, 994th, 995th, 996th, 997th, 998th, 999th, 1000th, 1001st, 1002nd, 1003rd, 1004th, 1005th, 1006th, 1007th, 1008th, 1009th, 1010th, 1011st, 1012nd, 1013th, 1014th, 1015th, 1016th, 1017th, 1018th, 1019th, 1020th, 1021st, 1022nd, 1023rd, 1024th, 1025th, 1026th, 1027th, 1028th, 1029th, 1030th, 1031st, 1032nd, 1033rd, 1034th, 1035th, 1036th, 1037th, 1038th, 1039th, 1040th, 1041st, 1042nd, 1043rd, 1044th, 1045th, 1046th, 1047th, 1048th, 1049th, 1050th, 1051st, 1052nd, 1053rd, 1054th, 1055th, 1056th, 1057th, 1058th, 1059th, 1060th, 1061st, 1062nd, 1063rd, 1064th, 1065th, 1066th, 1067th, 1068th, 1069th, 1070th, 1071st, 1072nd, 1073rd, 1074th, 1075th, 1076th, 1077th, 1078th, 1079th, 1080th, 1081st, 1082nd, 1083rd, 1084th, 1085th, 1086th, 1087th, 1088th, 1089th, 1090th, 1091st, 1092nd, 1093rd, 1094th, 1095th, 1096th, 1097th, 1098th, 1099th, 1100th, 1101st, 1102nd, 1103rd, 1104th, 1105th, 1106th, 1107th, 1108th, 1109th, 1110th, 1111st, 1112nd, 1113th, 1114th, 1115th, 1116th, 1117th, 1118th, 1119th, 1120th, 1121st, 1122nd, 1123rd, 1124th, 1125th, 1126th, 1127th, 1128th, 1129th, 1130th, 1131st, 1132nd, 1133rd, 1134th, 1135th, 1136th, 1137th, 1138th, 1139th, 1140th, 1141st, 1142nd, 1143rd, 1144th, 1145th, 1146th, 1147th, 1148th, 1149th, 1150th, 1151st, 1152nd, 1153rd, 1154th, 1155th, 1156th, 1157th, 1158th, 1159th, 1160th, 1161st, 1162nd, 1163rd, 1164th, 1165th, 1166th, 1167th, 1168th, 1169th, 1170th, 1171st, 1172nd, 1173rd, 1174th, 1175th, 1176th, 1177th, 1178th, 1179th, 1180th, 1181st, 1182nd, 1183rd, 1184th, 1185th, 1186th, 1187th, 1188th, 1189th, 1190th, 1191st, 1192nd, 1193rd, 1194th, 1195th, 1196th, 1197th, 1198th, 1199th, 1200th, 1201st, 1202nd, 1203rd, 1204th, 1205th, 1206th, 1207th, 1208th, 1209th, 1210th, 1211st, 1212nd, 1213th, 1214th, 1215th, 1216th, 1217th, 1218th, 1219th, 1220th, 1221st, 1222nd, 1223rd, 1224th, 1225th, 1226th, 1227th, 1228th, 1229th, 1230th, 1231st, 1232nd, 1233rd, 1234th, 1235th, 1236th, 1237th, 1238th, 1239th, 1240th, 1241st, 1242nd, 1243rd, 1244th, 1245th, 1246th, 1247th, 1248th, 1249th, 1250th, 1251st, 1252nd, 1253rd, 1254th, 1255th, 1256th, 1257th, 1258th, 1259th, 1260th, 1261st, 1262nd, 1263rd, 1264th, 1265th, 1266th, 1267th, 1268th, 1269th, 1270th, 1271st, 1272nd, 1273rd, 1274th, 1275th, 1276th, 1277th, 1278th, 1279th, 1280th, 1281st, 1282nd, 1283rd, 1284th, 1285th, 1286th, 1287th, 1288th, 1289th, 1290th, 1291st, 1292nd, 1293rd, 1294th, 1295th, 1296th, 1297th, 1298th, 1299th, 1300th, 1301st, 1302nd, 1303rd, 1304th, 1305th, 1306th, 1307th, 1308th, 1309th, 1310th, 1311st, 1312nd, 1313th, 1314th, 1315th, 1316th, 1317th, 1318th, 1319th, 1320th, 1321st, 1322nd, 1323rd, 1324th, 1325th, 1326th, 1327th, 1328th, 1329th, 1330th, 1331st, 1332nd, 1333rd, 1334th, 1335th, 1336th, 1337th, 1338th, 1339th, 1340th, 1341st, 1342nd, 1343rd, 1344th, 1345th, 1346th, 1347th, 1348th, 1349th, 1350th, 1351st, 1352nd, 1353rd, 1354th, 1355th, 1356th, 1357th, 1358th, 1359th, 1360th, 1361st, 1362nd, 1363rd, 1364th, 1365th, 1366th, 136

thousand men that drew sword.

6 But the Leuites and Ben amin counted he not among them: for the kings word was abominable to Ioab.

7 ¶ And God was displeased wth th s th ng: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remove the iniquity of thy seruant: for I haue done very foolishly.

Or. Prophet.

9 And the Lord spake vnto Gad Dauids Seer, saying,

10 Go and tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may doe vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee,

Or. smite thee.

12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies to || take thee, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout al the coasts of Israel: now therfore aduise thee, what word I shall bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderfull straie, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seventy thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And as he was destroying, the Lord beheld, and repented of the euill, and said to the Angel that destroyed, It is now enough, Let thine hand cease. Then the Angel of the Lord stood by the threshing floore of || Ornan the Iebusite.

f. Reade 2. Sam.

2. 16. g. When God draweth backe his plagues, hee seemeth to repent, Reade Gen. 6. 6. Or. Abramab.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stand betwene the earth and the heauen, wth the sword drawn in his hand and stretched out toward Ierusalem. Then Dauid and the Elders of Israel which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the name of the Lord.

20 And Ornan turned about, and saw the Angel, and his four sonnes that were with him hid themselves, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue mee the place of thy threshing floore, that I may build an altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it to

thee, and let my lord the King doe that which seemeth him good: loe, I giue thee bullocks for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King Dauid sayd to Ornan, Not so: but I will buy it, or sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place sixe hundred shekels of gold by weight.

26 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and he answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

28 At that time when Dauid saw that the Lord had heard him in the threshing floore of Ornan the Iebusite then he sacrificed there.

29 (But the Tabernacle of the Lord which Moyses had made in the wildeste, and the altar of burnt offering were at that season in the high place at Gibeon.)

30 And Dauid could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

a David prepareth things necessary for the building of the Temple. b He commaundeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe is forbidden to doe. c Under the figure of salomon Christ is promised.

AND Dauid said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the strangers that were in the land of Israel, and he set masons to hew and polish stones to build the house of God.

3 Dauid also prepared much yron for the nailes of the doores and of the gates, and for the ioyning, and abundance of brasse passing weight.

4 And cedar trees without number: for the Zidonians, and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and wee must build an house for the Lord, magnificall, excellent, and of great fame and dignity throughout all countreies, I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And Dauid said to Salomon, My sonne, I purposed with my selfe to build an house to the Name of the Lord my God.

8 But the word of the Lord came to me, saying, * Thou hast shed much blood, & hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne to thee which shall be a man of rest, for I will giue him rest from all his enemies round about, therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

I That is, as much as it is worth: for having enough of his owne, and yet to haue taken of another mans good to offer vnto the Lord, it had been theft, and not acceptable to God m. Reade 2. Sam.

24. 24. n God declared that he heard his request in that he sent downe fire from heauen: for els they might saye, but in sacrifice, not of that which was referred still vpon the altar, Leuit. 6. 13. and came downe from heauen, Leuit. 9. 24. as appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.

a That is, the place wherein he will be worshipped.

b Meaning, naming men of other nations which dwell among the Iewes.

c To wit, which weighed sixe shekels of gold, a. Chron. 3. 9.

* 2. Sam. 7. 12.

d Chap. 28. 5. I This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit he enterpised no warre, but by Gods commandement, & against his enemies,

h Thus he both sheweth a grace, penitence and a faithful care toward his people, which desireth God, to spare them, and to punish him and his. i If man hide himselfe from the sight of an Angel which is a creature, how much lesse is a creature able to appaare before the face of God?

k Thus he sheweth by the commandement of God, as verse 18, for els it had been abominable, except he had either Gods word, or reuelation,

* 1 Sam 7. 13.
1 Kings 5. 5.

e He sheweth that
there can be no
prosperitie but
when the Lord is
with vs.
f Therefore onely
the meates where-
by kings gouerne
their subiects a-
right, and whereby
the Realmes doe
prosper and flour-
ish.

g For Dauid was
poore in respect of
Salomon.

h Or, masons and
carpenters.

i That is, goe a-
bout it quickly.

j The nations
sound about.

k For els he knew
that God would
plaghet them, and
not prosper their
labours, except
they fought with
all their hearts to
set forth his glory.

* 1 Kings 1. 30.

l Or, to haue care
only.

† Ebr. I made, mea-
ning Dauid.
* Chap. 6. 1.
* Exod. 6. 17.

Or, Liliu, Chap.
6. 17.

10 * He shall build an house for my Name, and
he shall be my sonne, and I will be his father, and
I will establish the throne of his kingdome vpon
Israel for euer.

11 Now therefore my sonne, the Lord shall bee
with thee, and thou shalt prosper, and thou shalt
build an house to the Lord thy God, as hee hath
spoken of thee.

12 Onely the Lord giue thee wisdom, and
vnderstanding, and giue thee charge ouer Israel,
euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede
to obferue the statutes and the iudgements which
the Lord commanded Moses for Israel: be strong
and of good courage: feare not, neither bee a-
fraid.

14 For behold, according to my powertie
haue I prepared for the house of the Lord an hun-
dred thousand talents of golde, and a thousand
thou and talents of siluer, and of brasie and of y-
ron passing weight: for there was abundance: I
haue also prepared timber and stone, and thou
mayest provide more thereto.

15 Moreover, thou hast workemen with thee
saw, hewers of stone, and workemen for tim-
ber, and all men expert in euery worke.

16 Of gold, of siluer, and of brasie, and of yron
there is no number. ¶ Vp therefore, and be doing,
and the Lord will be with thee.

17 Dauid also commaunded all the princes of
Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and
hath giuen you rest on euery side? for he hath gi-
uen the inhabitants of the land into mine hand,
and the land is subdued before the Lord, and be-
fore his people.

19 Now set k your hearts and your soules to
seek the Lord your God, and arise, and builde
the Sanctuary of the Lord God to bring the Arke
of the Covenant of the Lord, and the holy ves-
sels of God into the house built for the Name of
the Lord.

CHAP. XXIII.

1 Dauid being olde, ordaineth Salomon King. 3 Hee causeth the
Leuites to be numbered. 4 And assigneth them to their offices.
13 Aaron and his sonnes are for the hie Priest. 14 The sonnes
of Moyses.

So when Dauid was old and full of dayes, * he
made Salomon his sonne king ouer Israel.

2 And he gathered together all the princes of
Israel with the Priests and the Leuites.

3 And the Leuites were numbered from the
age of thirtie yeere and aboue, and their number
according to their summe was eight and thirtie
thousand men.

4 Of these foure and twentie thousand were
set to aduance the worke of the house of the
Lord, and sixe thousand were ouer-seers and
Iudges.

5 And foure thousand were porters, and foure
thousand praised the Lord with instruments
which † he made to praise the Lord.

6 So Dauid diuided offices vnto them, to wit,
to the sonnes of Leui, to * Gershom, Kohath, and
Merari.

7 Of the Gershomites were † Laadan and Shimei.
8 The sonnes of Laadan, the chiefe was Ichiel,
and Ietham, and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Ha-
ziel, and Haram, three: These were the chiefe fa-
thers of Laadan.

10 Also the sonnes of Shimei were Tahath, Zi-
na, Ieuth, and Beriah: these foure were the sonnes
of Shimei.

11 And Iahiah was the chiefe, and † Zizai the
second, but Ieuth & Beriah had not many sonnes:
therefore they were in the families of their father,
counted but as one.

12 ¶ The sonnes of Kohath were Amram, Iz-
har, Hebron, and Vzziel, foure.

13 * The sonnes of Amram, Aaron and Moses:
and Aaron was separated to sanctifie the most
holy place, and his sonnes for euer to burne in-
cense before the Lord, to minister to him, and to
blesse in his Name for euer.

14 ¶ Moses also the man of God and his child-
ren were named with the tribe of Leui.

15 The sonnes of Moles were Gershom, and
Eliezer.

16 Of the sonnes of * Gershom was Shebuel
the chiefe.

17 And the sonnes of Eliezer was Rehabiah the
chiefe: for Eliezer had none other sonnes: but
the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the
chiefe.

19 The sonnes of Hebron were Ieriah the first,
Amariah the second, Iahziel the third, and Iekam-
iam the fourth.

20 The sonnes of Vzziel were Michah the first,
and Israhiah the second.

21 ¶ The sonnes of Merari were Mahli, and
Mushi. The sonnes of Mahli, Eleazar, and Kish.

22 And Eleazar died and had no sonnes, but
daughters, and their brethren the sonnes of Kish
tookethem.

23 The sonnes of Mushi were Mahli, and Eder,
and Ieremoth, three.

24 The e were the sonnes of Leui according to
the house of their fathers, euen the chiefe fathers
according to their offices, according to the num-
ber of names, and their summe that did the worke
for the seruice of the house of the Lord from the
age of * twentie yeeres and aboue.

25 For Dauid said, The Lord God of Israel
hath giuen rest vnto his people, that they may
dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare
the Tabernacle and all the vessels for the seruice
thereof.

27 Therefore according to the last wordes of
Dauid, the Leuites were numbered from twentie
yeere and aboue,

28 And their office was vnder the hand of the
sonnes of Aaron, for the seruice of the house of
the Lord in the courts, and chambers, and in the
purifying of all holy things, and in the worke of
the seruice of the house of God.

29 Both for the shewbread, and for the fine
floure, for the meat offering, and for the vneleu-
ened cakes, and for the fryed things, and for that
which was roasted, and for all mea ures and oile.

30 And for to stand euery morning, to giue
thanks & to praise the Lord, and likewise at euen,

31 And to offer all burnt offerings vnto the
Lord in the Sabbaths, in the moneths, and at the
appointed times, according to the number, and
according to their custome, continually before
the Lord.

32 And that they should keepe the charge of the
Tabernacle of the Congregation, and the charge
of the holy place, and the charge of the sonnes
of

12r, Zizai.

* Exod. 6. 2.
and 6. 20.

Hebr. 5. 9. 5.

2. That is, to serue
in the most holy
place, and to con-
secrate the holy
things.

3. They were bet
of the order of the
Leuites, and not
of the Priests as
Aarons sonnes.
* Exod. 3. 22.
and 18. 3.

4. The Scripture
saith to call chiefe
to: first borne,
although he bee
alone, and there be
none borne after.
Matt. 23. 5.

d Meaning, their
confines.

e Dauid did chuse
the Leuites wife,
first at the age of
thirtie, as verse 3.
and againe after-
ward at 20. as the
necessitie of the
office did require:
at the beginning
they had no charge
in the Temple be-
cause they were fine
and twenty yeere
old and had none
after.

f In washing and
cleansing all the
holy vessels.

of Aaron their brethren in the service of the house of the Lord.

C H A P. XXIII.

Dauid assigneth offices to the sonnes of Aaron.

THese are also the divisions of the sonnes of Aaron: The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, even Zadok, of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar, according to their offices in their ministration.

4 And they were found moe of the sonnes of Eleazar by the number of men, then of the sonnes of Ithamar, and they divided them, to wit, among the sonnes of Eleazar, sixteen heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot one from the other, and so the rulers of the Sanctuary, and the rulers of the house of God were of the sons of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nathaneele the Scribe of the Leuites, wrote them before the king and the princes, & Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priests and of the Leuites, one family being referred for Eleazar, and another referred for Ithamar.

7 And the first lot fell to Iehoiarib, and the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiah, the sixth to Miamin,

10 The seventh to Hakkoz, the eight to Abiath,

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleventh to Eliahish, the twelfth to Jakim,

13 The thirteenth to Huppa, the fourteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Hapizzzer,

16 The nineteenth to Pethahiah, the twentieth to Iehzekel,

17 The one and twentieth to Iachin, the two and twentieth to Gamul,

18 The three and twentieth to Deliah, the four and twentieth to Maaziah.

19 These were the orders according to their offices, when they entered into the house of the Lord according to their custom vnder the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Levi that remained of the sonnes of Amram, was Shubael: of the sonnes of Shubael, Jedaiah.

21 Of Rehabiah, even of the sonnes of Rehabiah, the first Ishiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And his sonnes, Ieriah the first, Amariah the second, Iahaziel the third, and Iekameam the fourth,

24 The sonne of Vzziel was Michah, the sonne

of Michah was Shamir.

25 The brother of Michah was Ishiah, the sonne of Ishiah, Zechariah.

26 The sonnes of Merari were Mahli and Mushi, the sonne of Taathiah, was Beno,

27 The sonnes of Merari, of Iahaziah were Bano, and Shoham, and Zaccur, and Ibbi,

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Ierahmeel,

30 And the sonnes of Mushi, were Mahli, and Eder, and Ierimoth: the were sonnes of the Leuites after the household of their fathers.

31 And these also cast lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Leuites, even the chiefe of the families against their younger brethren.

C H A P. XXV.

The fingers are appointed, with their places and lots.

SO Dauid and the captaines of the army separated for the ministry the sonnes of Alaph, and Heman, and Ieduthun, who should sing propheties with harpes, with viols, and with cymbales, and their number was even of the men for the office of their ministry, to wit,

2 Of the sonnes of Alaph, Zaccur, and Ioseph, and Nethaniah, and Asharelai the sonnes of Alaph were vnder the hand of Alaph, which sang propheties by the commission of the king.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, and Zerai, and Ieshiah, Ashabiah, and Matithiah, six, vnder the hands of their father: Ieduthun sang propheties with an harpe, for to give thanks, and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah Mataniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eleathath, Giddalti, and Romamti-ezer, Ioshbekuah, Mallothi, Hothir, and Mahazioth.

5 All these were the sonnes of Heman, the Kings || Seer, in the words of God to lift up the || borne: and God gaue to Heman fourteene sons and three daughters.

6 All these were vnder the hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the service of the house of God, and Alaph, and Ieduthun, and Heman were at the kings commandement.

7 So was their number with their brethren, that were instructed in the songs of the Lord, even of all that were cunning, two hundred fourscore and eight.

8 And they cast lots, to charge against charge, as well small as great, the cunning man as the scholler.

9 And the first lot fell to Ioseph, which was of Alaph, the second to Gedaliah, who with his brethren and his sonnes were twelve.

10 The third, to Zaccur, he, his sonnes and his brethren were twelve.

11 The fourth, to Izzai, he, his sonnes and his brethren twelve.

12 The fifth, to Nethaniah, he, his sonnes and his brethren twelve.

13 The sixth, to Bukkiah, he, his sonnes and his brethren twelve.

14 The seventh, to Iesharelai, he, his sonnes and his brethren twelve.

15 The eighth, to Ieshiah, he, his sonnes and his brethren twelve.

* Levit. 10. 4, 5.
nunc 3, 4, and
26. 60.

a Whiles these
father yet liued.

for countes.

† Ebr. heads.

b This lot was
ordained to take
away all occasion
of enuy or grudging
of one against
another.
c Zachary the fa-
ther of Iohn Bap-
tist was of this
couple or lot of
Abia, Luke 1. 5.

d By the digitale
that God gaue to
Aaron.

e Which was the
second sonne of
Merari.

f That is, every
one had that signi-
ficity, which fell
vnto him by lot.

a The fingers
were divided into
24. countes, for that
every couple or
order contained
twelve, and in all
there were 288.
as verse 7.

† Ebr. hands.

b Whereof one
is not here num-
bered.

c Meaning,
Palms and songs
to praise God.

for, Prophetes.
for, pomes, meaning
of the kings.
for, government.

† Ebr. hand.

d Who should be
in every company
and course.

e Without respect
to age or cunning.
f So that he served
in the first turne,
and the rest every
one as his turne
followed orderly.
for, the Zerit.

- 16 The ninth, to Mattaniah, *he*, his sonnes and his brethren twelue.
- 17 The tenth to Shimei, *he*, his sonnes and his brethren twelue.
- 18 The eleventh, to Azareel, *he*, his sonnes and his brethren twelue.
- 19 The twelfth, to Afhabiah, *he*, his sonnes and his brethren twelue.
- 20 The thirteenth, to Shubael, *he*, his sonnes and his brethren twelue.
- 21 The fourteenth, to Mattithiah, *he*, his sonnes and his brethren twelue.
- 22 The fifteenth to Ierimoth, *he*, his sonnes and his brethren twelue.
- 23 The sixteenth, to Hananiah, *he*, his sonnes and his brethren twelue.
- 24 The seventeenth, to Ioshebkaiah, *he*, his sonnes and his brethren twelue.
- 25 The eighteenth to Hanani, *he*, his sonnes and his brethren twelue.
- 26 The nineteenth to Mallothi, *he*, his sonnes and his brethren twelue.
- 27 The twentieth, to Eliathah, *he*, his sonnes and his brethren twelue.
- 28 The one and twentieth, to Hothir, *he*, his sonnes and his brethren twelue.
- 29 The two and twentieth, to Giddalti, *he*, his sonnes and his brethren twelue.
- 30 The three and twentieth, to Mahazioth, *he*, his sonnes and his brethren twelue.
- 31 The foure and twentieth, to Romamti-ezer, *he*, his sonnes and his brethren twelue.

CHAP. XXVI.

The porters of the Temple are ordained, & carry man to the gate, which he should keep. 10 And once the treasure.

Concerning the divisions of the porters, of the Korhites, Mefhelemiah the sonne of Kore of the sonnes of Afaph.

2 And the sonnes of Mefhelemiah, Zechariah the eldest, Iedai the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fifth, Iehohanan the sixth, and Eliehoenai the seventh.

4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nehaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God had blessed him,

6 And to Shemaiah his sonne, were sonnes borne that ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad, and his brethren, strong men: Elihu also, and Semachiah.

8 All these were of the sonnes of Obed Edom, they and their sonnes and their brethren mightie and strong to serue, *in* three core and two of Obed Edom.

9 And of Mefhelemiah sonnes and brethren, eighteen mightie men,

10 And of Hothah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though hee was not the eldest, yet his father made him the chiefe.)

11 Helkiah the second, Tehaliah the third, and Zechariah the fourth: all the sonnes and the brethren of Hothah were thirteene.

12 Of these were the divisions of the porters, of the chiefe men, *having* the charge *e* against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great,

for the house of their fathers, for every gate.

14 And the lot on the Eastside fell to || Shelemiah: then they cast lots for Zechariah his sonne for a wise counsellor, and his lot came out Northward:

15 To Obed Edom Southward, and to his sonnes the house of G Assupim:

16 To Shuppim and to Hothah Westward with the gate *b* of Shallecheth by the paved street that goeth upward, ward over against ward.

17 Eastward were sixe Leuites, and Northward foure a day, and Southward foure a day, and toward Assupim two and two.

18 In *b* Parbar toward the West were foure by the paved street, and two in Parbar.

19 These are the divisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 ¶ And of the Leuites, Ahiah was over the treasures of the house of God, and over the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gerhunnites descending of Laadan, the chiefe fathers of Laadan were Gerhunni and Ieheli.

22 The sonnes of Ieheli were Zethan and Ioel his brother, appointed over the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites and of the Ozclites.

24 And Shebul the sonne of Gerthom, the sonne of Moses, a ruler over the treasures.

25 And of his brethren which came of Eliezer, was Rehabiah his sonne, and Teshaiah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were over all the treasures of the dedicate things, which David the King, and the chiefe fathers, the captaines over thousands, and hundreths, & the captaines of the armie had dedicated.

27 (For of the battels and of the spoiles they did dedicate to maintain the house of the Lord.)

28 And all that Samuel the Seer had dedicated, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and whoe soever had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse without our Irael, for officers and for Iudges.

30 Of the Hebronites, Afhabiah and his brethren, men of actiuite, a thousand and seven hundred were officers for Irael: beyond Iorden Westward in all the businesse of the Lord, and for the seruice of the king.

31 Among the Hebronites was Iediah the chiefe, even the Hebronites by his generations according to the families. And in the fourtieth yere of the reigne of David they were sought for: and there were found among them men of actiuite at Iazer in Gilead.

32 And his brethren men of actiuite, two thousand and seven hundred chiefe fathers, whom king David made rulers over the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for every matter pertaining to God, and for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.

The children of Iffrael after their number, *even* the chiefe fathers and captaines of thousands and of hundreths, and their officers that

For, Mefhelemiah.

f Once except and meete to keepe that gate.

g This was an house, where they wold to relate to, consult of things concerning the Temple, as a Conuocation house.

h Whereat they wold to call our the fish of the cite.

i Meaning, two one day, and two another.

k Which was an house wherein they kept the instruments of the Temple.

l The calf had charge over the treasures.

¶ Or, confins.

m According to the Lord commanded, Num. 31. 28.

n Meaning, of things that were out of the cite.

o That is, for the kings house.

p To wit, the confins of Iediah.

q Both in spiri- tual and tempo- ral things.

For, the Temple, and turnes.

a This Afaph was not the notable musician, but another of that name called also Ebiasaph, Chap 6. 23, 37 & 9. 19. and also Isaph.

b Ingiuing him many children.

c Or, like their fathers house, meaning worthy men, and valiant.

For, nephews.

d And meete to serue in the office of the portership.

Or, confins.

¶ Or, courses. e According to their turnes as well the one as the other.

^f Ebr. *dimissus* or *handed*.

^a Which executed their charge and office, which is meant by coming in, and going out.

^b That is, Dodai Lieutenant.

^{* 1 Sam. 23: 29, 31, 32.}

¹ Or, Benjamin.

^e Meaning, besides the twelve captains.

^d Which is beyond Jordan in respect of Iudah: also one captain was ouer the Reubenites and the Gadites.

serued the king by diuers courses, which came in and went out, moneth by moneth throughout all the moneths of the yere: in euery course were foure and twentie thousand.

2 Ouer the first course for the first moneth was Iathobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahohite, and thus was his course, and Miklor was his captain, and in his course were foure and twentie thousand.

5 The captaine of the third host for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twentie thousand.

6 This Benaiah was mighty among ^{*} thirtie and aboute the thirtie, and in his course was Amizabad his sonne.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, and Zabadiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shammuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkeiah the Tekoite: and in his course foure and twentie thousand.

10 The seventh for the seventh moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth was Abiezzer the Anethothite of the sonnes of Iemini: and in his course foure and twentie thousand.

13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelfth for the twelfth moneth was Heldai the Netophathite, of Othniel: & in his course foure and twentie thousand.

16 ^e Moreouer the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachab:

17 Ouer the Leuites, Hushabiah the sonne of Remuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Jerimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Joel the sonne of Pedaiah:

21 Ouer the ^d other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Benjamin, Iasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham: These are the princes of the tribes of Israel.

23 ^f But Dauid tooke not the number of them from twentie yere olde and vnder, because the

Lord had said that hee would increase Israel like vnto the starres of the heauens.

24 And ^a Ioab the sonne of Zeruiah began to number: but he finished it not, ^b because there came wrath for it against Israel, neither was the number put into the Chronicles of king Dauid.

25 And ouer the Kings treasures was Azmaveth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages and in the towres was Iehonathan the sonne of Vzziah:

26 And ouer the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmitite:

28 And ouer the oliue trees and mulberie trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Ioath:

29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleys was Shaphat the sonne of Adai:

30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Iehdeiah the Meronothite:

31 And ouer the sheepe was Iaziz the Hagerite: all the e were the rulers of the substance that was king Dauids.

32 And Iehonathan Dauids vncle a man of counsell and of vnderstanding (for he was a scribe) and Iehiel the sonne of Hachmoni were with the Kings ^b sonnes.

33 And Ahitophel was the Kings counsellor, and Hushai the Archite the Kings friend.

34 And ⁱ after Ahitophel was Iehoiada the sonne of Benaiah and Abiathar: and captaine of the Kings armie was Ioab.

CHAP. XXVIII.

³ Be cause Dauid was forbidden to lide into the Temple, hee witheth Salomon and the people to performe it, ⁹ Exhorting him to feare the Lord.

NOW Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the King, and the captaines of thousands, & the captains of hundredths, and the rulers of all the substance and possession of the king, and of his sonnes, with the eunuches, and the mightie, and all the men of power, vnto Ierusalem.

2 And King Dauid stood vp vpon his feete, and said, Heare yee me, my brethren and my people: I purposed to haue built an house of rest for the Arke of the couenant of the Lord, and for a footstool of our God, and haue made ready for the building,

3 But God said vnto me, ^a Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet ^a the Lord God of Israel chose me before all the house of my father, to be king ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of Iudah is the house of my father, and among the sonnes of my father hee delited in me to make me King ouer all Israel.)

5 ^a So of all my sonnes (for the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdom of the Lord ouer Israel.

6 And he said vnto mee, Salomon thy sonne,

^{* Chap. 1. 9.}

^e And the commandment of the King was abominable to Ioab.

¹ Chap. 11. 6. ^f The Ebreues make both these bookes of Chronicles but one, and at this verset make the middle of the booke, as touching the number of verses.

^g That is, a man learned in the word of God.

^h To be their schoolemasters and teachers

ⁱ After that Ahitophel had hanged himselfe, 2 Sam. 17. 23. Iehoiada was made counsellor.

¹ Or, chiefes or seruants.

² Gen. 37. 36.

³ Where the Arke should remaine and remoue no more to and fro.

⁴ Psal. 99. 5. ⁵ 2 Sam. 7. 5. ⁶ Chap. 13. 8.

⁷ According to the propheticall taskob, Gen. 49. 8.

⁸ Psal. 97.

hee shall build mine house and my courts: for I haue chosen him to be my sonne, and I wil be his father.

7 I will stablish therefore his kingdome for euer, if he endeavour himselfe to doe my commandements, and my iudgements, as this day.

8 Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possess this good land, and leaue it for an inheritance for your children after you ^e for euer.

9 And thou Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing mind: For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, he will be found of thee, but if thou forsake him, he will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build ^e the house of the Sanctuary: bee therefore wise, and so doe it.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porch and of the house thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercie seate.

12 And the paterne of all that ^e he had in his minde for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things.

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministry of the house of the Lord.

14 He gaue of gold by weight, for the vessels of gold, for all the vessels of all manner of seruice, and all the vessels of siluer by weight, for all manner vessels of all manner of seruice.

15 The weight also of Gold for the ^e candlesticks, and gold for their lamps, with the weight for every candlesticke, and for the lamps thereof, and for the candlesticks of siluer by the weight of the candlesticke, and the lamps thereof according to the vie of euery candlesticke.

16 And the weight of the gold for the tables of shewbread, for euery table, and siluer for the tables of siluer.

17 And pure gold for the fleshhookes, and the bowles, and plates, and for basins, gold in weight for euery basin, and for siluer basins, by weight for euery basin,

18 And for the altar of incense, pure gold by weight, and gold for the paterne of ^e the charet of the Cherubs that preed themselves, and covered the Arke of the couenant of the Lord:

19 All, said he, by writing sent to me ^e by the hand of the Lord, which made me vnderstand all the workmanship of the paterne.

20 And Dauid said to Salomon his sonne, Be strong and of a valiant courage, and doe it: feare not, nor be afraid: for the Lord God, euen my God is with thee: hee will not leaue thee, nor forsake thee, till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also, the companies of the Priests and the Leuites for all the seruice of the house of God, euen they shall be with thee for the whole worke, which euery free heart that is skilful in any

maner of seruice. The princes also and all the people will bee ^e wholly at thy commandment.

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giveth thanks to the Lord. 20 He exhorteth the people to doe the same. 23 Salomon is created King. 28 Dauid death, and Salomon his sonne reigneth to his blood.

Moreover, Dauid the king said vnto all the Congregation, God hath chosen Salomon mine onely son, yong and tender, and the worke is great: for this house is not for man, but for the ^e Lord God.

2 Now I haue prepared with all my power for the house of my God, gold for vessels of golde, and siluer for ^e items of siluer, and braske for things of braske, yron for things of yron, and wood for things of wood, and onyx stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones in abundance.

3 Moreover, because I haue ^e delight in the house of my God, I haue of mine owne gold and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuary,

4 Euen ^e three thousand talents of gold of the gold of Ophir, and seuen thousand talents of refined filer to overlay the wallies of the houses,

5 The gold for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is ^e willing to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreds, with the rulers of the kings worke, offered willingly,

7 And they gaue for the seruice of the house of God, five thousand talents of gold, and tenne thousand pieces, and ten thousand talents of siluer, and eightene thousand talents of braske, and one hundred thousand talents of yron.

8 And they with whom precious stones were found, gaue them to the treasure of the house of the Lord, by the hand of Itiel the Gerssunnite,

9 And the people reioiced when they offered willingly: for they offered willingly vnto the Lord, with a ^e perfect heart. And Dauid the king also ^e reioiced with great ioy.

10 Therefore Dauid blessed the Lord before all the congregation, and Dauid said, Blessed be thou, O Lord God of Israel our father, for euer and euer.

11 Thine, O Lord, is greatnesse and power, and glory and victory, and praise: for all that is in heaven & in earth ^e thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour ^e cometh of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore, our God, we thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly, after this sort? for all things ^e come of thee: and of thine owne hand we haue giuen thee.

15 For we are strangers before thee, and sojourners like all our fathers: our dayes are like the shadow vpon the earth, and there is none ^e abiding.

16 O Lord our God, all this abundance that

1 Ebr at all thy noris.

2 And therefore though to bee excellent in all points.

3 His great zeale toward the house of the Lord. 4 He sheweth what he had of his owne force for the Lords house. 5 He was not onely liberal himselfe, but persuaded others to set forth the worke of the offer.

6 Meaning, there that had any.

7 That is, with a good courage and without hypocric. 8 Psal 122. 9 Which did set to rule thy selfe to our father Iacob.

10 We gaue thee nothing of our owne, but that which we haue received of thee: for whether the gifts be corporall or spirituall, we receive them all of God: and therefore must giue him the glory.

11 And therefore haue this land but lent to us for a time.

12 We waiting for thee to reuolue new

11 If he continue to keepe my law and depart not therefrom as he doth hitherto.

12 To wit, of Canaan.

13 He declareth that nothing can separate them from the communitie of this land both for themselves and their posteritie, but their finnes and iniquity.

14 1 Sam. 1. 6. 7. ps 119. 10. and 17. 10. and 20. 12. 15 Meaning, for his sake. 16 Put in execution.

17 16 For as were in his spirit with him.

18 That is, the ten candlesticks, 2. King. 7. 49.

19 Or, writings.

20 Meaning, of the mercie seat which covered the Arke, which was called the charet because the Lord declared himselfe there.

21 For all this was left in writing in the booke of the Law, Ex. d. 25. 46 which booke the king was bound to put in execution. 22 Psal. 17. 9. 13 That is, euery one will be ready to help thee which shone gifts that God hath giuen him.

* 1 Sam. 16. 7.
chap 23. 9.

* Continue them
in this good mind,
that they may
serue thee wil-
lingly.

† That is, did re-
uerence to thee
king.

m Meaning, all
kinde of liquor,
which they man-
aged with their
sacrifices, as wine,
oyle, &c.

we haue prepared to build thee an house for thine
holy Name, is of thine hand, and all uⁿ thine.

17 I know also, my God, that thouⁿ triest the
heart, and halt pleaⁿ in righteoufnesse: I haue
offered willingly in the vprightnes of mine heart
all these things: now also haue I seene thy people
which are found here, to offer vnto thee willingly
with ioy.

18 O Lord God of Abraham, Izhak, and Isra-
el our fathers, keepe this for euer in the k^e purpose,
and the thoughts of the heart of thy people, and
prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect
heart to keepe thy commandemens, thy testimo-
nies, and thy statutes, and to doe all things, and to
build the house which I haue prepared.

20 ¶ And Dauid sayd to all the congregation,
Now blesse the Lord your God. And all the Con-
gregation blessed the Lord God of their fathers,
and bowed downe their heads, and worshipped
the Lord and the l^o king.

21 And they offered sacrifices vnto the Lord,
and on the morrow after that day, they offered
burnt offerings vnto the Lord, *even* a thousand
yong bullockes, a thousand rams, and a thousand
sheepe, with their mⁿ drinke offerings, and sacrifi-
ces in abundance for all Israel.

22 And they did eate and drinke before the
Lord the same day with great ioy, and they made

Salomon the son of Dauid king the second time,
and anointed him prince before the Lord, and
Zadok for the high Priett.

23 So Salomon sate on the nⁿ throne of the
Lord, as king in stead of Dauid his father, and
prospered, and all Israel obeyed him.

24 And all the princes and men of power, and
all the sonnes of king Dauid[†] submitted them-
selves vnder king Salomon.

25 And the Lord magnified Salomon in dig-
nitie, in the fight of all Israel, and gaue him
so glorious a kingdome, as no king had before
him in Israel.

26 ¶ Thus Dauid the sonne of Ishai reigned
ouer all Israel.

27 And the space that hee reigned ouer Israel
was fortie yeere: euen yeere reigned hee in He-
bron, and three and thirty yeere reigned hee in Ie-
rusalem:

28 And hee died in a good age, full of dayes,
riches and honour, and Salomon his sonne reig-
ned in his stead.

29 Concerning the acts of Dauid the king, first
and last, behold, they are written in the booke of
Samuel the Seer, and in the booke of Nathan the
Prophet, and in the booke of Gad the Seer.

30 With all his reigne and his power, and
P times that went ouer him, and ouer Israel, and
ouer all the kingdomes of the earth.

n This declareth
that the kings of
Iudah were figures
of Christ, who was
the true anointed,
and to whom God
gaue the chiefe
gouernment of
all things.

† Ebr. gaue the
hand.

* 1 King 3. 11.

o The bookes of
Nathan and Gad,
are thought to
haue bene lost in
the captiuitie.
p Meaning, the
troubles and
griues.

THE SECOND BOOKE OF the Chronicles.

THE ARGVMENT.

THIS second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captive into Babylon. In this story are certaine things declared and set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered: First, that the goodly kings, when they sawe the plagues of God prepared against their country for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him, and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer lo- ued the Prophets of God, and were very zealous to set forth his religion thorowout all their dominions, and contrariwise, the wicked hate his ministers, deposed them, and for the true religion and word of God, set vp idolatry, and serued God according to the fantasie of men. Thus haue wee hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and contesne in the whole, three thousand fins hundred threescore and eightene yeeres and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to
giue him wisdom: 11 Which hee giueth him, and more. 14
The number of his chariots and horsemen, 15 and of his riches.



Hen Salomon the sonne of
Dauid was confirmed in
his kingdome: and the
Lord his God was with him,
and magnified him highly.

2 And Salomon^a spake
vnto all Israel, to the cap-
taines of thouands, and of
hundreds, and to the iudges and to all the gou-
ernors in all Israel, *even* the chiefe fathers.

3 So Salomon, and all the Congregation with
him went to the high place that was at b Gibeon:

for there was the Tabernacle of the Congrega-
tion of God, which Moses the seruant of the Lord
had made in the wilderness.

4 But the Arke of God had Dauid brought
vp from Kiriath-icarim, when Dauid had made
preparation for it: for he had pitched a tent for it
in Ierusalem.

5 Moreover, the d^d brasen altar^a that Bezaleel
the sonne of Uri, the sonne of Hur had made, did
he set before the Tabernacle of the Lord: and Sa-
lomon and the Congregation sought it.

6 And Salomon offered there before the Lord
vpon the brasen altar that was in the Tabernacle
of the Congregation, *even* a thousand burnt of-
ferings offered he vpon it.

7 ¶ The same night did God appeare vn-
to Salomon, and sayd vnto him, Aske what I
shall

c So called, be-
cause that God
thereby shewed
certaine signes to
the congregation
of his presence.

d Which was for
the burnt offerings,
Exod. 17. 1.
e Exod. 38. 1, 2.

* 1 King 3. 4.

† Or, stablished,
and strong, read
1 King 3. 46.

a That is, he pro-
claimed a solemn
sacrifice, and com-
manded that all
should bear the
same.

b Reads s. King.
3. 4.

shall giue thee

8 And Salomon said vnto God; Thou hast shewed great mercy vnto Dauid my father, and hast made me to be gite in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father be true for thou hast made me King ouer a great people, like to the dust of the earth.

10 Giue mee now wisdom and knowledge, that I may goe out and go in before this people: for who can iudge this thy great people?

11 And God said to Salomon, Becau' this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the pleasures of riches, neither yet hast asked long life, but hast asked for thee wisdom and knowledge that thou mightest iudge my people, ouer whom I have made thee king,

12 Wisdom and knowledge is granted vnto thee, and I wil giue thee riches, and treasures, and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee shalt there be the like.

13 Then Salomon came from the high place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the charets and horsemen: and hee had a thousand and foure hundred charets, and twelue thousand horsemen, whom he placed in the charet cities, and with the king at Ierusalem.

15 And the king gaue siluer and gold at Ierusalem as stones, and gaue cedar trees as the wild fig trees, that are abundantly in the plains.

16 Also Salomon had horses brought out of Egypt, and fine linnen: the kings merchants renewed the fine linnen at a price.

17 They came vp also and brought out of Egypt some charet, worth sixe hundred shekels of siluer, that is, an charet for an hundred and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their means.

CHAP. II.

2 The number of Salomons workmen to build the Temple. 3 Salomon sendeth to Huram the king of Tyre for wood and workmen.

Then Salomon determined to build an house for the Name of the Lord, and an house for his kingdom.

2 And Salomon tolde out seientie thousand that bare burdens, and fourecore thousand men that hewe stones in the mountaine, and three thousand and sixe hundred to ouer see them.

3 And Salomon sent to Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and didst send him cedar trees to build him an house to dwell in, so doe to me.

4 Behold, I build an house vnto the Name of the Lord my God, to sacrifice vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and evening, on the Sabbath dayes, and in the new moones, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is he that can be able to build him

an house, when the heaven and the heaven of heavens can not containe him? who am I then that I should build him an house? but I doe it to burne incense before him.

7 Send me now therefore a cunning man that can worke in gold, in siluer, and in brasse, and in yron, and in purple, and in crimson, and in blue filke, and that can graue in grauen worke with the cunning men that are with me in Iudah, and in Ierusalem, whom Dauid my father hath prepared.

8 Send mee also cedar trees, firre trees, and algum trees from Lebanon: for I know that thy seruants can skill to hewe timber in Lebanon: and behold, my seruants shall bee with thee.

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderfull.

10 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twenty thousand baths of oyle.

11 Then Huram King of Tyrus answered in writing which hee sent to Salomon, Becau' the Lord hath loued his people, hee hath made thee king ouer them.

12 Huram and moreover, Blessed bee the Lord God of Israel, which made thee the king of the earth, and that hath giuen vnto Dauid the King a wise sonne, that hath discretion, prudence, and vnderstanding to build an house for the Lord, and a palace for his kingdom.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Huram,

14 The sonne of a woman of the daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in siluer, in brasse, in yron, in stone, and in timber, in purple, in blue filke, and in fine linnen, and in crimson, and can graue in all grauen workes, and broyder in all broyered worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we wil cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in raftes by the sea to Iapho, so thou mayest cary them to Ierusalem.

17 And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundred and three and sixe thousand and sixe hundred.

18 And hee fet seientie thousand of them to the burden, and fourecore thousand to hewe stones in the mountaine, and three thousand and sixe hundred ouerscers to carie the people to worke.

CHAP. III.

1 The Temple of the Lord and the porch are builded, with other things thereto belonging.

Salomon began to build the house of the Lord in Ierusalem, in mount Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of Ornan the Iebutite.

2 And hee beganne to builde in the second month

b That is, to doe thence which hee hath com-manded, signifying that none is able to honour & fear God in his perfection as his maiestie desireth.
c Some take it for Bishp, for the wood called Ebenol, or the Corall.
d For fear let.
e Some take it for Bishp, for the wood called Ebenol, or the Corall.
f For fear let.

2 Cor. iij.

d Of Bath reade 1 King. 7. 36. it is called also Ephraim, but Ephraim is a measure of things as Bath is a measure for liquors.

e The very heathen themselves confessed that it was a singular gift of God when he gave to any nation a king that was wise, and of vnderstanding, so be it appeareth that this Huram had the true knowledge of God.

f It is also written that the wife of the trib. e. of Naphthali, 1 King. 7. 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they married in diuers tribes, so that by her father they might bee of Dan, and by her mother of Naphthali.
g For, for.
h For, for.

e Performe thy promise made to my father concerning me

f That I may possess this people, reade 1 Chro 27. 1 and 1 Kings 3. 7.

g That is, to be reuenged on thine enemy.

* 1 Kings 10. 26.

h Which were cities appointed to keepe & maintain the charets.
i Hee caused so great plenty, that it was no more esteemed then flowers.
j 1 King. 9. 9. & 10. 27.
k Reade 1 Kings 10. 28.

† For, for.

For, palace.

a Which is to be vnderstood of all sorts of officers and ouerscers: for al the chief officers were but 3300. as 1 Kings 5. 16.
b For, Huram.
c 1 Sam. 5. 11.

b According to the whole length of the Temple, comprehending the most holy place with the rest.
c It containeth as much as did the breadth of the Temple, 1. Kin. 6. 3.
d From the foundation to the coping in the booke of the Kings mention is made from the foundation to the first stage.
e Some thinke it is that place which is called Petu.

month, and the second day, in the fourth yeere of his reigne.

3 And the eare the *masures* whereon Salomon grounded to build the house of God: the length of cubites after the first *measure* was threecore cubites, and the breadth twentie cubites:

4 And the porch that was before the length in the front of the breadth was twenty cubites, and the height was an hundred and twenty, and hee overlaid it within with pure gold.

5 And the greater house hee filded with firre tree, which he overlaid with good gold, and graued thereon palme trees and chaires.

6 And hee overlaid the house with precious stone for beautie: and the gold was gold of Parthum.

7 The house, I say, the beames, postes, and walles thereof, and the doores thereof overlaid hee with golde, and graued Cherubims vpon the walles.

8 ¶ He made also the house of the most holy place: the length thereof was in the front of the breadth of the house twenty cubites, and the breadth thereof twenty cubites: and hee overlaid it with the best gold, of sixe hundred talents.

9 And the weight of the nailes was fiftie shekels of gold, and hee overlaid the chambers with gold.

10 ¶ And in the house of the most holy place hee made two Cherubims wrought like children, and overlaid them with gold.

11 ¶ And the wings of the Cherubims were twenty cubits long: the one wing was five cubits, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubits, reaching to the wall of the house, and the other wing five cubites, ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites, they stood on their feet, and their faces were toward the house.

14 ¶ He made also the vail of blue silke and purple, and crimosin, and fine linen, and wrought Cherubims thereon.

15 ¶ And hee made before the house two pillars: of fine and thirte cubits high: and the chapiter that was vpon the top of each of them was five cubites.

16 Hee made also chaires for the oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them among the chaires.

17 And he set vp the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left Boaz.

CHAP. III.

1 The altar of brasie. 2 The measures. 3 The caldrons. 4 The candlesticks, &c.

And hee made an Altar of brasie twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten Sea of ten cubites from brim to brim, round in compass, and five cubites high: and a line of thirty cubits did compass it about.

3 And vnder it was the fashion of oxen, which did compass it round about, tenne in a cubite, compassing the Sea about: two rowes of

oxen were cast when it was molten.

4 It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood about vpon them, and all their hinder parts were inward.

5 And the thicknesse thereof was an hand breadth, and the brim thereof was like the work of the brim of a cup, with floures of lillies: it contained three thousand baths.

6 ¶ Hee made also ten caldrons, and put five on the right hand, and five on the left, to wash in them, and to cleane in them that which appertained to the burnt offerings, but the Sea was for the Priests to wash in.

7 ¶ And he made ten Candlestickes of golde (according to their forme) and put them in the Temple, five on the right hand, and five on the left.

8 ¶ And hee made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an hundred basins of gold.

9 And hee made the court of the Priests, and the great court and doores for the court, and overlaid the doores thereof with brasie.

10 And hee set the sea on the right side Eastward toward the South.

11 And Huram made pots, and besoms, and basens, and Huram finished the worke that hee should make for king Salomon, for the house of God.

12 Two, two pillars, and the bowles, and the chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters, which were vpon the top of the pillars:

13 And foure hundred pomegranates for the two grates, two rowes of pomegranates for every grate, to couer the two bowles of the chapters that were vpon the pillars.

14 Hee made also bases, and made caldrons vpon the bases:

15 And a Sea, and twelue bulles vnder it:

16 Pots also, and besoms, and fleshhookes, and all these vessels made Huram his father to king Salomon for the house of the Lord, of shining brasie.

17 In the plaine of Iorden did the King cast them in clay betwene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasie could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden Altar also, and the tables whereon the shewbread stood.

20 Moreover, the Candlestickes, with their lampes to burne them after the manner, before the oracle, of pure gold,

21 And the flowers, and the lampes, and the snuffers of gold, which was fine gold.

22 And the fleshhookes, and the basens, and the spoones, and the thansps of pure golde: the entry also of the house and doores thereof within, even of the most holy place: and the doores of the house, of the Temple, were of gold.

CHAP. V.

1 The things dedicated by David as put in the Temple. 2 The Ark as brought into the Temple. 3 What was within it. 4 They sing praise to the Lord.

¶ So was all the worke finished that Salomon made for the house of the Lord, and Salomon brought

Or, floure de sece.
d In the first booke of Kings, Chap. 7. 16 mention is only made of two thousand, but the lesse number was taken there, and here according as the measures produced afterward, is declared.
e Euen as they should be made.

f Called also the porch of Salomon, Acts 3. 11. it is also taken for the Temple where Christ preached, Matt. 21. 12.
Or, caldrons.

g Whom Salomon reuerenced for the gifts that God had giuen him as a sater: he had the same name also that Hiram the king of Tyre had, his mother was a Iewe, and his father a Tyrian. Some read, for his father the about of this worke.
h In Hebrew the bread of the faces, because they were set before the ark, where the Lord shewed his presence.
Or, instruments of musicke.
i That is, covered with plates of gold.

* 1. Kin. 6. 14.

f Which separated the Temple from the most holy place.

g Every one was eighteen cubites long, but the halfe cubit could not be seen: for it was hid in the roundness of the chapiter, and therefore hee giueth to euery one but 17, and an halfe.

h For euery pillar an hundred, reads 1. Kings 7. 20.

a A great vessel of brasie, so called because of the great quantity of water which it contained.

1. Kings 7. 23.

b Meaning, vnder the brim of five feet, 1. Kin. 7. 24.
c In the length of euery cubite were 10 heads or knops, which in a line 30

* 1. Kings 7. 51, and 8. 13

brought in the things that Dauid his father had dedicated, with the filuer and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the Tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vnto the Arke of the couenant of the Lord from the citie of Dauid, which is Zion.

3 And all the men of Israel assemled vnto the king at the feast: it was in the fourth moneth.

4 And all the Elders of Israel came, and the Leuites rooke vp the Arke.

5 And they caried vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullocks, which could not be told nor numbered for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, *even* vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene without: and there they are vnto this day.

10 Nothing was in the Arke, save the two Tables, which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified, and did not waite by course.

12 And the Leuites the fingers of all sortes, of Asaph, of Heman, of Jeduthun, and of their sonnes and of their brethren being clad in fine linnen, stood with cymbals, and with viols, and harps at the East end of the altar, and with them an hundred and twenty Priests blowing with trumpets

13 And they were as one, blowing trumpets, and singing, and made one sound to be heard in praising and thanking the Lord, and when they lift vp their voyce with trumpets, and with cymbals, and with instruments of musike, and when they praised the Lord, *singing*, For he is good, because his mercie lasteth for ever) then the house, *even* the house of the Lord was filled with a cloud.

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blest the people. 4 He prayeth for the people. 14 He prayeth vnto God for those that shall pray in the Temple.

Then Salomon said, The Lord hath said that he would dwell in the dark cloud.

2 And I have built thee an house to dwell in, an habitation for thee to dwell in for ever.

3 And the king turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, & hath with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no cite of all the tribes of Israel to build an house, that my Name might be there, neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,

8 But the Lord sayd to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well that thou wast so minded,

9 Notwithstanding, thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that he spake: and I am risen vp in the house of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the couenant of the Lord, that he made with the children of Israel.

12 ¶ And the king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brazen scaffold, and set it in the mids of the court, of five cubites long, and five cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and stretched out his hands toward heaven)

14 And said, O Lord God of Israel, there is no God like thee in heauen nor in earth, which keepeth couenant and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him, for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

16 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their waies, to walke in my Law, as thou hast walked before mee.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deede, that God will dwell with man on earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more unable is this house which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee,

20 That thine eyes may be open toward this house day and night, *even* towards the place, wherof thou hast said, that thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

a Reade 1 Sam.

6. 12.

b When the things were dedicated and brought into the Temple. Called in Ethioim, coming part of September and part of October, 1. Kings 8. 2. which month the Iewes called cheif first month, because they say, that the world was created in that month, and aſſer they came from Egypt, they began at March: but because this opinion is vncertaine, we make March eny the first, as best writers doe.

c Or, witness the Oracle.

d For Aaron and his sonnes and Mannas were taken thence before it was brought to this place.

e Were prepared to see the Lord.

f They agreed all in one voice.

g This was the effect of these songs, as Psal. 138. 1. and 136. 1.

h 1 Kings 8. 12.

i After that hee had seene the glory of the Lord in the clouds.

10r. power.

10r. Temple.

2. Sam. 7. 3.

16b. that it was in the month.

b Meaning, the two Tables, wherein is contained the effect of the couenant: that God made with our fathers.

c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1. King 8. 2.

d Both to give thanks for the great benefits of God bestowed vpon him, and also to pray for the petitiue and prosperity of his people.

e 1. Kings 8. 28. Or, in effect, or by his power.

f 16b. a man shall not be eny off.

2. Kings 8. 29.

g That thou mayest declare in effect, that thou hast a continual care ouer this place.

21. Hearethou therefore the supplication of thy servant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, ⁱⁿ in heauen, and when thou hearest, be mercifull.

* 1. Kings 8. 32. I By retaining any thing from him, or elsy denying that which he saith for him to keep, or do him any wrong
† 6 r. oath. g Meaning to giue him that which he hath deserved.

22. ¶ When a man shall sinne against his neighbor, and he lay vpon him an oath to cause him to sweare, and the swearer shall come before thine altar in this house,

23. Then heare thou in heauen, and doe; and iudge thy seruants in recompensing the wicked to bring his way vpon his head, and in iustifying the righteous, to giue him according to his righteousness.

24. ¶ And when thy people Israel shall be overthrown before the enemy, because they haue sinned against thee, and turne againe, and || confesse thy Name, and pray, and make supplication before thee in this house,

25. Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26. When heauen shall bee shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place and confesse thy Name, and || turne from their sinne, when thou doest asst. & them,

27. Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel, (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28. ¶ When there shall bee famine in the land, when there shall bee pestilence, blasting, or mildew, when there shall bee grasshopper, or caterpillar, when their enemy shall besiege them in the cities of thy land, or any plague or any sickness,

29. Then what prayer and supplication soeuer shall be made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30. Heare thou then in heauen, thy dwelling place, and be mercifull and giue euery man according vnto all his wayes, as thou doest know his heart (for thou onely knowest the hearts of the children of men)

31. That they may feare thee, and walke in thy wayes, as long as they liue in the land which thou gauest vnto our fathers.

32. ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and pray in this house,

33. Heare thou in heauen, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

34. ¶ When thy people shall goe out to battell against their enemies, by the way that thou shalt lead them, and they pray to thee, || in the way toward this cite, which thou hast chosen, even toward the house which I haue built to thy Name,

35. Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36. If they sinne against thee (* for there is no man that sinneth not) and thou bee angry with them, and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre off, or neere,

37. If they || turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned; we haue transgressed and haue done wickedly,

38. If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou giuest vnto their fathers and toward the cite which thou hast chosen, and toward the house which I haue built for thy Name,

39. Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and || iudge their cause, and be mercifull vnto thy people which haue sinned against thee.

40. Now my God, I beseech thee, let thine eyes bee open, and thine eares attend vnto the prayer that is made in this place.

41. * Now therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with saluation, and let thy santes reioyce in goodnesse.

42. O Lord God, refuse not the face of thine anointed: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 The first consuetude in sacrifice. 2 The glory of the Lord filled the temple. 3 He heareth his prayer, 47 and promitteth to exalt him and his throne.

And when Salomon had made an end of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house.

So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped and praised the Lord, saying, For he is good, because his mercie is left for euer.

Then the king and all the people offered sacrifices before the Lord.

And king Solomon offered a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the king and all the people dedicated the house of God.

And the Priests waited on their offices, and the Leuites with the instruments of musike of the Lord, which king Dauid had made to praise the Lord, because of his mercie left for euer: when Dauid praised God by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

Moreover, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fette of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meate

* 1. King 8. 46. eccles 7. 20. 1 iohn 1. 8.

Or, repitue.

Or, mainteiny their rights.

* Psa 139. 8. That is, into thy Temple. m Let them be preferred by thy power, and made vertuous and holy. n Heare my prayer which am thine anointed king.

* 2. Mac 2. 10. A Herby God declared that he was pleased with Salomons prayer.

* 1. King 8. 63. &c.

† Ebr. by their hands.

Or, praise.

Or, toward this place.

* Chap. 30.

† Ebr. in the land of their gates.

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them which pray vnto God with an vniuersed heart in true repentance. i He is worthy that before God there is no acceptance of person, but all the people that feare him and worketh righteousness, is accepted. k Meaning, that none ought to encrope his way, but at the Lords commandment, that is, which is lawfull by his word.

Or, according to the manner of this cite.

b The feast of the
Tabernacles which
was kept in the le-
uen month,
c They ascribed
to hear the word
of God after that
they had remained
seven dayes in
the boothes or
Tabernacles
d They had leue
to depart the two
and twentieth day
1. King 8. 66. but
they went not a-
way till the next
day.
* 1. King 8. 1.

* Num 6. 12, 6.

* Num 6. 12, 6.

e I will cause the
pestilence to cease
and destroy the
beasts that hurt
the fruits of the
earth, and lead
raue in due (sa-
fou.

* Chap 6. 16.

f Which thing
declareth that
God had more
respect to their
saluation, then to
the aduancement
of his owne glory:
and whereas men
abuse those things
which God hath
appointed to re-
flect his praise be-
lowe, draw away his
graces thence.

* 1. King 9. 10.
* Signifi, ingbat
he wastorne
yeeres in building
them.

meate offering, and the fat.

8 And Salomon made ^b a feast at that time of
seven dayes, and all Israel with him, a very great
Congregation, from the entring in of Hamath,
vnto the riuier of Egypt.

9 And in the eight day they ^c made a so-
lemne assembly: for they had made the dedica-
tion of the altar seven dayes, and the feast seven
dayes.

10 And the ^d three and twentieth day of the se-
uenth month, he sent the people away into their
tents, ioyous and with glad heart, because of the
goodnes that the Lord had done for Dauid and
for Salomon, and for Israel his people.

11 ^e So Salomon finished the house of the Lord, and
the kings house, and all that came into Salo-
mons heart to make in the house of the Lord: and
he prospered in his house.

12 ^f And the Lord ^g appeared to Salomon by
night, and said to him, I have heard thy prayer,
and haue choien this place for my selfe to be an
house of sacrifice.

13 If I shut the heauen that there be no raine,
or if I command the grahopper to deuoure the
land, or if I send pestilence among my people,

14 If my people, among whom my Name is
called vpon, doe humble themselves, and pray
and seeke my presence, and turne from their wicked
wayes, then will I heare in heauen, and be
mercifull to their sinne, and will ^h heale their
land.

15 Then mine eyes shalbe open, and mine eares
attent vnto the prayer made in this place.

16 For I haue now choien and sanctified this
house, that my Name may be there for euer: and
mine eyes and mine heart shall be there perpetu-
ally.

17 And if thou wilt walke before me, as Dauid
thy father walked, to doe according vnto all that
I haue commanded thee, and shalt obserue my
statutes and my iudgements,

18 Then will I stablish the throne of thy king-
dome, according as I made the couenant with
Dauid thy father, saying, ⁱ Thou shalt not want a
man to be ruler in Israel.

19 But if yee turne away, and for ^kake my sta-
tures, and my commandments which I haue set
before you, and shal go and serue other gods, and
worship them,

20 Then will I plucke them vp out of my land,
which I haue giuen them, and this house which I
haue ^l sanctified for my Name, will I cast out of
my sight, and will make it to be a prouerbe and a
common talke among all people.

21 And this house which is most hie, shall be
an alms-house to euery one that passeth by it,
so that he shall say, Why hath the Lord done thus
to this land and to this house?

22 And they shall answer, Because they for-
sooke the Lord God of their fathers, which
brought them out of the land of Egypt, and haue
taken holde on other gods, and haue worshipped
them, and serued them, therefore hath he brought
all this euill vpon them.

CHAP. VIII.

2 The cities that Salomon built 9 People that were made tributary vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND ^a after ^b twentie yeeres when Salomon
had builded the house of the Lord, and his
owne house,

2 Then Salomon built the cities that Huram
gave to Salomon, and caused the children of Is-
rael to dwell there.

3 And Salomon went to Hamath Zobah, and
ouercame it.

4 And he built Tadmor in the wilderness, and
repaired all ^c the cities of store which he built in
Hamath,

5 And he built ^d Beth-horon the vpper, and
Beth-horon the nether, cities fenced with
walkes, gates and barres:

6 Also Baalath, and all the cities of store that
Salomon had, and all the charret cities, and the ci-
ties of the horsemen, and euery pleasant place that
Salomon had a minde to build in Ierusalem, and
in ^e Lebanon, and throughout all the land of his
dominion.

7 And all the people that were left of the
Hittites, and the Amorites, and Perizzites, and
the Hiuites, and the Iebusites, which were not of
Israel,

8 But of their children which were left after
them in the land, whom the children of Israel had
not consumed, euen them did Salomon make
tributaries vntill this day,

9 But of the children of Israel did Salomon
make no seruants for his worke: for they were
men of warre, and his chiefe princes and the cap-
taines of his charrets and of his horsemen.

10 So these were the chiefe of the officers
which Salomon had, ^f enen ^g two hundred and fiftie
that bare rule ouer the people.

11 ^h Then Salomon brought vp the daughter
of Pharaoh out of the cite of Dauid, into the
house that he had built for her: ⁱ he sayd, My
wife shall not dwell in the house of Dauid king
of Israel: for it is holy, because that the Arke of
the Lord came vnto it.

12 ^j Then Salomon offered burnt offerings
vnto the Lord, on the ^k altar of the Lord, which
he had buil before the porch,

13 To ^l according to the commandement
of Moyses || euery day, in the Sabbaths, and in the
new moones, and in the solemne reastes, ^m three
times in the yeere, ⁿ that is, in the feast of the
vneauened bread, and in the feast of the weekes,
and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their
offices, according to the order of Dauid his fa-
ther, and the Leuites to their watches, for to
praise and minister before the Priests euery day,
and the porters by their ^o courses, at euery gate:
for so ^p was the commandement of Dauid the man
of God.

15 And they declined not from the com-
mandement of the king, concerning the Priests and
the Leuites, touching all things, and touching the
treasures.

16 ^q Now Salomon had made prouision for
all the ^r worke, from the day of the foundation
of the house of the Lord, vntill it was finished: ^s so
the house of the Lord was perite.

17 Then went Salomon to Ezion-geber,
and to Elath by the ^t Sea side in the land of
Edom.

18 And Huram sent him by the hands of his
seruants, ships and seruants that had knowledge
of the sea: and they went with the seruants of Sa-
lomon to Ophir, and brought thence ^u foure
hundredth and fiftie talents of gold, and brought
them to king Salomon.

b That is, which
Hiram gave again
to Salomon, be-
cause they pleased
him not: and there-
fore called them
Cabul, that is, dis-
or like, 1. Kings
9. 13.

c Meaning of munitions
and treasures for the war.
d That is, be-
repaired and forti-
fied them: for they
were built long
before by Sherah
a noble woman of
the tribe of Ex-
phraim, 1. Chron.
6. 68. and 7. 24.
e Reads 1. King.
7. 2.

f Elr, to count up
so tribute.

g For in all there
were 3300, but
here he meaneth
of them that had
the principall
charge, reads
1. King 9. 23.

h Chap. 8. 1.
i Exod 23. 39.
j 17. after the man-
ner of (euery day).
k Reads Leu. 23.

l 2. Chron. 26. 1.

m Both for the
matter and also
for the work-
manship.
n Meaning the
red Sea.
o Which summe
is thought to
mount to three
millions and five
hundred thousand
crownes, for here
is mention made
of thirrie moe
then are spoken
of, 1. King 9. 28.

CHAP. IX.

1. *9 The Queene of Sheba cometh to see Salomon, and bringeth gifts. 15 His yearly revenues. 20 The time of his reigne. 31 His death.*

** 2 King. 10. 1. wash. 12. 41. Iude 11. 21. a To know whether his wisdom were so great as the report was.*

And * when the Queene of Sheba heard of the fame of Salomon, she came to a proue Salomon with hard questions at Ierusalem, with a very great traine. and camels that bare sweete odours, and much gold, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba sawe the wisdom of Salomon, and the house that hee had built.

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his burnt offerings which hee offered in the house of the Lord, and he was greatly astonished.

5 And he said to the king, *It was a true word which I heard in mine owne land of thy sayings,* and of thy wisdom:

6 Howbeit I beleued not thy report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loued thee, to set thee on his throne as King, in the stead of the Lord thy God: because thy God loveth Israel, to establish it for euer, therefore hath he made thee king ouer them, to execute iudgement and iustice.

9 Then she gaue the king fixe score talents of gold, and of sweet odours exceeding much, and precious stones: neither was there such sweet odours *since*, as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought Algummin wood and precious stones.

11 And the king made of the Algummin wood stayres in the house of the Lord, and in the Kings house, and harpes and viols for singes: and there was no such scene before in the land of Iudah.

12 And king Salomong aue to the Queene of Sheba euery pleasant thing that shee asked, besides for that which shee had brought vnto the king: so she returned and went to her owne country, both she and her seruants.

13 Also the weight of gold that came to Salomon in one yeere, was fixe hundred threefcore and fixe talents of golde,

14 Besides that which chapmen and merchants brought: and all the kings of Arabia, and the princes of the country brought gold and siluer to Salomon.

15 And king Salomon made two hundred targets of beaten gold, and fixe hundred shelds of beaten golde went to one target.

16 And three hundred shelds of beaten gold three hundred shelds of golde went to one shield, and the king put them in the house of the wood of Lebanon.

10 For galleries where he went up. 11 For there was no more fire in her. 12 Or, silver.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God which haught to graunt vnto him the superiouritie, and minister iustice to all.

d Reade Chap. 2. 8. and 1. Kings 10. 41.

e Or pillars: meaning the garnishing and trimming of the houses or pillars.

f That is, which the king gaue her for recompence of that treasure which she brought.

g Which summe mounteth to 2400 crownes of the same. Budus de asie. h Or, pounds called minas, whereof oneie one seemed to waie an hundred shelds.

17 And the king made a great throne of yorie, and overlaid it with pure golde.

18 And the throne had fixe steps, with a footstool of gold fastened to the throne, and stayes on either side on the place of the seate, and two lyons standing by the stayes.

19 And twelue lyons stood there on the fixe steps on either side: there was not the like made in any kingdom.

20 And all king Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of Tarshish, and brought golde, and siluer, yorie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wisdom:

23 And all the Kings of the earth sought the preience of Salomon, to heare his wisdom that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and rament, armour, and sweet odours, horses and mules, from yeere to yeere.

25 And Salomon had foure thousand stalles of horses, and charrets, and twelue thousand horsmen, whom he bestowed in the charret cities, and with the king at Ierusalem.

26 And he reigned ouer all the kings from the River euen vnto the land of the Philistims, and to the border of Egypt.

27 And the king gaue siluer in Ierusalem, as stones, and gaue cedar trees as the wilde figtrees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahiah the Shilonite, and in the visions of Iseido the Seer against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon slept with his fathers, and they buried him in the cite of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

1. *14 The reigne of Rehoboam. 23 He followeth leui counsel, 16 The people rebel.*

Then * Rehoboam went to Shechem: for so Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it (which was in Egypt, whither he had fled from the preience of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his sore yoke that he put vpon vs, lighter, and we will serue thee.

5 And he said to them, Depart yet three daies, then come againe vnto mee. And the people departed.

6 And king Rehoboam tooke counsell with the

i That is, the steps and the footstool were fastened to the throne. k Vpon the promisor knops.

l Which countrey of the best writers is thought to be Cilicia, reade 1. King. 10. 22.

m That is, ten horses in euery stable, which in all amounte fourte thousand, as 1. King. 4. 26. Or, Euphrates.

n The abundance of these temporal treasures in Salomons kingdom is a figure of the spiritual treasures which the clergie shall enioy in the heauens, vnder the true Salomon Christ. Or, Iddo. o That is, which prophesied against him. 1. King. 11. 29. 43.

** 2. King. 11. 2. a After the death of Salomon.*

b That is, hande vs rudely: it is so much that God hardened their hearts, so that they thus murmured without cause, which declared alio the inconstancie of the people.

the olde men that had stood before Salomon his father, while hee yet liued, saying, What counsell giue ye, that I may answer to this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and ^cpeake louing wordes to them, they will be thy seruants for euer.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the young men that were brought vp with him, and ^cenured on him.

9 And he said vnto them, What counsell giue yee, that we may answer to this people which haue spoken to mee, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the young men that were brought vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauy, but make thou it lighter for vs: thus shalt thou say vnto them, My ^dleast part shall be bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increaue your yoke: my father hath chastised you with rods, but I will ^ecorrect you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rodde, but I will ^fcorrect you with scourges.

15 So the king hearkened not vnto the people: for it was the ordinance of God, that the Lord might performe his saying, which he had spoken by Abijah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, What portion haue we in Dauid? for we haue none inheritance in the sonne of Ithai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was || ouer the tribute, and the children of Israel stoned him with stones that hee died: then king Rehoboam made speed to get him vp to his charret, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which hee built. 12 Hee hath euillene wives, and therefore conuincit, and by them eight and twenty sonnes, and therefore daughter.

And ^awhen Rehoboam was come to Ierusalem, hee gathered of the house of Iudah and Benjamin nine score thousand chosen men of war to fight against Israel, and to bring the kingdom againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and to all Israel that are in

Iudah, and Benjamin, saying,

4 Thus saith the Lord, Ye shall not go vp nor fight against your brethren: returne euery man to his house: for this thing is done of mee. They obeyed therefore the word of the Lord, and returned from going againe to Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and ^cbuilt strong cities in Iudah.

6 Hee built also Beth-Jehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Marehah, and Ziph,

9 And Adoraim, and Alishah, and Azekah,

10 And Zorah, and Aialon, & Hebron, which were in Iudah and Benjamin, strong cities.

11 And he || repaired the strong holds, and put captaines in them, and store of vitaille, and oyle, and wine.

12 And in all cities he put shields and speares, and made them exceeding strong: so Iudah and Benjamin were his.

13 ¶ And the Priests and the Leuites that were in all Israel, || resorted vnto him out of all their coasts.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: for Ieroboam and his sonnes had cast them out from ministring in the Priests office vnto the Lord.

15 ¶ And he ordained him Priests for the high places, and for the ^ddeuils & for the calves which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their hearts to seeke the Lord God of Israel, to offer vnto the Lord God their fathers.

17 So they strenghtened the kingdom of Iudah, and made Rehoboam the sonne of Solomon mighty, three yeere long: for three yeere they walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Ithai,

19 Which bare him sonnes, Ieusha, and Shemaiah, and Zahan.

20 And after her he tooke Maakah the daughter of Abisalom, which bare him Abijah, and Athai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Abisalom above all his wives and his concubines: for hee took eightene wives and threescore concubines, and begate eight and twentie sonnes, and threescore daughters.

22 And Rehoboam made Abijah the sonne of Maakah the chiefe ruler among his brethren: for hee thought to make him king.

23 And hee taught him: and dispersed all his sonnes thorowout all the countries of Iudah and Benjamin vnto euery strong citie: and hee gaue them abundance of vitaille, and ^bdesired many wives.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbly bineth, 7 God therefore succoureth him. 8 Shishak taketh his treasures. 13 He reigns and deth. 16 Aijah his sonne succedeth him.

And when || Rehoboam had established the kingdom, and made it strong, hee forsooke the law of the Lord, and ^aall Israel with him.

the people, that for the most part they follow the vices of their fathers.

2 Therefore

c Or, that food by him, that is, which were of his counsell and secrets.

d Or little finger, meaning, that he was of lare greater power then was his father, for, serpents.

e God will impoeth such a necessity to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it can not be excused in doing euill, by alledging that it is Gods ordinance, & || by the hand of.

f Kings 12. 16.

for, receiver.

g Or, strength, should bineth selfe.

h Kings 12. 20, 22

a That is, the halfe tribe of Benjamin: for the other halfe was gone after Ieroboam.

b Meaning, the sonnes which rebelled.

c Or, repayed them, and made them strong to be more able to resist Ieroboam.

d Or, strengthened.

e Ebr. word.

f Chap. 13. 9.

g Kings 12. 27. d Meaning idols, 1 Kings 12. 28.

e Which were zealous of the religion, and feared God.

f Solong as they feared God, and set forth his word, they prospered.

g Called also Abiam, whose reign was threescore, 1 Kings 15. 2.

h He gaue him, so hee to haue many wives.

i Or, when the Lord had established Rehoboams kingdom, a For such is the inconsistency of the

† Ebr. daughters.

tooke cities from him, *even* Beth-el and the † villages thereof, and Iefhanah with her villages, and Ephron with her villages.

20 And Ieroboam recovered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mightie, and married fouretee wives, and begate two and twentie sonnes, and sixtee daughters.

22 Therest of the acts of Abiiah, and his manners, and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIII.

§ *Aśa deſtroies his lawre, and commaundeth his people to ſerve the true God. 12 He prayeth unto God when he ſhall goe to fight. 13 He obtaiñeth the victory.*

* 2. King. 15. 8.

So * Abiiah ſlept with his fathers, and they buried him in the cite of Daud, and Aſa his ſon reigned in his ſtead: in whoſe dayes the land was quiet ten yeeres.

2 And Aſa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the ſtrange gods, and the hie places, and brake downe the images, and cut downe the ^a grones,

4 And commaunded Iudah to ſeek the Lord God of their fathers, and to doe according to the Law and the commandement.

5 And hee tooke away out of all the cities of Iudah the high places, and the images: therefore the kingdom was ^b quiet before him.

6 He built alſo ſtrong cities in Iudah, becauſe the land was in reſt, and he had no warre in thoſe yeeres: for the Lord had given him reſt.

7 Therefore hee ſaid to Iudah, Let vs build theſe cities, and make wallies about, and towers, gates, and baires, while the land is ^c before vs: becauſe wee have fought the Lord our God, wee have fought him, and he hath given vs reſt on every ſide: ſo they build and prospered.

8 And Aſa had an armie of Iudah that bare ſhields and ſpeares, three hundred thouſand, and of Benjamin that bare ſhields and drew bowes, two hundred and foureſcore thouſand: all theſe were valiant men.

9 ¶ And there came out againſt them Zerah d of Ethiopia, with an hoſt of ten hundred thouſand, and three hundred chariots, and came vnto Marehah.

10 Then Aſa went out before him, and they ſet the battell in aray in the valley of Zephathah, beſide Marehah.

11 And Aſa cried vnto the Lord his God, and ſaid, Lord, * it is nothing with thee to helpe ¶ with many, or with no power: helpe vs, O Lord our God: for wee reſt on thee; and in thy Name are wee come againſt this multitude: O Lord, thou art our God, ¶ let not man preuaile againſt thee.

12 ¶ So the Lord ſmote the Ethiopians before Aſa and before Iudah, and the Ethiopians fled.

13 And Aſa and the people that was with him, purſued them vnto Gerar. And the Ethiopians hoſt was ouerthrowen, ſo that there was no life in them: for they were deſtroyed before the Lord and before his hoſt: and they caried away a mightie great ſpoile.

14 And they ſmote all the cities round about Gerar: for the ¶ ſcare of the Lord came vpon

them, and they ſpoiled all the cities, for there was exceeding much ſpoile in them.

15 Yea, and they ſmote the tents of cattell, and caried away plentie of ſheepe and camels, and returned to Ieruſalem.

CHAP. XV.

¶ *The exhortation of Azariah. 8 Aſa purgeth his countrie of idolatry. 11 He ſacrificeth with the people. 14 They ſwore together to ſerue the Lord. 16 He depoſeth his mother for idolatry.*

Then the Spirit of God came vpon * Azariah the ſonne of Obed;

2 And he went out to meet Aſa, and ſaid vnto him, O Aſa, and all Iudah, and Benjamin, heare ye me. The Lord is with you, while ye be with him: and if ye ſeek him, he will be found of you, but if ye forſake him, he will forſake you.

3 Nowe for a long ſeaſon Iſrael hath bene without the true God, and without Prieſt to teach, and without law.

4 But ^b whoſeuer returned in his affiſtion to the Lord God of Iſrael, and fought him, he was found of them.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was deſtroied of nation, and cite of cite: for God troubled them with all ad-neſtice.

7 Bee yee ſtrong therefore, and let not your hands bee weak: for your ^c worke ſhall haue a reward.

8 ¶ And when Aſa heard theſe wordes, and the prophetic of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Benjamin, and the ſtrangers with them out of Ephraim, and Manafſeh, and out of ſimcon: for there ſil many to him out of Iſrael, when they ſaw that the Lord his God was with him.

10 So they aſſembled to Ieruſalem in the third moneth, in the fifteenth yeere of the reigne of Aſa.

11 And they offered vnto the Lord the ſame time of the ſpoile, ^d which they had brought, *run* ſeven hundred bullockes, and ſeven thou and ſheepe.

12 And they made a covenant to ſeek the Lord God of their fathers, with all their heart, and with all their ſoule.

13 And ^e whoſeuer will not ſeek the Lord God of Iſrael, ſhall be ſlaine, whether he were ſmall or great, man or woman.

14 And they ſware vnto the Lord with a loud voyce, and with ſhoutiug, and with trumpets, and with cornets.

15 And all Iudah reioyced at the oath: for they had ſworne vnto the Lord with all their heart, and fought him with a weole deſire, and he was found of them. And the Lord gaue them reſt round about.

16 ¶ And King Aſa depoſed * Maſchaſi his mother from her regencie, becauſe ſhe had made an idole in a groue: and Aſa brake downe her idole and ſtamped it, and burnt it at the brooke Kidron.

^a Who was called Obed, as his father was, verſ. 3.

^b For the ſpace of twelue yeeres vnder Rehoboam, & three yeeres vnder Abiiah, religion was neglected, and idolatry planted. ^c Hee ſheweth, that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah king of the Ethiopians, Chap. 13. and out of other daungers, which they called vpon the Lord. ^d Your confidence and truſt in God ſhall not be fruſtrate.

^e Called Shisan concerning part of May and part of Iune. ^f Which they had taken of the Ethiopians. ^g Theſe were the wordes of the covenant, which commanded all idolaters to be put to death according to the Law of God. Deut. 12. 5, 9, 15. ^h Solong as they ſerued him aright, ſo long did he preſerue and proſper them. ⁱ 1. King. 15. 13. ^j Or grandmother: and herein he ſheweth that hee looked on ſhe: ſee the ſynners haue died, both by the covenant, as verſ. 12. and by the Law of God. but hee gaue place to theſe ſynners, & would alſo ſeeme alſo a ſort to ſatiſſie the Law.

^a Which were planted contrary to the Law, Deut. 16. 21.

^b He ſheweth that the reſt and quietnes of kingdoms ſtandeth in abolishing idolatry, and aduancing true religion. ^c While we haue the full gouernment thereof.

^d The king of Ethiopia: or Egypt. ^e Which was a cite in Iuda, Iſa. 15. 4, where Michaiah the Prophet was borne. ^f 1. Sam. 14. 6. ^g Or againſt many, without power. ^h Thus the children of God neither traill in their owne power or policie neither feare the ſtrength and ſubtilty of their enemies, but conſider the cauſe and ſee whether their enterpriſes end to Gods glory, and to their owne ſhew of the victory by him which is only Almighty, and conuerne ¶ theſe into doſt with ¶ break of his mouth. ⁱ The Lord had ſtricken them with ſcare.

k Which partly came through lack of zeale in him, partly through the negligence of his officers, and partly by the superfluous of the people, that all were not taken away. **l** Because no nation: the chief people. **m**

17 But the high places were not ^ktaken away out of Iſrael: yet the heart of Aſa was ^mperſe all his dayes.

18 Also he brought into the houſe of God the things that his father had dedicate, and that hee had dedicate, ſilver and gold, and velleils.

19 And there was no warre vnto the five and thirtieth yeere of the reigne of Aſa.

That God was called the God of Iſrael, by reaſon of his promiſe Iſrael is ſometime taken for Iudah, becauſe Iudah was his in reſpect of his peculiar ſervants.

CHAP. XVI.

a Aſa for feare of Baſha king of Iſrael, maketh a covenant with Ben hadad king of Aram. **7** Hee is reproved by the Prophet, **10** Whom hee perſuades to priſon. **12** He perſuades him to truſt in the Phyſicians. **13** He dieth.

IN the fixe and thirtieth yeere of the reigne of Aſa, came ^aa Baſha king of Iſrael vpon againſt Iudah, and built ^bRamah, to let none paſſe out or goe in to Aſa King of Iudah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the Kings houſe, and ſent to Ben-hadad king of Aram that dwelt at ^cDimasus, ſaying,

3 There ^dis a covenant betweene me and thee, and betweene my father and thy father: behold, I have ſent thee ſilver and gold: come, ^ebreake thy league with Baſha king of Iſrael, that he may depart from mee.

4 And Ben-hadad hearkened vnto King Aſa, and ſent the captains of the armies which he had, againſt the cities of Iſrael. And they ſmote Iion, and Dan, and Abel-maim, and all the ſtre-cities of Naphtali.

5 And when Baſha heard it, he left building of Ramah, and let his worke ceaſe.

6 Then Aſa the king tooke all Iudah, and carried away the ſtones of Ramah, and the timber thereof, wherewith Baſha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that ſame time Hanani the ^gSeer came to Aſa King of Iudah, and ſaid vnto him, Becauſe thou haſt reſted vpon the king of Aram, and not reſted in the Lord thy God, therefore is the hoſt of the king of Aram eſcaped out of thine hand.

8 ¶ The Ethiopians and the Lubims, were they not a great hoſte with charres and horſemen, exceeding many yet becauſe thou diſdeſt reſt vpon the Lord, he deliuered them into thine hand.

9 ¶ For the eyes of the Lord behold all the earth to ſhew himſelfe ſtrong with them that are of perſe heart toward him: thou haſt then done fooliſhly in this, therefore from henceforth thou ſhalt haue warres.

10 Then Aſa was wroth with the Seer, and put him into ^ha priſon: for he was ⁱdiſpleaſed with him, becauſe of this thing. And Aſa oppreſſed ^jcertaine of the people at the ſame time.

11 And behold, the actes of Aſa firſt and laſt, loe, they are written in the booke of the Kings of Iudah and Iſrael.

12 ¶ And Aſa in the nine and thirtieth yeere of his reigne was ^kdiſeaſed in his feet, and his diſeaſe was ^lextreme: yet he ſought not the Lord in his diſeaſe, but to the ^mphyſicians.

13 So Aſa ſlept with his fathers, and died in the one and fortieth yeere of his reigne.

Meaning, which are the chief cauſe of all our diſeaſes, and after we the helpe of the Phyſician, as a meane by whom God worketh.

14 And they buried him in ⁿone of his Sepulchres, which he had made for himſelfe in the citie of David, and layed him in the bed, which they had filled with ſweete odours and diuers kindes of ſpices made by the art of the Apothecary: and they burnt ^oodours for him with an exceeding great fire.

CHAP. XVII.

1 Iehoſaphat truſting in the Lord, ſheweth riches and honour. **6** He abolith idolatry. **7** And cauſeth the people to be taught. **11** Hee receibeth tribute of ſtrangers. **15** His monitions, and men of warre.

AND Iehoſaphat his ſonne reigned in his stead, and prevailed againſt Iſrael.

2 And he put garſions in all the ſtrong cities of Iudah, and ſet bands in the land of Iudah and in the cities of Ephraim, which Aſa his father had taken.

3 And the Lord was with Iehoſaphat, becauſe he walked in the ^pſt wayes of his father David, and ſought not ^qBaalim,

4 But fought the Lord God of his father, and walked in his commandements, and not after the ^rtrade of Iſrael.

5 Therefore the Lord ſtabliſhed the kingdom in his hand, and all Iudah brought preſents to Iehoſaphat, ſo that hee had of riches and honour in abundance.

6 And hee ^slift vp his heart vnto the wayes of the Lord, and he tooke away moreouer the high places and the groues out of Iudah.

7 ¶ In the third yeere of his reigne hee ſent his princes, Ben-hail, and Obadiah, and Zechariah, and Nathaneel, and Michaiah, that they ſhould ^tteach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nathaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Iehonathan, and Adoniah, and Tobiah, and Tob-adoniah, Leuites, and with them Eliſhama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about thoroughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdoms of the lands that were round about Iudah, and they ^ufought not againſt Iehoſaphat.

11 And ^vſome of the Philiftins brought Iehoſaphat gifts and tribute ſilver, and the Arabians brought him ſlocks, ſeuē thouſand and ſeuē hundred rammes, and ſeuē thouſand and ſeuē hundred hee goats.

12 So Iehoſaphat prospered and grewe vp on high: and he built in Iudah palaces and cities of ſtore.

13 And hee had great workes in the cities of Iudah, and men of warre, and valiant men in Ieruſalem.

14 And theſe are the numbers of them after the houſe of their fathers. In Iudah were captains of thouſands, Adnah the captain, and ^wwith him of valiant men three hundredth thouſand.

15 And ^xat his hand Iehohanan a captain, and with him two hundredth and foureſcore thouſand.

16 And at his hand Amasiah the ſonne of Zichri, ^ywhich willingly offered himſelfe vnto the Lord, and with him two hundredth thouſand valiant men.

17 And of Benjamin, Eliada a valiant man, and

a That is, haue riches: meaning, becauſe he had committed with Baſha, and againſt Iſrael.

c He gave himſelfe wholly to ſerue the Lord.

d He knew it was in vaine to proſeſſe religion, except ſuch were appointed which could inſtill the people in the ſame, and had authoritie to put away all idolatry.

e Thus God proſpereth all ſuch that with a pure heart ſeek his glory, and keepeth their enemies in leaſe, that they cannot be able to execute their rage againſt them.

f Ebr. in his hand.

g Or, next to him.

h Meaning, which was a Naazirite, Namb. 6.

¶ Or, Prophet.
a Chap. 11. 9.
b 2 Mac. 9.5.
and 12. 22.
¶ Or, priſon houſe.
d That is, ſtead of turning to God by repentance, he diſdained the admonition of the Prophet, and puniſhed him as the wicked doe when they be told of their faults.
¶ Or, gouer, or ſouldier.
i King 15. 23.
k Or, to the top of his head.

e God plagued his rebellion, and horribly declarerth that it is nothing to begin well, except we ſo continue to the end, that is, zealous of Gods glory, and put out whole truſt in him.
¶ He thought that it ſeemeth that it ſeemeth to the phyſicians, except firſt we ſeek to God to purge ourſelves, which are the chief cauſe of all our diſeaſes, and after we the helpe of the Phyſician, as a meane by whom God worketh.

and with him armed men with bowe and shield two hundred thofand.

18 And at his hand Iehozabad, and with him an hundred and fourefcore thou and armed to the warre.

19 Thefe waited on the king, beſides thoſe which the king put in the ſtrong cities throughout all Iudah.

CHAP. XVIII.

1 Iehophaphat maketh amittie with Ahab. 20 Four hundred thofand Prophets counſell Ahab to go to Ramoth. 21 Michaiah againſt them. 22 Zedekiah ſmarts him. 23 The king ſmarts him in priſon. 24 The effect of his prophetic.

And Iehophaphat had riches and honour in abundance, but he was ioyned in amittie with Ahab.

2 And after certaine yeeres he went downe to Ahab to Samaria: and Ahab ſlew ſheepe and oxen for him in great number, and for the people that he had with him, and enticed him to goe vp vnto Ramoth Gilead.

3 And Ahab king of Iſrael ſayd vnto Iehophaphat king of Iudah, wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will ſoygne with thee in the warre.

4 And Iehophaphat ſaid vnto the king of Iſrael, Aſke counſell, I pray thee, at the word of the Lord this day.

5 Therefore the king of Iſrael gathered of Prophets foure hundred men, and ſayde vnto them, Shall we goe to Ramoth Gilead to battell or ſhall I chaſe? And they ſayd, Goe vp: for God ſhall deliuer it into the kings hand.

6 But Iehophaphat ſaid, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Iſrael ſayd vnto Iehophaphat, There is yet one man, by whom we may aſke counſell of the Lord, but I hate him: for he doth not prophetic good vnto me, but alway euill: it is Michaiah the ſonne of Imla. Then Iehophaphat ſaid, Let not the king ſay ſo.

8 And the king of Iſrael called an eunuch, & ſaid, Call quickly Michaiah the ſonne of Imla.

9 And the king of Iſrael and Iehophaphat King of Iudah ſate either of them on his chaire clothed in their apparell: they ſate euen in the ſhreffing floore at the entering in of the gate of Samaria: and all the Prophets prophetic befored them.

10 And Zidkiah the ſon of Chenaanah made him hornes of yron, and ſaide, Thus ſaith the Lord, With theſe ſhalt thou ſmite the Aramites vntill thou haſt confumed them.

11 And all the Prophets prophetic ſo, ſaying, Goe vp to Ramoth Gilead, and proſper: for the Lord ſhall deliuer it into the hand of the king.

12 ¶ And the Meſſenger that went to call Michaiah, ſpake to him, ſaying, Behold, the words of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, bee like one of theirs, and ſpeake thou good.

13 And Michaiah ſaide, as the Lord liueth, whatſoeuer my God ſaith, that will I ſpeake.

14 ¶ So hee came to the King, and the King ſayd vnto him, Michaiah, ſhall we goe to Ramoth Gilead to battell, or ſhall I leaue off? And he ſaid, I Goe ye vp, and proſper, and they ſhall be deliue-

red into your hand.

15 And the King ſaid vnto him, How oft ſhall I charge thee, that thou tell mee nothing but the truth in the Name of the Lord?

16 Then he ſaid, I ſaw all Iſrael ſcattered in the mountaines, as ſheepe that haue no ſhepherd: and the Lord ſaid, I ſee theſe haue no matter: let them returne euery man to his houſe in peace.

17 And the king of Iſrael ſaid to Iehophaphat, Did I not tell thee, that he would not prophetic good vnto me, but euill?

18 Again he ſaid, Therefore heare ye the word of the Lord: I ſawe the Lord ſit vpon his throne, and all the hoſte of heauen ſtanding at his right hand, and at his left.

19 And the Lord ſaide, Who ſhall I perſwade Ahab king of Iſrael, that he may goe vp, and fall at Ramoth Gilead? and one ſpake and ſaid thus, and another ſaid that.

20 Then there came forth a ſpirit and ſtood before the Lord, and ſaide, I will perſwade him. And the Lord ſaid vnto him, Wherein?

21 And he ſaide, I will goe out and be a falſe ſpirit in the mouth of all his Prophets. And hee ſaid, Thou ſhalt perſwade, and ſhalt alſo preuaile: goe forth, and doe ſo.

22 Now therefore behold, the Lord hath put a falſe ſpirit in the mouth of theſe thy Prophets, and the Lord hath determined euill againſt thee.

23 Then Zidkiah the ſonne of Chenaanah came neere and ſmote Michaiah vpon the cheek, and ſaid, By what way went the Spirit of the Lord from me, to ſpeake with thee?

24 And Michaiah ſaid, Behold, thou ſhalt ſee that day when thou ſhalt goe from chamber to chamber to hidethee.

25 And the king of Iſrael ſaid, Take yee Michaiah, and carie him to Amon the gouernour of the cite, and to Ioſh the kings ſonne.

26 And ſay, Thus ſaith the king, Put this man in the priſon houſe, and feede him with bread of affliction, and with water of affliction vntill I returne in peace.

27 And Michaiah ſaid, If thou returne in peace, the Lord hath not ſpoken by mee. And he ſaid, Heare all ye people.

28 So the king of Iſrael, and Iehophaphat the king of Iudah went to Ramoth Gilead.

29 And the king of Iſrael ſaid vnto Iehophaphat, I will change my ſelfe, and enter into the battell: but put thou on thine apparell. So the king of Iſrael changed himſelfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charrets that were with him, ſaying, Fight you not with ſmall nor great, but againſt the king of Iſrael onely.

31 And when the captaines of the charrets ſaw Iehophaphat, they ſaid, It is the king of Iſrael, and they compaſſed about him to fight. But Iehophaphat cried, and the Lord helped him, and mooued them to depart from him.

32 For when the captaines of the charrets ſaw that hee was not the king of Iſrael, they turned backe from him.

33 Then a certaine man drew a bowe mightily, and ſmote the king of Iſrael betweene the ioynts of his brigandine: Therefore hee ſaid to his charretman, Turne thine hand, and cary me out of the hoſte: for I am hurt.

m He propheticth how the people ſhould be diſperſed, and Ahab ſlaine.

n Meaning, his Angels.

o Or, deſcend.

o That is, the Lord.

p To them that will not beleue the truth, God ſendeth ſtrong deluſion, that they ſhould beleue lies. 2 Theſſ. 2. 10. q By this cruelty, his ambition and by poſſible was diſcovered: thus the hypocrites doubt of the Spirit which they haue not, and declare their malice againſt them in whom the true Spirit is.

r Keepe him ſtrictly in priſon, and let him ſee hunger and thiſt.

Or, Michaiah.

s Thus the wicked thinke by their owne ſubtiltie to eſcape Gods iudgements which he ſtretcheth by his word.

t He cried to the Lord by acknowledging his fault in going with this wicked king to the battell.

u He cried to the Lord by acknowledging his fault in going with this wicked king to the battell.

a That is, they were as his ordinary guard.

a King. 12. 3. For Iota Iehophaphat ſonne married Ahabs daughter. b That is, the third yeere, King. 22. 3.

c To recover it out of the hands of the Syrians.

d Heare the aduice of ſome Prophet to know whether it be Gods will.

e Which were the Prophets of Baal, ſignifying that the wicked eſcaped none but ſinners, and ſuch as will beare with their inordinate affections.

f Yet the true miniſters of God ought not to ceaſe to doe their duty though the wicked magiſtrates cannot abide them to ſpeake the truth.

g Meaning that he ought not to reſuſe to heare any that was of God.

h That is, in their maſke and roſyll apparell. i Read 1. King. 22. 12.

k Thinking, that whereas foure hundred Prophets had agreed in one thing, that he being but one man, and in leaſt eſtimation, durſt not againſt ſay it. l He ſpake: this by deriſion of the falſe prophets, as the king well perceived.

u He difsembled his heart: that his followers might fight more courageously.

34 And the battell increased that day: and the King of Israel ^a stood still in his charer against the Amarcies until even, and died at the time of the sunne going downe.

CHAP. XIX.

^a After Iehoshaphat was rebuked by the Prophet, he called asprine the shepheard to sing praise of the Lord. ^b The appointed iudges and ministers. ^c And exhorted them to feare God.

And Iehoshaphat the King of Iudah returned safe to his house in Ierusalem.

2 And Iehi the sonne of Hanani the Seer went out to meete him, and said to King Iehoshaphat, ^a Wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.

3 Neuertheles good things are found in thee, because thou hast taken away [†] groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went ^b through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And hee set iudges in the land throughout all the strong cities of Iudah, citie by citie.

6 And said to the iudges, Take heede what yee doe: for yee execute not the iudgements of man, but of the Lord, and he will be ^c with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede and doe it: for there is no ^d iniquitie with the Lord our God, neither ^e respect of persons, nor receiving of reward.

8 Moreover in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests and of the chiefe of the families of Israel, for the iudgment & cause of the Lord, and they returned to Ierusalem.

9 And he charged them, saying, Thus shall yee doe in the feare of the Lord faithfully and with a perfite heart.

10 And in every cause that shall come to you of your brethren that dwell in their cities, betwene ^f blood and blood betwene law and precept, statutes and iudgements, ^g ye shall iudge them and admonish them that they reyspe not against the Lord, that ^h wrath come not vpon you and vpon your brethren. Thus shall yee do and trespasse not.

11 And behold, Amariah the Priest shall bee the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the ⁱ Kings affaires, and the Leuites shall be officers ^j before you. Be of courage, and doe it, and the Lord shall bee with the ^k good.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The maruillous victory that the Lord gave him against his enemies. 30 His reigne and ailes.

After this also came the children of Moab & the children of Ammon, & with them of the ^a Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the ^b Sea, out of Aram: and behold, they be in Hazzon Tamar, which is Engedi.

3 And Iehoshaphat feared, and set himselfe

to seeke the Lord, & proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselves together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court.

6 And sayd, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and ^c gauest it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 If euill come vpon vs, as the sword of iudgement, or pestilence, or famine: we will stand before this house & in thy presence (for thy name ^d is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of ^e Ammon and Moab, and Monnt Seir, by whom thou wouldst not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe we know what to doe: but our eyes are toward thee.

13 And all Iudah stood ^b before the Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah, the sonne of Benaiab, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, was ^c there, vpon whom came the Spirit of the Lord, in the middes of the Congregation.

15 And he said, Hearken ye all Iudah, and yee inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the ^d battell is not yours, but Gods.

16 To morrow goe yee downe against them: behold, they come vp by the clift of Ziz, and yee shall find them at the end of the brooke before the wildernesse of Ieruel.

17 Yee shall not neede to fight in this battell: ^e stand still, mooue not, and behold the ^f saluation of the Lord towards you: O Iudah, and Ierusalem, feare yee not, neither be afraid: to morrow goe out against them, and the Lord will bee with you.

18 ¶ Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Korahites, & of the children of the Corbites stood vp to praise the Lord God of Israel with a lowd voyce on high.

20 And when they arose early in the morning, they went forth to the wildernesse of Tekoa: and as they departed, Iehoshaphat stood and said,

This declareth what the feare of the godly is, which is as a prick to stirre them to prayer, and to depend on the Lord whereas it meeteth the wicked (either to seeke after worldly means and policies, or els to fall into dispute.

d Hee groundeth his prayer vpon Gods power, whereby he is able to helpe, and alio in his mercy, which he will continue toward his, forasmuch as hee hath once chosen them and begun to shew his gracet toward them.

e K. Reg. 6. 3. chap. 6. 8. c. Meaning, warre which cometh by Gods iust iudgements for our finnes.

f That is, it is here called vpon, and thou declarest thy preference and fauour.

g We only put our trust in thee, and wait for our deliuerance from heauen.

h That is, before the Arke of the Couenant.

i Which was moued by the Spirit of God to prophesie.

k They fight against God and not against you, therefore he will fight for you.

* Exod. 14. 13. 14. l Or, deliuerance.

l Declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promised.

† Ebr. impence.

a He declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather shew vnto deed that they are enemies to all such as hate the Lord.

† Ebr. wrath from the Lord.

b He visited all his countrey, and brought his people to the knowledge of the true God.

c Worth to preferre you, if you do iustly, or to punish you if you doe the contrary.

d He will declare by the sharpnesse of the punishment, that he hateth all iniquity.

* Deut. 10. 17. ioh. 3. 19.

† Ebr. 1. 2. 3. 4. vnto 2. 11.

gale 2. 6. 9. ebr. 6. 9.

col. 2. 5. 2 pet. 1. 17.

e The Priests and Leuites, which should iudge matters according to the word of the Lord.

f That is, to try whether the murder was done at vnawares, or else on purpose.

Numb. 35. 12. deut. 4. 17.

g Meaning, this God would punish them most sharply, if they would not execute iustice aright.

h Shall be chiefe ouerser of the publick affaires of the Realme. i They shall haue the handling of inferior causes.

k God will assist them that doe iustice.

a That is, which counterfeited the Ammonites in language and apparel. The Hebrews thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir. b Called the dead Sea, where God destroyed the five cities for sinne.

m Gine credite to their words and doctine.

n This was a Psalm of thanksgiving which they used commonly to sing when they praised the Lord for his benefits, and was by David, Psal. 136. 6 Meaning, the Idumeans which dwelt in mount Seir.

p Thos the Lord declared his power, when he dedicated him, by conquering their enemies to kill one another.

q To give thanks to the Lord for his victory: and therefore the valley was called Berachah, that is, blessing, or thanksgiving, which was also called the valley of Iehoshaphat, Ios 3. 17. because the Lord increased the enemies according to Iehoshaphat's prayer.

r He declareth hereby, that the works of God bring ever comfort or deliverance to his, and feared no destruction to his enemies.

* r. King. 22. 42. s Meaning, in his vertues, and those wayes wherein he followed God.

t If the grace care and diligence of this good King, was not absolutely to abolish all superstition and idolatry out of this people, but that they would still retaineth such and idolatry, how much lesse are they able to reforme it, which either have little zeale, or not such as he had: though herein he was not to be excused.

* 1. King. 16. 7. * 1. King. 22. 49.

Hear ye mee, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: beleeue his ^m Prophets, and ye shall prosper.

21 And when hee had consulted with the people, and appointed fingers vnto the Lord, and them that should praise ⁿ him that is in the beautifull Sanctuary, in going forth before the men of armes, and saying, ^p Praise ye the Lord, for his mercie lasteth for euer,

22 And when they began to shoute, and to praise, the Lord layd ambushments against the children of Ammon, Moab, and ^o mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy ^q them; and when they had made an end of the inhabitants of Seir, eury one helped to p destroy another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselves, till they could cary no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they ^r assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then every man of Iudah and Ierusalem, returned with Iehoshaphat their head to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce over their enemies.

28 And they came to Ierusalem with viols and with harpes, and with Trumpets, ^s even vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Irael.

30 So the kingdom of Iehoshaphat was quiet, and his God gaue him rest on eury side.

31 ¶ And ^t Iehoshaphat reigned ouer Iudah, and was fise and thirtie yeeres old, when he began to reigne: and reigned fise and twenty yeres in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And hee walked in the way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the ads of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which ^u is mentioned in the booke of the Kings of Irael.

35 ¶ Yet after this did Iehoshaphat King of Iudah ioyne himselfe with Ahaziah King of Irael, who was giuen to doe euil.

36 And he ioynd with him, to ^v make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Ma-

reshah prophced against Iehoshaphat, saying, Because thou hast ^w ioynd thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

C H A P . XXI.

1 Iehoshaphat dieth. 3 Iehoram succedeth him, 4 which killes his bretheren. 6 He was broughte an idolatric, 11 and seduced the people. 16 He is opposed of the Philistims. 18 His traitorable end.

Iehoshaphat then slept with his fathers, and was buried with his fathers in the cite of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethern the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat King of Irael.

3 And their fathers gaue them great gifts of siluer and of gold, and of precious stones, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 * And Iehoram rose vp vpon the kingdom of his father, and made himselfe strong, and ^x slew all his brethern with the sword, and also of the Princes of Irael.

5 Iehoram was two and thirtie yeere olde, when hee began to reigne, and hee reigned eight yeeres in Ieru alem.

6 And hee walked in the way of the Kings of Irael, as the house of Ahab had done: for he had the daughter of Ahab to ^y a wife, and hee wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the ^z covenant that hee had made with Dauid, and because hee had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them.

9 And Iehoram went forth with his princes, and all his charers with him: and hee rote vp by night, and smote Edom, which had compassed him in, and the captaynes of the charers.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did Libnah rebell at the same time from vnder his hand, because hee had forsaken the Lord God of his fathers.

11 ¶ Moreover hee made hie places in the mountaynes of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

12 And there came a writing to him from G Elijah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa King of Iudah,

13 But hast walked in the way of the kings of Irael, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethern of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiues and all thy substance.

15 And thou shalt bee in great diseases in the disease of thy bowels, vntill ^{aa} thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the Ethiopians.

u Thus God would not have his to ioyne in fornicie with idolaters and wicked men.

a Reade Chap. 15. 17 how by Irael is meant Iudah.

* 2. King 8. 16. b Because the wicked line euer in feare & aler are ambitious, they become cruel, and spare not to murder them, whom by nature they ought most to cherish and defend. c Meaning, of Iudah & Benjamin. d So that we see how it cannot be that we should ioyne with the wicked and setae God.

* 2. Sam. 7. 12, 16. 1. King. 2. 4. and 9. 2. 2. King. 6. 19. chap. 6. 16.

e Reade 2. King. 8. 22.

f Meaning, idolatry, because that the idolaters breake promise with God as doeth the adulteresse to her husband. g Some thinke that this was Elihu, called because he had the Spirit in abundance as had Elihu.

h We see this example daylye practised upon them that fall away from God, and become idolaters and murderers of their brethern. i There were other Arabians in Africa Southward, toward Egypt.

k Called also Ahaziah Chap. 21. 1. or Azariah, verie 6 following.
 l That is, as some write, he was not regarded but deposed for his wickedness and idolatry: so that his sonne reigned 22. yeeres (his father yet living) without honour, and after his fathers death, he was conspired to reigne kill, as Chap. 21. 1.

17 And they came vp into Iudah, and brake into it, and caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue Iehohaz the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the end of two yeeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, hee was two and thirtie yeere old, and reigned in Ierusalem eight yeere, and lined without being desired: yet they buried him in the cite of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

1 Ahaziah reigned after Iehoram. 9 Iehu king of Israel kill. lth Ahaziah. 10 Athaliah putteth to death all the kings issue. 11 Ioash escapes.

And the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram King of Iudah reigned.

2 Two and fourtie yeere old was Ahaziah when hee began to reigne, and hee reigned 6 one yeere in Ierusalem. And his mothers name was Athaliah the daughter of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 And hee returned to be healed in Izreel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael King of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because hee was diseased.

7 And the destruction of Ahaziah came of God, in that he went to Ioram: for when hee was come, hee went forth with Iehoram against Iehu the sonne of Nimhi, * whom the Lord had anointed to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Iudah, and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And hee sought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slew him and buried him, because, said they, he is the sonne of Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdom.

10 Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and destroyed all the Kings seed of the house of Iudah.

11 But Iehoshabeah the daughter of the king, tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes, that should be

slaine, and put him and his nource in the bedde chamber: so Iehoshabeah the daughter of king Iehoram the wife of Iehoiada the Priest (for he was the sister of Ahaziah) hid him from Athaliah: so hee flew him not.

12 And he was with them hid in the house of God six yeeres, whiles Athaliah reigned ouer the land.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The Temple of Beal is destroyed. 19 Iehoiada appoints ministers in the Temple.

And in the seuenth yeere Iehoiada waxed bold, and tooke the captaines of hundredres to wit, Azariah the sonne of Iehoram, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obad, and Maasiah the sonne of Adaiah, and Eliphath the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers of Israel: and they came to Ierusalem.

3 And all the congregation made a couenant with the King in the house of God: and hee sayd vnto them, Behold, the kings sonne must reigne, as the Lord hath sayd of the sonnes of Dauid.

4 This is it that ye shall do, The third part of you that come on the Sabbath of the Priests, and the Leuites shall be porters of the doores.

5 And another third part towards the kings house, and another third part at the gate of the foundation, and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priests, and the Leuites that minister, they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the King round about, and euery man with his weapon in his hand, and he that entereth into the house shall be slaine, and be you with the king when he cometh in and when he goeth out.

8 So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundredres speares, and shields, and bucklers which had bene king Dauids, and were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar, & by the house round about the King.

11 Then they brought out the Kings sonne, and put vpon him the crowne and gave him the 7 Testimonie, and made him King. And Iehoiada and his sonnes anointed him, and said, God saue King.

12 But when Athaliah heard the noise of the people running and praising the King, shee came to the people into the house of the Lord.

13 And when shee looked, behold, the King stood by his pillar at the entering in, and the princes and the trumpets by the king, and all the people of the land reioyed, and blew the Trumpets, and the fingers were with instruments of musike.

Meaning, in the chamber where the Priests, and Leuites slept, which kepte their courses weekly in the Temple, k To wit, of Iudah,

a King. 11. 14. a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iehoram and Beniamio: read why they are called Israel, Chap. 1. 17. c 2 Sam. 7. 12, 13. 1 King. 2. 4. Chap. 21. 7.

d King. 11. 6. e Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any tumult, or to hinder their enterprise.

e Which had furnished their course on the Sabbath, and so the other part entred to keepe their watch.

f Meaning, the most holy place where the Ark stood.

g That is, the booke of the Law, or as some read, they put vpon him his royall apparel.

h Or, saw the King standing.

* a King. 8. 24.

a Meaning, the Philistims.

b Read Chap. 21.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

e He sheweth that in multitudes follow him, that the rulers are such as their counsellors be, and that there cannot be a good King, that suffereith wicked counsellors.

f Hereby we see how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore hee can send all meanes to serue to his will.

* a King 9. 1. g Or, tooke vengeance.

g This was the last plague of God, because hee ioynd himselfe with Gods enemies: yet God to declare the worst of Iehoshaphat his grandfather, hee moued them to giue him the honour of buriall.

* a King. 11. 14. h To the intent that where should benoneto make title to the crowne, and so the might vnto the government.

h Declaring her
wile impudencie,
which hane van-
quished by mur-
der, would
still haue de-
faced the true possessor,
and therefore cal-
led true obedience
treason.

i To ioyne with
her party, and to
maintaine her au-
thoritie.

k That they
would onely serue
him and renounce
all idolatry.

l According to
their covenant
made to the Lord.

m As the Lord
commanded in
his Law, both for
the person and
also the cite,
Deut. 15.9. and 15.
|| Or, charge.
* Num. 28.3.

n Which wasthe
principall king,
that the king
might be feared of
all the people.
o For where a ty-
rant and an idola-
ter reigneth, there
can be no quiet-
nesse for the
plagues of God
are euer among
such people.

u Whowas a
faithfull counsell-
ler, and gouerned
him by the word
of God.
v Or gave him
sorrow.

b He meant
not the ten tribes,
but onely the two
tribes of Iudah
and Benjamin.
c For he wasthe
high Priest.

* Exod. 30.13.

d The Scripture
dothemer
thus, because the
was a cruel
murderer, and blas-
phemous idola-
ter.

* 2 King. 15.9.

and they that could sing praise: then Athaliah
rent her clothes, and said, ^b Treason, treason.

14 Then Iehoiada the Priest brought out the
captaines of hundreds that were gouernours of
the host, and said vnto them, Haue her forth of the
ranges, and he that followeth her, let him die by
the sword: for the Priest had said, Slay her not in
the house of the Lord.

15 So they layed hands on her: and when shee
was come to the entering of the horiegate by the
kings house, they slew her there.

16 ¶ And Iehoiada made a ^k couenant be-
tweene him, and all the people, and the king, that
they would be the Lords people.

17 And all the people went to the house of
Baal, and ^l destroyed it, and brake his altars, and
his images, and slew ^m Mattan the Priest of Baal
before the altars.

18 And Iehoiada appointed officers for the
house of the Lord, vnder the hands of the Priests
and Leuites, whom Dauid had distributed for the
house of the Lord, to offer burnt offerings vnto
the Lord, * as it is written in the Lawe of Moyses,
with reioicing and singing by the appointment
of Dauid.

19 And he set porters by the gates of the house
of the Lord, that none that was vnclane in any
thing, should enter in.

20 And he tooke the captaines of hundreds,
and the noble men, and the gouernours of the
people, and all the people of the Land, and he cal-
led the king to come downe out of the house of
the Lord, and they went thorow ⁿ the hie gate of
the kings house, and set the king vpon the throne
of the kingdome.

21 Then all the people of the land reioiced,
and the cite was quiet: * after that they had slaine
Athaliah with the sword.

CHAP. XXXIII.

4 Ioshs repaired the house of the Lord. 17 After the death of
Iehoiada he fastid to destroy. 21 He stoned the high Zach-
ary the Prophet. 25 Ioshs killed of his owne seruants. 27
After some yeeres Amaziah.

I Osh * was seven yeere olde when hee beganne
to reigne, and hee reigned fortie yeere in Ieru-
salem: and his mothers name was Zibiah of Be-
er-theba.

2 And Ioshs did vprightly in the sight of the
Lord all the dayes of ¹ Ichoiada the Priest.

3 And Ichoiada ^{||} tooke him two wiues, and
he begate ionnes and daughters.

4 ¶ And afterward it came into Ioshs minde
to renew the house of the Lord.

5 And he assembled the Priests and the Le-
uites, and said to them, Goe out vnto the cities of
Iudah, and gather of all ^h Israel money to reaire
the house of your God, from yeere to yeere, and
haste the thing: but the Leuites hastened not.

6 Therefore the king called Iehoiada the
chiefe, and said vnto him, Why hast thou not re-
quired of the Leuites to bring in out of Iudah and
Ierusalem * the taxe of Moyses the seruant of
the Lord, and of the Congregation of Israel, for the
Tabernacle of the Testimonie?

7 For ^d wicked Athaliah, and her children,
brake vp the house of God and all the things that
were dedicated: to the house of the Lord, did they
bestow vpon Baalim.

8 Therefore the king commanded, * and they
made a chest, and set it at the gate of the house
of the Lord without,

9 And they made proclamation thorow Iu-
dah and Ierusalem, to bring vnto the Lord * the
taxe of Moyses the seruant of God, layd vpon Is-
rael in the wilderness.

10 And all the princes and all the people re-
ioiced, and brought in, and cast into the chest, yntill
they had finished.

11 And when it was time, ^e they brought the
chest vnto the kings officer by the hand of the
Leuites: and when they saw that there was much
silver, then the Kings Scribe (and one appointed
by the high Priest) came and emptied the chest,
and tooke it, and caried it to his place againe:
thus they did day by day, and gathered silver in
abundance.

12 And the king and ^f Iehoiada gaue it to sitch
as did the labour and worke in the house of the
Lord, and hired masons and carpenters to reaire
the house of the Lord: they gaue it also to work-
ers of yron and brasie, to reaire the house of the
Lord.

13 So the workemen wrought, and the worke
amended through their hands and they restored
the house of God to his state, and strengthened it.

14 And when they had finished it, they
brought the rest of the silver before the king and
Iehoiada, and hee made thereof ^g vessels for the
house of the Lord: ^{men} vessels to minister, both
morters and ^{incense} cups, and vessels of golde and
of silver: and they offered burnt offerings in the
house of the Lord continually all the dayes of Ie-
hoiada.

15 ¶ But Iehoiada waxed olde and was full
of dayes, and died. An hundred and thirtie yeere
olde was he when he died.

16 And they buried him in the cite of Dauid
with the ^h kings, because he had done good in Is-
rael, and toward God and his house.

17 ¶ And after the death of Iehoiada, came
the princes of Iudah, and did reuerence to the
king, and the king hearkened vnto them.

18 And they left the house of the Lord God of
their fathers, and serued grones and idols: and
wrath came vpon Iudah and Ierusalem, because
of this their trespass.

19 And God sent Prophets among them, to
bring them againe vnto the Lord: and they
made protestation among them, but they would
not heare.

20 And the Spirit of God came vpon Zecha-
riah the sonne of Iehoiada the Priest, which stood
about the people, and said vnto them, Thus
saith God, Why transgresse yee the commande-
ments of the Lord? surely yee shall not prosper:
because yee haue forsaken the Lord, hee also hath
forsaken you.

21 Then they conspired against him, & stoned
him with stones at the ^m commandment of the
king, in the court of the house of the Lord.

22 Thus Ioshs the king remembered not the
kindnesse which Iehoiada his father had done to
him, but flew his sonne. And when hee died, hee
said, The Lord ⁿ looke vpon it and require it.

23 ¶ And when the yeere was out, the host of
Aram came vp against him, & they came against
Iudah and Ierusalem, and destroyed all the prin-
ces of the people from among the people, and
sent all the spoyle of them vnto the king of Da-
mascus.

24 Though the armie of Aram came with a
small companie of men, yet the Lord deliuered
X 2 a verie

* Exod. 30.13.

e Such as were
faithfull men,
whom the king
had appointed for
that matter.

f Signifying that
his thing was
done by aduice
and counsell, and
not by any one
mans affection.
g Elc. a medicine
was vpon the
work meaning it
was required.

h For the wicked
king his prede-
cessors and Atha-
liah had destroyed
the vessels of the
Temple, and turned
them into the
use of their
idols.

i Signifying, that
they could not
honour him too
much who had so
excellently serued
in the worke of
the Lord, and in
the affaires of the
common wealth.

j Which were flat-
terers, and knew
now that the king
was delinquent, and
him who did
watch ouer him as
a father, and there-
fore brought him
to most vile idola-
try.

k They toke
heauen and earth,
and all creatures
to witness, that
except they re-
turned to the Lord,
he would most
graciously punish
their infidelity
and rebellion.

l Neh. 9.6.

m I was place about
the people, to the
intent that hee
might be heard.

n There is no
page so cruel and
deafly, as to them
whose hearts God
hath hardened,
and which delite more
in superstition and
idolatry, then in
the true feiue of
God and pure
simplicity of his
word.

o Reuenge my
death, and requite
my blood at your
hands: or hee
speake this by
prophesie, because he
knew that God
would doe it. This
Zachary is also
called the sonne
of Barachiah, Matt.
23. 34, because his
progenitors were
Iddo, Barachiah,
Iehoiada, &c.

new him there.

28 And they brought him vpon horses, and buried him with his fathers in the city of Iudah.

CHAP. XXVI.

1. Vzziah obeying the Lords, prophethim hisenspriests. 16 Hee wascheproue and vsurpeth the Priests office. 19 The Lords playeth him. 20 The Priests drue him out of the Temple, and exclude him out of the Lords house. 23 He buried, and bisuccessour

Then all the people of Iudah tooke Vzziah, which was sixteen yeere olde, and made him king in stead of his father Amaziah.

2 He built Eloth, and restored it to Iudah after that the king slepe with his fathers.

3 Sixteen yeere olde was Vzziah, when hee began to reigne, and he reigned two & fity yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of Zechariah (which vnderstood the visions of God); and when as he sought the Lord, God made him to prosper.

6 For he went fourth and foughte against the Philistims and brake downe the wall of Gath, & the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammenim.

8 And the Ammonites gaue gifts to Vzziah, and his name prede to the entring in of Egypt: for he d d most valiantly.

9 Moreover Vzziah built towres in Ierusalem at the corner gate, and at the valley gate, & at the turning, and made them strong.

10 And he built towres in the wilde nesse; and digged many cisternes: for he had much cattell both in the valleys and plaines, plowmen, and dwellers of vines in the mountains, and in Carmel: for he loued husbandry.

11 Vzziah had also an hoist of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the Scribe, and Maaciah the ruler, and vnder the hand of Hananiah, one of the kings captaynes.

12 The whole number of the chiefe of the families of the valiant men were two thousand and fixe hundred.

13 And vnder their hand was the armie for warre, three hundred and fuen thousand; & fue hundred that fought valiantly to helpe the king against the enemy.

14 And Vzziah prepared them throughout all the hostes, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very artificiall engines in Ierusalem, to be vpon the towres and vpon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because God did helpe him maruellously, till he was mightie.

16 But when he was strong, his heart was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Vzziah the king, and

said vnto him, It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the Iohnes of Aaron, that are consecrated for to offer incense: & goe fourth to the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the Iepsoferose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, he had, hec was leprous in his forehead, and they cau ed him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

21 Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an house apart, because he was cut off from the house of the Lord: and Iotham his sonne reigned ouer the kings house, and iudged the people of the Land.

22 Concerning the rest of the acts of Vzziah, first and last, did Iahiah the Prophet the sonne of Amoz write.

23 So Vzziah slepe with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the kings: for they said, Hee is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigne, and ouercometh the Ammonites. 8 He reigne and death. 9 Azab his sonne reigne in his stead.

Iotham was fife and twentie yeere old when he began to reigne, and reigned sixteen yeere in Ierusalem, and his mothers name was Ierimiah the daughter of Zadok.

2 And hee d d vprightly in the sight of the Lord, according to all that his father Vzziah did. Iane that hee entred into the Temple of the Lord, and the people did yet corrupt.

3 He built the hie gate of the house of the Lord, and hee built very much on the wall of the citie.

4 Moreover he built cities in the mountains of Iudah, and in the forrests he built palaces and towres.

5 And hee fought with the king of the children of Ammon, and preailed against them. And the children of Ammon gaue him the same yeere an hundred talents of silver, and ten thousand measures of wheate, and ten thousand of barley: this did the children of Ammon gae him both in the second yeere and the third.

6 So Iotham became mightie, because hee directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham and all his warres and his wayes, loe, they are written in the booke of the kings of Israel, and Iudah.

8 He was fife and twentie yeere old, when hee began to reigne, and reigned sixteen yeere in Ierusalem.

9 And Iotham slepe with his fathers, & they buried him in the cite of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz in idolaters: giue into the hands of the Syriens, and the king of Israel. 9 The Prophet reue with the Israel vnclely. 18 Iudah is smitten with engines. 23 Ahaz in idolaters. 26 His death and succession.

* 2 King. 14. 21.
a Called also Azariah.

b He fortified it & made it strong: this cite was called Eloth and Elmon, neere to the Red Sea.
* 2 King. 15. 2.

c This was not that Zechariah that was the sonne of Iehoiada but fone other prophet of that name.
d For God neuer forsake them that seeketh vnto him, and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiecti-
on.

* Neh. 3. 19, 24.
f Whereas the wall of towne turneth
|| Or piers.
g That is, in mount Carmel, or at the word signifieth, in the ioidfull field: it is also called for a greene care of come, when it is full, as Leuit. 2. 14.

h Of the chiefe officers of the kings house, or of the captaynes and sergeants for warre.

i Ebr. engines by the multitude of an in-
mensitie of war.

i This prosperitie caught men to trust in themselves and by forgeting him which is the author thereof, procure their owne perdition.

k Though his scale seemed to be good and alio his intention yet because they were not gouerned by the word of God; he did wickedly and was therefore both humbly fitted and also punished.

* 2 King. 15. 5.
l According to the commandment of the Lord, Leuit. 1. 14, 16.

m And therefore was buried apart in the same field, but not in the same sepulchre as his predecessors.

* 2 King. 15. 33.

n To wit, to offer incense against the word of God, which is in the commendation of Iotham.

o They were not cleane purged from idolatry, which was fixteene cubits high, and was for the height called Ophel: it was at the last gate & mention is made of it Ch. p. 3. 4.
p Ebr. Corne.
q Or properly.
r He the with that prosperity cometh of God, who neuer faileth when we put our trust in him.

1 King. 16. 1.

Or, predeceffour.

a He was an idolater like them.

b As the idolaters have certaine

chiefc idoles, who

are as pictures (as

were the Baalim)

fo haue they o-

thers which are in-

feriours, and do re-

present the great

idols.

Or, made them

pass through the

fire, as chap. 33. 6.

1 Cor. 10. 2. 1.

4 Ebr. a great cap-

ituite.

c Who was king

of Israel.

4 Ebr. the foune

of strenght.

Or, tyrant.

d Thus by the iud-

gement of God,

Israel destroyed

Judah.

e For they

thought they had

overcome them

by their owne vi-

antenne, & did not

confider that God

had deliuered the

into their hands,

because Iudah had

offended him.

f May not God al-

will punish you

for your finnes, as

he hath done the

meat for theirs, fee-

ing yours are

greater?

g Which tribe

was more gratef,

and had most au-

thoritie.

h God will not

suffer this finne,

which we commit

against him to bee

unpouished.

i Whose names

were relesced

before, verſe 12.

k Either for their

wounds or wear-

ing.

Ahaz was twentie yeeres old when he began to reigne, and reigned fixtee yeeres in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his father.

2 But he walked in the waies of the kings of Israel, & made euen molten images for Baalim.

3 Moreover he burnt incense in the valley of Ben-hinnom, and Iurut his sonnes with fire, after the abominations of the heathen whome the Lord had cast out before the children of Israel.

4 Hee sacrificed also and burnt incense in the high places, and on hills, and vnder every greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Aramites, and they smote him, and tooke of his many prisoners, and brought them to Damascus: and he was also deliuered into the hand of the King of Israel, which smote him with a great slaughter.

6 For Pekah the sonne of Remaliah slew in Iudah sixscore thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a King of Ephraim slew Maafiah the Kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

8 And the children of Israel tooke prisoners of their brethren, & two hundred thousand of women, sonnes & daughters, and caried away much spoile of them, & brought the spoile to Samaria.

9 But there was a Prophet of the Lords, (whose name was Oded) and he went out before the hoste that came to Samaria, and sayd vnto them, Behold, because the Lord God of your fathers is wroth with Iudah, hee hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And now ye purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you, but are not you such, that finnes are with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which ye haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hither: for thus shalbe a sin vpon vs against the Lord: yee intend to add more to our finnes & to our trespass, though our trespass be great, and the fierce wrath of God is against Israel.

14 So the army left the captiues and the spoile before the princes and all the Congregation.

15 And the men that were named by name rose vp and tooke the prisoners, and with the spoile clothed all that were naked among them, and arrayed them, and shod them, and gaue them meate, and gaue them drinke, and anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their brethren: so they returned to Samaria.

16 At that time did king Ahaz send vnto the Kings of Ashur to helpe him.

17 For the Edomites came moreover, and

slew of Iudah, and caried away captiues.

18 The Philistims also inunded the cities in the low country, and toward the South of Iudah and tooke Bethhemesh, and Aialon, and Gederoth and Shochu, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz King of Israel, for he had brought vengeance vpon Iudah, and had grienously trespassed against the Lord.

20 And Tilgath Pileseer king of Ashur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz tooke a portion out of the house of the Lord, and out of the Kings house and of the princes, and gaue vnto the king of Ashur: yet it helped him not.

22 And in the time of his tribulation did hee yet trespass more against the Lord, (this is King Ahaz)

23 For he sacrificed vnto the gods of Damascus, which plagued him, and he said, Because the gods of the Kings of Aram helped them, I will sacrifice vnto them, and they will help mee: yet they were his ruine, and of all Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah hee made high places, to burne incense vnto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the rest of his acts, and all his waies first and last, behold, they are written in the booke of the Kings of Iudah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie of Ierusalem, but brought him not vnto the sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

1. Hezekiah repairs the Temple, and aduertish the Levites of the corruption of religion. 2. The Levites prepare the Temple. 3. The King and his princes sacrifice in the Temple. 4. The Levites sing psalmes. 5. The oblation of the people.

Hezekiah began to reigne, when he was five and twentie yeeres old, and reigned nine and twenty yeeres in Ierusalem: and his mothers name was Abijah the daughter of Zechariah.

2 And hee did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the doores of the house of the Lord in the first yeere, and in the first month of his reigne, and repaired them.

4 And he brought in the Priests and the Levites, and gathered them into the East streete,

5 And said vnto them, Heare me ye Levites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and cary forth the filthiuesse out of the Sanctuary.

6 For our fathers haue trespassed and done euill in the eyes of the Lord our God, & haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the Sanctuary vnto the God of Israel.

8 Wherefore the wrath of the Lord hath bin

n He meant Iudah, because Ahaz forsake the Lord & sought helpe of the idols, Reade of Israel taken for Iudah, Chap. 17. 17. f Ebr. girded. 1. King. 16. 8.

o As hee falsely supposed, p Thus the wicked measure Gods favour by prosperitie & aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them oft times when he loueth, & giueth his enemies good successe for a time, whom afterward he will destroy. 10 Or, Iudah and Benjamin. 10 Or, in Ierusalem. q They buried him not in the citie of Dauid, where were the sepulchres of the kings.

1. King. 18. 10.

10 Or, Abi.

a Which Ahaz had shut vp, Chap. 28. 24.

b This is a notable example for all princes, first to establish the pure religion of God, & to procure that the Lord may be honoured and feared aright.

c Meaning all the idols, altars, grones, & whatsoever was occupied in their seruice and wherein the Temple was polluted.

d He sheweth that the concept of religion is the cause of all Gods plagues,

Or, a wedding of the Isaac and Jacob.

† Ebr. in imine beati.

† He prometh by the iudgements of God vpon those that haue contemned his word, that there is no way to auoid his plagues but by conforming themselves to his will.

¶ Num. 18. 6.

† Or, concerning the things of the Lord.

† From the pollutions and filth that Ahaz had brought in.

g Which Marched part of March and part of April.

† Or table where she bread waist in order.

h By this manner of speech the Ebrewees meane a certaine diligence and speed to doe a thing, and when there is no delay.

¶ Leuit. 4. 14.

i For without sprinkling of blood nothing could be sanctified, Heb. 9. 21. c. 24. 8.

k That is, the King and the Elders, as Leuit. 4. 15. for they that offered a sinne-offering, must lay their hands vpon it, to signify that they had defered that death, and alia that they did consecrate it to God, so he there by sanctified, Exod. 29. 10.

on Iudah and Ierusalem: and he hath made them all cattering, a desolation, and an hissing, as yee see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters and our wives are in captiuitie for the same cause.

10 Now I purpose to make a couenant with the Lord God of Israel, that he may e turne away his fierce wrath from vs.

11 Now my sonnes, bee not deceived: for the Lord hath * chosen you to stand before him, to serue him, and to bee his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasai, and Ioel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Iehaleel: and of the Gershonites, Ioab the sonne of Zimmah, and Eden the sonne of Ioab:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Alaph, Zechariah, and Mettaniah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah and Vzziel.

16 And they gathered their brethren, and sanctified themselves, & came according to the commandement of the King, and [by] the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to cleanse it, & brought out all the vncleanness that they founde in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carie it out vnto the brooke Kidron.

17 They began the first day of the 8 first month to sanctifie it, and the 8ight day of the month came they to the porch of the Lord. so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first month, they made an ende.

18 ¶ Then they went in to Hezekiah the king, and sayd, Wee haue cleaneed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the [shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, and transgressed, haue we prepared and sanctified: and behold, they are before the altar of the lord.

20 ¶ And Hezekiah the king arose early, and gathered the Princes of the city, and went vp to the house of the Lord.

21 And they brought seven bullocks, and seven rammes, and seven lambs, and setten he goats, for a * sinne offering for the kingdome, and for the sanctuary, and for Iudah. And hee commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullocks, and the Priests receiued the blood, and i sprinkled it vpon the altar: they slew also the rammes, and sprinkled the blood vpon the altar, and they slew the lambs, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the King and the Congregation, and they layd their hands vpon them.

24 And the Priests slew them, and with the blood of them they cleaneed the altar to reconcile all Israel: for the King had commanded for all Is-

rael the burnt offering, and the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbals, with viols, and with harpes, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the * commandement was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the * Lord began with the trumpets, & the instruments * of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the king and the princes commaunded the Leuites to praise the Lord with the * words of Dauid, and of Alaph the Seer. So they prayed with ioy, & they bowed themselves, and worshipped.

31 And Hezekiah spake, and said, Now yee haue † consecrate your selues to the Lord: come neere & bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices and offerings of prayes, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seuentie bullockes, an hundred rammes, and two hundred lambs: all these were for a burnt offering to the Lord:

33 And for † sanctification fixe hundred bullockes, and three thousand sheepe.

34 But the Priests were too few, and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill other Priests were sanctified: for the Leuites were 9 more vpright in heart to sanctifie themselves then the Priests.

35 And also the burnt offerings were many, with the * fat of the peace offerings and drinke offerings for the burnt offering: so the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced and all the people, that God had made the people so ready: for the thing was done suddenly.

CHAP. XXX.

1 The keeping of the Passouer by the Kings commandement. 6 Hezekiah letteth Israel to iurue to the Lord. 18 He prayeth for the people. 23 His oblation and the Princes. 27 The Leuites bless the people.

AND Hezekiah sent to all Israel and Iudah, And also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passouer vnto the Lord God of Israel.

2 And the King and his Princes and all the Congregation had taken counsell in Ierusalem to keepe the Passouer in the second month.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Ierusalem.

a long iourney, they might defer it vnto the second month, a

* 1 Chron. 16. 4.

† This thing was not appointed of man, but it was the commandement of God.

m The Psalm which Dauid had appointed to be song for thanksgiving.

n Which Dauid had appointed to praise the Lord with.

o With that Psalm whereof mention is made, 1 Chron. 16. 8.

† Ebr. filled your bands.

p That is, for the holy offerings.

q Meaning, were more zealous to set forward the religion.

¶ Leuit. 3. 2. 3.

r Heeareth that religion cannot proceede except God touch the heart of the people.

a Meaning, all Israel, whom Tigath Pileaser had not taken away into captiuitie, a King. 1. 5. 9. b Though they ought to haue done it in the first month, as Exod. 12. 18. Num. 9. 3. yet if any were not cleane, or else had Num. 9. 10. 11.

4 And the thing pleased the king and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from Beerſheba even to Dan, that they ſhould come to keepe the Paſſeover vnto the Lord God of Iſrael at Ieruſalem: for they had not done it of a great time, as it was written.

6 So the poſtes went with letters by the commiſſion of the king, and his princes, throughout all Iſrael and Iudah, and with the commandement of the king, ſaying, Ye children of Iſrael, turne againe vnto the Lord God of Abraham Iſhak, and Iſrael, and he will returne to the remnant that are eſcaped of you, out of the hands of the kings of Aſſhur.

7 And be not ye like your fathers, and like your brethren, which treiſſed againſt the Lord God of their fathers: and therefore he made them deſolate, as ye ſee.

8 Be not ye now ſtiffecked like your fathers, but ſigne the hand to the Lord, and come into his ſanctuarie, which he hath ſanctified for ever, and ſerue the Lord your God, and the fierceneſſe of his wrath ſhall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children ſhall finde mercie before them that led them captiues, and they ſhall returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 So the poſts went from city to city throughout the land of Ephraim and Manaſſeh, even vnto Zebulun: but they laughed them to ſcorne and mocked them.

11 Neuertheleſſe, diuers of Aſſer, and Manaſſeh, and of Zebulun, ſubmitted themſelues, and came to Ieruſalem.

12 And the hand of God was in Iudah, ſo that he gaue them one heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there aſſembled to Ieruſalem much people, to keepe the feaſt of the vnteaſoned bread in the ſecond moneth, a very great aſſembly.

14 And they aroſe and tooke away the altars that were in Ieruſalem: and all thoſe for inſenſe tooke they away, and caſt them into the brooke Kidron.

15 Afterward they ſlew the Paſſeover the fourteenth day of the ſecond moneth: and the Priests and Leuites were ſlaimed, and ſanctified themſelues, and brought the burnt offerings into the houſe of the Lord.

16 And they ſtood in their place after their maner, according to the Law of Moſes the man of God: and the Priests ſprinkled the blood remeined of the hands of the Leuites.

17 Becauſe there were many in the Congregation that were not ſanctified, therefore the Leuites had the charge of the killing of the Paſſeover for all that were not cleane, to ſanctifie it to the Lord.

18 For a multitude of the people, even a multitude of Ephraim, and Manaſſeh, Iſſachar & Zebulun had not cleaſed themſelues, yet did eate the Paſſeover, but not as it was written, wherefore Hezekiah prayed for them, ſaying, The good Lord be mercifull toward them.

19 That perſon that hath his whole heart to ſeek the Lord God, the God of his fathers, though hee

be not cleaſed, according to the purification of the ſanctuarie.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Iſrael that were preſent at Ieruſalem, kept the feaſt of the vnteaſoned bread ſeven dayes with great ioy, and the Leuites, and the Priests prayd the Lord day by day, ſinging with loud inſtruments vnto the Lord.

22 And Hezekiah ſpoke comfortably vnto all the Leuites that had good knowledge to ſing vnto the Lord: and they did eate in that feaſt ſeven dayes and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole aſſembly tooke counſell to keepe it other ſeven dayes. So they kept it ſeven dayes with ioy.

24 For Hezekiah King of Iudah had giuen to the Congregation a thouſand bullockes, and ſeven thouſand ſheepe. And the Priences had giuen to the Congregation a thouſand bullockes, and ten thouſand ſheepe: and many Priests were ſanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Iudah.

26 So there was great ioy in Ieruſalem: for ſince the time of Salomon the ſonne of David king of Iſrael, there was not the like thing in Ieruſalem.

27 Then the Priests and the Leuites aroſe, and bleſſed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

The people ſtopped idolatry. 2. Hezekiah appointed Priests, and Leuites. 4. And provided for their living. 13. He commanded offerings to aſſemble to every one by poſſion.

AND when all theſe things were finiſhed, all Iſrael, that were found in the cities of Iudah, went out and brake the images, and cut downe the groves, and brake downe the high places, and the altars throughout all Iudah and Benjamin, in Ephraim alſo, and Manaſſeh, until they had made an ende: afterward all the children of Iſrael returned every man to his poſſeſſion, into their owne cities.

2 And Hezekiah appointed the courſes of the Priests and Leuites by their turnes, every man according to his office, both Priests and Leuites for the burnt offering and peace offerings, to miniſter and to give thanks, and to praye in the gates of the ſtents of the Lord.

3 (And the Kings portion was of his owne ſubſtance for the burnt offerings, men for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbath, and for the new Moones and for the ſolemne feaſts, as it is written in the Law of the Lord.)

4 He commanded alſo the people that dwelt in Ieruſalem, to give a part to the Priests and Leuites, that they might be encouraged in the Law of the Lord.

5 And when the commandement was ſpread, the children of Iſrael brought abundance of aſtiſures, or coine, wine, and oyle, and hony,

e From one end of the land to the other, North and South, d In ſuch fort and perfection as God had appointed.

e He will haue compaſſion on them, and preſerue them.

f Submit your ſelves to the Lord, and rebell no more.

g God will not eſie preſerue you, but through your repentance reſtore your brethren, which for their finnes hee gaue into the hands of the enemies.

h Though the wicked mocked at the ſeruants of God, by whom he called them to repentance, as Gen. 19. 14. yet the word ceaſeth not, to ſanctifie the hearts of Gods elect.

i He ſheweth the cauſe why ſome obey & ſome mock at Gods calling: to wit, becauſe his Spirit is with the one fort, and moueth their hearts, and the other are left to themſelues.

k Which declareth that we muſt paſſe way thre things, where with God is offended, before we can ſerue him aright. 1 Seeing their own negligence, who ſhould haue been more prompt; and the reaſonleſſe of the people.

l To wit, of the lambe of the Paſſeover.

m He knew that faith and ſincerity of heart was moſt agreeable to God, then the obſervation of the ceremonies, and therefore he prayd vnto God to pardon their fault vnto the people, which did ſeem of fend of malice, but of ignorance.

o That is, did accept them as purified.

p He ſpoke to the heart.

q This great liberalitie declareth how kinges, priences, and all they to whom God hath giuen where with thought to be ſufficiently ſanctified by the word of God.

r According to that which is written, Num. 6. 23. when they ſhould bleſſe the people.

s According to the commandement of the Toiſt, Deut. 7. 25. Iſa. 7. 12. Mat. 17. 40. b That is, alſo they which came to the Paſſeover.

t That is, in the Temple, where they aſſembled as in a tent.

u Nam. 18. 3. p. d The tithes and firſt fruits for the maintenance of the Priests and Leuites.

e That their minds might not be entangled with noſion of worldly things, but that they might wholly and cheerfully ſerue the Lord.

hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes (which were consecrate vnto the Lord their God, and layd them on many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seventh moneth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes:

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we haue eaten, and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commaunded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first frutes, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite the chiefe, and Shimei his brother the second.

13 And Ichiel, and Azariah, and Nahath, and Aahel, and Terimoth, and Iozabab, and Eliel, and Iinachiah, and Mahath, and Ecnabab were ouerscers: by the appointment of Conaniah, and Shimei his brother, and by the commaundement of Hezekiah the king, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Immah the Lenite porter toward the East, was ouer the things that were willingly offered to God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their dayly portion: beside their generation, being males from three yeere old and aboue, euen to all that entred into the house of the Lord to their office in their charge, according to their courses.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere old and aboue, according to their charge in their courses:

18 And to the generation of all their children, their viues, and their sonnes, and their daughters throughout all the Congregation: for by their fidelitie are they partakes of the holy things.

19 Also to the sonnes of Aaron, the Priests, which were in the fields, and suburbs of their cities, in every cite the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truly before the Lord his God.

21 And in all the works that he began for the seruice of the house of God, both in the Law and

in the commaundements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Sanherib the king of Iudah. 3 Hezekiah prepareth for the war. 7 He exhorteth the people to: their trust in the Lord. 9 Sanherib blasphemeth God. 20 Hezekiah prophesie. 21 The Angel destroyeth the Assyrians and the king is slaine. 25 Hezekiah is not thankfull to his Lord. 33 His death.

After these things faithfully described, * Sanherib king of Asshur came and entred into Iudah, and besieged the strong cities, and thought to winne them for himselfe.

2 When Hezekiah sawe that Sanherib was come, and that his purpose was to fight against Ierusalem,

3 Then he tooke counsell with his princes and his nobles, to stop the water of the fountaines without the citie: and they did helpe him,

4 So, many of the people assembled themselves, and stoppt all the fountaines, and the river that ran through the mids of the countrey, saying, Why should the king of Asshur come, and finde much water?

5 And he tooke courage, and built all the broken wal, and made vp the towres, and another wall without, and repaired * Millo in the b citie of David, and made many darts and shields.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and spake comfortably vnto them, saying,

7 Be strong and courageous: feare not, neither be afraid for the king of Asshur, neither for all the multitude that is with him: * for there be more with vs, then w with him.

8 With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

9 * After this did Sanherib king of Asshur, send his seruants to Ierusalem, (while he was against Lachih, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Sanherib the king of Asshur, Wherein doe ye trust, that ye will remaine in Ierusalem, during the siege?

11 Dost not Hezekiah entice you to giue ouer your felnes vnto death by famine, and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his high places, and his g altars, and commaunded Iudah and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know ye not what I and my fathers haue done vnto all the people of other countreys? were the gods of the nations of other lande able to deliuer their land out of mine hand?

14 Who is hee of all the gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor seduce you after this sort, neither deceiue ye him: for none of all the gods of any nation or kingdom was able to deliuer his people out of mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

* a. King. 18. 13. ifa 30. 1. eccles. 48. 18.

† Ebr. Leuite shew up.

† Ebr. face.

† Ebr. hee was strong & clew.

† Hee made a double wal.

† Reade 2 Sam. 5. 9.

† Some read, swords or daggers.

† Ebr. he spake to them as brethren.

† 2. King. 6. 16.

† That is, the power of man.

† This declareth that Hezekiah did euer put his trust in God, and yett made himselfe strong, and vied Ierusalem.

† Hee should haue tempted God.

† 2. King 18. 17.

† While hee besieged Lachih.

† The wicked put no difference betwene true religion and false, God and idols: for Hezekiah only destroyed idolatry, and placed true religion.

† Thus the Papists slander the seruants of God: for when they destroy idolatry, they say that they destroy religion.

† This is his blasphemie, that hee will compare the living God to vile idols.

† When man hath prospered, hee sweethen in pride, and thinketh himselfe able to resist and overcome the living God himselfe.

f Which they had dedicated to the Lord by a vow.

g For the reliefe of the Priests, Leuites, widows, pupils fatherless, strangers, and such as were in need.

h They praised the Lord, and prayed for all prosperitie to his people.

i He sheweth that his plenteous liberality is exempted from the maintenance of the ministers, and that God therefore prospereth his people and increaseth his blessing, which is giuen.

j He sheweth that his plenteous liberality is exempted from the maintenance of the ministers, and that God therefore prospereth his people and increaseth his blessing, which is giuen.

k Who had also a portion and allowance in this distribution.

l Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

m Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

n Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

o Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

p Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

q Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

r Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

s Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

t Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

u Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

v Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

w Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

x Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

y Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

z Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

aa Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

ab Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

ac Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

ad Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

ae Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

af Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

ag Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

ah Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

ai Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

aj Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

ak Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

al Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered: or else that their viues and children were recheued because the Leuites were faithful in their office, and depended on them.

k Herein wee see that when the wicked doe take eail of the seruants of God they care not to blaspheeme God himselfe: for if they feared God, they would loue his seruants. 1 Their words are written, 2. King. 18. 39.

m Which were innered, made and authorized by man. n This sheweth what is the best refuge in all troubles and dangers. o To the number of an hundred foure score and five thousand, 25. 2. King. 18. 35. 36. t For with shame of face.

p Meaning, Adramelech, and Saneherib his sonnes. q In your mind. r Thus saith our trouble God sendeth comfort to all them that patiently waite on him, and constantly put their trust in his mercies. 2. King. 20. 1. 2. 3. 4. 5.

s To confirme his faith in Gods promises, who declared to him by his Prophets, that his life should be prolonged sileuete yere.

t He was lifted vp with the pride of his victory and treasures, & sheweth them for an ostentation to the ambassadors of Babylon.

u Or pranges and pavilions. v Or packe.

w Which also was called Siloe, whereof mention is made, Iai. 8. 6. Iohn 9. 7.

x Here we see the cause, why the faithfull are tempted, which is to try whether they haue faith or no, and that they may feele the presence of God, who suffereth them not to be overcome by temptations but in their weaknesse ministereth strength.

16 And his seruants spake more against the Lord God, and against his seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations & other countreys could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they cried with a loud voyce in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them, and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, ^{when the} works of mans hands.

20 But Hezekiah the King, and the Prophet Isaiah the sonne of Amoz, prayed against this and cried to heauen.

21 And the Lord sent an Angel, which destroyed all the valiant men, and the princes, and captaynes of the host of the king of Asshur: so he returned with shame to his owne land. And when he was come into the house of his god, they that came forth of his owne bowels, slew him there with the sword.

22 So the Lord fained Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib king of Asshur, and from the hand of all other, & maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah King of Iudah, so that he was magnified in the sight of all nations from thenceforth.

24 In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him a signe.

25 But Hezekiah did not render according to the reward ^{beside} epon him: for his heart was lifted vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of filver and of gold, and of precious stones, and of sweet odours, and of shields, and of all pleasant vessels:

28 And of store-houses for the increase of wheat and wine and oyle, and stalles for all beasts and for fowes for the stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of Gihon, and led them straight vnderneath toward the city of Dauid Westward: so Hezekiah prospered in all his works.

31 But because of the ambassadors of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to trie him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they

buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death, and Manaffeh his sonne reigned in his stead.

CHAP. XXXIII.

2 Manaffeh an idolater. 9 He casteth Iudah to erre. 11 Hee is set away prisoner into Babylon. 12 He prayeth to the Lord, and is deliuered. 14 Hee aboliseth idolatry. 16 And Ierusalem up true religion. 20 Hee dieth and Ananias his sonne succedeth, 24 Whom his owne Ieremias slay.

Manaffeh was twelue yere old, * when he began to reigne, and hee reigned five and fiftie yere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen, * whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues and worshipped all the hofte of the heauen, and serued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had said, * In Ierusalem shall my Name be for euer.

5 And hee built altars for all the hofte of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes to passe thorow the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft and to charming, and to forsoene, and hee vied them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lord to anger him.

7 He put also the carued image, which he had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will * I make the foot of Israel to remove any more out of the land which I haue appointed for your fathers, so that they take heed, and doe all that I haue commanded them, according to the Law and statutes and iudgements by the hand of Moses.

9 So Manaffeh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake to Manaffeh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaynes of the hofte of the king of Asshur which tooke Manaffeh and put him in fetters, and bound him in chaines and caried him to Babel.

12 And when he was in tribulation, hee prayed to the Lord his God, and humbled himselfe greatly before the Lord God of his fathers,

13 And prayed vnto him: and God was merciefull vnto him, and heard his prayer, and brought him againe to Ierusalem into his kingdom: then Manaffeh knew that the Lord was God.

14 Now after this hee built a wall without the citie of Dauid, on the West side of Gihon in the valley, even at the entry of the fifth-gate, and compassed about Ophel, and raised it very high, and put captaynes of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and

* 2. King. 1. 2.

* 2. King. 18. 9.

* 2. King. 18. 4.

* 1. Sam. 3. 34.

* 1. King. 17. 10.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

* 2. King. 23. 4.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceived, thinking it nothing to keep the altars, so that they worshipped God: but it is idolatry to worship God any other way than he hath appointed.

i Which albeit it is not contained in the Ebrew, yet because it is here mentioned, it is written in the Greek, we have placed it in the end of this booke.

j Or, *Heidi*.
k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.
* 2 King. 21. 23.

the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the cite.

16 Also hee prepared the altar of the Lord, and sacrificed thereon peace offerings, & of thanks, and commanded Iudah to serue the Lord God of Iirach.

17 Neuertheless the people did sacrifice still in the hie places, but vnto the Lord their God.

18 ¶ Concerning the rest of the acts of Manasseh, and his prayer vnto his God and the words of the Seers, that spake vnto him in the Name of the Lord God of Israel, behold, they are written in the booke of the Kings of Iirael.

19 And his prayer and how God was intreated of him, and all his sinne, and his trespasse, and the places wherein he built hie places, and set groues and images (before he was humbled, behold, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, & they buried him in his owne k house: and Amon his foune reigned in his stead.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespased more and more.

24 And his seruants conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIIII.

1 Iosiah destroyed the idoles. 8 And restor'd the Temple. 19 The booke of the Law is found. 31 Hee smiteth to Hilkiah the Prophetesse for counsell. 37 Good letters be prayer. 38 Hee maketh a covenant with God.

Iosiah * was eight yeere old when hee began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of David his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when hee was yet a childe) hee began to seeke after the God of David his father: and in the twel't yeere hee began to purge Iudah, and Ierusalem from the hie places, and the groues, and the carued images and molten images.

4 And they brake downe e in his sight the altars of Baalim, and hee caused to cut downe the images that were on high vpon them: he brake al o the groues, and the carued images and the molten images, and stamp't them to powder, and strowed it vpon the graues of them that had sacrificed vnto hem.

5 Also hee burnt the 4 bones of the Priestes vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim and Simeon, euen vnto Naphtali, with their maules they brake all round about.

7 And when hee had destroyed the altars and

the groues, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, hee turned to Ierusalem.

8 ¶ Then in the eighteenth yeere of his reigne, when hee had purged the land & the temple, hee sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the cite, and Iosah the son of Iosahaz the Recorder to repara the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered the mony that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Iirael, and of all Iudah and Ecniamin, and of the inhabitants of Ierusalem.

10 And they put in the hands of them that should do the worke and had the oversight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord to repara and amend the house.

11 Euen to the workemen and to the builders gaue they it to buy hewed stone and timber for couples, and for beames of the houses, which the Kings of Iudah had destroyed.

12 And themen did the worke faithfully, and the ouersers of them were Iabath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to let it forward: and of the Leuites all that could skill of instruments of musike.

13 And they were ouer the bearts of burdens, and them that set forward all the workemen in euary worke: and of the Leuites were Scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Law of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered & said to Shaphan the chancellor, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan carried the booke to the King, and brought the King word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouersers, and to the hands of the workemen.

18 Also Shaphan the chancellor declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the words of the Law, hee tare his clothes

20 And the King commanded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the son of Micah, and Shaphan the chancellor, and Asaiah the Kings seruant, saying,

21 Goe and enquire of the Lord for mee, and for the rick in Iirael and Iudah, concerning the words of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord, to doe after all that is writen in this booke.

22 Then Hilkiah and they that the King had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of Tokhath, the sonne of

* 2 King. 22. 3.

j Or, they returned to Ierusalem, meaning Shaphan, &c.

k For there were many portions and pieces annexed to the Temple. g Meaning, that they were in such credit for their fidelities, that they made none account of that which they received, a King. 2. 7. 9.

h Reader, King. 21. 8.

i For the King was commanded to haue continually a copy of this booke, and to read therein day and night, Deut. 17. 18.

k For so much that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses contained therein against the transgressors.

l Thus the godly doe not onely lament their sinnes, but also their fathers and predecessors haue sinned God. Or, Tikhath.

* 2 King. 22. 1.

a He followed. Dauid m^l points that he followed the Lord.

b When hee was but fixcene yeere olde hee showed himselfe zealous of Gods glory, and at twentie yeere olde hee abolished idolatry and restored the true religion.

c Which sheweth that hee would see the reformation with his owne eyes.

d Reader, King. 23. 16.

e This great zeale of this godly King the holy Ghost teacheth Iosiah as an example and pattern to other Kings and rulers, to teach them what God requirerh of them.

Or Harbas,
in Meaning, either
of the Priests ap-
parell, or of the
Kings
a Read hereof,
a King 22. 5.
b That is, the
King.

Hafrah keeper of the wardrobe (and the dwell-
ing in Jerusalem within the cōlledge) & they com-
mended hereof with her.

23 And these answered them, Thus sayeth the
Lord God of Israel, Tell yee the man that sent
you to me,

24 Thus saith the Lord, Behold, I will bring
euill vnto this place, and vpon the inhabitants
thereof, *even* all the curies, that are written in the
booke which they haue read before the king of
Iudah:

25 Because they haue forsaken mee, and burnt
incense vnto other gods to anger me with all the
workes of their hands, therefore shall my wrath
fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to
enquire of the Lord, so shal ye say vnto him, Thus
saith the Lord God of Israel, The words which
thou hast heard *sh* all come to passe.

27 But because thine heart did not melt, and
thou diddest humble thy selfe before God, when
thou heardest his words against this place, and
against the inhabitants thereof, and humbledst thy
selfe before me, and takest thy clothes, and wepest
before me, I haue alowed thee, saith the Lord.

28 Beholde, I will gather thee to thy fathers,
and thou shalt be put in thy grave in peace, and
thine eyes shall not see all the euill, which I will
bring vpon this place, and vpon the inhabitants
of the same. Thus they brought the King
word againe.

29 Then the king sent and gathered all the
Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the
Lord, and all the men of Iudah, and the inhabi-
tants of Ierusalem, and the Priests and the Le-
uites, and all the people from the greatest to the
smallest, and he read in their eares all the words
of the booke of the Covenant, that was found in
the house of the Lord.

31 And the king stood by his pillar, & made
a Covenant before the Lord, to walke after the
Lord, and to keepe his Commandements, and his
Testimonies, and his Statutes, with all his heart,
and with all his soule, and that he would accom-
plish the words of the Covenant written in the
same booke.

32 And he caused all that were found in Ieru-
salem, and Benjamin to stand to it: and the inhabi-
tants of Ierusalem did according to the Coven-
ant of God, *even* the God of their fathers.

33 So Iosiah tooke away all the abominati-
ons out of all the countreys that pertained to the
children of Israel, and compelled all that were
found in Israel, to serue the Lord their God: so all
his dayes they turned not backe from the Lord
God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passouer. 2 He ierusalem fasts Gods seruice
2 He fighteth against the King of Egypt, and dieth, 34 The
people bewaile him.

Or euer, * Iosiah kept a Passouer vnto the
Lord in Ierusalem, and they slew the Passouer
in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges,
and encouraged them to the seruice of the
house of the Lord.

3 And he said vnto the Leuites that taught
all Israel, and were sanctified vnto the Lord, Put

the holy Arke in the house which Salomon the
sonne of Dauid King of Israel did build: it shall be
no more a burden vpon your shoulders: serue
now the Lord your God, and his people Israel,

4 And prepare your selues by the house of
your fathers according to your courses, as * Da-
uid the King of Israel hath written, and according
to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the
diuision of the families of your brethren || the
children of the people, and as for the diuision of
the family of the Leuites:

6 So kill the Passouer, and sanctifie your
selues, and prepare your brethren that they may
doe according to the word of the Lord by the
hand of Moses.

7 Iosiah also gaue to the people sheep, lambs
and kiddes, all for the Passouer, *even* to all that
were present, to the number of thirtie thousand,
and three thousand bullockes: these were of the
Kings substance.

8 And his princes offered willingly vnto the
people, to the Priests and to the Leuites: Hilkiah,
and Zechariah, and Iehiel, rulers of the house of
God, gaue vnto the Priests for the Passouer, *even*
two thousand and sixe hundred sheepe, and three
hundred bullockes.

9 * Conaniah also and Shemaiah and Netha-
neel his brethren, and Hafabiah and Ieiel, and
Iozabab, chiefe of the Leuites gaue vnto the Le-
uites for the Passouer, five thousand sheepe, and
five hundred bullockes.

10 Thus the seruice was prepared, and the
Priests stood in their places, also the Leuites in
their orders, according to the Kings commande-
ment:

11 And they slew the Passouer, and the Priests
sprinkled the blood with their hands, and the Le-
uites slayed them.

12 And they tooke away from the burnt offer-
ing, to giue it according to the diuisions of the
families of the children of the people, to offer vnto
the Lord, as it is written in the booke of Mo-
ses, and so of the bullockes.

13 And they roasted the Passouer with fire, ac-
cording to the custome, but the sanctified things
they sod in pots, pannes, and cauldrons, and dis-
tributed them quickly to all the people.

14 Afterward also they prepared for them-
selues and for the Priests: for the Priests the sons
of Aaron were occupied in offering of burnt offer-
ings, and the fat vntill night: therefore the Le-
uites prepared for themselves, and for the Priests
the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood
in their standing according to the commande-
ment of Dauid, and Asaph, and Heman, and Ie-
duthun the Kings Seer: and the porters at every
gate, who might not depart from their seruice:
therefore their brethren the Leuites prepared for
them.

16 So all the seruice of the Lord was pre-
pared the same day to keepe the Passouer, and
to offer burnt offerings vpon the altar of the Lord
according to the commandement of King Iosiah.

17 And the children of Israel that were pre-
sent, kept the Passouer the same time, and the
feast of the vneleavened bread seven dayes.

18 And there was no Passouer kept like that
in Israel, from the dayes of Samuel the Prophet:
neither

As it was before
the Temple was
built: therefore
your officers only
now to teach the
people and to
praise God.

1. Cron. 23. 2. 2. 5.
b. 26. 4. 1. 1. 1. 1.
Or, the people.

Exhort every
one to examine
himselfe, that
they be not vn-
worthy to eat of
the Passouer.
For Iosiah of
the people.

So that every
one & of all sorts,
gaue of that they
had, a liberall po-
tion to the seruice
of God.

Meaning, of the
Lambe, which was
called the Passouer
for onely the
Priests might
sprinkle, and in
necessitie the Le-
uites might kill
the sacrifice.

They referred
to the people
that which was
not expedient to
be offered, that
every man might
offer peace offer-
ings, and so haue
his portion.

2. Cron. 23. 2.

Meaning here-
by his Prophets,
because he ap-
pointed the
Psalmes, and pro-
phesies which
were to be sung.

This the speak-
er in contempt
of the idolaters,
who contrary to
reason and nature
make that a god,
which they haue
made and framed
with their owne
hands.

This declareth
what is the end of
Gods threatenings,
to call vs to re-
pentance, and to
affluere the veni-
pention of their
destruction.

It may appeare
that very fewe
were touched
with true repen-
tance, seeing that
God spared them
for a time onely
for the Kings sake.

Forasmuch as
neither young nor
old, could be ex-
empted from the
curse contained
therein, if they did
transgress, hee
knew it therefore
to all, and was his
duety to see it
read to all sorts,
that every one
might learne to
pursue those pu-
nishments by ser-
uing God aright,
because he had
charge oner all,
and must answer
for every one that
sinned: he thought
it his duty to
see that all should
make profession
to receive the
word of God.

* 2. King. 23. 11.

The Scripture
saith in sondry
places to call the
Lambe the passou-
er, which was but
the signe of the
Passouer, because
in all sacraments
the signes haue the
names of the things
which are signified.
b So that the Leuites charge was not on-
ly to minister in the Temple, but also to instruct the people in the word of God.

† Ebr. found.

i Which wasin
the fixe and twen-
tieth yeere of his
age.

k Which was a
cite of the Affy-
rians: and Iofiah
paffing left he
paffing thorow
Iudah, would have
taken his king-
dome, made ware
againft him, and
confulted not with
the Lord.

† Or, Euphrates.

† Ebr. of Iofiah basted.
l That is, armed
himself, or disgui-
fied himself, be-
caufe he might not
be knownen.

m The people fo
much lamented
the losse of this
good king, that
after when there
was any great la-
mentation, this
was spoken of as
a prouerbe, eade
Zach. 12. 10.
n Whome some
thinke Ieremiah
made, wherein he
lamenteth the
state of the Church
after this kings
death.

neither did all the kings of Israel keepe fuch a
Paffouer as Iofiah kept, and the Priests and the
Leuites: and all Iudah, and Israel that were ¶ pre-
sent, and the inhabitants of Ierusalem.

19 This Paffouer was kept in: the eighteenth
yeere of the reigne of Iofiah.

20 ¶ After all this, when Iofiah had prepared
the Temple, Necho king of Egypt, came vp to
fight againft Carchemifh by ¶ Perath, and Iofiah
went out againft him.

21 But hee fent messengers to him, faying,
What haue I to doe with thee, thou king of Iu-
dah? I come not againft thee this day, but againft
the houle ¶ of mine enemy, and God commanded
mee to make hafte: leaue off to come againft
God, which is with me, left he destroy thee.

22 But Iofiah would not turne his face from
him, but I changed his apparell to fight with him,
and hearkened not vnto the wordes of Necho,
which were of the mouth of God, but came to
fight in the valley of Megiddo.

23 And the footers shot at king Iofiah: then
the king fald to his feruants, Cary me away, for I
am very sicke.

24 So his feruants tooke him out of that cha-
ret, and put him in the fecond charret which hee
had, and when they had brought him to Ierusa-
lem, he died, and was buried in the fepulchres of
his fathers: and all Iudah and Ierusalem ¶ mourn-
ed for Iofiah.

25 And Ieremiah lamented Iofiah, and al fin-
ging men and finging women mourned for Iofiah
in their lamentations to this day, and made
the fame for an ordinance vnto Israel: and be-
hold, they be written in the ¶ Lamentations.

26 Concerning the reft of the actes of Iofiah,
and his goodneffe, ¶ as it was written in the
Law of the Lord,

27 And his deedes firft and laft, behold, they
are written in the booke of the kings of Israel,
and Iudah.

CHAP. XXXVI.

¶ After Iofiah, reigned Ichoahaz. 4 After Ichoahaz, Ichoia-
chim. 8 After him Ichoiachin. 11 After him Zedekiah. 14
17 In whose time all the people were carried away to Babel for
contemning the admonitions of the Prophets. 22 And were re-
stored againe the fiftieth yeere after Iy king Cyrus.

* 2. King. 23. 30.

¶ Then ¶ the people of the land tooke Ichoahaz
the fonne of Iofiah, and made him king in his
fathers ftead in Ierusalem.

2 Ichoahaz was three and twenty yeere olde
when he began to reigne, and hee reigned three
¶ months in Ierusalem.

3 And the king of Egypt tooke him away at
Ierusalem, and condemned the land in an ¶ hun-
dredth talents of filuer, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim
his brother king over Iudah and Ierusalem, and
turned his name to Ichoiakim: and Necho tooke
Ichoahaz his brother, and caried him to E-
gypt.

5 Ichoiakim was fite and twenty yeere olde
when he began to reigne, and hee reigned eleuen
yeeres in Ierusalem, and did ¶ euill in the fight of
the Lord his God.

6 Against him came vp Nebuchad-nezzar
king of Babel, and bound him with chaines to car-
rie him to Babel.

7 Nebuchad-nezzar alfo ¶ caried the vef-

fels of the houle of the Lord to Babel, and put
them in his Temple at Babel.

8 Concerning the reft of the actes of Icho-
iakim, and his abominations which hee did, and
that which was found vpon him, behold, they
are written in the booke of the Kings of Israel
and Iudah, and Ichoiachin his fonne reigned in
his ftead.

9 ¶ Ichoiachin was ¶ eight yeere olde when
he began to reigne, and hee reigned three moneths
and ten dayes in Ierusalem, and did euill in the
fight of the Lord.

10 And when the yeere was out, King Nebu-
chad-nezzar fent and brought him to Babel, with
the precious veffels of the houle of the Lord, and
he made Zedekiah his ¶ brother king over Iudah
and Ierusalem.

11 Zedekiah was one and twentie yeere olde
when he began to reigne, and reigned eleuen yere
in Ierusalem.

12 ¶ And hee did euill in the fight of the Lord
his God, and humbled not himfelfe before Iere-
miah the Prophet at the commandement of the
Lord.

13 But he rebelled moreouer againft Nebu-
chad-nezzar, which had caufed him to fweare by
God: and hee hardened his necke and made his
heart obftinate, that he might not returne to the
Lord God of Israel.

14 All the chiefe of the Priests alfo and of the
people trefpaffed wonderfully, according to all
the abominations of the heathen, and polluted
the houle of the Lord which hee had fanchtified in
Ierusalem.

15 Therefore the Lord God of their fathers
fent to them ¶ by his messengers, ¶ rifing early and
fending: for hee had compaffion on his people,
and on his habitation.

16 But they mocked the messengers of God,
and defpifed his wordes, and mifused his Prophets,
vntill the wrath of the Lord arofe againft his peo-
ple, and till there was no ¶ remedie.

17 For he brought vpon them the king of the
Caldeans, who flew their young men with the
sword ¶ in the houle of their Sanctuary, and fpa-
red neither yong man nor virgin, ancient, nor a-
ged, God ¶ gaue all into his hand.

18 And all the veffels of the houle of God
great and fmall, and the treasures of the houle of
the Lord, and the treasures of the king, and of his
princes: all thefe caried he to Babel.

19 And they burnt the houle of God, and
brake downe the wall of Ierusalem, and burnt all
the palaces thereof with fire: and all the precious
veffels thereof, to destroy all.

20 And they that were left by the sword, ca-
ried he away to Babel, and they were feruants to
him, and to his fonnes, vntill the kingdome of the
¶ Perfians had rule.

21 To fulfill the word of the Lord by the
¶ mouth of Ieremiah, vntill the land had her
fill of her Sabbaths: for all the dayes that fhee
lay defolate, fhee kept Sabbath, to fulfill fentence
yeeres.

22 ¶ But in the ¶ firft yeere of Cyrus king
of Perfia (when the word of the Lord, ¶ spoken

Gods part, who vfed this wicked inftrument to declare his iudg-
ment king of Perfia) ad made the Babylonians fubied. 1. ¶ Who
renewed God and feventy yeeres captiuitie, which hee call-
ed of the land, Ier. a. p. 1. ¶ Ier. 25. 12. ¶ Ier. 29. 10. ¶ Ier. 31. 1.
that he reigned ouer the Caldeans, Ezra 1. 1.

d Hemeaeth (fo
perfidious mark-
a which were found
vpon his body,
when hee was dead,
which thing de-
clared how deepe-
ly idolatry was
rooted in his
heart, fceeing he
bare the marks in
his flesh.

¶ That is, he began
his reigne at eight
yeere old, & reig-
ned tenne yeeres
when his lather
was aliue, and after
his fathers death,
which wasthe
eighteenth yere of
his age, hee reigned
alone three mo-
neths and tenne
dayes.

† Or, vntill.
2. King. 24. 17. 19.
Ierem. 52. 1.

† Ebr. by the hand
of his.

¶ By this phrafe
the Scripture men-
teth oftentimes, ¶ di-
ligently, as Ier.
11. 7. and 25. 3.
and 26. 5. and
32. 33.

g Till God could
no longer fuffer
their finnes, but
muft needs pu-
nifh them.

h Whether they
red, thinking to
haue been faued,
for the holincffe
thereof.

i Which is not
becaufe God ap-
proueth him
which yet is the
minifter of his
iudgement, but
becaufe God would:
by his iust iudg-
ment punish this
people: for this
king was for
with ambition
and vainglorie,
whereunto were
ioyned fury and
cruelty: there-
fore his worke
was condem-
nable, notwith-
ftanding it was
loft and holy on
e. k When Cy-
rus had renewed the
Sabbaths or rest
in the first yere.

by the mouth of Ieremiah, was finished, the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a proclamation through all his kingdomes, and also by writing, saying,

23 Thus sayth Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of

heauen giuen me, and he hath^a commanded mee to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

borne, Isa. 44. 28. that Ierusalem and the Temple should be builded againe by Cyrus his appointed: so called, because God vsed his seruice for a time to deliuer his Church,

n God had so forewarned by his prophet abacuch. hundred yeeres, before Cyrus was borne, gaine by Cyrus his

¶ The prayer of Manasseh King of the Iewes.

This prayer is not in the Hebrew but is translated out of the Grecke.

O Lord Almighty, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seedes, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandment, which hast shut vp the deepe, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatening toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised^a repentance and forgiveness to them that sin against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Iacob, which haue not^b sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned above the number of the sand of the sea. My transgressi-

ons, O Lord, are multiplied, my transgressions are exceeding many: and I am not worthy to behold and see the height of the heuens for the multitude of mine vnrighteousnesse. I am bowed down with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee, I did not thy wil, neither kept I thy commandments. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with mee for euer by referring euill for me, neither condemne me into the lower parts of the earth. For thou art the God, *euē* the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life: for all the power of the heuens praye thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shall be the way for them to returne to thee.
b Hee speaketh this in comparison of himselfe, and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe, he calleth their sinnes nothing, but attributeth vnto them righteousness.

E Z R A.

THE ARGVMENT.

As the Lord is ever mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries and bee exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauen: so after that hee had visited the Iewes, and kept them now in bondage seuentie yeeres in a strange country among infidels and idolaters: hee remembered his tender mercies and their infirmities, and therefore for his owne sake rayed them vp a deliuerer, and mooued both the heart of the chiefe ruler to pitee them, and also by him punished such, which had kept them in seruitude. Notwithstanding, lest they should grow into a contempt of Gods great benefite, hee kepteth them still in exercise, and raiseth domesticall enemies, which inuade as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophet: they went forward by little and little, till their worke was finished. The Authour of this booke was EZRA, who was Priest and Scribe of the Lawe, as Chap. 7. 6. Hee returned to Ierusalem the first yeere of Darius, who succeeded Cyrus, that is, about fiftie yeere after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great company and much treasures, with letter to the Kings officers for all such things as should bee necessarie for the Temple: and at his coming hee redressed that which was amisse, and set the things in good order.

CHAP. I.

a Cyrus sendeth against the people that was in captiuitie, 3 And restoreth them into their holy vessels.

a 2 Chron. 36. 22.

b 2 Esdr. 2. 1.

c Ierem. 4. 5, 12

d 29. 10.

e After that hee

and Darius had

wonne Babylon.

b Who promi-

sed them deliuerance

after that seventy yeeres

were past, Ier. 25. 11.

c That is,

smoued him, and gaue him heart.



Ow^a in the first yeere of Cyrus King of Persia (that the worde of the LORD, spoken by the mouth of Ieremiah might be accomplished) the Lord stirred vp the spirit of Cyrus King

of Persia, and hee made a proclamation thorow all his kingdom, and also by writing, saying,

2 Thus sayeth Cyrus King of Persia, The Lord God of heauen hath giuen me^a all the kingdomes of the earth, and he hath commanded mee to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him goe vp to Ierusalem which is in Iudah, and builde the house of

d For hee was chiefe Monarch and had many nations vnder his dominion, which this heathen king confesseth: yet hee receiued of the liuing God,

e If any through poverty were not able to returne, the kings commission was that he should be furnished with necessaries.

f Which they themselves should send toward the reparation of the Temple.

g The Babylonians and Chaldeans gave them these presents: thus rather than the children of God should want for their necessities, he would stirre up the hearts of the very infidels to helpe them.

* 2 King. 25. 13. 2 Chron. 36. 7. Iere. 57. 19, 20. Jer. 52.

h So the Chaldeans called Zerubbabel who was the chiefe gouernour, for that the preeminence still remained in the house of David.

i Which serued to kill the beasts that were offered in sacrifice.

k With the Iewes that had bin kept captiues in Babylon.

the Lord God of Israel: he is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where he sojourneth) let the men of his place relieue him with siluer and with gold, and with substance, and with cattell, and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp, to build the house of the Lord which is in Ierusalem.

6 And all they that were about them, strengthened their hands with vessels of siluer, with gold, with substance & with cattell, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen then did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirty basins of gold, a thousand basins of siluer, nine and twentie knives,

10 Thirtie boules of gold, and of siluer boules of the second sort foure hundred and ten, and of other vessels, a thousand.

11 All the vessels of gold and siluer were five thousand and foure hundred. Sheshbazzar brought vp all with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

These also are the sonnes of the province that went vp out of the captiuitie (whome Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his cite,

2 Which came with Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Rechiai, Mordecai, Bilshan, Miipar, Biguai, Rehum, Baanah, The number of the men of the people of Israel was,

3 The sonnes of Paroth, two thousand, an hundred seuentie and two:

4 The sonnes of Shephatiah, three hundred seuentie and two:

5 The sonnes of Arah, seuen hundred, and seuentie and five:

6 The sonnes of Pahath Moab, of the sons of Ieshua, and Ioab, two thousand, eight hundred and twelue:

7 The sonnes of Elam, a thousand, two hundred and foure and fiftie:

8 The sonnes of Zattu, nine hundred and fiftie and fourtie:

9 The sonnes of Zaccai, seuen hundred and threescore:

10 The sonnes of Bani, sixe hundred and two and fourtie:

11 The sonnes of Bebai, sixe hundred and three and twentie:

12 The sonnes of Azgad, a thousand, two hundred and two and twentie:

13 The sonnes of Adonikam, sixe hundred, threescore and sixe:

14 The sonnes of Biguai, two thousand, and sixe and fiftie:

15 The sonnes of Adin, foure hundred and foure and fiftie:

16 The sonnes of Ater of Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundred and three and twentie:

18 The sonnes of Iorah, and hundred and twelue:

19 The sonnes of Hasum, two hundred and three and twentie:

20 The sonnes of Gibbar, ninetie and fiftie:

21 The sonnes of Beth-lehem, an hundred and three and twentie:

22 The men of Netophah, sixe and fiftie:

23 The men of Anathoth, an hundred and eight and twentie:

24 The sonnes of Azmaneth, two and fortie:

25 The sonnes of Kirith-aim, of Chephirah, and Beeroth, seuen hundred and three and forty:

26 The sonnes of Haramah and Gaba, six hundred and one and twentie:

27 The men of Michmas, an hundred and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundred and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbith, an hundred and sixe and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundred and foure and fiftie:

32 The sonnes of Harim, three hundred and twentie:

33 The sonnes of Lod-hadid, and Ono, seuen hundred and fiftie and twentie:

34 The sonnes of Iericho, three hundred and fiftie and fourtie:

35 The sonnes of Senaah, three thousand, sixe hundred and thirtie.

36 The Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundred seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand two hundred and seuen and fourtie:

39 The sonnes of Harim, a thousand and seuentie.

40 The Leuites, the sonnes of Ieshua, and Kadmiel of the sonnes of Hodaiah, seuentie and foure.

41 The Singers: the sonnes of Asaph, an hundred and eight and twentie.

42 The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundred and nine and thirtie.

43 The Nethinims: the sonnes of Ziha, the sonnes of Hasupha the sonnes of Tabboth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagab, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reiaih,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzza, the sonnes of Paseah, the sonnes of Besai,

Which were of the posterity of Hizkiah.

f That is, inhabitants: see to this word (sonnes) signifieth, when it is joined with the names of places,

g Before hee had declared the two tribes of Iudah and Benjamin, and now cometh to the tribe of Leui, and beginneth at the Priests.

h The Leuites.

i The Singers.

j The Porters.

h So called, because they were given to the Temple, to cut wood, and beare water for the use of the sacrifices, and were of the Gibeonites, which were appointed to this; see by Ioshua, 10th. 9. 23.

50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,
 51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,
 52 The sonnes of Bazluch, the sonnes of Medida, the sonnes of Harfah,
 53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,
 54 The sonnes of Neziah, the sonnes of Haripha,
 55 The sonnes of Salomonsⁱ seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,
 56 The sonnes of Iaiah, the sonnes of Darkon, the sonnes of Giddel,
 57 The sonnes of Shephatiah, the sonnes of Hatfil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami,
 58 All the Nethinims, and the sonnes of Salomons seruants were three hundred and nine and two,
 59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not discern their fathers house and their seed whether they were of Israel.
 60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, fixe hundred and two and fiftie.
 61 And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, the sonnes of Barzilai: which tooke of the daughters of Barzilai the Gileadite to wife, and was called after their name.
 62 These fought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.
 63 And Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with^m Urim and Thummim.
 64 The whole Congregation together was two and fourtie thousand, three hundred and thre score.
 65 Beside their seruants and their maidens: of whom were seven thousand, three hundred and seven and thirtie: and among them were two hundred singing men and singing women.
 66 Their horses were seven hundred, and fixe and thirtie: their mules, two hundred and fife and fourtie:
 67 Their camels foure hundred, and fife and thirtie: their asses, fixe thousand, seven hundred and twenty.
 68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God to set it vp vpon his foundation.
 69 They gaue after their abilitie vnto the treasure of the worke, *even* one and thre score thousandⁿ drammes of gold, and fife thousandⁿ pieces of siluer, and an hundred Priestes garments.
 70 So the Priestes and the Leuites, and a certaine of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

1 They build the Altar of God. 6 They offer to the Lord. 7 They prepare for the Temple. 11 And sing vnto the Lord.
 And^a when the^a seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselves as one man vnto Ierusalem.

2 Then stood vp Ieshua the sonne of Iozadak, and his brethren the Priestes, & Zerubbabel the sonne of Shealtiel, & his brethren, and builded the Altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Law of Moises the man of God,
 3 And they set the Altar vpon^c his bases (for feare was among them, because of the sonnes of those countreys) therefore they offered burnt offerings thereon vnto the Lord, *even* burnt offerings in the morning, and at euen.
 4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering^a daily, by number according to the custome day by day,
 5 And afterward^d the continuall burnt offering, both in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.
 6 From the first day of the seuenth moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not laid.
 7 They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and Tyrus, to bring them cedar wood from Lebanon to the sea vnto Japho, according to the graunt that they had of Cyrus king of Persia.
 8 ¶ And in the second yeere of their coming vnto the house of God in Ierusalem, in the second moneth began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak, and the remnant of their brethren the priests, and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yeere old, and aboute, to set forward the worke of the house of the Lord.
 9 And Ieshua stood with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Iudah together, to set forward the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.
 10 And when the builders layed the foundation of the Temple of the Lord, they appointed the Priestes in their apparell with trumpets, and the Leuites the sonnes of Asaph with cymbals, to praye the Lord, * after the ordinance of Dauid king of Israel.
 11 Thus they sang when they gaue praise, and when they gaue thanks vnto the Lord, For hee is good, for his mercy endureth for euer toward Israel. And all the people shouted with a great shout, when they prayed the Lord, because the foundation of the house of the Lord was layed.
 12 Many also of the Priestes & the Leuites and the chiefe of the fathers, ancient men which had sene the first house, (when the foundation of this house was layed before their eyes) ^g wept with a loud voyce, and many shouted aloud for ioy,
 13 So that the people could not discern the sound of the shout for ioy, from the noise of the weeping of the people: for the people shouted with a loude cry, and the noise was heard farre off.

CHAP. IIII.

2 The building of the Temple is hindered, and how. 11 Letters are sent to the king, and the answer.

b Meaning, *ne-
phew*: for he was
the sonne of Fe-
daiah, reade
1 Chron. 3. 29.
c In the place
where Salomon
had placed it.

* Exod. 23. 16.

d That is, after
the feast of Ta-
bernacles.

1 Or, *to paye*.

e Which moneth
contained part of
April and part of
May: for in the
meane season they
had provided for
things necessary
for the worke.

f They gaue them
exhortations, and
encouraged euery
man forward in
the worke.

* 1 Chron. 16. 7. 8.

g Because they
saw that it was
nothing so glori-
ous as that Tem-
ple, which Salo-
mon had built
now with standing
Angels conser-
ueth it, and proph-
etie that it shalbe
more beautifull
then the first: mean-
ing the spiritual Tem-
ple, which are the
members of
Chrills body.

i Which came of
them that Salo-
mon had appoin-
ted for the worke
of the Temple.

k Of him is made
mention, 2 Sam.
27. 17. and 19. 31.
and because the
Priests office was
had in contempt,
these would haue
changed their
estate by their
name, and so by
Gods iust iudge-
ment lost both the
estimation of the
office, and the
dignitie of their
office.

l This is a Chalde-
an name, and signifi-
eth him that hath
autho^r itie over
others.
m Read Exod.
28. 30.

n Which mount
to of our money,
24826 lib. 3. shil.
4. d. etc. *ming* the
French crowne at
6. shil. 4. d. for the
dramme is the
eight part of an
ounce, and the
ounce the eight
part of a marke.
o Which are cal-
led *minas*, and
conteine a piece
two markes: so
5000. *minas*
make 50000.
franks, which
mount to our
money 6666. li.
13. shil. 4. d. so that
the whole summe
was 9493. li.
6. shil. 8. d.

* Eld. 5. 47.

a Called Tirsh
which in uereth
to part of Septem-
ber and part of
October.

a Meaning the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, a king 17. 24 and 19. 7 These profane gods, but worshipped idols also, and therefore were the greatest enemies to the true servants of God.

b For they perceived what their pretence was, to wit, to erect idolatry in stead of true religion.

c For another reason was their

d They bribed the governors under the king to hinder their works: Thus they that halt, cannot abide that God should be purely served.

e He was so called Araxerxes, which is a Persian name, some think it was Cambyses Cyrus sonne, or Darius, as verse 5 e Called Artaxerxes, which signifies an excellent king of Persia

f These were certain people, which the Assyrians placed in Samaria in stead of the ten tribes.

g Some think it was Saneherib, but rather Salmanassar his sonne, Esparthes & he meaneth in respect of Babel, that they dwelt beyond it

i Which were a certain people that caused the Jews,

k Meaning, the gift that are wont to be given to kings when they pass by any country.

l Ebr in the Chalde, We have caused the fall of his palace.

But the adversaries of Iudah and Benjamin heard that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, We will build with you: nor we ecke the Lord your God as yee doe, and we haue sacrificed vnto him since the time of Elai Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, sayde vnto them, It is not for you but for vs to builde the house vnto our God: b for we our selues together will build it vnto the Lord God of Israel, as king Cyrus the King of Persia hath commanded vs.

4 Wherefore the people of the land f discouraged the people of Iudah, and troubled them in building.

5 And they hired counsellors against them, to hinder their deuie, all the dayes of Cyrus King of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of d Ahasueros (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of e Artahastafte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahastafte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the chancellour, and Shimshai the Scibe wrote a letter against Ierusalem to Artahastafte the king, in this ort.

9 Then wrote Rehum the chancellour, and Shimshai the scribe, and their companions: Dinaï, and Apharathcaie, Tarpelae, Apharsaie, Archeonai, Bablaie, Shushanchaie, Dehaue, Elmale,

10 And the rest of the people whom the great and noble s Alinappar brought ouer, and set in the cities of Samaria, and other that are beyond the Ruer and i Chenech.

11 ¶ This is the copie of the letter that they sent vnto king Artahastafte. **THEY SERVANTS** the men beyond the Ruer and Chenech, salute thee.

12 Be it knowne vnto the king that the Iewes, which came vp from thee to vs, are come vnto Ierualem (a cite rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyued the foundations.

13 Be it knowne now vnto the king, that if this cite be built, and the foundations of the wals layd, they will not keepe tolle, tribute, nor k custome: so shalt thou hinder the kings tribute.

14 Now therefore because f we haue bene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for thus can we haue we sent and certified the King,

15 That one may seach in the booke of the Chronicles of the scribes, and thou shalt finde in the booke of the Chronicles, and perceiue that this cite is rebellious and noysome vnto kings and prouinces, and that they haue moued edition of olde time, for the which cause this cite was destroyed.

16 Wee certifie the king therefore, that if this cite be build, and the foundation of the walles layd, by this means the portion beyond the Ruer shall not be thine.

17 ¶ The King sent an answer vnto Rehum the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Ruer: Shalam and m Chech.

18 ¶ The letter which yee sent vnto vs, hath bene openly red before mee,

19 And I haue commanded and they haue searched, and found, that this cite of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Ruer, and tolle, tribute and custome was giuen vnto them.

21 Make ye now a decree that those men may cease, and that the cite be not built, till I haue giuen another commandement.

22 Take heede now that yee faile not to doe this: why should damage grow to hurt the king?

23 When the copie of king Artahastafte's letter was read before Rehū & Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then n ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

CHAP. V.

1 Haggai and Zechariah are prophets. 2 The work of the Temple goes forward contrary to the will of Darius. 3 His letters to Darius.

Then ¶ Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel and Ieshua the sonne of Iozadak arose, and began to builde the house of God at Ierusalem, and with them were the Prophets of God, which a helped them.

3 ¶ At the same time came to them Tatnai, which was captaine beyond the Ruer, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commandement to builde this house, and to lay the foundation of the wals?

4 b Then said we vnto them after this manner, What are the names of the men that builde this building?

5 But the eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the letter, that Tatnai captaine beyond the Ruer, and Shether-boznai and his companions, Apharschaie, (which were beyond the river) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, **VNTO DARIUS** the King, all peace.

8 Be it knowne vnto the King, that we went into the prouince of Iudea, to the house of the great God, which is builded with g great stones, and beames are laid in the wals, and this worke is wrought speedily, and prospereth in their hands.

9 Then asked we the Elders, and sayd vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of the wals?

l Some reade, for Shalam, salutation or greeting. m Called also Chenech as verse 10.

n Not altogether: for the Prophets exhorted them to continue, but they vied lesse diligence because of the troubles.

10r, Haggai. 11r, Hagg 1. 12r, 13r, 14r, 15r.

a Which encouraged them to goe forward, and accused them that they were more careful to build their own houses, then zealous to builde the Temple of God. b That is, the enemies aske of this, as verse 10. c His fauour and the spirit of strength.

10r, 11r, 12r.

10 We asked their names also that wee might certifie thee, and that we might write the names of them that were their rulers.

11 But they answered vs thus and said, We are the seruants of the God of heauen and earth, and builde the house that was built of old: and in 170 yeeres agoe, which a great king of Israel builded, and founded it.

12 But a tetter that our fathers had prouoked the God of heauen vnto wrath, hee gaue them ouer into the hand of Nebuchadnezzar king of Babel the Chaldean, and he destroyed this house, and caried the people away captiue vnto Babel.

13 But in the first yeere of Cyrus king of Babel, king Cyrus made a decree to builde this house of God.

14 And the vessels of golde and silver of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the King take out of the Temple of Babel, & they gaue them vnto me Shehbazzar by his name, whom he had made captaine.

15 And he saide vnto him, Take these vessels an lgo thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Shehbazzar and layde the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now hath it bene in building, yet is it not finished.

17 Now therefore if it please the king, let there bee search made in the house of the kings treasures, which is there in Babel, whether a decree hath bene made by king Cyrus, to builde his house of God in Ierusalem, and let the King send his mind concerning this.

CHAP. VI.

At the commandment of Darius king of Persia, after the Temple was builded and dedicated, the children of Israel kept the feast of the seventh day.

Then king Darius gaue commandment, and they made search in the library of the treasures, which were there layd vp in Babel.

2 And there was found in a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem. Let the house be built, and let the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be threecore cubites, and the bredth thereof threecore cubites.

4 Three orders of great stones, and one order of timber, and let the expences be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and silver, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let him go vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tatnai captaine beyond the Riuer, and Shethar Boznai, (and their companions Apharsace, which are beyond the Riuer,) be ye farre from thence.

7 Suffer ye the worke of this house of God, that the captaine of the Iewes and the Elders of

the Iewes may builde this house of God in his place.

8 For I haue giuen a commandment what ye shall doe to the Elders of the Iewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the Riuer, there be incontinently expences giuen vnto these men that they cease not.

9 And that which they shall haue neede of let it be giuen vnto them day by day, whether it be yong bullockes, or rammes, or lambes for the burnt offerings of the God of heauen, wheat, salt, wine and oyle, according to the appointment of the Priests that are in Ierusalem, that there be no fault.

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the kings life, and for his honours.

11 And I haue made a decree, that whoeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and he shall be hanged thereon, and his house shall bee made a dunghill for this.

12 And the God that hath caused his name to dwell there, destroy all kings and people that put to their hand to alter and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 Then Tatnai the Captaine beyond the Riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Iewes builded, & they prospered by the prophesying of Haggai the Prophet, and Zechariah the sonne of Iddo, & they builded and finished it, by the appointment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahastate king of Persia.

15 And this house was finished the third day of the month of Adar, which was the sixth yeere of the reigne of King Darius.

16 And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rammes, foure hundred lambes, and twelue goats for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their Courses ouer the seruice of God in Ierusalem, as it is written in the booke of Moses.

19 And the children of the captiuitie kept the Passeouer on the foureteenth day of the first moneth.

20 (For the Priests and the Leuites were purified altogether) and they killed the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captiuitie, and all such as had separated themselves vnto them, from the filthinesse of the heathen of the land, to seeke the Lord God of Israel, did eat.

22 And they kept the feast of vnleauened bread seuen dayes with ioy for the Lord had made them glad, and turned the heart of the king of Assyria vnto them, to incourage them in the worke of the house of God, men the God of Israel.

CHAP.

d To wit, Salomon.

* 1 Kings 6. 2.
2 Chron 3.
2 Kings 24. 12.
and 25 9.

e Reade Chap. 1. 17.

f Reade chap. 1. 8.

g Meaning in the library, or places where lay the registers or records of times.

* 1. Esdr. 6. 2.
2 Esdr. 10. 1.

h Wherein were the aces of the king of Medes and Persians.

i Or rowes, or courses.
j Or, yeares.

k Meaning, Zebubabel, to whom becometh charge.

l Middle not with them, neither hinder them.

d For lacke of money.

e Who hath appointed that place to haue his Name called vpon there.

* Esdr. 7. 1.

f Whom God stirred vp to assist them that hee would giue their worke good success.

g This is the seventh moneth, and conteineth part of February, and part of March. h And the two and fortieth after their first iustice.

* Num. 6. and 8 9.

i Which were of the heathen, and forsaken their idolatry to worship the true God.
k Meaning, Darius who was king of the Medes, Persians, and Assyrians. l To strengthen their hands.

C H A P. VII.

1 By the commandment of the King, Ezra and his companions come to Ieruſalem. 27 He gaue him ſh. nakes to Gad.

a The Eberwes write, that diuers of the Kings of Perſia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Ceſar to the Romaine Emperours.

b Ezra dedueth his kindred, till hee cometh to Aaron, to brouce that hee can e of him. c Hee ſheweth here what a Scribe is, who had charge to write the Law and to expound it, whom Marke calleth a Scribe, Mar. 23 Matthew & Luke call him a Lawyer, or Doctor of the Law. Matt. 23 35 Luke 10: 39 d That centurion part of Ioly, and part of Anguſt. e Of King Darius.

NOW after theſe things, in the reign of a Artahhaſtre king of Perſia, was Ezra the ſonne of Seraiah, the ſonne of Azariah, the ſonne of Hilkiah,

2 The ſonne of Shallum, the ſonne of Zadek, the ſonne of Ahitub,

3 The ſonne of Amariah, the ſonne of Azariah, the ſonne of Merioth,

4 The ſonne of Zerahiah, the ſonne of Vzzi, the ſonne of Bukki,

5 The ſonne of Abiſhua, the ſonne of Phinehas, the ſonne of Eleazar, the ſonne of b Aaron, the chiefe Prielt.

6 This Ezra came vp from Babel, and was a Scribe, prompt in the Law of Moſes, which the Lord God of Iſrael had giuen, and the king gaue him all his requit according to the hand of the Lord his God, which was vpon him.

7 And there went vp certain of the children of Iſrael, and of the Prielts, and the Leuites, and the ſingers, and the porters, and the Nethinims vnto Ieruſalem, in the ſeuenth yeere of king Artahhaſtre.

8 And hee came to Ieruſalem in the 5 fifth moneth, which was in the ſeuenth yeere of the king.

9 For vpon the firſt day of the firſt moneth began hee to goe vp from Babel, and on the firſt day of the fifth moneth came hee to Ieruſalem according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to ſeek the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Iſrael.

11 ¶ And this is the copie of the letter that king Artahhaſtre gaue vnto Ezra the Prielt and Scribe, when a writer of the wordes of the commandments of the Lord, and of his ſtatutes ouer Iſrael.

12 ARTAHHAſTRE king of kings, to Ezra the Prielt and perſite Scribe of the Lawe of the God of heauen, and to 1 Cheeneth.

13 I haue giuen commandment, that euery one that is willing in my kingdom of the people of Iſrael, and of the Prielts and Leuites, ſo to goe to Ieruſalem with thee, ſhall goe.

14 Therefore art thou ſent of the king and his ſeuen counſellers, to inquire in Iudah and Ieruſalem, according to the Law of thy God, which is in mine hand,

15 And to cary the ſiluer and the gold, which the king and his counſellers willingly offer vnto the God of Iſrael (whole habitation is in Ieruſalem)

16 And all the ſiluer and gold that thou canſt find in all the prouince of Babel, with the free offering of the people, and that which the Prielts offer willingly to the houſe of thy God which is in Ieruſalem,

17 That thou mayeſt buy ſpeedily with this ſiluer, bullockes, rammes, lambes, with their meat offerings and their drinke offerings: and thou ſhalt offer them vpon the altar of the houſe of thy God, which is in Ieruſalem.

18 And whatſoeuer it pleaſeth thee and thy brethren to doe with the reſt of the ſiluer and golde, doe ye it according to the will of your God.

b As ye know beſt may ſerue to Gods glory.

19 And the veſſels that are giuen thee for the ſervice of the Houſe of thy God, whole deſire thou beſore God in Ieruſalem.

20 And the reſiſe that ſhall be needfull for the houſe of thy God, which ſhall I ſerue (ſer thee to beſtow, then ſhalt I ſhow it out of the kings treaſure houſe.

21 And I king Artahhaſtre ſhall haue giuen commandment to all the treaſurers which are beyond the River, that whatſoeuer Ezra the Prielt and Scribe of the Law of the God of heauen ſhall require of you, that it be done incontinently,

22 Vnto an hundred talents of ſiluer, vnto an hundred measures of wheat, and vnto an hundred baths of wine, and vnto an hundred baths of oyle, and ſilt without writing.

23 Whatſoeuer u by the commandment of the God of heauen, let it be done ſpeedily for the houſe of the God of heauen: for why ſhould hee be wroth againſt the realme of the king and his children?

24 And we certifie you, that vpon any of the Prielts, Leuites, ſingers, porters, Nethinims, or Miſters in the ſerue of God, there ſhall no gouernour lay vpon them tolles, tit, ute, nor cuſtome.

25 And thou Ezra (after the wiſedome of thy God that is in thine hand) ſeriuiges and artiſters, which may iudge all the people that is beyond the River: even all that know the law of thy God, and teach ye them that know it not.

26 And whoſoeuer will not doe the Lawe of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to baniſhment, or to conſiſcation of goods, or to imprisonment.

27 Blessed be the Lord God of our fathers, which ſo hath put in the kings heart, to beautifie the houſe of the Lord that is in Ieruſalem,

28 And hath inclined mercy toward me, before the king and his counſellers, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chiefe of Iſrael to goe vp with me.

C H A P. VIII.

1 The names of them that returned to Ieruſalem with Ezra. 21 He cauſeth them to ſay 24. He addeth, that the Prielts of their ancie, 25 Whatſay did heuſie come to Ieruſalem.

THEſe 24 are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reign of king Artahhaſtre.

2 Of the ſonnes of Phinehas, Gerſhom: of the ſonnes of Ithamar, Daniel: of the ſons of Dauid, Hattuth:

3 Of the ſonnes of Shechaniah, of the ſonnes of Phareſh, Zechariah, and with him the count of the males an hundred and ſiſtie.

4 Of the ſons of Pahath Moab, Elihenai, the ſonne of Zerahiah, and with him two hundred males.

5 Of the ſonnes of Shechaniah, the ſonne of Tahaziel, and with him three hundred males.

6 And of the ſonnes of Adin, Ebed the ſonne of Ionathan, and with him ſiſtie males.

7 And of the ſonnes of Elam, Ieſaiiah the ſonne of Athaliah, and with him ſeuentie males.

8 And of the ſonnes of Shephatiah, Zebadiah the ſonne of Michael, and with him ſoureſcore males.

1 Which was the ſonne Ephraim, and they were beyond it in ſelfe of Babylon. 2 Ely. Corin. 3 Heade: King. 3 26. and 2. Chie. 3 10.

3 This declareth that the feare of Gods iudgements cauſed him to wiſe this liberality, and not the lone that he bare to Gods glory, or affection to his people. 4 He gaue Ezra full authority to reſiſt all things according to the word of God, and to puniſh them that reſiſted and would not obey.

5 Thus Ezra gaue God thanks for that he gaue him ſo good ſucceſſe in his affairs by reaſon of the king.

1 Ely. 8 29.

2 Reade Chap. 7 1.

3 Dr. captaine of Moab.

9 Of the sonnes of Iosab, Obadiah the sonne of Iehiel, and with him two hundred and eighteene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundred and threescor males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hikkatan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, *that were the last, whose names are these:* Eliphelet, Iehiel, and Shemaiah, and with them threescor males.

14 And of the sonnes of Biguai, Vthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the river that goeth toward Ahava, and there abode we thre dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Levi.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Iochabib, and to Elnathan, men of vnderstanding:

17 And I gaue them commandement, to Iddo the chiefe, at the place of Caspisia, and I tolde them the words that they should speake to Iddo, and to his brethren the Netthinims at the place of Caspisia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God, *which was vpon vs*, they brought vs a man of vnderstanding of the sonnes of Mahli the sonne of Levi the sonne of Israel, and Sherebia with his sonnes and his brethren, *even* eighteene.

19 Also Hathabiah, and with him Ieshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the Netthinims, whom David had for, and the Princes for the seruice of the Levites, two hundred & twentie of the Netthinims, which all were named by name.

21 And there at the river, by Ahava, I proclaimed a fast, that we might humble ^{our} selues before our God, & seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed to require of the king an armie and horsemen, to helpe vs against the enemy in the way, because we had spoken to the king, saying, The hand of our God ^{is} vpon all them that seeke him in goodnesse, but his power and his wrath ^{is} against all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Hathabiah, and ten of their brethren with them.

25 And we weighed them the siluer and the gold, and the vessels, *even* the offering of the house of our God, *which* the king and his counsellors, and his princes, and all Israel that was present had offered.

26 And I weighed vnto their hand fixe hundred and fiftie talents of siluer, and in siluer vessel, an hundred talents, and in gold, an hundred talents,

27 And twenty basins of gold, of a thousand drammes, and two vessels of shining brasie very

good, and precious as golde.

28 ¶ And I said vnto them, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the gold and the siluer are freely offered vnto the Lord God of your fathers,

29 Watch yee, and keepe *them* vntil ye weigh them before the chiefe Priests and the Levites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Levites receiued the weight of the siluer, and of the golde, and of the vessels to bring *them* to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelth day of the first moneth, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as laid ^{wait} for the way.

32 And we came to Ierusalem, and abode there thre daies.

33 And on the fourth day was the siluer weighed, and the gold, and the vessel, in the house of our God, by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Iozabab the sonne of Ioshua, and Noadiah the sonne of Binnui the Levites,

34 By number and by weight of euery one, and all the weight was written at the same time.

35 All the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninee and fixe rammes, seuentie and euen lambes, and twelue hee goates for sinne: all *was* a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the kings officers, and to the captaines beyond the river, and they promoted the people, and the house of God.

CHAP. IX.

1 *Ezra complained* to the people that had turned themselves from the Law, and married with the Gentiles 5 *He prayed* vnto God.

WHEN * as these things were done, the rulers came to mee, saying, The people of Israel, and the Priests, and the Levites are not separated from the people of the lands (as touching their abominations) *to wit*, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seed with the people of the lands, and the hand of the Princes & rulers hath bene chiefe in this trespass.

3 But when I heard this saying, I rent my clothes and my garment, and plucked off the haire of mine head, and of my beard, and Iate down ^{cast} down.

4 And there assembled vnto me all that feared the words of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonished vnto the euening sacrifice.

5 And at the evening sacrifice I rose vp from mine heavinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and pread out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for

b That is to me to goe with Ezra.

c To that place of Ephraim, where Ahava the river entreth into it: Iooke 1. Esdr. 8.41.

d He was the chiefe that taught there the Law of God vnto the Levites. e *He put words into* his mouth.

e Reads Chap. 2.41.

f He thought that the end of fasting, is to humble the body to the spirit which must proceed of the heart lively touched, or else it is but hypocritic. g He thought it better to commit himselfe to the protection of God, then by seeking their ordinary meapes to give an occasion to the other to thinke that hee did doubt of Gods power.

h Reads 1. King. 9.14.

i Reads Chap. 2.59.

k This declared that their journey was full of danger, and yet God deliuered them according to their prayer.

l This was a token of a good conscience and of his piety, that he would haue witness of his fidelity.

* 1. Esdr. 8.36.

a From the time they came home vnder Zerubbabel vntill the coming of Ezra, they had degenerate contrary to the Law of God, & married where it was not lawfull, 1 Deut. 7.3.

b That is, the generous are the chiefe beginners of heretofore.

c As our doubting whether God would continue his benedictions vnto vs, or else destroy this which he had begun. 1 Exod. 2.39. numb. 28.34.

d That is, we are
growing in sinne.
e They foreceede
that they cannot
grow greater.

for our iniquities are increased ouer d our head,
and our tre paffe is growne vp vnto e the heauen.

7 From the daies of our fathers haue we bene
in a great tre paffe vnto th s day, and for our in-
iquities haue wee, our Kings, and our Priests bene
deliuered into the hand of the kings of the lands,
vnto the word, into captiuitie, into a spoile, and
into confusion of face, as appeareth this day.

8 And now for a little space grace hath bene
shewed from the Lord our God, in causing a reman-
ant to escape, and in giuing vs a faine in his
holy place, that our God may light our eyes, and
giue vs a little reuiuing in our seruitude.

9 For though we were bondmen, yet our God
hath not forsaken vs in our bondage, but hath in-
clined mercy vnto vs in the sight of the Kings of
Persia, to giue vs life, and to erect the house of our
God, and to redresse the desolate places thereof,
and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shall we say after
this? for we haue forsaken thy commandements,

11 Which thou hast commanded by thy ser-
uants the Prophets, saying, * The land whereunto
ye go to possesse it, is an vncleane land, because of
the filthinesse of the people of the lands, which by
their abominations, and by their vncleannesse
haue filled it from corner to corner.

12 Now therefore shal ye not giue your daugh-
ters vnto their sonnes, neither shal ye take their
daughters vnto your sons, nor seeke their peace
nor wealth for euer, that ye may be strong and
eate the goodnesse of the land, and leaue it for an
inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our
euil deeds, and for our great trespasses, (seeing
that thou our God hast stayed vs from being be-
neath g for our iniquities, and hast giuen vs such
deliuerance)

14 Should we returne to breake thy com-
mandements, and ioyne in affinitie with the people of
such abominations? wouldst not thou be angrie
toward vs till thou haddest consumed vs, so that
there should be no remnant, nor any e scape?

15 O Lord God of Israel, thou art iust, for we
haue bin h referred to e scape, as appeareth this day:
behold, we are before thee in our tre paffe: there-
fore we cannot stand before thee, because of it.

C A H P. X.

1 The people repen and wept, and put a waxe in their
Whiles Ezra prayed thus, and a confessed
himself weeping, and falling downe be-
fore the house of God, there assembled vnto him
of Israel, a very great Congregation of men, and
women and children: for the people wept with a
great lamentation.

2 Then Shechaniah the sonne of Iehiel one
of the sonnes of Elam answered, and said to Ezra,
We haue trespassed against our God, and haue ta-
ken strange wiuues of the people of the land, yet
now there is hope in Israel concerning this.

3 Now therefore let vs make a couenant with
our God, to put away e all the wiuues (and such as
are borne of them) according to the counsell of
the Lord, and of those that feare the Commande-
ments of our God, and let it be done according
to the Law.

4 Arise: for the matter d belongeth vnto
thee: we also will be with thee: be of comfort and
doe it.

5 ¶ Then arose Ezra, and caused the chiefe
Priests, the Leuites, and all Israel, to sweare that

they would doe according to this word. So they
swore.

6 * And Ezra rose vp from before the house
of God, and went into the chamber of Iohanan
the sonne of Eliashib: hee went euen thither, but
he did eat neither bread, nor drinke water: for he
mourned, because of the transgression of them of
the captiuitie.

7 And they caused a proclamation to goe
throughout Iudah and Ierusalem, vnto f all them
of the captiuitie, that they should assemble them-
selves vnto Ierusalem.

8 And whosoever would not come within
three daies, according to the counsell of the Prin-
ces and Elders, all his substance should be for-
feited, and he should be separate from the Congre-
gation of them of the captiuitie.

9 ¶ Then all the men of Iudah and Benjamin
assembled them selves vnto Ierusalem within three
daies, which was the twentieth day of the ninth
moneth, and all the people sate in the street of the
house of God, trembling for this matter, and for
the raine.

10 And Ezra the Priest stood vp, and said vn-
to them, Yee haue transgressed, and haue taken
strange wiuues, to g increase the tre paffe of Israel.

11 Now therefore h giue praise vnto the Lord
God of your fathers, and do his will, and separate
your selves from the people of the land, and from
the strange wiuues.

12 And all the Congregation answered, and
said with a loud voice, So will we doe according
to thy words vnto vs.

13 But the people are many, and it is a rainie
weather, and we are not able to stand without,
neither a ii the worke of one day or two: for we
are many that haue offended in this thing.

14 Let our rulers stand therefore i before all the
Congregation, and let all them which haue taken
strange wiuues in our cities, come at the time ap-
pointed, and with them the Elders of euery cite,
and the Iudges thereof, till the fierce wrath of
our God for this matter turne away from vs.

15 Then were appointed Ionathan the sonne
of Ashbel, and Iahaziah the sonne of Tiknah o-
uer this matter, and Meshullam and Shabbethai
the Leuites helped them.

16 And they of the captiuitie did so, and k de-
parted, then Ezra the Priest, and the men that were
chiefe fathers to the family of their fathers by
name, and fate downe in the first day of the tenth
moneth to examine the matter.

17 And vntill the first day of the first moneth
they were finishing the businesse with all the men
that had taken strange wiuues.

18 And of the sonnes of the Priests there were
men found, that had taken strange wiuues, to m, n,
o the sonnes of Iehua, the sonne of Iozadak, and
of his brethren, Maaseiah, Aeliezer, and Iarib, and
Gedaliah.

19 And they gaue their hands that they would
put away their wiuues, and they that had tres-
passed, gaue a ramme for their trespass.

20 And of the sonnes of Immer, Honani, and
Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and
Elijah, and Shemaiah, and Iehiel, and Vzriah.

22 And of the sonnes of Pasfur, Elioenai,
Maaseiah, Ithmael, Nathaneel, Iozabad, and E-
liahah.

23 And of the Leuites, Iozabad and Shimei,
and

* 1. E. d. 9. 11.

† Elr, sonnes of
the captiuitie.

‡ Or, condemned.

c Which contin-
ued part of No-
uember and part
of December.

f For the eason
was giuen to raine,
and so the weather
was more sharpe
and cold, and also
their conscience
touched them.
g Yehauelaid
one stone vpon
another.
h Read Iosh.
7. 19.

i Let them be ap-
pointed to exa-
mine this matter.

k They went to
the chief cities
to sit on this mat-
ter, which was
three moneths in
sitting.

l As a token that
they would keepe
promise and
doe it.

f In giuing vs a
resting place. It is
a similitude taken
of them that re-
maine still in a
place, which smite
nailes to hang
things vpon,
1. 2. 3. 23.

* 2. 2. 3. 29. and
34. 12. 15. 16.
deut. 7. 13.

¶ Deut. 32. 6.

g Hast not utterly
cast vs downe and
destroyed vs: for
our sinnes, Deut.
28. 17.

h He sheweth that
God is iust in pu-
nishing his people,
and yet mercifull
in reseruing a res-
idue to whom he
sheweth fauour.

* 1. E. d. 9. 11.
i He confessed his
sinnes, & the sinnes
of the people.

b Meaning, that
God would re-
ceiue them to
mercy.
c Which are stran-
gers and married
contrary to the
Law of God.
d Because God
hath giuen thee
authoritie & lea-
ning to persuade
the people therein
and to command
them.

and Kelaiah, (which is Kelitah) Pethahiah, Judah and Eliezer.

24 And of the fingers, Eliahb, And of the porters, Shallum, and Telem, and Uri.

25 And of the Israel: of the sonnes of Parosh, Ramiah, and Tefiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benajah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Ichiel, and Abdi, and Teremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliahb, Mattaniah, and Teremoth, and Zabab, and Aziza.

28 And of the sonnes of Bebai, Ichohanai, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Maluch, and Adaiah, Taphub, and Sheal, Teremoth.

30 And of the sonnes of Pahath Moab, Adna, and Chela, Beniah, Maafiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

m Meaning of the common people: for before hee spoke of the Priests and Levites.

n One of the Captaine of Moab.

31 And of the sonnes of Harim, Eliezer, Ithiah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shemariah.

33 Of the sonnes of Hahum, Mattenai, Macattah, Zabab, Eliphelet, Teremai, Manasseh, Shimci.

34 Of the sonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliahb,

37 Mattaniah, Mattenai, and Iasaf,

38 And Banni, and Binnui, Shemei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shafai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Toseph,

43 Of the sonnes of Nebo, Teiel, Mattithiah,

Zabad, Zebina, Iadzu, and Toel, Benajah.

44 All these had taken strange wives: and among them were women that had children.

n Which also were made illegitimate, because the marriage was unlawful.

NEHEMIAH.

THE ARGUMENT.

God doeth in all ages and at all times, for worthy persons for the commoditie and profite of his Church, as now within the compass of fiftie yeeres hee raised up divers excellent men for the preservation of his people, after their returne from Babylon, as Zernubbabel, Ezra and Nehemiah. Whereas the first was their Captaine to bring them home, and provided that the Temple was builded: the second reformed their maner, and planted Religion: and the third builded up the walles, delivered the people from oppression, and provided that the Law of God was put in execution among them. He was a godly man, and in great authoritie with the King, so that the King favoured him greatly, and gave him most ample Letters for the accomplishment of all things which hee could desire. This booke is also called of the Latines the second of Ezra, because hee was the writer thereof.

CHAP. I.

4 Nehemiah bewailed the calamities of Ierusalem 5 He confesseth the finnes of the people, and prayeth God for them.

THe words of Nehemiah the sonne of Hachaliah. In the moneth 3 Chisleu, in the twentieth yere as I was in the palace of Shulhan, 2 Came Hanani, one of my brethren, he and the men of Iudah, and I asked them concerning the Iewes that were delivered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto mee, The residue that are left of the captiuitie there in the province, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I sat downe and wept, and mourned certaine daies, and I fasted and prayed before the God of heauen,

5 And said, * O Lord God of heauen, the great and terrible God, that keepeth covenant and mercie for them that loue him, and obserue his Commandementes,

6 I pray thee let thine eares bee attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruantes, and confesse the finnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue grievously sinned against thee, and haue not kept the Commandementes, nor the Statutes, nor the Indgements, which thou commandest thy seruant Moses.

8 I beseech thee, remember the word that thou commandest thy seruant Moses, saying, Yee

will transgresse, and * I will scatter you abroad among the people.

9 But if yee returne vnto mee, and keepe my Commandementes, and doe them, * though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

10 Now the e are thy seruantes and thy people whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine eares now hearken to the prayer of thy seruant, and to the prayer of thy seruantes, who desire to * feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this man: for I was the Kings butler.

CHAP. II.

1 After Nehemiah had obtained Letters of Artaxerxes, 11 he came to Ierusalem, 17 and builded the walles.

Now in the moneth * Nisan in the twentieth Nyere of King b Artahshashtes the Wine stood before him, and I tooke vp the Wine, and gave it vnto the King. Now I was not beforetime: I hid in his presence:

2 And the King saide vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorrow of heart. Then was I fore afraid,

3 And I saide to the King, God saue the King for euer: why should not my countenance be sad, when the cite and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King said vnto me, For what thing dost thou require? Then I prayed to the God of heauen,

5 And

* Dnt. 29. 25, 28.

* Dnt. 30. 4.

d That is, to waste thip thee.

e To wit, the King Artahshashtes.

a Which was the first moneth of the yere, and containeth part of March and part of April. b Who is also called Darius, read Ezra 7. 1. and was the sonne of Hytaspis.

e I desired God in mine heart to prosper mine enterprise.

a Which containeth part of November, and part of December, and was their ninth moneth. b A Iew as I was.

c Meaning, in Iudea.

* Dnt. 9. 4.

† Ebr. corrupted.

5 And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the city of the sepulchres of my fathers, that I may build it.

6 And the King said vnto mee, (the Queene also sitting by him) How long shall thy journey bee? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

7 After, I sayd vnto the King, If it please the king, let them giue me letters to the capitaines beyond the || river, that they may conuey me ouer, till I come into Iudah,

8 And letters vnto Asaph the keeper of the Kings || parke, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the wall of the citie, and for the house that I shall enter into. And the king gaue mee according to the good hand of my God vpon me.

9 Then came I to the capitaines beyond the River, and gaue them the Kings letters. And the King had sent capitaines of the armie and horsemen with me.

10 But Sanballat the Horonite, and Tobiah a seruant and Ammonite heard it, and it grieved them fore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the wall of Ierusalem, how they were broken downe, and the ports thereof denoued with the fire.

14 Then I went fourth vnto the gate of the || fountaine, and to the kings fishpoole, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall and turned backe, and coming backe, I entered by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Yee see the misery that wee are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come, let vs build the wall of Ierusalem, that we be no more a reproch.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings words that hee had spoken vnto mee. And they said, Let vs rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant and Ammonite, and Geshem the Arabian heard it, they mocked vs, and despised vs, and said, What a thing is this that ye doe? Will ye rebell against the King?

20 Then answered I them, and said to them, The God of heauen, he will prosper vs, and we his

seruants will rise vp and build, but as for you, ye haue no portion, nor right, nor memoriall in Ierusalem.

God (to whom he hath appointed this citie onely) neither did ye build it.

CHAP. II.

The number of them that builded the wall.

Then arose Eliashib the hie Priest with his brethren the Priests: and they built the sheepgate they repaired it, and set vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fishport did the sonnes of Senaah build, which also layd the beames thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Uriah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Mehezabeel: and next vnto them fortified the Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the worke of their lords.

6 And the gate of the * old fishpoole fortified Iehoiada the sonne of Paseh, and Meshullam the sonne of Besodai: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the throne of the Duke, which was beyond the river.

8 Next vnto him fortified Uzziel the sonne of Harhobiah || of the goldsmiths: next vnto him also fortified Hananiah the sonne || of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second || portion, and the tower of the furnaces.

12 Next vnto him also fortified Shallum the sonne of Halloeh, the ruler of the halfe part of Ierusalem, he and his daughters.

13 The valley gate fortified Hanun, and the inhabitants of Zanoah: they built it and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dung port.

14 But the dung port fortified Malchiah the sonne of Rechab, the ruler of the fourth part of Beth-hacceram: hee builded it, and set on the doores thereof: the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and covered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall

Neither ye are of the number of the children of any of your prede.

In Ebrewe, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

The rich and mighty would not obey them which were appointed officers in this worke, neither would they helpe them unto.

1/ a. 22. 11.

Vnto the place where the Duke was wont to sit in iudgement, who governed the country in their abience.

10. of the Apo-

strophe.

10. of the Apo-

strophe.

Or, Ephraim.

Or, paradise.

As God moued me to see, and as he gaue me good success therein.

These were great enemies to the Iewes, and laboured alwayes both by force and subtiltie to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires & so wrought them great trouble.

Or, garden.

That is, contemners of other nations, although God had foraken vs. They were encouraged & gaue themielours to doe well, and travail in this worthy enterprise. There were three chiefe gouernours vnder the king of Persia beyond Euphrates. Thus the wicked when they will burthen the children of God, euer lay treasun vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of princes most against them.

vnto the fifth poole of *Shelah* by the kings garden, and vnto the steps that goe downe from the cite of *Dauid*.

16 After him fortified *Nehemiah* the sonne of *Azbuk*, the ruler of the halfe part of *Beth-zur* vntill the other side ouer against the sepulchres of *Dauid*, and to the fifth poole that was repaired, and vnto the house of the mighty.

17 After him fortified the *Leuites*, *Rehum* the sonne of *Bani*, and next vnto him fortified *Hathabiah* the ruler of the halfe part of *Keilah* in his quarter.

18 After him fortified their brethren : *Banai*, the sonne of *Henadad* the ruler of the halfe part of *Keilah* :

19 And next vnto him fortified *Ezer*, the sonne of *Thania* the ruler of *Mirpach*, the other portion ouer against the going vp to the ^d corner of the armour.

20 After him was earnest *Baruch* the sonne of *Zachai*, and fortified another portion from the corner vnto the doore of the house of *Eliashib* the high Priest.

21 After him fortified *Meremoth* the sonne of *Vrijah*, the sonne of *Hakkoz*, another portion from the doore of the house of *Eliashib*, euen as long as the house of *Eliashib* extended.

22 After him also fortified the Priests, the men of the plaine.

23 After them fortified *Beniamin*, and *Hafshub* ouer against their house : after him fortified *Azariah*, the sonne of *Maaserah*, the sonne of *Ananiah* by his house.

24 After him fortified *Binnui*, the sonne of *Henadad* another portion, from the house of *Azariah* vnto the turning, and vnto the corner.

25 *Palai*, the sonne of *Vzai*, from ouer against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison, After him *Pedaiah* the sonne of *Parosh*.

26 And the ^t *Nethinims* they dwelt in the fortresse vnto the place ouer against the water-gate Eastward, and to the tower that lieth out.

27 After him fortified the *Tekoites* another portion ouer against the great tower that lieth out, euen vnto the wall of the fortresse.

28 From above the horse-gate fourth fortified the Priests, euery one ouer against his house.

29 After them fortified *Zadok* the sonne of *Immer* ouer against his house : and after him fortified *Sheamaiah* the sonne of *Shechaniah* the keeper of the East gate.

30 After him fortified *Hananiah* the sonne of *Shelemiah*, and *Hanun*, the sonne of *Zalaph*, the sixth, another portion : after him fortified *Methusalem*, the sonne of *Berechiah*, ouer against his chamber.

31 After him fortified *Malchiah* the goldsmiths house, vntill the house of the *Nethinims*, and of the Merchants ouer against the gate ^b *Miphkad*, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the sheepe-gate fortified the goldsmiths and the Merchants.

CHAP. IIIII.

⁷ The building of Ierusalem is hindered. ¹⁵ But God breaketh their enterprise. ¹⁷ The tower build with one hand, and balde their weapons in the other.

BVt when *Sanballat* heard that wee builded the wall, then was he wroth and fore grieved,

and mocked the Iewes,

2 And sayd before his brethren and the armie of *Samaria*, thus hee sayd, What doe these weake Iewes? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stonnes whole againe out of the heapes of dust, seeing they are burnt?

3 And *Tobiah* the *Ammonite* was beside him, and said, Although they build, yet if a foxe goe vp, hee shall euen breake downe their stonie wall.

4 Heare, O our God (for wee are despised) and turne their shame vpon their owne head, and giue them vnto a pray^d in the land of their captiuitie,

5 And couer not their iniquitie, neither let their sinne bee put out in thy presence: for they haue prouoked vs before the builders.

6 So wee build the wall, and all the wall was ioined vnto the ¹¹ halfe thereof, and the heart of the people was to worke.

7 But when *Sanballat*, and *Tobiah*, and the Arabians, and the *Ammonites*, and the *Athododims* heard that the walles of *Ierusalem* were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against *Ierusalem*, and to [†] hinder them.

9 Then we prayed vnto our God, and let watchmen by them, day and night, because of them.

10 And *Iudah* said, The strength of the bearers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our aduersaries had said, They shal not know, neither see, till wee come into the mids of them, and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs ¹⁰ ten times, ^g From all places, whence yee shall returne, they will bee vpon vs.

13 Therefore set I in the lower places behinde the wall vpon the tops of the stones, and placed the people by their families, with their swordes, their speares, and their bowes.

14 Then I beheld, and rose vp, and said vnto the princes, and to the rulers, and to the rest of the people. Bee not afraid of them: ^h remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wives, and your houses.

15 And when our enemies heard that it was known vnto vs, then God brought their counsell to nought, and we turned all againe to the wall, euery one vnto his worke,

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergions: and the rulers stood ⁱ behinde all the house of *Iudah*.

17 They that builded on the wall, and they that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sword girt on his loines, and so builded: and hee that blew the trumpet, was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

Of his companions that dwelt in *Samaria*.

Thus the wicked that consider that Gods power is neuer in a readinesse for the defence of his,

mocke them as though they were weake and feeble.

This is the remedie that the children of God haue against the scurrilous & threatening of their ene-

mies, to see to God by prayer,

Let them bee spoiled and led away captiue.

Let thy plague declare to [†] world that they let themselves against thee, and against thy Church: thus he prayeth, only ha-

ving respect to Gods glory, & not for any priuate affection, or grudge.

Or, halfe height. 166. make to slay, meaning the people.

That is often times.

They which brought the tidings, said thus.

When you learn your worke, and goe either to cate, or to rell, our ene-

mies will assaile you.

Who is neuer at hand to deliuer his out of danger: and therefore seeing they should fight for maintenance in Gods glory, and for the preservation of their owne liues, and of theirs,

he encouraged them to play the valiant men.

To overcome them and to encourage them to their worke.

^d Where the weapons and armour of the city lay.

^e Which dwelt in the plaine country by Iorden and Iericho.

ⁱ Reade Ezra, Chap. 2. 43.

^g Meaning, the fixt of his sonnes.

^h Which was the place of iudgement, or execution.

k Meaning, to resist their enemies, if neede required.

l That is, when they were purified themselves, or (as when they washed their clothes.

20 In what place *therefore* yee heare the found of the tympanet, ^k re'ort yee thither vnto vs: our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them held the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time sayd I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward (which followed me) none of vs did put off our clothes, *sau* euery one put them off ^l for washing.

CHAP. V.

^a The people are oppressed and inueterate. ^b Nehemiah remembreth it. ^c Hee doeth not the portion of others that had ruled before, lest he should grieve the people.

Now there was a great crie of the people and of their wiues ^a against their brethren the Iewes.

2 For there were that sayd, Wee, our sons and our daughters are many, therefore wee take vp ^b corne, that we may eate and liue.

3 And there were that sayd, We must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that said, We haue borrowed money for the kings ^c tribute *upon* our landes and our vineyards.

5 And now our flesh ^d is as the ^d flesh of our brethren, and our finnes as their finnes: and loe, wee bring into subiection our ^e onnes and our daughter ^f s, as seruants, and there be of our daughters ^g now in subiection, and there ^h no power ⁱ in our hands: for other men ^j haue our landes and our vineyards.

6 Then was I very angry when I heard their crie and these words.

7 And I thought in my mind, and I rebuked the princes, and the rulers, and saide vnto them, You lay ^k burdens euery one upon his brethren: and I let a great g assembly against them.

8 And I said vnto them, Wee (according to our abilitie) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and wil you sell your brethren againe, or shall they bee ^l sold vnto vs? Then held they their peace, and could not answer.

9 I said also, That which ye do, is not good. Ought ye not to walke in the feare of our God, for the ^m reproch of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money and corne: I pray you let vs leaue off this ⁿ burden.

11 Restore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houses, and *remit* the hundredth part of the silver, and of the corne, of the wine, and of the oyle: that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: wee wil doe as thou hast sayd, Then I called the Priests, and caused them to ^o sweare, that they should doe according to this promise.

13 So I shooke my lappe, and sayd, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him be shaken out and emptied. And all the Congregation said, Amen, & praised the Lord: and the people did according to this promise.

14 And from the time that *the King* gaue mee charge to be governor in the land of Iudah, from the twentieth yere, euen vnto the two and thirtieth yere of King Artahabshite, *that is*, twelve yere, I, and my brethren haue not eaten the ^p bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, besides forty shekels of siluer: yea, and their seruants bare rule over the people ^q but so did not I, because of the feare of God.

16 But rather I fortified a *portion* in the worke of the wall, and wee bought no land, and all my seruants came thither together vnto the worke.

17 Moreover there were at my Table an hundredth and fifty of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ox, and fixe cho'en sheepe, and birds were prepared for me, and ^r within ten dayes wine for all ^s in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodnesse, according to all that I haue done, for this people.

CHAP. VI.

^t Nehemiah answereth with great wisdom, and saith to his aduersary, *it is* not discouraged by the falsitie of his.

And when Sanballat, and Tobiah, and Geshem the Arabian, & the rest of our enemies heard that I had built the wall, and that there were no moe ^u breaches therein (though at that time I had not let vp the doores vpon the gates.

2 Then sent Sanballat and Gethem vnto me, saying, Come thou that we may meeete together in the villages in the plaine of Ono: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: ^v why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same manner.

5 Then sent Sanballat his seruant after this sort vnto mee the fift time, with an open letter in his hand.

6 Wherein was written, It is reported among the ^w heathen, and ^x Gashmu hath said it, that thou and the Iewes thinke to rebel, for the which cause thou buildest the wall, and thou wilt bee their King, according to these ^y words.

7 Thou hast also ordeined ^z the Prophets to preach of thee at Ierusalem, saying, There ^z is a King in Iudah: and now according to these words it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou seinest them of thine owne heart.

9 For all they afraid vs, saying, Their hands shall be weakened from the worke, and it shal not be done: now therefore ^{aa} encourage thou me.

10 ¶ And I came to the house of Sheaniah the sonne of Delaiah the sonne of Mehetabel, and hee was ^{ab} shut vp, and he sayd, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for

m I receiued not that portion and diet, which the gouernours that were before me exacted, wherein he declared that he rather sought the wealth of the people than his owne calamitie.

l Or, once in ten dayes.

n Whethers at other times they had by measure, at this time they had most liberally.

a That is, that they were ioynt together, as Chap 4.

b Meaning that if he should obey their request, the worke which God had appointed, should cease: shewing hereby that we should not commit our felicitie to the hands of the wicked.

c Or, Geshem.

c As the same goeth.

d Thou hast bribed & set vp false Prophets, to make thy selfe king, and to defend the king of Persia of that subiection which you owe vnto him.

e Or, strengthen thou mine bond. c As though he would be secret, to the intent that he might pray vnto God with greater liberty, & receive some reuelation which in him was but hypocricie.

f He doubted not
but God was able
to perfect him,
and knew that if
hee had obeyed
this counsell hee
should haue dis-
courage all the
people: thus God
griue power to
his to refit false
prophecies, though
they seeme to
haue neuer so
great probabi-
lities.

g Very griefe
caused him to pray
against Ierusalem,
which was the pre-
sence of being the mi-
nisters of God,
were adulteraries
to his glory, and
went about to o-
uerthrow his
Church, decla-
ring also hereby
that where there is
one true minist-
er of God, the deuil
hath a great fort
of hirings.

h Which was the
fixt month and
contained part of
August, and part
of September.

i After that I had
sent Sanballat his
answere.

k Thus the
Church of God
hath ever more com-
ing and professed mem-
bers.

* See but, 49. 13.

l To wit, they
that are mentio-
ned, verie 2.
f Ebor, bold, hem,
meaning title e
barres were put in.

m 49. 13.

n 49. 13.

* Ezr 4. 2.

b That is, the
inhabitants of
Iudah.

c Azariah in Ezra
is called Seraiah,
and Raamah, Rec-
tiah, chap. a. 2.

for they will come to slay thee: yea, in the night
will they come to kill thee.

11 Then I sayd, Should such a man as I flee?
Who is he, being as I am, that would goe into the
Temple to live? I will not goe in.

12 And Ioe, I perceived, that God had not
sent him; but that hee pronounced this prophesie
against me: for Tobiah and Sanballat had hired
him.

13 Therefore was hee hired, that I might bee
afraide, and doe thus, and sinne, and that they
might haue an euill report that they might re-
proch me.

14 My God, remember thou Tobiah, and San-
ballat according vnto these their works, & Noa-
diah the 8 Prophets also, & the rest of the Pro-
phets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished
on the fife and twentieth day of Elul, in two
and fifty dayes.

16 And when all our enemies heard thereof,
men all the heathen that were about vs, they were
afraide, and their courage failed them: for they
knew, that this worke was wrought by our God.

17 And in these dayes were there many of the
princes of Iudah, whose names letters went vnto To-
biah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were
sworne vnto him: for hee was the sonne in lawe
of Shechaniah, the sonne of Arah: and his sonne
Ichonathan had the daughter of Meshullam, the
sonne of Berechiah.

19 Yea, they spake in his praise before me, and
tolde him my wordes, and Tobiah sent letters to
put me in feare.

20 And I sawe, that they were with it selle, which are more dangerous then the outward

CHAP. VII.

After the wall was builded, in the which appointed, 6 They
that returned from the captiuitie are numbered.

N^{OW} * when the wall was builded, and I had
set vp the doores, and the porters, and the sin-
gers and the Leuites were appointed,

2 Then I commanded my brother Hanani,
and Hananiah the prince of the palace in Ierusa-
lem (for hee was doubletse a faithfull man, and
feared God aboute many)

3 And I saide vnto them, Let not the gates
of Ierusalem bee opened, vntill the heate of the
Sunne: and while they stand by, let them shut
the doores, and I make them fast: and I appoint-
ed wardes of the inhabitants of Ierusalem, euery
one in his ward, and euery one ouer against his
house.

4 Now the citie was large and great, but the
people were few therein, and the houses were not
builded.

5 And my God put into mine heart, and I ga-
thered the princes, and the rulers, and the people
to count their genealogies: and I found a booke
of the genealogie of them, which came vp at the
first, and found written therein,

6 These are the sonnes of the prouince that
came vp from the captiuitie that was caried away
(whom Nebuchad-nezzar king of Babel had car-
ied away) and they returned to Ierusalem and to
Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ie-
shua, Nehemiah, Azariah, Raamah, Nahamani,
Mordcai, Bilshan, Mispereth, Eignai, Nchem, Ba-

anah. This is the number of the men of the people
of Israel.

8 The sons of Parosh, two thousand an hun-
dredth seuentie and two.

9 The sonnes of Shephatiah, three hundredth
seuentie and two.

10 The sonnes of Arah, sixe hundredth fiftie
and two.

11 The sonnes of Pahath Moab of the sonnes
of Ieshua, and Ioaab, two thousand eight hundred
and eightene.

12 The sonnes of Elam, a thousand two hun-
dredth fiftie and foure.

13 The sonnes of Zattu, eight hundredth and
foue and fouerty.

14 The sonnes of Zacchai, seuen hundredth and
three score.

15 The sonnes of Binnui, sixe hundredth and
eight and forty.

16 The sons of Bebai, sixe hundredth and eight
and twenty.

17 The sonnes of Azgad, two thousand three
hundredth and two.

18 The sonnes of Adonikam, sixe hundredth
three score and seuen.

19 The sonnes of Biguai, two thousand three-
score and seuen.

20 The sonnes of Adin, sixe hundredth and fife
and fiftie.

21 The sonnes of Ater of Hizkiah, ninety and
eight.

22 The sonnes of Hafsum, three hundredth and
eight and twenty.

23 The sonnes of Bezai, three hundredth and
foure and twenty.

24 The sonnes of Hariph, an hundredth and
twelue.

25 The sonnes of Gibeon, ninety and fife.

26 The men of Beth-lehem and Neophah, an
hundredth foure score and eight.

27 The men of Anathoth, an hundredth and
eight and twenty.

28 The men of Beth-azmaueth, two and
fortie.

29 The men of Kiriath-earim, Chephirah, and
Beeroth, seuen hundredth and three and forty.

30 The men of Ramah and Gaba, sixe hun-
dredth and one and twenty.

31 The men of Michmas, an hundredth and two
and twenty.

32 The men of Beth-el and Ai, an hundredth
and three and twenty.

33 The men of the other Nebo, two & fiftie.

34 The sonnes of the other Elam, a thousand
two hundredth and foure and fiftie.

35 The sonnes of Harim, three hundredth and
twenty.

36 The sonnes of Iericho, three hundredth and
fife and forty.

37 The sonnes of Lod-hadid and Ono, seuen
hundredth and one and twenty.

38 The sonnes of Senaah, three thousand nine
hundredth and thirty.

39 The Priests: the sonnes of Iedaiah of the
house of Ieshua, nine hundredth seuentie and three.

40 The sonnes of Immer, a thousand and two
and fiftie.

41 The sonnes of Paschur, a thousand two hun-
dredth and seuen and forty.

42 The sonnes of Harim, a thousand and se-
uenteene.

Or, the captiuitie
of Moab.

d That is, the in-
habitants of
Gibeon.

e For there were
two cities of this
name.

Or *Hodiah*.f Read Ezra
8.13.

43 ¶ The Leuites: the sonnes of Iehua of Kadmiel, and of the sonnes of Hodiah, seuentie and foure.

44 The fingers : the children of Asaph, an hundredth and eight and fourtie.

45 The porters : the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundredth and eight and thirrie.

46 ¶ The Nethinims: the sonnes of Zihah, the sonnes of Hahsupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagabai, the sonnes of Shalmal,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Vzzai, the sonnes of Paseah,

52 The sonnes of Bela, the sonnes of Meunim, the sonnes of Nephthelim,

53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Hahur,

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harha,

55 The sonnes of Barkos, the sonnes of Sissera, the sonnes of Tamah,

56 The sonnes of Nezhiah, the sonnes of Hatipha.

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perda,

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pechereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Solomons seruants were three hundredth, ninetie and two.

61 ¶ And these came vp from Tel-melah, Tel-hareh, Cherub, Addon, and Immer: but they could not shew their fathers houses, nor their feed, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, fixe hundredth and two and fourtie.

63 And of the Priests: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzilai, which tooke one of the daughters of Barzilai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And the Tirshatha said vnto them, that they should not eate of the most holy, till there rose vp a Priest with * Vrím and Thummim.

66 All the Congregation together was two and fourtie thousand, three hundredth and three-score,

67 Besides their seruants and their maids, which were seuen thousand three hundredth and seuen and thirrie: and they had two hundredth and fixe and foure singing men and singing women.

68 Their horses were seuen hundredth and fixe and thirrie, and their mules two hundredth and fixe and fourtie.

69 The camels foure hundredth and fixe and

thirrie, and fixe thousand, seuen hundredth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thou^bdrames of gold, fiftie basins, fixe hundredth and thirrie Priests garments.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousande drams of golde, and two thousand and two hundredth^c pieces of siluer.

72 And the rest of the people gaue twentie thousand drams of gold, and two thousand pieces of siluer, and threescore and seuen Priests garments,

73 And the Priests, and Leuites, and the porters and the fingers, and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the fifteenth moneth came, the children of Israel were in their cities.

C H A P. VIII.

2 *Ezra gathereth together the people, and readeth to them the Law. 13 They rejoice in Israel for the knowledge of the word of God. 15 They keep the feast of Tabernacles for seven daies.*

And all the people assembled themselves together, in the streete that was before the watergate, & they pake vnto Ezra the Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all^b that could heare and vnderstand it, in the first day of the seventh month.

3 And he read therein in the streete that was before the watergate (from the morning vntill the midday) before men and women, and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the Law.

4 And Ezra the Scribe stood vpon a pulpit of wood, which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Vriiah, and Malkiah, and Maaseiah on his right hand, and on his left hand Pedajah, and Michael, and Malchiiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for hee was^d aboute all the people: and when he opened it, all the people stood vp.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: & they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 All o Ioshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Iozabab, Hanan, Pelsiah, and the Leuites caused the people to vnderstand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue the sense, & caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people weept, when they heard the words of the Law.

10 He said also vnto them, Goe, and eate of the fit, and drink the sweet, and send part vnto them, for whom none is prepared: for this day is holy vnto our Lord: be ye not sorry therefore: for she

h Read Ezra
2.69.[Cf. *minim*.

i Which containeth part of September and part of October.

† *Ebr. at one man.*

a Read Ezra 7.6

b Which had age and discretion to vnderstand.

c This declareth the great zeale, that the people had to heare the word of God.

d To the intent that his voice might be better heard.

e To considering their offences against the Law. Therefore the Leuites doe not reprove them for mourning, but assure them of Gods mercies forasmuch as they are repentant. f That is, remember the poore.

g Meaning Nehemiah: for Tirshatha in the Chaldee tongue signifieth a butler.

* Exod. 28. 30.

g Rince in the
Lord, and he will
give you ſtrength.

the joy of the Lord is your ſtrength.

11 And the Leuites made ſilence throughout
all the people, ſaying, Hold your peace: for the
day is holy, be not ſad therefore.

12 Then all the people went to eate and to
drinke, and to ſend away part, and to make great
joy, becauſe they had vnderſtood the words that
they had taught them.

13 And on the ſecond day the chiefe fathers of
all the people, the Priſtes and the Leuites were
gathered vnto Ezra the Scribe, that he alſo might
inſtruct them in the words of the Law.

14 And they found written in the Law (that
the Lord had commanded by Moſes) that the
children of Iſrael ſhould dwell in *boothes in the
feast of the ſeuenth moneth.

15 And that they ſhould cauſe it to be declar-
ed and proclaimed in all their cities, and in Ieru-
ſalem, ſaying, Goe forth vnto the mount, and
bring oliue branches, and pine branches, and
branches of myrtus, and palme branches, and
branches of thicke trees, to make boothes, as it is
written.

16 So the people went forth and brought
them and made them boothes, euery one vpon the
b^oo^oke of his houſe, and in their courts, and in the
courts of the houſe of God, and in the ſtreet by
the water gate, and in the ſtreete of the gate of E-
phraim.

17 And all the Congregation of them that
were come againe out of the captiuitie made
boothes, and ſate vnder the boothes: for ſince the
time of Ieſhua the ſonne of Nun vnto this day,
had not the children of Iſrael done ſo, and there
was very great joy.

18 And hee read in the booke of the Law of
God euery day, from the firſt day vnto the laſt
day. And they kept the feaſt ſeven dayes, and on
the eighth day a ſolemne aſſembly, according vnto
the manner.

CHAP. IX.

1 The people reuerent, and ſiſke their ſtrange miſes. 2 The Le-
uites exhort them to praife God, 3 declaring his wonders,
and their ingratitudes, 30 and Gods great mercies to-
wards them.

IN the foure and twentieth day of this ^a mo-
neth the children of Iſrael were aſſembled with
^a faſting, and with ſackcloth, and earth vpon
them.

2 (And they that were of the ſeede of Iſrael
were ſeparated from all the ſtrangers) and they
ſtood and confeſſed their ſinnes and the iniqui-
ties of their fathers.

3 And they ſtood vp in their place and read
in the booke of the Law of the Lord their God
fourteentimes on the day, and they b^c confeſſed and
worſhipped the Lord their God fourteentimes.

4 Then ſtood vp vpon the ſtaires of the Le-
uites, Ieſhua, and Bani, Kadmiel, Shebaniah, Bun-
ni, Sheribiah, Bani, and Chenani, and cryed with a
loud voyce vnto the Lord their God.

5 And the Leuites ſayd, men Ieſhua and Kad-
miel, Bani, Haſhabnab, Sheribiah, Hodiah, She-
baniah and Pethahiah, Stand vp and praife the
Lord your God for euery euer, and let them
praye thy glorious Name, O God which excelleth
aboue all thankſgiuing and praife.

6 Thou art Lord alone: thou haſt made hea-
uen, and the heauen of all heauens, with all their
hoſts, the earth, and all things that are therein, the
ſeas, and all that are in them, and thou preſerueſt

them all, and the hoſts of the heauen worſhippeth
thee.

7 Thou art, O Lord, the God that haſt choſen
Abram, and broughteſt him out of ^a Vr in Caldea
*and madeſt his name Abraham.

8 And foundeſt his heart faithfull before thee,
*and madeſt a Couenant with him, to give vnto
his ſeede the land of the Canaanites, Hittites, A-
morites, and Perizzites, and Iſebutites, and Gir-
gaſhites, and haſt performed thy words, becauſe
thou art iuſt.

9 *Thou haſt alſo conſidered the affliction of
our fathers in Egypt, and heard their cry by the
red ſea.

10 And ſhewed tokens & wonders vpon Pha-
raoh, and on all his ſeruants, and on all the peo-
ple of his land: for thou kneweſt that they dealt
proudly againſt them: therefore thou madeſt thee
a Name, as appeareth this day.

11 *For thou diddeſt breake vp the Sea before
them, and they went through the mids of the ſea
on dry land: and thoſe that purſued them, haſt
thou caſt into the bottoomes as a ſtoine, in the
mighty waters:

12 And *leddeſt them in the day with a pillar
of a cloud, and in the night with a pillar of fire to
giue them light in the way that they went.

13 *Thou cameſt downe alſo vpon mount Si-
nai, and *pakeſt vnto them from heauen, and ga-
ueſt them right iudgements, and true lawes, ordi-
nances, and good Commandements,

14 And declaredſt vnto them thine holy Sab-
bath, and commandedſt them precepts, and ordi-
nances, and Lawes, by the hand of Moſes thy
ſeruant:

15 *And gaueſt them bread from heauen for
their hunger, *and broughteſt forth water for
them out of the rocke for their thirſt: and *pro-
miſedeſt them that they ſhould goe in, and take
poſſeſſion of the land, for the which thou haſt
liſt vp thine hand for to giue them.

16 But they and our fathers behaued them-
ſelues proudly, and hardened their necke, ſo that
they hearkened not vnto thy Commandements,

17 But reſuſed to obey, and would not remem-
ber thy marueilous workes: thou haſt done
for them, but hardened their neckes, and had in
their heads to returne to their bondage by their
rebellion: but thou, O God of mercies, gracious
and full of compaſſion, of long ſuffering, and of
great mercy, yet forſookeſt them not.

18 Moreover, when they made them a molten
calfe, (and ſaid, This is thy God that brought thee
vp out of the land of Egypt) and committed great
blaſphemies,

19 Yet thou for thy great mercies forſookeſt
them not in the wilderneſſe: *the pillar of the
cloud departed not from them by day to leade
them the way, neither the pillar of fire by night,
to ſhew them light, and the way whereby they
ſhould goe.

20 Thou gaueſt alſo thy good Spirit to inſtruct
them, and withheldſt not thy MAN from their
mouth, and gaueſt them water for their thirſt.

21 Thou diddeſt alſo feed them forty yeeres
in the wilderneſſe: they lacked nothing: *their
clothes waxed not old, & their ſhoe ſwellen not.

22 And thou gaueſt them kingdoms & people,
and ſcatteredſt them into corners: ſo they poſſeſ-
ſed *the land of Sihon, and the land of the king
of Heſebon, and the land of Og king of Baſhan.

23 And

*Leuit. 23. 34.

1 Or, goodly bran-
ches, as Leuit. 23.
40.

16 For their houſes
were made ſt: a
boue, as the Dut.
22. 8.

1 Which was al-
moſt a thouſand
yeeres.

a Meaning, the
ſeuenth.

*a. e. ſeſt. 9. 4.

16 For ſtrange chil-
dren.

b They made con-
ſeſſion of their
ſinnes and wicked
prayers.

*Gen. 11. 31.

*Gen. 17. 5.

*Gen. 15. 8.

*Exod. 3. 7.
and 14. 7.

*Exod. 14. 21.

*Exod. 13. 21.

*Exod. 19. 18. 20.
and 20. 1.

*Exod. 16. 15.

*Exod. 17. 6.
Dut. 1. 8.

*Exod. 13. 22.
numb. 14. 14.
1. cor. 10. 1.

*Dut. 8. 4.

c Though the
way was tedious
and long.

d Meaning, the
heathen whom hee
droue out.

*Numb. 21. 26.

23 And thou diddest multiply their children, like the starres of the heauen, and broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and olives, and trees for food in abundance, and they did eat, and were filled, and became fat, and liued in pleasure thorow thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which thou protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliuerest them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them fauours, who saued them out of the hand of their aduersaries.

28 But when they had rest, they returned to doe euill before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times.

29 And protestedst among them, that thou mightest bring them againe vnto thy Lawe: but they behaued themselves proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (*which a man should doe and liue in them) and pulled away the shoulder, and were stiffnecked, and would not heare.

30 Yet thou diddest forbear them many yeeres, and protestedst among them by thy Spirit, euery by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, *thou great God, mightie and terrible, that keepst covenant and *mercy, let not all the affliction that hath come vnto vs, seeme a little before thee, that is, to our kings, to our princes, and to our priests, and to our prophets, and to our fathers, and to all thy people since the time of the kings of Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truly, but wee haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy Lawe, nor regarded thy commandements, nor thy protestations, wherewith thou hast protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fat land

which thou didst set before them, and haue not conuerted from their euill workes.

36 Behold, we are seruants this day, and the land that thou gauest vnto our fathers, to eat the fruit thereof, and the goodnesse thereof, behold, we are seruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and wee are in great affliction.

38 Now because of all this wee make a fire covenant, and write it, and our princes, our Leuites, and our Priests seale vnto it.

CHAP. X.

The names of them that sealed the Covenant let vs see God and the people.

Now they that sealed, were Nehemiah the Tirshatha the sonne of Hachabiah, and Zidkiah,

1 Seraiah, Azariah, Jeremiah,

2 Pashur, Amariah, Malchiah,

3 Hattush, Shebaniah, Malluch,

4 Harim, Meremoth, Obadiah,

5 Daniel, Ginnethon, Baruch,

6 Meshullam, Aiah, Miamin,

7 Maaziah, Bilgai, Shebaniah: these are the Priests.

9 ¶ And the Leuites: Ieshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodiah, Kelita, Pelaiiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodiah, Bani, Beninu.

14 ¶ The chiefe of the people were Parosh, Pahath Moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adoniah, Bigvai, Adin,

17 Ater, Hizkiah, Azzur,

18 Hodah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshazabel, Zadok, Iaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohef, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Abihai, Hanan, Anan,

27 Mailuch, Harim, Baanah.

28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the Nethinims, and all that were separated from the people of the lands vnto the Law of God, their wives, their sonnes, and their daughters, all that could vnderstand.

29 The chiefe of them receiued it for their brethren, and they came to the curse and to the oath to walke in Gods Law, which was given by Moses the seruant of God, to obserue and doe all the commandements of the Lord our God, and his iudgements, and his statutes.

30 And that wee would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought ware on the Sabbath, or any victuals to sell, that wee would not take it of them on the Sabbath, and

That is, to be the Lords thereof.

a Thus by affliction they promise to keepe Gods commandements, wherewith they could not be brought by Gods great benefice.

Or, /us/ur.

a Which subscribed to keepe the promise.

Or, captaine of Iehud.

b Reade Ezra 2. 43.

c Which being idolaters forsooke their wickednes, and gaue themselves to serue God.

d They made the oath in the name of the whole multitude.

e Wherewith they gaue themselves, if they brake the lawe, as Deut. 32. 15.

f Which notwithstanding they brake once after, as chap. 13. 15.

e Taking heauen and earth to witness that God would deliroy them except they returned as 2 Chron. 24. 19.

f He declareth how Gods mercies were contended with the wickedness of the people, who were in their prosperity forgot God.

** Leuit. 18. 5. Ezek. 20. 12. Gen. 10. 5. Gal. 3. 12. g Which is a multitude taken of oxen, that shrink at the yoke or burden, as Zach. 7. 11. h When thou diddest admonish them by thy Prophets. i Ebr. thou didst prolong vpon them many yeeres.*

** Exod. 34. 6. 7. * Psa. 145. 12. i By whom we were led away into captivity, and haue been appointed to bee slaine, as Ester 3. 12.*

k He committeth that all these things came to them: illy for their sinnes, but he appeale h from Gods iustice to his mercies.

l That thou wouldst deliroy them except they would returne to thee, as Jer. 36.

*Leuit. 25. 4.
Leuit. 19. 11.
1 Elor. bowd.*

*g This declareth
wherefore they
gave this third
part of the shekel,
which was besides
the halfe shekel
that they were
bound to pay.
Exod. 30. 13.*

*h Or, into the
house of.*

*i By this retri-
fall is meant that
there was no set
ceremony in the
Law, where-
unto they did not
bind themselves
by covenant.*

*j Wherefore
we laboured, or
travailed, there
the tithes were
due vnto the Lord
both by the Law
and according to
the othe and co-
venant that wee
made.*

k Num. 38. 26.

*l We will not
leave it deſtitute
of that ſhall
be neceſſary for it.*

and on the holy dayes: *and that we would let the ſeuenth yeere be free, and the debts of eury perſon.

32 And we made ſtatutes for our ſelues to giue by the yeere, the third part of a ſhekel for the ſeruiſe of the houſe of our God.

33 For the ſheſhewbread, and for the daily offering, and for the daily burnt offering, the Sabbaths, the new moones, for the ſolemne feaſts, and for the things that were ſanctified, and for the ſinne offerings, to make an atonement for Iſrael, and for all the worke of the houſe of our God.

34 Wee caſt alſo lots for the offering of the wood, *even* the Priests, the Levites, and the people to bring it into the houſe of our God, || by the houſe of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

35 And to bring the firſt fruits of our land, and the firſt of all the fruits of all trees, yeere by yeere, into the houſe of the Lord.

36 And the firſt borne of our ſonnes, and of our catell, as it is *b* written in the Law, and the firſt borne of our bullockes and of our ſheepe, to bring it into the houſe of our God, vnto the Priests that miniſter in the houſe of our God,

37 And that wee ſhould bring the firſt fruit of our dough, and our offerings, and the fruit of eury tree, of wine and of oyle, vnto the Priests, to the chambers of the houſe of our God: and the tithes of our land vnto the Levites, that the Levites might haue the tithes in all the cities of our i trauell.

38 And the Priest, the ſonne of Aaron ſhal be with the Levites, when the Levites take tithes, and the Levites ſhall *bring vp the tenth part of the tithes vnto the houſe of our God, vnto the chambers of the treaſure houſe.

39 For the children of Iſrael, and the children of Leui ſhall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there *ſhall* be the veſſels of the Sanctuary, and the Priests that miniſter, and the porters, and the ſingers, and *k* wee will not forſake the houſe of our God.

CHAP. XI.

1 Who dwelt in Ierusalem after it was builded, 22 and who in the cities of Iudah.

AND the rulers of the people that dwelt in Ierusalem: the other people alſo caſt lottes, *a* to bring one out of ten to dwell in Ierusalem the holy city, and nine parts *b* to be in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 Theſe now are the chiefe of the prouince, that dwelt at Ierusalem, but in the cities of Iudah, eury one dwelt in his owne poſſeſſion in their cities of Iſrael, the Priests and the Levites, and the Nethinims, and the ſonnes of Salomons ſeruantes.

4 And in Ierusalem dwelt *certaine* of the children of Iudah, and of the children of Benjamin: Of the ſonnes of Iudah, Athaiah, the ſonne of Vz-ziah, the ſonne of Zechariah, the ſonne of Amariah, the ſonne of Shephatiah, the ſonne of Mahaleel, of the ſonnes of Perez,

5 And Maafiah the ſonne of Baruch, the ſonne of Col-Hozeh, the ſonne of Hazizah, the ſonne of Adaiah, the ſonne of Ioſiab, the ſonne

of Zechariah, the ſonne || of Sh Ioni.

6 All the ſonnes of Perez that dwelt at Ierusalem, *were* foure hundred threſcore and eight valiant men.

7 Theſe alſo are the ſonnes of Benjamin, Salu, the ſonne of Meſhullam, the ſonne of Ioed, the ſonne of Pediah, the ſonne of Koliaih, the ſonne of Maafiah, the ſonne of Ithiel, the ſonne of Teſhiah.

8 And after him Gabai, Sallai, nine hundredth and twentie and eight.

9 And Ioel the ſonne of Zichri *was* gouernour ouer them: and Iudah the ſonne of Semuah *was* the ſecond ouer the cite:

10 Of the Priests, Iedaiah the ſonne of Ioſiab, Iach n.

11 Seraiah the ſonne of Hilkiah, the ſonne of Meſhullam the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub, *c* *was* chiefe of the houſe of God.

12 And their brethren *d* that did the worke in the Temple, *were* eight hundred twenty and two, and Adaiah, the ſonne of Ieroham, the ſonne of Peliah, the ſonne of Amzi, the ſonne of Zechariah, the ſonne of Paſhur, the ſonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundredth and two and fourtie: and Amaſhai the ſonne of Azareel, the ſonne of Ahazai, the ſonne of Meſhillemoth, the ſonne of Immer:

14 And their brethren valiant men, an hundredth and eight and twentie, and their ouerſeer *was* Zabdai the ſonne || of Hagedolim.

15 And of the Levites, Shemaiah the ſonne of Haſhub, the ſonne of Azrikam, the ſonne of Haſhabiah, the ſonne of Bunni.

16 And Shabbethai, and Ioabab of the chiefe of the Levites *were* ouer the workes of the houſe of God without.

17 And Mattaniah the ſonne of Micha, the ſonne of Zabdai, the ſonne of Aſaph *was* the chiefe to begin the thankſgiving and prayer, and Bakbukiah the ſecond of his brethren, and Abda, the ſonne of Shammua, the ſonne of Galai, the ſonne of Ieduthun.

18 All the Levites in the holy city *were* two hundredth foureſcore and foure.

19 And the porters, Akkub, Talmon and their brethren that kept the *e* gates, *were* an hundredth twenty and two.

20 And the reſidue of Iſrael, of the Priests, and of the Levites *dwelt* in all the cities of Iudah, eury one in his inheritance.

21 And the Nethinims dwelt in the || forteſſe, and Ziba, and Giſpa *was* ouer the Nethinims.

22 And the ouerſeer of the Levites in Ierusalem *was* Uzzi the ſonne of Ban, the ſonne of Aſhabiah, the ſonne of Mattaniah, the ſonne of Micha: of the ſons of Aſaph ſingers *were* ouer the worke of the houſe of God.

23 For it *was* the kings commandement concerning them, that faithfull *proviſion* ſhould be for the ſingers eury day.

24 And Pethahiah the ſonne of Meſherabeel, of the ſonnes of Zerah, the ſonne of Iudah *was* at the kings hand in all matters concerning the people.

25 And in the villages in their lands, *ſome* of the children of Iudah dwelt in Kiriath-abab, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and

*Or, of a ſub-
ſtitute.*

*c That is, waſ the
chie Prielt.*

*d That ſeued and
miniſtered in the
Temple.*

*Or, of one of the
great men.*

*e That is, he be-
gan the Pſalmes,
and waſ the
chaunter.*

*f Meaning, of the
Temple.
g Othermen, which
dwelt not in Ie-
ruſalem.*

Or, Ophai.

*h Was chiefe as
bout the king ſee
all his aduices.*

*a Becauſe their
enemies dwelt
round about them,
they provided that
it might be ſepa-
rated wth men,
and ſetled po-
lice, becauſe here
were few that of-
fered themſelues
willingly.*

*b Which ſame
of Perez the
ſonne of Iudah.*

and the villages thereof.

26 And in Iefhua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziglag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hannom.

31 And the sonnes of Benjamin from Geba, in Mishmath, and Aiia, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebaiar,

35 Lod and Ono in the carpenters valley.

36 And of the Levites were du sons in Iudah and in Benjamin.

CHAP. XII.

1 The Priestess and Levites which came with Zerubbabel vnto Ierusalem, are numbered, 27 and the wall is dedicated.

These also are the Priestess and the Levites that went vp with Zerubbabel, the sonne of Shealtiel, and Iefhua: to wit, Seraiah, Ieremiah, Ezra,

2 Amariah, Malluch, Hattufh,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioiaib, Iedaiah,

7 Sallu, Amok, Hilkiah, Iedaiah: these were the chiefe of the Priestess, and of their brethren in the dayes of Iefhua.

8 And the Levites, Iefhua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, were over the thanksgivings, he, and his brethren.

9 And Bakkukiah, and Vnni, and their brethren were about them in the watches.

10 And Iefhua begate Ioiakim: Ioiakim also begate Eliasib, and Eliasib begate Ioiada,

11 And Ioiada begate Ionathan, and Ionathan begate Iaddua.

12 And in the dayes of Ioiakim were these, the chiefe fathers of the Priestess: vnder Seraiah was Meraiah, vnder Ieremiah, Hananiah,

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,

14 Vnder Melch, Ionathan, vnder Shebaniah Ioseph,

15 Vnder Harim, Adna, vnder Meraioth, Helkai,

16 Vnder Iddo, Zechariah, vnder Ginnethon Meshullam,

17 Vnder Abiah, Zichri, vnder Miniamin, and vnder Moadiah, Pitai,

18 Vnder Bilgah, Shamnuah, vnder Shemaiah, Iehonathan,

19 Vnder Ioiaib, Mattaniah, vnder Iedaiah, Vzzi,

20 Vnder Sallai, Kallai, vnder Amok, Eber,

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethanel.

22 In the dayes of Eliasib, Ioiada, and Iohanan and Iaddua were the chiefe fathers of the Levites written, and the Priestess in the reigne of Darius the Persian.

23 The sonnes of Lewi, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliasib.

24 And the chiefe of the Levites were Hashabiah, Sherebiah, and Iefhua the sonne of Kadmiel, and their brethren about them to giue praise and thanks, according to the ordinance of Dauid the man of God, ward ouer against ward.

25 Mattaniah, and Bakukiah, Obadiah, Meshullam, Talmon, and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of: Ioiakim the son of Iefhua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Ierusalem they sought the Levites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thanksgivings and with songs, cymbals, viols, and with harpes.

28 Then the fingers gathered themelues together, both from the plaine country about Ierusalem, and from the villages of Bethpazathi,

29 And from the house of Githai, and out of the countreys of Geba, and Azmuth for the fingers had built them the villages round about Ierusalem.

30 And the Priestess and Levites were purified, and cleansed the people, & the gates, and the wall.

31 And I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, & the one went on their right hand of the wall toward the dung gate.

32 And after them went Hoshai, and halfe of the princes of Iudah,

33 And Azariah, Ezra, and Meshullam,

34 Iudah, Benjamin, and Shemaiah, and Ieremiah,

35 And of the Priestess sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

36 And k his brethren, Shemaiah, and Azareel, Malalai, Gilalai, Maai, Nethanel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, euen ouer against them, went they vp by the staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water-gate Eastward.

38 And the second company of them that gaue thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fishgate, and the towre of Hananeel, and the towre of Meah, euen vnto the sheepe gate: and they stood in the gate of the ward.

40 So stood the two companies of them that gaue thanks in the house of God, and I and the halfe of the rulers with me.

41 The Priestess also, Eliakim, Maadiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiah, and Elam,

g That is, one after another and euerie one in his course.

h e. r. sonnes of the Priests.
i Which were a certaine family, and hid their persons in the fields, 1 Chron. 1. 54.

j Meaning Nehemiah.

k That is, the brethren of Zaccur.

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

a From Babylon to Ierusalem.

b Next in dignity to the hie Priestess, and which were of the stocke of Aaron.

c Had charge of them that sang the Psalmes.

d They kept their wards and watches according to their times, as 1. Chron. 13. 6.

e That is, next to Seraiah, or rather of that order which was called after the name of Seraiah.

f Whereof was Zachary Iohn Baptists father.

^f For can, 2d to beare.

Elam, and Ezer : and the fingers ^f sang loude, hauing Irahiah which was the overseer.

43 And the same day they offered great sacrifices, and reioycied : for God had giuen them great joy, so that both the women, and the children were ioyfull : and the ioy of Ierusalem was heard farre off.

^m Which were chambers appointed by Heretich to put in the tithes and such things.
ⁿ Chro 21. 1. and now were repaired againe for the same use.

44 Also at the same time were men appointed ^m ouer the chambers of the store : or the offerings, for the first fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the law for the Priests, and the Leuites : for Iudah reioycied for the Priests, and for the Leuites that serued.

45 And both the fingers and the porters kept the ward of their God, and the ward of the purification according to the commandement of Dauid, and Salomon his sonne.

* 1. Chron. 15. 16.

46 * For in the dayes of Dauid and Asaph, of olde were chief fingers, and songs of praise and thanksgiving vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Irahel giue portions vnto the fingers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites ⁿ gaue the holy things vnto the sonnes of Aaron.

ⁿ That is, the tenth part of the tithes.

CHAP. XIII.

¹ The Law is read. ² They separate from them all strangers. ³ Nehemiah reprooueth them that breake the Sabbath. ³⁰ An ordinance to reue God

And on that day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite ^m should not enter into the Congregation of God,

* Deut. 23. 2.

2 Because they met not the children of Israel with bread and with wine, * but hired Balaam against them, that he should curse them : and our God turned the curse into a blessing.

* Num. 22. 5, 6.

3 Now when they had heard the law, they separated from Israel ^a all those that were mixed.

^a That is, all such which had ioynd in voluuntary marriage, and also those with whom God had forbidden them to haue societie.

4 ¶ And before ^b this had the Priest Eliahib the ouersight of the chamber of the house of our God, being ^c kinsman to Tobiah

^b That the separation was made.
^c He was ioynd in affinity with Tobiah the Ammonite and enemy of the Iewes.
^d Called also Darius, Ezra 7. 1.
^e Or, at the great end.

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine and of oyle (appointed for the Leuites, and the fingers, and the porters) and the offerings of the Priests.

6 But in all this time was not I in Ierusalem : for in the two & thirtieth yeere of ^d Artahastate king of Babel, came I vnto the king, and ^e after certaine dayes I obtained of the king.

7 And when I was come to Ierusalem, I vnderstood ^e the euill that Eliahib had done for Tobiah, in that hee had made him a chamber in the court of the house of God.

^e Thus we see to what incommenities the people fall into, when they are destitute of one that hath the feare of God, seeing that the chief gouernour was but a while absent, and yet they fell into such great aburdities, as appeareth also, Exod. 32. 1.

8 And it grieved mee forre : therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers : and thither brought I againe the vessels of the house of God with the meat offering and the incense :

10 And I perceived that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, ^m when the Leuites and fingers that executed the worke,

11 Then reprooued I the rulers, and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne, and of wine, and of oyle vnto the treasures.

13 And I made treasures ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Harn the sonne of Zaccur the sonne of Mattaniah : for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my kindnesse that I haue shewed on the house of my God, & on the offices thereof.

15 In those dayes, law I in Iudah them, that rode winepresses on the Sabbath, & that brought in sheaves, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day : and I protested to them in the day that they solde vitales.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reprooued I the rulers of Iudah, and said vnto them, What euill thing is this that yee doe, and breake the Sabbath day?

18 Did not your athers ^b thus, and our God brought all this plague vpon vs, and vpon this citie : yet yee increase the wrath vpon Israel, in breaking the Sabbath.

19 And when the gates of Ierusalem beganne to be darke before the Sabbath, I commanded to shut the gates, & charged, that they should not be opened till after the Sabbath, and ^c some of my seruants set I at the gates, that there should no burden be brought in on the Sabbath day.

20 So the chappmen and marchants of all merchandise remained once or twice all night without Ierusalem.

21 And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I layd vnto the Leuites, that they should cleanse themselves, and that they should come and keepe the ^b gates, to sanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon mee according to thy great mercie.

23 In those daies also I saw Iewes that married wiues of ^d Ahfod, of Ammon, and of Moab,

24 And their children spake halfe in the speech of Ahfod, and could not speake in the Iewes language, and according to the language of the ^e one people, and of the other people.

25 Then I reproued them, and ^m cursed them, and smote certaine of them, and pulled off their haire, and tooke an othe of them by God. Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

26 ¶ Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him : for hee was ^a beloued of his God, and God had made him King ouer Israel : yet strange women caused him to sinne.

27 Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, ^m when to marry strange wiues?

^f He protesteth that he did his dutie with a good conscience, yet he deeth not iustifie himselfe herein, but desireth God to fauour him and to be mercifull vnto him for his owne goodnes sake, as verse 22. and 31.
^g I declared vnto them that God would not suffer such transgressions of his Law to be unpunished.

^h Was not this a great cause, why God plagued vs in times past, because that if they transgressed now in the same againe, their plague should be greater.
ⁱ About the time that the Sun went down for the Sabbath lasted from the Sunne going downe vnto the one day to the Sun setting of the ocker.

^k Meaning of this Temple, that none that was vnclane should enter.

^l Which was a city of the Philistines, and they had married wiues thereof, and so had corrupted their speech and Religion.
^m That is, did excommunicate them and driue them out of the Congregation.

* 1 Kings 3. 7, 12.

* 2 Sam. 12. 24, 25.

* 1 King. 11. 1, 4. ¶ Eccles. 47. 19, 20. ¶

a Punish them according to their fault & evil example, which they haue giue to the rest of thy people contrary to their vacation,

28 And one of the sonnes of Ioiada the son of Blashub the hie Priest was the son in law of Sannabath the Horonite : but I chafed him from me.
29 Remember them, O my God, that ^a defile the Priesthood, and the Couenant of the Priesthood, and of the Leuites.

30 Then I clenfed them from all strangers, and appointed the wards of the Priests and of the Leuites, every one in his office.
31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, in goodnesse.

b That is, to shew mercy vnto me.

ESTER.

THE ARGUMENT.

BECAUSE of the diuersity of names, whereby they vsed to name their Kings, and the supputation of yeeres wherein the Ebrewes and the Grecians doe vary, diuers Authors write diuersly as touching this Ahashuerofh, but it seemeth, Daniel 6. 1. and 9. 1. that he was ^a Darius King of the Medes, and some of Ahyages, called also Ahashuerofh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church : who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he ener stirreth vp some, by whom hee sendeth comfort and deliuerance. Herein also is described the ambition, pride, and crueltie of the wicked when they come to honour, and their sudden fall when they are at height, and how God preferreth and preserue them which are zealous of his glory, and haue a care and tenderness toward their brethren.

CHAP. I.

3 King Ahashuerofh maketh royall feaft. 12 Whereunto the Queene Vafthi will not come. 19 For which cause, she is diuorced. 20 The Kings decree touching the preeminence of man.



IN the dayes of a Ahashuerofh, (this is Ahashuerofh that reigned from India euen vnto Ethiopia, ouer an hundred and seuea and twentie prouinces)

2 In the dayes when the king Ahashuerofh : sat on his throne, which was in the palace of Shushan.

3 In the third yeere of his reigne, he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the capitaines and gouernours of the prouinces which were before him,

4 That hee might shew the riches and glorie of his kingdom, and the honour of his great maiesty many dayes, euen an hundred and fourescore dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, Greene, & blue clothes fastened with cords of fine linnen and purple, in silver rings, and pillars of marble : the beddes were of golde and of silver vpon a pavement of porphyre, and marble, and alabaster, and blue colour.

7 And they gaue them drinke in vessels of golde, and changed vessell after vessell, and royall wine in abundance, according to the power of the king.

8 And the drinking was by an order, none might compell : for so the king had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 ¶ The Queene Vafthi made a feast also for the women in the royall house of king Ahashuerofh.

10 Vpon the seuen day when the King was merry with wine, he commanded Memucan, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen eunuchs that serued in the presence of king Ahashuerofh,

11 To bring Queene Vafthi before the King with the crowne royall, that he might shew the

people and the princes her beautie : for shee was faire to looke vpon.

12 But the Queene Vafthi refused to come at the Kings word, which he had giuen in charge to the eunuchs : therefore the king was very angry, and his wrath kindled in him.

13 Then the king sayd to the women, which knew the times (for so was the kings manner towards all that knew the law and the iudgement :

14 And the next vnto him was Carshena, Shehtar, Admatha, Tarshish, Meres, Martena, and Memucan the seuen princes of Persia, and Media, which saw the kings face, and fate the first in the kingdom)

15 What shall we doe vnto the Queene Vafthi according to the law, because she did not according to the word of the King Ahashuerofh by the commission of the eunuchs ?

16 Then Memucan answered before the king, and the Princes, the Queene Vafthi hath not only done euill against the King, but against all the princes, and against all the people that are in the prouinces of King Ahashuerofh :

17 For the sake of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, the King Ahashuerofh commaunded Vafthi the Queene to be brought in before him, but shee came not.

18 So shall the princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene : thus shall there be much despitefulnessse and wrath.

19 If it please the king, let a royall decree proceed from him, and let it be written among the statutes of Persia & Media, and let it not be transgressed : that Vafthi come no more before king Ahashuerofh : and let the king giue her royall estate vnto her companion that is better then shee.

20 And when the decree of the King which shall be made, shall be published throughout all his kingdoms (though it be great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the King and the princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their language,

18 For which was in the hand of the Eunuchs.

b That had experience of things as they had learned by diligent marking in continuance of time.

c Which were his chiefe counsellors, that might haue always access to him.

k By her disobedience the hath giuen an example to all women to doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion here to doe the like, and that the rest of women would by continuance doe the same.

n Let her be diuorced, & another made Queene.

o For he had vnder him an hundred and seuen countreys.

a Called also Darius, who was now the soueraigne monarch, and had the gouernment of the Medes, Persians, & Chaldeans, some thinke he was Darius Hytaspis, called also Artaxerxes.
b Daniel chap. 6. 1 maketh mention but of six score, leauing out the number that is vnder, as the Scripture in diuers places voucheth.
c That is, had rest and quietnesse.
* Nehem. 1. 1.

d Which they vsed in those countreys in stead of silver.

e As was becoming, for so magnificall a king.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the king made for the people, as verse 5.

p That is, that the wife should bee subiect to the husband, and at his commandement.

language, that every man should beare rule in his owne house, and that hee should publish it in the language of that same people.

CHAP. II.

1 After the Queene vpon any, certaine young maydes are brought to the king. 2y Ester pleads the king, and vnto 2. sent. 3y Mordecai dispatch into the king too, that woman verrey him.

AFTER these things, when the wrath of the king Ahahuerosh was appealed, he remembered Vabti, and what he had done, and what was decreed against her.

2 And the kings seruants that ministred vnto him, sayd, Let them seeke for the King beautiful young virgins,

3 And let the king appoint officers through all the prouinces of his kingdom, and let them gather all the beautiful young virgins vnto the palace of Shushan, into the house of the women vnder the hand of Hege the Kings eunuch keeper of the women, to giue them their things for purification.

4 And the maide that shall please the King, let her reigne in the stead of Vabti. And this pleased the King, and he did so.

5 ¶ In the cite of Shushan, there was a certaine Iew whose name was Mordecai, the sonne of Jair, the sonne of Shimei, the sonne of Kish a man of femini,

6 Which had bene caried away from Ierusalem with the captiuitie that was caried away with Ieconiah king of Iudah (whom Nebuchadrezzar, King of Babel had caried away)

7 And he nourished Hadassah, that is, Ester, his vnckes daughter: for shee had neither father nor mother, and the maide was faire and beautifull to looke on, and after the death of her father and her mother, Mordecai took her for his own daughter.

8 And when the kings commandement, and his decree was published, and many maiides were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the kings house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, and she found fauour in his sight, therefore he caused her things for purification to be giuen her speedily, and her fstate, and seuen comely maydes to be giuen her out of the kings house, and he gaue charge to her and to her maiides of the best in the house of the women.

10 But Ester shewed not her people and her kintred: for Mordecai had charged her that shee should not tell it.

11 And Mordecai walked euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

12 And when the course of euery maide came, to goe in to king Ahahuerosh, after that shee had bene twelve months according to the manner of the women (for so were the dayes of their purifications accomplished, fixe months with oyle of myrrhe, and fixe months with sweete odours and in the purifying of the women:

13 And thus went the maiides vnto the king) what soeuer shee required, was giuen her to goe with her out of the womens house vnto the kings house.

14 In the evening she went, and on the morow she returned into the second house of the women vnder the hand of Shasbazar the kings eunuch,

which kept the concubines: shee came in to the King no more, except shee pleased the king, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vnckle of Mordecai (which had taken her as his owne daughter) came, that shee should go in to the king, she desired nothing, but what Hege the kings eunuch the keeper of the women laid: and Ester found fauour in the sight of all them that looked vpon her.

16 ¶ So Ester was taken vnto king Ahahuerosh into his house royall in the tenth moneth, which is the 12 moneth Tebeth, in the seuenth yere of his reigne.

17 And the King loued Ester aboue all the women, and shee found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdom vpon her head, & made her Queene in stead of Vabti.

18 Then the king made a great feast vnto all his princes, and his seruants, which was the feast of Ester, and gaue rest vnto the prouinces, and gaue gifts, according to the power of a King.

19 And when the virgins were gathered the second time, then Mordecai sate in the Kings gate.

20 Ester had not yet shewed her kintred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the Kings gate, two of the kings eunuchs, Bigthan and Teresh, which kept the doore, were wroth, & sought to lay hand on the king Ahahuerosh.

22 And the thing was knowne to Mordecai, and he told it vnto Queene Ester, and Ester certified the King thereof in Mordecais name: and when inquisition was made, it was found: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the King.

CHAP. III.

1 Haman, after he was exalted, obtained of the King that all the Iewes should be put to death, because Mordecai had not done him worship as his god.

AFTER these things did King Ahahuerosh promote Haman the sonne of Hammedatha the Agagite and exalted him, and set his seate aboue all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the King had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why transgresseth thou the kings commandement?

4 And albeit they spake daily vnto him, yet he would not heare them: therefore they tolde Haman, that they might see how Mordecais matters would stand: for hee had told them, that hee was a Iew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now that he thought it too little to lay hands only on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdom of Ahahuerosh, even the people of Mordecai.

Or, Hagah.

g Wherein her modestie appeared, because she sought not apparel to commend her beautie, but stood to the Eunuchs appointment.

h Which contained part of December and part of Ianurie.

i That is made for her like.

k He released their tribute.

l That is, great and magnificell.

m That is, as the marriage of Ester, which was the second marriage of the king.

n Meaning to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10. a.

a That is, he called the matter againe into communication.

b By the seuen wise men of his counsell.

c The abuse of these countreys was so great, that they mented many meanes to finde the lites of science, and therefore as they o. dained wicked lawes that the king might hate whole daughters they he would, to they had diuers houses appointed, as one for the males, another when they were concubines, and for the Queene another. d Heade what this purification was, verse 12.

* 2. Kings 24. 15.

Or, portions.

e For though shee was taken away by a cruell law, yet hee called not to haue a fatherly care of her, and therefore did not allow of times to beate of her.

f What apparel he asked of the eunuch that he was bound to giue her.

e Which answereth to part of March and part of April.
d To know what month and day should be good to enterprise this thing that it might have good success, but God disappointed their lots and expectation.

e Containing part of February and part of March.
f There be the two arguments which commonly be usedlings and the wicked yfetoward princes, that is, the contempt of their lawes, and diminishing of their profit without respect how God is either pleased or displeased.

g Ebr. weigh.
h Or, secretaries.

i Ebr. the bands of prison.

g Towit, the Jewes that were in Shushan.

a Recuseth would advertise Ester of this cruell proclamation.

i Ebr. sackcloth and ashes were spread for moan.

7 In the first moneth (that is the moneth e Nisan) in the twelfth yeere of king Ahahuerosh, they cast Pur (that is a lot) before Haman, from day to day, and from moneth to moneth vnto the twelfth moneth that is the moneth e Adar.

8 Then Haman said vnto king Ahahuerosh, There is a people scattered, and disperied among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the Kings lawes: therefore it is not the kings profit to suffer them.

9 If it please the king, let it bee written that they may be destroyed, and I will pay ten thousand talents of siluer by the haunces of them that haue the charge of this businesse to bring it into the kings treasure.

10 Then the king tooke his ring from his hand, and gaue it vnto Haman the sonne of Hammedatha the Agagite the Jewes aduersarie.

11 And the king said vnto Haman, Let the siluer be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings || Scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the captaiues that were ouer euery prouince, and to the rulers of euery people, and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahahuerosh was it written, and sealed with the kings ring.

13 And the letters were sent by postes into all the kings prouinces, to root out, to kil, and to destroy all the Tewes, both young and olde, children and women, in one day vpon the thirteenth day of the twelfth moneth (which is the moneth Adar) and to spoile them as a pray.

14 The contents of the writing was, that there should bee given a commandement in all prouinces, and published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the king and Haman sate drinking, but the g citic of Shushan was in perplexitie.

CHAP. II.

5 Mordecai giveth the Queene knowledge of the cruell decree of the King against the Tewes. 16 Shee writeth that she pray for her.

NOW when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackcloth, and ashes, and went out into the mids of the citie, and cried with a great crie, and a bitter.

2 And he came euen before the kings gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince and place, whither the kings charge and his commission came, there was great forrow among the Jewes, and fasting, and weeping, and mourning, and many lay in sackcloth and in ashes.

4 ¶ Then Esters maides & her Eunuches came and told it her: therefore the Queene was very heauie, and shee sent raiment to clothe Mordecai, and to take away his sackcloth from him, but he received it not.

5 Then called Ester Hatach one of the Kings

eunuches, whom he had appointed to serue her, & gaue him a commandement vnto Mordecai, to know what it was and why it was.

6 So Hatach went forth to Mordecai, vnto the street of the citie, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the summe of the siluer that Haman had promised to pay vnto the Kings treasuries, because of the Tewes, for to destroy them.

8 Also he gaue him the copie of the writing and commission that was giuen at Shushan, to destroy them, that he might shew it vnto Ester and declare it vnto her, and to charge her that shee should goe in to the king, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he told Ester the words of Mordecai.

10 Then Ester said vnto Hatach, and commanded him to go vnto Mordecai,

11 All the Kings seruants & the people of the Kings prouinces doe know, that whosoever man or woman, that cometh to the king into the inner court, which is not called, there is a law of his, that he shall die, except him to whom the king holdeth out the golden rod, that hee may liue. Now I haue not bene called to come vnto the king these thirtie daies.

12 And they certified Mordecai of Esters words.

13 And Mordecai said, that they should answer Ester thus, Thinke not with thy selfe that thou shalt escape in the kings house, more then all the Tewes.

14 For if thou holdest thy peace at this time, thy comfort and deliuerance shall appeare to the Jewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commanded to answer Mordecai,

16 Goe, and assemble all the Jewes that are found in Shushan, and fast ye for me, and eat not, nor drinke in three dayes, day nor night. I also & my maids will fast likewise, and so will goe into the King, which is not according to the law: and if I perish, so I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entrest in to the King, and sheweth him and Haman to a feast. 12 Haman prepareth a banquet for Mordecai.

AND on the third day Ester put on her royall apparell, and flood in the court of the Kings palace within, ouer against the Kings house: and the King sate vpon his royall throne in the Kings palace, ouer against the gate of the house.

2 And when the King law Ester the Queene standing in the court, shee found anour in his sight, and the king held out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then said the king vnto her, What wilt thou, Queene Ester? and what is thy request? it shall be giuen thee, as thou shalt desire to the halle of the kingdome.

4 Then said Ester, If it please the king, let the King and Haman come this day vnto the banquet, that I haue prepared for him.

i Ebr. he desired to stand before her.

i Ebr. declaration.

i Ebr. confidenc.

i Ebr. breathing. b Thus Mordecai spake in the confidence of that faith which all Gods children ought to haue, which is, that God will deliuer them, though all worldly means faile.

c For to deliuee Gods Church out of these present dangers.

d I will put my life in danger, and referre the success to God, seeing it is for his glory, and the deliuerance of his Church.

a To wit, after that the Jewes had begun to fast.

b Which was a signe that her coming was agreeable vnto him, as Chaz. 12.

c Meaning hereby, that whatsoeuer shee asked, should be granted, as Mar. 6. 23.

d Because they v.
fed to drinke
exclusively in their
bankets, they cal-
led the banquet by
the name of that
which was most in
vile or esteemed.

e I will declare
what thing I de-
mand.

f Thus the wic-
ked when they are
promoted instead
of acknowledging
their enage and
humbling them-
selves, were ambi-
tious, disdainfull,
and cruel.

g Meaning the
highest that could
be desired.

hbr. he kinge
died, departed.

* Chap. 3. 32.

a For he thought
it unworthy his es-
tate to receive a
benefit, and not
reward it.

b Thus while the
wicked imagine
the destruction of
others, they them-
selves fall into the
same pit.

5 And the king said, Cause Haman to make haste, that he may doe as Ester hath said. So the king and Haman came to the banquet that Ester had prepared.

6 And the king said vnto Ester at the banquet of wine, What is thy petition, that it may be giuen thee? and what is thy request? It shall euen be performed vnto the halfe of the kingdom.

7 Then answered Ester, and said, My petition, and my request,

8 If I haue found fauour in the sight of the king, and if he please the king to giue me my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will doe to morow according to the kings saying.

9 ¶ Then went Haman forth the same day ioyfull, and with a glad heart. But when Haman saw Mordecai in the kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neui thelesse, Haman refrained himselfe: and when he came home, he sent, and called for his friends, and Zereih his wife.

11 And Haman told them of the glorie of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how that hee had set him aboute the princes and seruants of the king.

12 Haman said moreover, Yea, Ester the Queene did let no man come in with the king to the banquet that shee had prepared, fauour, and to morrow am I bidden vnto her also with the king.

13 But all this doeth nothing auaile mee, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then said Zereih his wife and al his friends vnto him, Let the king make a tree of fiftie cubites hee, and to morrow speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the king vnto the banquet. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

3 The king smeth out the chronicles, and biddeth the scribes of Mordecai, to and commendeth Haman to cause Mordecai to be hanged.

THe same night the king slept not, and hee commanded to bring the booke of the Records, and the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai had told of Bigtana & Zereih, two of the kings eunuchs keepers of the doore, who sought to lay hands on the king Ahafueroh.

3 Then the king said, What honour and dignitie hath bene giuen to Mordecai for this? And the kings seruants that ministered vnto him, said, There is nothing done for him.

4 And the king said, Who is in the court? (Now Haman was come into the inner court of the kings house that hee might speake vnto the king to hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall bee done vnto the man whome the king will honour? Then Haman thought in his heart, To whom would the king

doe honour more then to me?

7 And Haman answered the King, The man whom the king would honour,

8 Let them bring for him royall apparell, which the king useth to weare, and the horie that the king rideth vpon, and that the crowne royall may be set vpon his head.

9 And let the raiment and the horie be deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horie through the street of the citie, & proclaime before him, Thus shall it be done vnto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horie, as thou hast said, and doe so vnto Mordecai the Iewe, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horie, and arayed Mordecai, and brought him on horse-backe thorow the street of the citie, and proclaimed before him, Thus shall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman halted home mourning, and his head couered.

13 And Haman told Zereih his wife, and all his friends, al that had befallen him. Then said his wife men and Zereih his wife, vnto him, If Mordecai be of the seede of the Iewes, before whome thou hast begun to fall, then shalt not preuaile against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the kings eunuchs, and hastened to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

3 The Queen biddeth the king and Haman arise, and prayeth for her selfe and her people. 4 Shee accuseth Haman, and hee is hanged on the gallows which hee had prepared for Mordecai.

SO the King and Haman came to banquet with the queene Ester.

2 And the king said againe vnto Ester on the second day at the banquet of wine, What is thy petition, queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the halfe of the kingdom.

3 And Ester the queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, and my people at my request.

4 For we are Iold, I and my people, to be destroyed, to be slaine, and to perish: but if we were sold for seruants, & for handmaids, I would haue held my tongue, although the aduersary could not recompense the Kings losse.

5 Then king Ahafueroh answered, and said vnto the queene Ester, Who is hee, and where is he that presumeth to doe thus?

6 And Ester said, The aduersarie and enemy is this wicked Haman. Then Haman was afraid before the king and the queene.

7 And the king arose from the banquet of wine, in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the queene Ester: for hee saw that there was a mischief prepared for him of the king.

8 And when the king came againe out of the palace garden, into the house where they drank wine, Haman was fallen vpon the bed where

c Meaning hereby
that the king
should make him
new vnto himselfe,
as Ioseph hereby
was knowne to be
next to Pharaoh,
Gen. 42. 22.

d Thus God some-
time putteth in the
mouth of the very
wicked to speake
that thing which
he hath decreed
shall come to
passe.

a Reade Chag.
5. 6.

b Haman could
not so much profit
the king by this
his malice, as hee
should hinder him
by the losse of the
Iewes, and the
tribute which hee
hath of them.

c His conscience
did accuse him
that as he had con-
spired the death
of innocents, so the
vengeance of God
might fall vpon
him for the same.
d He fell downe
at the beds feet
or couch where-
upon the fate and
made request for
his life.

a This was the manner of the Persians, when one was out of the Kings fauour.

f Which disclosed the conspiracy against the King. Chap. 2, 21, 22.

n That is, was received into the Kings fauour and presence.

b That he was her enemy, and had brought her up.

c Meaning that he should abolish the wicked decrees, which hee had made for the destruction of the Iewes.

d Read Chap. 2.

|| Or, was about 10, say the Iewes.

e This was the Law of the Medes and Persians, as Dan 6, 15, notwithstanding the King reuoked that former decree granted to Haman for Esthers sake.

f Which contained part of May and part of June.

g That is, in such letters and language, as was usual in every province.

|| Or, was.

whereon Ester saide: therefore the king saide, Will he force the Queene al o before me in the house? As the word went out of the Kings mouth, they couered Hamans face.

9 And Harbonah one of the eunuchs, said in the presence of the King, Beholde, there standeth yet the tree in Hamans house fittie cubites hie, which Haman had prepared for Mordecai, that spake good for the King. Then the King saide, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

a After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.

The same day did King Ahasuerus giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester. And Mordecai came before the King: for Ester tolde what he was vnto her.

2 And the King tooke off his ring, which hee had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feet weeping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuiice that hee had imagined against the Iewes.

4 And the King helde out the golden scepter toward Ester. Then arose Ester and stood before the King,

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it bee written that the letters of the deuiice of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings provinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kined?

7 And the King Ahasuerus saide vnto the Queene Ester, and to Mordecai the Iewe, Behold, I haue giuen Ester the house of Haman, whome they haue hanged vpon the tree, because he had hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the Kings riug, may no man reuoke)

9 Then were the Kings Scribes called at the same time, euen in the third moneth, that is the moneth Sivan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Iewes, and to the princes, and captains and rulers of the provinces, which were from India euen vnto Ethiopia, an hundred and seuen and twentie provinces, vnto every province, according to the writing thereof, and to every people after their speech, and to the Iewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahasuerus name, and sealed it with the Kings ring: and hee sent letters by postes on horsebacke and that rode on beasts of price, as dromedaries and coltes of mares.

11 Wherein the King granted the Iewes (in

what cities soeuer they were) to gather themselves together, and to stand for their life, and to root out, to slay and to destroy all the power of the people and of the province that vexed them, both children and women, and to spoyle their goods:

12 Vpon one day in all the provinces of King Ahasuerus, euen in the thirteenth day of the twelfth moneth, which is the moneth Adar.

13 The copie of the writing was, how there should be a commandement giuen in all & every province, published among all the people, and that the Iewes should bee ready against that day to auenge themselves on their enemies.

14 So the postes rode vpon beasts of price and dromedaries, and went forth with speed, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apprell of blew, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the cite of Shushan reioyced and was glad.

16 And vnto the Tewes was comelight and ioy and gladnes and honour.

17 Also in all and every province, and in all and every cite and place, wherethe Kings commandement and his decree came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

a At the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a feast in remembrance of their deliuerance.

So in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered themselves together into their cities throughout all the provinces of the King Ahasuerus, to lay hands on such as sought their hurt, and no man could vnderstand them, for the feare of them fell vpon all people.

3 And all the rulers of the provinces, and the princes and the captaines, and the officers of the King, exalted the Iewes for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their enemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slew the Iewes and destroyed nine hundred men,

7 And Parthandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha, 9 And Parmashta, and Arisai, and Aridai, and Vaieratha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slew they: but they laid not their hands on the spoile.

11 On the same day came the number of those that

b That is, to defend themselves against all that would assaile them.

i Which hath part of February and part of March.

k The king gaue them liberty to kill all that did oppresse them.

l He sheweth by these words that follow what his light was.

m Conformed themselves to the Iewes religion.

a This was by Gods great providence, who turned the ioy of the wicked into sorrow, and the tearer of the godly into gladnesse.

b Did them honour, and shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman. d Besides those three hundred, that they slew the second day, as verse 10.

e Wherby they declared that this was Gods iust iudgement vpon the enemies of his Church, inasmuch as they sought not their owne game, but to execute his vengeance.

that were slaine, vnto the palace of Shushan before the King.

12 And the king sayd vnto the queene Ester, The Iewes haue slaine in Shushan the palace, and destroyed fise hundred men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreover, that it may be performed?

13 Then sayd Ester, If it please the King: let it be granted also to morrow to the Iewes that are in Shushan, to doe according vnto this daies decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the king charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan, assembled themselves vpon the fourteenth day of the moneth Adar, & slew three hundred men in Shushan, but on the spoile they layd not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled themselves, and stood for their liues, and had rest from their enemies, and slew of them that hated them, seuentie and fise thousand: but they laidenot their hand on the spoile.

17 *Thy they did* on the thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, & they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwell in the vnwalld townes, kept the fourteenth day of the moneth Adar with ioy and feasting, *even* a ioyfull day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote these words, and sent letters vnto all the Iewes that were through all the prouinces of the king Ahahuerosh, both neere and farr,

21 Inioyning them that they should keep the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yeere.

22 According to the dayes where in the Iewes rested from their enemies, and the moneth which was turned vnto them from sorrow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting, and ioy, and to send presents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had

begun, and as Mordecai had written vnto them, 24 Becau' Haman the ionne of Hammedatha the Agagite al the Iewes aduerfary, had imagined against the Iewes to destroy them, and had cast Pur (that is a lot) to consume and destroy them.

25 And when o free came before the king, he commanded by letters, Let his wicked deuise (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, and becaufe of all f words of this lett. r, & of that which they had sene besides this, and of that which had come vnto them.

27 The Iewes also ordeined, and promised for them and for their seede, and for all that ioyned vnto them, that they would not faille to obserue tho e 9 two dayes euery yeere, according to their writing and according to their season.

28 And that these dayes should be remembred and kept throughout euery generation and euery family, and euery prouince, and euery city: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their feed.

29 And the queene Ester the daughter of Abihail and Mordecai the Iew wrote with all authoritie (to confirme this letter of Purim the second time.)

30 And he sent letters vnto al the Iewes to the hundred and seuen and twentie prouinces of the kingdome of Ahahuerosh, with words of peace and trueth,

31 To confirme these dayes of Purim according to their seasons, as Mordecai the Iew and Ester the queene had appointed them, and as they had promised for them selves and for their seede with fasting and prayer.

32 And the decree of Ester confirmed the words of Purim, and was written in the booke.

CHAP. X.

The estimation and authoritie of Mordecai.

And the king Ahahuerosh layd a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, & the declaration of the dignitie of Mordecai, wherwith the king magnified him, are they not written in the booke of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Iew was the second vnto King Ahahuerosh, & great among the Iewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his feed.

I O B.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Job was not onely extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharperpenations of his wife, and chiefe friendes: which by their vehement wordes, and subtil disputes brought him almost to despayre: for they set forth God as a furiere Judge, and mortall enemy vnto him, which had cast him off, therefore in vaine hee should seeke vnto him for succour. These friendes came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction, Notwithstanding hee did constantly resist them, and at length had good successe. In this story wee haue to marke that Job maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defend it craftily. For Job helde that God did not alway punish men according to their sinnes, but that hee had secret iudgements, wherof man knew not the cause, and therefore man could not reason against God therein, but he should be consulted. Moreover, hee was assured that God had not reuelled him, yet through his great torments and affliction hee brast forth into many inconueniences both of wordes and sentences

f This he requi-
reth, not for desire
of vengeance, but
with zeale to see
God iudgements
executed against
his enemies.

g Reade Chap. 8.
h Meaning, that
they layd hands on
none that were
not the enemies
of God.
i Meaning, in all
places sauing in
Shushan.

k As the Iewes
doe couen to this
day, calling it in
the Persians lan-
guage Purim, that
is, the day of lots.
l The Iewes ga-
ther hereat that
Mordecai wrote
this story: but it
seemeth that hee
wrote but onely
these letters, and
decrees that fol-
low.
m He setteth be-
fore our eyes the
use of this feast
which was for the
remembrance of
Gods deliuerance
the maintenance
of mutual friend-
ship and reliefe of
the poore.

n Reade Chap. 9.
o That is, Ester.

p These are the
wordes of the kings
commandement to
dispell Hamans
wicked enterprife

Or, it may be effe-
ct Meaning, the
fourteenth and the
fifteenth day of the
moneth Adar,

Or, strength, or
victory: e.
f Which were
letters declaring
vnto them quiet-
nesse and assurance
and putting them
out of doubt and
fear.
g Ebr. saule.
h That they would
obserue this feast
with fasting and
earnest prayer,
which in Ebrew is
signified by this
word (their cry.)

a These three
points are set here
forth as commen-
dable and necessa-
rie for him that is
in authoritie: to
haue the fauour of
the people, to pro-
moue their wealth,
and to be louing
and gentle toward
them.

and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doeth not handle will. Again, the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, and many sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example, Iam. 5. 11.

CHAP. I.

10 Satan hath permission to tempt him. *12* He tempteth him by taking away his substance, and his children. *20* His faith and patience.

THere was a man in the land of Uz called Iob, and this man was an vpright and iust man, one that feared God, and eschewed euill.

2 And hee had seuen sonnes, and three daughters.

3 His substance also was seuen thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred asses, and his familie was very great, so that this man was the greatest of all the men of the East.

4 And his sonnes went and banketed in their houses, euery one his day, and sent, and called their three sisters to eat and drinke with them.

5 And when the dayes of their banketing were gone about, Iob sent, and sanctified them, and rose vp early in the morning, and offered burnt offerings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and ^b blasphemed God in their hearts: thus did Iob ^c euery day.

6 ¶ Now on a day when ^k the children of God came and stood before the Lord, Satan came also among them.

7 Then the Lord sayd vnto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?

9 Then Satan answered the Lord, and sayd, Doest Iob feare God for naught?

10 Hast thou not made an hedge about him, and about his house, and about all that he hath, on euery side? thou hast blessed the way of his hands, and his substance is increased in the land.

11 But stretch out now thine hand, and touch all that he hath, & see if he will not blaspheme thee to thy face.

12 Then the Lord sayd vnto Satan, Loe, all

that he hath is in thine hand, onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob and said, The oxen were plowing, and the asses feeding in their places,

15 And the sheepshears came violently, and tooke thee: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles hee was yet speaking, another came, and said, The fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles hee was yet speaking, another came, and said, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles hee was yet speaking, came another, and said, Thy sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great wind from beyond the wilderness, and smote the four corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And said, Naked came I out of my mothers wombe, and naked shall I returne: bither: the Lord hath giuen, and the Lord hath taken it: blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God foolishly.

as the wicked doe. * Eccles. 5. 14. 1. Tim. 6. 7. b That is, into the belly of the earth, which is the mother of all. c Herby hee confesseth that God is iust, and good, although his hand be sore vpon him. b But hee declareth that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 21 His three friends visite him.

AND on a day the children of God came and stood before the Lord, and Satan came also among them, and stood before the Lord.

2 Then the Lord sayd vnto Satan, Whence comest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnesse, & although thou moudest me against him, to destroy him & with out cause.

God giueth not Satan power ouer man to grieve him, but to declare that hee hath no power ouer man, but that which God giueth him. That is, went to execute that which God had permitted him to doe: for hee hee can neuer goe out of Gods presence. That is, the Arabians.

Why which was also done by the craft of Satan, to tempt Iob the more grievously, forasmuch as hee might see, that not onely men were his enemies, but that God made warre against him.

The last plague declared, that when one plague is past which is hard to be borne, God can send vs another farre more grievous to trie his, and teach them obedience.

Which came not of impatience, but declareth that the children of God are not inflexible like blocks, but that in their patience they leaue affliction and griefe of minde, yet they keepe a meane here, and rebell not against God.

That is, into the belly of the earth, which is the mother of all. c Herby hee confesseth that God is iust, and good, although his hand be sore vpon him. b But hee declareth that God did all things according to iustice and equitie.

That is, the Angels, as Chap. 1. 6. b Chap. 1. 6. b Res. 1. 1.

Ezek. 14. 4. c He psonally Iob integrity by this that hee ceased not to feare God when his plagues were grievously vpon him.

That is, when thou hadst fought against him, with thy sword, but thou wast not able to bring thy purpose to passe.

a That is, of the country of Idumea, as Iam. 2. 1. or bordering thereupon: for the land was called by the name of Uz the sonne of Dihan the sonne of Seir, Gen. 36. 28.

b Forasmuch as he was a Gentle, and not a Jew, and yet is pronounced vpright, and without hypocrisy, it declarerh that among the heathen God hath his.

c Herby is declared what is meant by an vpright and iust man.

d His children and his wives are declared, to commend his vertue in his prosperity, and his patience, and constancie, when God had taken them from him.

e His children e Meaning, the Arabians, Chaldeans, Idumeans, &c.

f That is, commendeth them to be sanctified: meaning that they should consider the faults that they had committed, and reconcile themselves for the same.

g That is, hee offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the ease that hee had toward his children. h In Ebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1 Kings 21. 10. and 13. 8. i While the feast lasted. k Meaning the Angels, which are called the sonnes of God, because they are willing to execute his will. l Because our infirmities cannot comprehend God in his maiestie, hee is less than vnto vs as a King, that our capacity may be able to understand that which is spoken of him. m This declareth, that although Satan be aduersary to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appointment hee can doe nothing. n This question is asked for our infirmities for which we knew whence hee came. o Herby is described the nature of Satan, which is euer ranging for his prey, 1 Pet. 5. 8. p Hee searcheth there not for thine owne sake, but for the commediate that hee receiveth by thee. q Meaning, the gift of God, which Iob as a rampart against all temptations. r This significeth, that Satan is not able to touch vs, but it is God that maketh us. s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is discovered in the time of their aduersities.

e Hereby hee
murthereth a mans
owne soules dea-
reth vnto him then
another mans.
f Meaning, his
owne perion.

g Thus Satan can
goe no further in
punishing, then
God hath limited
him.

h This fore was
most vehement,
wherewith also
God plagued the
Egyptians, Exod.
9. 9. and threateth
to punish the
rebellious people,

Deut. 28. 25. so that
this temptation was
most grievous: for
if Job had mea-
sured Gods lamour
by the vehemen-
cie of his dilec-
te, hee might haue
thought that God
had cast him off.

i As deserveth of
all other help and
meanes and won-
derfully afflicted
with the sorrow
of his diffeate,
k Satan vnder the
faue influence
against Job, as he
did against A-
dam.

l Meaning, what
gaineeth thou to
serue God, seeing
hee thus plagues
thee, as though hee

were thine enemy? This is the most grievous temptation of the
faithful, when their faith is assailed, and when Satan getteth about to persuade them
that they trust in God in vaine. m For death was appointed to the blasphemers,
and for the meane that he should soone be rid out of his paine. n That is, to be pa-
tient in aduersitie, as wee reioyce when hee lengtheneth prosperitie, and to acknow-
ledge him to be both mercifull and iust. o He fo bridled his affections, that his
tongue through impatience did not murthere against God. p Which were m-
of auerities, witte and learned, and the Septuagint vnder, Kings, and came to com-
fort him, but when they saw how he was afflicted, they conceived an euill opinion of
him, as though he had bene but an hypocrite, and so iustly plagued of God for his
sinnes. q This was also a ceremonie, which they vsed in holie conceyses, as the
renting vpon their clothes in signe of sorrow &c. r And therefore thought that he
would not haue beene shaken vpon their counsell.

a The feuen daies
enied. Chap. 2. 13.
b Here Job begin-
neth to feeble his
great imperfection
in his battell
betweene the spir-
it and the flesh,
Rom. 7. 18 and af-
tera manner yeeld-
eth yet in the end
hee getteth vi-
ctory, though he
was in the meane
time greatly
wounded.

c Menought out
to be vce of
their life, and enfe-
ble, because of the
infirmities that it is subiect vnto, but because they are giuen to sone and rebellion
against God, d Let it be put out of the number of dayes, and let it not haue the
light of the Sunne to separate it from the night. e That is, most obscure darke-
nesse, which maketh them afraid of death that are in it.

f This hee con-
cludeth that Job was
but an hypocrite,
and had no true
fearre nor trust in
God.

4 And Satan answered the Lord, and sayd,
e Skinne for skinne, and all that euer a man hath,
will hee giue for his life.

5 But stretch out now thine hand, and touch
his f bones and his flesh, so see if hee will not blas-
pheme thee to thy face.

6 Then the Lord said vnto Satan, Loe, he is in
thine hand, but saue g his life.

7 ¶ So Satan departed from the presence of
the Lord, and smote Job with sore h boyles, from
the sole of his foot vnto his crowne.

8 And he tooke a i potsherd to scrape him,
and hee sat downe among the ashes.

9 Then sayd his k wife vnto him, Doeest thou
l continue yet in thine vprightness? ¶ Blaspheme
God and die.

10 But hee said vnto her, Thou speakest like a
foolish woman: what? shall we receive good at
the hand of God, and not m receive euill? In all
this did not Job sinne with his o lips.

11 Now when Jobs three p friends heard of
all this euill that was come vpon him, they came
euery one from his owne place, to viz, El phaz
the Temanite, and Bildad the Shuhite, and Zo-
phar the Naamathite: for they were agreed to-
gether to come to lament with him and to comfort
him.

12 So when they lift vp their eyes as farre off,
they knew him not: therefore they lift vp their
voyses and wept, and euery one of them rent his
garment, and sprinkled q dust vpon their heads
toward the heauen.

13 So they fate by him vpon the ground se-
uen dayes, and seuen nights, and none spake
a word vnto him: for they saw that the grieue was
very q great.

¶ This is the most grievous temptation of the
faithful, when their faith is assailed, and when Satan getteth about to persuade them
that they trust in God in vaine. m For death was appointed to the blasphemers,
and for the meane that he should soone be rid out of his paine. n That is, to be pa-
tient in aduersitie, as wee reioyce when hee lengtheneth prosperitie, and to acknow-
ledge him to be both mercifull and iust. o He fo bridled his affections, that his
tongue through impatience did not murthere against God. p Which were m-
of auerities, witte and learned, and the Septuagint vnder, Kings, and came to com-
fort him, but when they saw how he was afflicted, they conceived an euill opinion of
him, as though he had bene but an hypocrite, and so iustly plagued of God for his
sinnes. q This was also a ceremonie, which they vsed in holie conceyses, as the
renting vpon their clothes in signe of sorrow &c. r And therefore thought that he
would not haue beene shaken vpon their counsell.

CHAP. III.

1 Job complaineth, and curseth the day of his birth, 21 Hee
desireth to die, although death were the end of all mans en-
ferie.

A fterward a Job opened his mouth, and b cur-
sed his day.

2 And Job cried out, and said,
3 Let the day e perish wherein I was borne,
and the night when it was said, There is a man-
childe conceived.

4 Let that day bee darkenesse, let not God
d regard it from aboue, neither let the light shine
vpon it.

5 But let darkenesse and the e shadow of death
staine it: let the cloude remaue vpon it, and let
them make it fearful as a bitter day.

6 Let darkenesse possesse that night, let it not
bee ioynted vnto the dayes of the yeere, nor let it
come into the count of the month.

¶ This hee con-
cludeth that Job was
but an hypocrite,
and had no true
fearre nor trust in
God.

7 Yea, desolate bee that night, and let no ioy
be in it.

8 Let them that curse the day, (being f ready
to renew their mourning) curse it.

9 Let the starres of that twilight bee dimme
through darknesse of it: let it looke for light, but
haue none: neither let it see f the dawning of
the day,

10 Because it shut not vp the doores of my mo-
thers wombe, nor hid sorrow from mine eyes.

11 ¶ Why did I not in the birth? or why did
I not when I came out of the wombe?

12 Why did the knees praient mee? and why
did I sucke the breasts?

13 For so should I now haue i lien and bene
quiet, I should haue slept then, and bene at rest,

14 With the Kings and Counsellors of the
earth, which haue builded themselves k desolate
places:

15 Or with the princes that had golde, and
haue filled the houses with silver.

16 Or why was I not hid as an vttermost birth,
either as infants which haue not seene the light?

17 The wicked l haue there ceased from their
tyrannie, and there they that laboured valiantly,
are at rest.

18 The m prisoners rest together, and heare not
the voice of the oppressour.

19 There are small and great, and the seruant
is free from his master.

20 Wherefore is the light giuen to him that is
in miserie? and n life vnto them that haue heauie
hearts?

21 Which long for death, and if it come not,
they would ensearch it more then treasures:

22 Which ioy for gladnesse, and reioyce, when
they can finde the graue.

23 Why is the light giuen to the man whose way
is o hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my
moanings are powred out like the water.

25 For the thing I feared, is come vpon me,
& the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnesse,
neither had I rest, y yet trouble is come.

¶ This hee con-
cludeth that Job was
but an hypocrite,
and had no true
fearre nor trust in
God.

CHAP. IIII.

4 Job is reprehended of impietie. 7 and iustitie, 17 and of
thepe ioynts on of his owne righteousness.

T hen Eliphaz the Temanite answered, and
sayd,

2 If we asay to commune with thee, wilt thou
bee giuen? but a who can withhold his life
from speaking?

3 Behold, thou hast taught many, and h hast
strengthened the weary hands,

4 Thy wordes haue confirmed him that was
falling, and thou hast strengthened the weak
knees.

5 But now it is come vpon thee, and thou
art grieved: it toucheth thee, and thou art trou-
bled.

6 Is not this thy e feare, thy confidence, thy
patience, and the vprightnesse of thy waye?

7 Remember, I pray thee: who euer perished
being

f Which curseth the
day of their birth,
let them say that
curse vpon this
night.

g Let it bee al-
wayes night, and
neuer let day
f For a eye lid
of the morning.

h That and that
which lulleth, let
it declare that
when man giueth
place to his pas-
sions, he is not able
to stay, nor keepe
measure, nor run
headlong in-
to all euill, except
God call him back.

i The vehemencie
of his afflictions
made him to wote
these wordes, as
though death were
the end of all mi-
series, and as if
there were no life
after this, which he

speaketh not as
though it were so,
but the infirmities
of his flesh causd
him to burst out
into this error of
the wicked.

k Hee noteth the
ambition of them,
which for their
pleasure, as we
see, chenge the
order of nature,
and build to mo-
batten places, be-
cause they would
hereby make their
names immortal.

l That is, by death
the cruelty of the
tyrants hath cea-
sed.

m All they that
suffer any kind
of calamitie and
miserie in this world:

n Hee sheweth that the benefits of God are not comfortab-
le, except the heart
be ioyfull, and the conscience quieted. o That leeth not how to come out of his
miseries, because hee dependeth not on Gods prosperitie. p In my prosperitie
I looked euer for a fall, as it is come now to passe. q The feare of troubles that
should enue, caused my prosperitie to seeme to me as nothing, and yet I am not ex-
empted from trouble.

a Seeing this thine
impatience.

b Thou hast com-
forted others in
their afflictions,
and couldst not now
comfort thy selfe.

c This hee con-
cludeth that Job was
but an hypocrite,
and had no true
fearre nor trust in
God.

d He concluded that Iob was re-
prouded, seeing
that God handled
him so extremely,
which is their
gumment that the
carnall men make
against the child-
ren of God.

e They that doe
euill cannot but
reueile euill
f He sheweth
that God needeth
no great prepara-
tion to destroy
his enemies: for
he can doe it with
the blast of his
mouth.

g Though men ac-
cording to their
office doe not pu-
nish tyrants (whom
for their cruelty
he commaundeth to
lions, and their
children to their
whelpes) yet God
both is able, and
his iustice will
punish them.

h A thing that I
knew not before,
was declared vnto
me by vision: that
is, that whosoer
thinketh himselfe
just, shall be found a
flouer, when he
commeth before
God.

i In these visions
which God shew-
eth to his crea-
tures, there is euer a certaine feare ioined, that the authority thereof
might be had in greater reuerence. k When all things were quiet, or when the
feare was somewhat allayed, as God appeared to Eliah, i. Kin. i. 9. 12. I He pro-
ueth that if God did punish the innocent, the creature should be more iust than the
Creator, which was a blasphemy. m II God finde imperfection in his Angels,
when they are not maintained by his power. how much more shall hee lay fault to
mans charge, when hee would iustifie himselfe against God. n That is, in this
mortal body subiect to corruption. Cor. 5. 1. o They fee death continually
before their eyes, and daily approaching toward them. p No man for all this
doeth consider it.

doeth consider it.
on death.

u He willett Iob
to consider the ex-
ample of all them
that had liued or
doe liue goodly,
whether any of
them belike vnto
him in raging a-
gainst God as he
doeth.

v Murmuring a-
gainst God in af-
flictions, increaseth
the paine, and vi-
tereth mans folly.

x That is, the fir-
mer that hath not
the feare of God.
i I was not mo-
ued with his pro-
sperity, but knew
that God had car-
ried him and his. e
Though God sometime suffer the fathers to passe this world,
yet his iudgements will light vpon their wicked children. f By publike iudge-
ment they shall be condemned, & none shall bity them. g Though there be but two
or three eares left in the hedges, yet these shall be taken from him. h That is, the
Iob is not the cause of barrenesse & mans misery, but his owne sinne. i Which
declaration his sinne is enen in our corrupt nature; for before sinne it was not sub-
iect to paine and affliction.

being an innocent? or where were the vpright
destroyed?

8 As I haue seene, they that e plowe iniquity,
and low wickednesse, reape the same.

9 With the blast of God they perish, and
with the breath of his noftrils are they con-
sumed.

10 The roaring of the g Lion, and the voice of
the Lionesse, and the teeth of the Lyons whelpes
are broken.

11 The Lyon perisheth for lacke of pray, and
the Lions whelpes are scattered abroad.

12 But a thing was brought to me secretly,
and mine eare hath receiued a litle thereof.

13 In the thoughts of the visions of the night,
when sleepe falleth on men,

14 Feare came vpon me, & dread which made
all my bones tremble.

15 And the winde passed before me, and made
the haire of my flesh to stand vp.

16 Then stood mee, and I knew not his face: an
image was before mine eyes, and in k silence heard
I a voyce, saying,

17 Shall man be more iust than God? or shall
a man be more pure than his maker?

18 Behold, he found no stedfastnesse in his ser-
uants, and laid iolly vpon his m Angels.

19 How much more in them that dwell in hou-
ses of clay, whose foundation is in the dust, which
shall be destroyed before the moth?

20 They be destroyed from the morning vnto
the evening: they perish for euill, f without re-
gard.

21 Doth not their dignity go away with them?
doe they not die, and that without g widome?

there is euer a certaine feare ioined, that the authority thereof
might be had in greater reuerence. k When all things were quiet, or when the
feare was somewhat allayed, as God appeared to Eliah, i. Kin. i. 9. 12. I He pro-
ueth that if God did punish the innocent, the creature should be more iust than the
Creator, which was a blasphemy. m II God finde imperfection in his Angels,
when they are not maintained by his power. how much more shall hee lay fault to
mans charge, when hee would iustifie himselfe against God. n That is, in this
mortal body subiect to corruption. Cor. 5. 1. o They fee death continually
before their eyes, and daily approaching toward them. p No man for all this
doeth consider it.

CHAP. V.

1 Elihu saith, I will shew thee the difference betweene the children of God
and the wicked. 2 The fall of Iob the wicked. 3 Gods power who
destroyeth the wicked and deliuereth him.

Call nowe, if any will a answer thee, and to
which of the Saints wilt thou turne?

2 Doubtlesse b anger killeth the foolish, and
enuy slayeth the idior.

3 I haue fene the c foolish, well rooted, and
suddenly I d cursed his habitation, saying,

4 His e children shall be farre from saluation,
and they shall be destroyed in the f gate, and none
shall deliuer them.

5 The hungry shall ea vp his harvest; yea, they
shall take it from among the g thornes, and the
thirstie shall drinke vp their substance.

6 For misery commeth not forth of the
dust, b neither doeth affliction spring out of the
earth.

7 But man is borne vnto i trauel, as the sparkes
flie vpward.

Though God sometime suffer the fathers to passe this world,
yet his iudgements will light vpon their wicked children. f By publike iudge-
ment they shall be condemned, & none shall bity them. g Though there be but two
or three eares left in the hedges, yet these shall be taken from him. h That is, the
Iob is not the cause of barrenesse & mans misery, but his owne sinne. i Which
declaration his sinne is enen in our corrupt nature; for before sinne it was not sub-
iect to paine and affliction.

8 But I would enquire at God, and turne my
talke vnto God:

9 Which doth great things and vnsearchable,
and marvellous things without number.

10 Hemgiueth raine vpon the earth, and pow-
ereth water vpon the trees,

11 And fetcheth vp on him them that be low, that
the sorrowfull may be exalted to saluation.

12 He scattereth the deuiles of the craftie: so
that their handes cannot accomplish that which
they doe enterprise.

13 He taketh the wife in their craftinesse, and
the counsell of the wicked is made foolish.

14 They meet with d darknes in the day time,
and e grope at noone day, as in the night.

15 But he saueh the f poore from the sword,
from their g mouth, and from the hand of the vi-
olent man,

16 So that the poore hath h hope, but iniqui-
tie shall i stop her mouth.

17 Behold, blessed k the man whom God cor-
recteth: therefore refuse not thou the chastising
of the Almighty.

18 For hee maketh the wound, and bindeth it
vp: he smiteth, and his hands make whole.

19 He shall deliuer thee in f fixe troubles, and
in the seventh the euill shall not touch thee.

20 In famine he shall deliuer thee from death:
and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the
tongue, and thou shalt not be afraid of destruc-
tion when it commeth.

22 But thou shalt l laugh at destruction and
death, and shalt not be afraid of the beast of the
earth.

23 For the stones of the fildes m shall bee in
league with thee, and the beasts of the fild shall be
at peace with thee.

24 And thou shalt know, that peace shall be
in thy tabernacle, and thou shalt visit thine habita-
tion, and shalt not f finne.

25 Thou shalt perceive also that thy seede
shall be great, and thy posteritie as the grasse of the
earth.

26 Thou shalt go to thy graue in y a full age,
as a ricke of corne commeth in due season into the
barnes.

27 Loe, z thus haue we inquired of it, and so it
is: heare this and know it for thy selfe.

u When we are in Gods saour all creatures shall serue vs. x
That is, thou shalt have occasion to reioyce in all things, and
y Though the children of God haue not alwaies this promise
performed, yet God
doeth recompense it otherwise to their aduantage. z Wee
perceive that God punisheth not the innocent, that man cannot com-
pare in iustice with him, that the hypocrites shall not long pro-
sper, and that at the af-
fliction which man susteineth, commeth for his owne sinne.

CHAP. VI.

1 Iob answereth, that he paine n more grievous then his fault. 8
He wisheth death. 14 He complaineeth of his friends.

B Vt Iob answered and said,

2 Oh that my griefe were well weighed,
and my miseries well layed together in the a bal-
ance!

3 For it would bee nowe heauier then the
sand of the sea: therefore my words are b swal-
lowed vp.

4 For the arrows of the Almighty are in me,
the venime whereof doth drinke vp my spirit, and
terrouis of God e fight against me.

wounded in conscience, which is the greatest battell that the fa-
5 Doe

k If I suffered
as thou dost, I
would seeke vn-
to God.

l He counelleth
Iob to humble
himselfe vnto God,
to whom all crea-
tures are subiect,
and whose works
declare that man
is inexcusable ex-
cept he glorifie
God in all his
workes.

m He sheweth by
particular exam-
ples, what the
works of God are.

n Cor. 3. 19,
n In things I haue
add euident, they
know the milles
footes in stead of
wile men.

o This declareth
that God punish-
eth the worldly
wises as he threat-
ned, Deut. 8. 29.

p That is, hee that
humbleth himselfe
before God.

q He compareth
the floure to the
wicked to sharpe
swords.

r The wicked
doe accomplish
their works to
stoppe their
mouths, much
more they that
professe God.

s He will feed
trouble after
trouble, that his
children may not
for one time, but
continually trust
in him: but they
shall haue a col-
orable life, euen
in the greatest
and the last, which
heere called the
seuenth.

t Whereas the
wicked lament in
their troubles,
though that haue
occasion to reioyce.

u God shall blese
not to be offended,
performed, yet God
haue learned these
points by experie-
nce, that man cannot
compare in iustice
with him, that the
hypocrites shall
not long prosper,
and that at the af-
fliction which man
susteineth, commeth
for his owne sinne.

v That is, thou shalt
have occasion to reioyce
in all things, and
y Though the children
of God haue not
alwaies this promise
performed, yet God
doeth recompense it
otherwise to their
aduantage. z Wee
perceive that God
punisheth not the
innocent, that man
cannot compare in
iustice with him,
that the hypocrites
shall not long pro-
sper, and that at the
affliction which man
susteineth, commeth
for his owne sinne.

wounded in conscience, which is the greatest battell that the fa-
5 Doe

a To knowe whe-
ther I complain
without iust cause.

b My griefe is y
great, that I lacke
waight to ex-
presse it.

c Which decla-
reth that he was
not easily afflic-
ted in body, but
shall can liue.

d That is, the
Iob is not the cause
of barrenesse & mans
misery, but his owne
sinne. e Which
declaration his sinne
is enen in our cor-
rupt nature; for be-
fore sinne it was not
subiect to paine and
affliction.

d Thinke yon th
I cry without
cause, feeling the
bruit beate do not
complain when
they haue whet
they would
e Crie in miserie
dare in that
hath no fauour?
meaning, that
none take pleasure
in affliction, feeling
they can not away
with things that
are vnlawfe y
to the mouth.
f Herein he
fineth double, both
in willing that
impatience to die,
& also in desiring
of God a thing
which was not
agreeable to his
will.
g That is, let me
die at once, before
I come to disquiet
in Gods promise
through my im-
patience.
h Hee had left
he should bee
brought to incon-
ueniences, if his
forrowes should
continue.
i Haue I not
fought to helpe
my selfe as much
as was possible?
j *My selfe, me,*
or *me,*
k Hee compareth
these frisks which
comfort vs not in
miserie, to a brook,
which in summer,
when we need wa-
ters is dry, in win-
ter is hard frozen,
and in the time of
rairie when wee
need none, no
floweth with
water.
l They that passe
threby to go into
the hotte countries
of Arabia, thinke
to find water there
to quench their
thirst, but they are
deceiued
m That is, liketo
a dry brooke, which
deceiue them,
that thinke haue
water there in
their need, as I
looked for con-
solation at your
hands. n Hee toucheth the worldlings, which for no necessity will giue part
of their goods, and much more these men, which would not giue him comfortable
words. o Show me wherein I haue erred, and I will confesse my fault. p Hee
that hath a good conscience, doth not shrinke at the sharpe words or reasonings of
others, except they be able to perswade him by reason. q Doe you call at my
words because I should bee thought to speake foolishly, which am now in miserie.
r Consider whether I speake as one that is deuen to this impatience through
very sorrow, or as an hypocrite, you condemne me.

5 Doth the wilde asse bray when hee hath
graffe? or loweth the oxe when he hath fodder?
6 That which is vsuall, shall it be eaten
without fault? or is there any taite in the white
of an egge?
7 Such things as my soule refused to touch, as
were forrowes, are my meat.
8 Oh that I might haue my desire, and that
God would grant me the thing that I long for!
9 That is, that God would destroy me: that he
would let his hand go, and cut me off.
10 Then should I yet haue comfort, (though
I burne with sorrow, let him not spare) because
I haue not denied the words of the Holy one.
11 What power haue I that I should endure?
or what is mine end, if I should prolong my
life?
12 Is my strength the strength of stones? or is
my flesh of brasse?
13 Is it not so, that there is in me no helpe?
and that my strength is taken from me?
14 He that is in misery ought to be comforted
of his neighbor: but men haue forsaken the feare
of the Almighty.
15 My brethren haue deceiued me as a brook,
and as the rising of the riuers they passe away.
16 Which are blackish with yce, and wherein
the snow is hid.
17 But in time they are dried vp with heate,
and are consumed: and when it is hote, they faile
out of their places,
18 Or they depart from their way and course,
yea, they vanish and perish.
19 They that go to Tema, I considered them,
and they that goe to Sheba, waited for them.
20 But they were confounded: when they ho-
ped, they came thither, and were ashamed.
21 Surely now are ye like me vnto it: yee haue
seene my fearefull plague, and are afraid.
22 Was it because I said, Bring vnto mee? or
giue a reward to me of your substance?
23 And deliuer me from the enemies hand, or
ransome me out of the hand of tyrants?
24 Teach me, and I will hold my tongue, and
cause me to vnderstand wherein I haue erred.
25 How I stood fast are the words of righteous-
nesse? and what can any of you iustly reprove?
26 Do ye imagine to reprove words, that the
talke of the afflicted should bee as the wind?
27 Yea make your wrath to fall vpon the father-
lesse, and digge a pit for your friend.
28 Now therefore be content to looke vpon me
for I will not lye before your face.
29 Turne, I pray you, let there be none iniqui-
tie: returne, I say, and ye shall see yet my righte-
ousnesse in that behalfe. Is there iniquity in my
tongue? doth not my mouth feele forrowes?

CHAP. VII.

Job sheweth the shortnesse and vniuersality of mans life.

I S there not an appointed time to man vpon
earth? and are not his daies as the daies of an
hiring?

Is this my continuall torment I am worse then an hiring.

2 As a seruant longeth for the shadow, and as
an hiring looketh for the end of his worke,
3 So haue I had as an inheritance the mo-
menths of vanity, and painefull nights haue bene
appointed vnto me.
4 If I laid mee downe, I said, When shall
I arise? and measuring the euening I am euil full
with tossing to and fro vnto the dawning of the
day.
5 My flesh is clothed with wormes and filthi-
nesse of the dust: my skin is rent and become hor-
rible.
6 My daies are swifter then a weauers shuttle,
and they are spent without hope.
7 Remember that my life is but a winde, and
that mine eye shall not returne to see pleasure.
8 The eye that hath seene me, shall fee mee no
more: thine eyes are vpon me, and I shall bee no
longer.
9 As the cloud vanishest, and goeth away,
so he that goeth downe to the graue, shall come
vp no more:
10 He shall returne no more to his house, nei-
ther shall his place know him any more.
11 Therefore I will not spare my mouth, but
will speake in the trouble of my spirit, and mule in
the bitterness of my mind.
12 Am I a sea? or a whale-fish, that thou kee-
pest me in ward?
13 When I say, My couch shall releue me, and
my bed shall bring comfort in my meditation,
14 Then searest thou me with dreames, and
altonishest me with visions.
15 Therefore my soule chuseth rather to bee
strangled and to die, then to be in my bones.
16 I abhorre it, I shall not liue alway: spare me
then, for my daies are but vanitie.
17 What is mine say, that thou m doest magnifie
him, and that thou testest thine heart vpon him?
18 And doest visite him euery morning, and
triest him euery moment?
19 How long wilt it bee yet thou depart from
me? thou wilt not let me alone whiles I may swal-
low my spittle.
20 I haue sinned, what shall I do vnto thee?
O thou preseruer of men, why hast thou set me as
a make against thee, so that I am a burden vnto
my selfe?
21 And why doest thou not pardon my tref-
passe? and take away mine iniquity? for now
shall I sleepe in the dust, and if thou seekest me
in the morning, I shall not be found.
hee might say his hand. n After all tentations, faith breaste
tho to euerance; yet it was not in such perfection, that hee could
behold his sinne, because that hee still tried his faith
to be dead.

CHAP. VIII.

Bildad sheweth that Job is a sinner, because God punisheth his
sinne, and preferreth the good.

T Hen answered Bildad the Shuhite, and said,
2 How long wilt thou talke of these things?
and how long shall the words of thy mouth be as
a mightie wind?
3 Doth God peruert iudgement? or doth the
Almighty subuert iustice?
4 If thy ionnes haue sinned against him, and
hee hath sent them into the place of their bini-
quie,

warded them according to their iniquity: meaning that Job ought
to be an example of his children, that hee offend not God.

b My sorrow hath
continued from
moeth to moeth
and I haue looked
for hope in vain.
c This signifies
that his disease
was rare and most
horrible.
d That hee speak-
eth in respect of
the beauty of
mans life, which
passeth without
hope of returning
in consideration
whereof hee de-
testeth God to haue
compassion on
him.
e If thou behold me
in thine anger, I
shall not be able
to stand in thy
presence.
f Shall no more
enjoy this mercall
life.
g Seeing I can by
none other means
comfort my selfe,
I will declare my
griefe by words,
and thus hee spea-
keth as one ouer-
come with griefe
of minde.
h Am not I a poore
wretch? what need-
est thou then to
lay so much paine
on me?
i So that I can
haue no rest, night
nor day.
k Hee speaketh
as one overcome
with sorrow, and
not of iudgement,
or of the exalta-
tion of his faith.
l Seeing my terme
of life is so short,
let me haue some
rest and ease.
m Seeing that
man of himselfe
is foile, why
doest thou giue him
that honour to
content against
him? Job trieth all
kinds of perswa-
sion with God, that
forth and leadeeth
him to blishe
o That is, I shall

grewen the
grewen: pleasure.
if not, thine affliction

remaiue.

his power. If there are the names of certain itares, where
all itares both knowen and vnkowen are at his appointment.
comprehend his workes, which are common and dayly before

141 my ^b complaint vpon my selfe, & will speake
liueth. ^b I will make an ample declaration of my torment

a I am more like
to a dead man,
then to one that

e He would not that God should proceede against him by his secret iudice, but by the ordinary measures that his punishment oweth.

d Is it agreeable to my iudice to do me wrong?

e Wilt thou be without compassion?

f Wilt thou gratifie the wicked and comfort the counsellors of iniquitie?

g Doest thou this of ignorance?

h Art thou inconsistent and changeable as the times, to day a friend, to morrow an enemy?

i By affliction thou keepst me as in a prison, and restrainest me from doing euill, neither can I yett come to libertie.

k In these eight verses following he describeth the mercy of God, in the wonderful creation of man: and then groundeth that God should not shew him euill, rigorous against him.

l As brittle as a pot of clay.

m That is, reason and vnderstanding, and many other gifts, whereby man excelleth all earthly creatures.

n That is, thy fatherly care and providence whereby thou reuerenst me, and without the which I should perish straightway.

o Though I be not fully able to comprehend these things yet I must needs confesse that it is so.

p I will alway walke in feare and humilitie, knowing that none is iust before thee.

q Iob heere is discomfited in this battell betwene the flesh and the spirit, brasteth out in these afflictions, wishing rather short daies then long paine.

r That is, diuersitie of diseases and in great abundance: shewing that God hath infinite measures to punish man.

s He willeth that God would leave off his affliction, considering his great miserie and the breuitie of his life.

t Hee speaketh thus in the person of a sinner, that is overcome with passions, and with the itching of Gods iudgements, and therefore cannot apprehend in that Rate the mercies of God, and comfort of the resurrection in No biddin betweene light and darknesse, but where all is very darknesse it selfe.

in the bitterneffe of my soule.

2 I will say vnto God, c Condemne me not shew me wherefore thou contendest with me.

3 Thinkest thou it good to oppress me, and to cast off the labor of thine hands, and to fauour the counsell of the wicked?

4 Hast thou carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans dayes? or thy yerres as the time of man?

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot doe wickedly: for none can deliner me out of thine hand.

8 Thine hands haue made me, and fashioned mee wholly round about, and wilt thou destroy mee?

9 Remember, I pray thee, that thou hast made me as I the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milk? and turned me to curds like cheefe?

11 Thou hast clothed me with skin and flesh, and joined mee together with bones and sinewes.

12 Thou hast giuen me life, and grace: and thy visitation hath preferred my spirit.

13 Though thou hast hid these things in thine heart, yet I know that it is so with thee.

14 If I haue sinned, then thou wilt streightly looke vnto me, and wilt not hold me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto me: if I haue done righteously, I will not lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shewe thy selfe a maruelous vpon mee.

17 Thou renewest thy plagues against mee, and thou increasest thy wrath against me: changes and armies of sorowes are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 And that I were as I had not bene, but brought from the wombe to the graue!

20 Are not my dayes few? let him cease, and leave off from me, that I may take a litle comfort,

21 Before I goe and shall not returne, euen to the land of darkenesse and shadow of death.

22 Into a land, I say, darke as darkenesse it selfe, and into the shadow of death, where is none order, but the light is there as darkenesse.

CHAP. XI.

1 Iob is vniuersally reprehended of Zophar. 2 God is incomprehensible. 3 He is mercifull to the repentant. 4 His assurance is but lye vngodly.

Then answered Zophar the Naamathite, & said,

2 Should not the multitude of words be answered? or should a great talker be iustificed?

3 Should men hold their peace at thy lies? and when thou mockest others, shall none make thee ashamed?

4 For thou hast said, b My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would speake and open his lips against thee!

6 That he might shew thee the secrets of wisdom, how thou hast desired double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou find out the Almighty to his perfection?

8 The heavens are his, what canst thou do? it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off and c shut vp, or gather together, who can turne him backe?

11 For hee knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man new borne is like a wilde asse cole.

13 If thou prepare thine heart, and stretch out thine hand toward him.

14 If iniquitie be in thine hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

15 Then truly shalt thou lift vp thy face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget thy misery, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine as bee at the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pittes, and shalt lie downe safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sute vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perish, and their hope shall be sorrow of minde.

owne euill workes, and see that they offend not God, neuer whom thou hast charged.

I He declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. * Leuit. 26. 5. g. k Hee willeth that contrary things shall come vnto them that do not repent.

CHAP. XII.

1 Iob accuseth his friends of ignorance. 2 He declarerh the might and power of God. 3 And how bee changed the course of thovne.

Then Iob answered, and said,

2 In deede because that yee are the people onely, a wisdom must die with you.

3 But I haue vnderstanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 * As hee as one mocked of his neighbour, who calleth vpon God, and hee heareth him: the iust and the vpright is laughed to scorne.

5 * Hee that is ready to fall, is as a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safety that pronounce God, whom God hath enriched with his hand.

7 Aske now the beasts, e and they shall teach thee indeed they had, and hee other, that in stead of true consolation, they did deride and despite their friend in his aduersitie. e The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods favour but hee, because hee hath all things that hee desireth. d Aske rich people, not a light or torch that goeth out, is hee that is despised: for hee from prosperitie to aduersitie. f Heb. 11. 35. whom God hath brought in with his hand. e Hee declarerh to them that did dispute against him, that their wisdom is common to all, and such as the very brute beasts doe daily teach.

b Hee chargeth Iob with this, that he should say, that the thing which hee saith, was true, and that he was without sinne in the sight of God.

c Which is not to stand in iustifying of thy selfe, hee significeth that man will neuer be overcome, while hee reasoneth with another, and therefore God must breake off the answerer, and stop mans mouth.

d That is, this perfection of God, and it may be notable to comprehend the height of the heaven, the depth of the hell, the length of the earth, the breadth of the sea, which are but creatures: how can hee attaine to the perfection of the Creator.

e If God should turne the state of things, and establish a new order in nature, who could controule him?

f That is, without vnderstanding, so that whatsoever gifts hee hath, all toward, come of God and not of nature.

g If thou repent pray vnto him.

h Renounce thine

a Because you feelenot that whereby you speak, you thinke the whole standeth in words, and so factor your selues as though none knew anything, or could know but you.

* Psal. 14. 2. b Hee reprooth these his friends of two failes: the one that they thought they had better knowledge

thee,

10^r *Jobb.*
 11 He exhorteth them to be wile in iudging, and aſwel to know the right vie why God hath giuen them eares as he hath done a mouth.
 12 Though men by age and continuance of time attain to wiſdome, yet it is not comparable to Gods wiſdome nor able to comprehend his iudgements, where he ſoluereth to that which was alledged, Chap. 8. 8.
 13 He ſheweth that there is nothing done in this world without Gods will and eardiance, ſee elfe he ſhould not be Almighty.
 14 He taketh wiſdome from them, k He ſheweth the honour of princes, and bringeth them into the ſubiection of others.
 15 He caneth that their words have no eare, it, which is when he will puniſh ſinne.
 16 In this diſcouſe of Gods wonderfull workes, lob ſheweth that what ſouer is done in this world, both in the order and change of things, it is by Gods will and appointment, wherein he declareth that he thinketh well of God, & is aſable to ſet forth his power in words as they that reſoned againſt, *Jobb.*

thee, and the foules of the heauen, and they ſhall tell thee.

8 Or ſpeake to the earth, and it ſhall ſhewe thee: or the fiſhes of the ſea, and they ſhall declare vnto thee.

9 Who is ignorant of all theſe, but that the hand of the Lord hath made theſe?

10 In whoſe hand is the iſſue of euery liuing thing, and the breath of all mankind.

11 Doth not the eares diſcerne the wordes, and the mouth take meate for it ſelfe?

12 Among the ancient wiſdom, and in the length of dayes a vnderſtanding.

13 With him a wiſedome and ſtrength: hee hath counſell and vnderſtanding.

14 Behold, hee will breake downe, and it can not be build: he ſhutteth a man vp, and he cannot be looſed.

15 Behold, hee withholdeth the waters, and they drie vp: but when he fendeth them out, they deſtroy the earth.

16 With him a ſtrength and wiſdome: he that is deceiued, and that deceiueſh, are his.

17 Hee caueth the counſellers to goe as ſpoiled, and maketh the Indges fooles.

18 Hee looſeth the collar of kings, and girdeth their loines with a girdle.

19 Hee leadeth away the princes as a pray, and overthroweth the mightie.

20 He taketh away the ſpeech from the faithfull counſellers, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the ſtrength of the mightie weak.

22 Hee diſcouereth the deepe places from their darkeneſſe, and bringeth forth the ſhadow of death to light.

23 He increaſeth the people, and deſtroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderneſſe out of the way.

25 They grope in the darke without light: and hee maketh them to ſagger like a drunken man.

CHAP. XIII.

a To compare his knowledge with the experience of his friends. 16 *b* He praiſeth ſhall be ſaid, and the by: eare conſidered. 20 *c* He praiſeth: no God that he would not handle him rigorouſly.

L O, mine eye hath ſene all this: mine eare hath heard, and vnderſtood it.

2 I know alſo as much as you know: I am not inferior vnto you.

3 But I will ſpeake to the Almighty, and I deſire to diſpute with God.

4 For in deepe yee forge lies, and all you are b phyſicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wiſdome!

6 Now heare my diſputation, and giue eare to the arguments of my lips.

7 Will ye ſpeake c wickedly for Gods defence, and talke deceitfully for his cauſe?

8 Will ye accept his perſon? or will ye contend for God?

b You doe not well apply your medicine to the diſeaſe. *c* He condeemeth this iſaie, which had not knowledge, neither regarded they to conſult him, but a way graded on Gods iudice, as though it was not evidently ſcene in lob, except they had vnderſtood the probation thereof.

9 Is it well that hee ſhould ſeek of you? will you make a lie for him, as one lieth for a man?

10 He will ſurely reprove you, if yee doe ſecretly accept any perſon.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your d memories may be compared vnto aſhes, and your bodies vnto bodis of clay.

13 Holde your tongues in my preſence, that I may ſpeake, and let come vpon what will.

14 Wherefore doe I take my ſiſh in my teetle, and put my ſoule in my hand?

15 Loe, though hee ſlay me, yet will I truſt in him, and I will reprove my wayes in his ſight.

16 He ſhall be my ſaluation alſo: for the hypocrite ſhall not come before him.

17 Heare did gently my wordes, and marke my talke.

18 Behold now: if I prepare me to iudgement, I know that I ſhall be iuſtified.

19 Who is he that will plead b with me? for if I now holde my tongue, I die.

20 But do not theſe two things vnto me: then will I not hide my ſelfe from thee.

21 Withdraw thine hand from mee, and let not thy feare make me a ſaid.

22 Then call thou, and I will anſwer: or let me ſpeake, and anſwer thou me.

23 How many are mine iniquities & ſinnes? ſhew me my rebellion and my ſinne.

24 Wherefore diſt thou thy face, and takeſt me for thine enemy?

25 Wilt thou breake a leafe driven to and fro? and wilt thou purſue the drie ſtubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſſe m the iniquities of my youth.

27 Thou putteſt my ſete alſo in the ſtokes, and lookeſt narrowly vnto all my pathes, and makeſt the print thereof in the ſoles of my feete.

28 Such one conſumeth like a rotten thing, and as a garment that is moth-eaten.

CHAP. XIII.

a Job deſcribeth the ſhortneſſe and miſerie of the liſt of man. 14 *b* Hope ſuſtaineth the goodly. 22 The condition of man liſt.

MAN is that is borne of woman, is of ſhort continuance, and full of trouble.

2 Hee ſhooteth forth as a ſhoute, and is cut downe: hee vaniſheth alſo as a ſhadow, and continueth not.

3 And yet thou openeſt thine eyes vpon ſuch b one, and cauſeſt mee to enter into iudgement with thee.

4 Why ſo he can bring a cleane thing out of filthineſſe? there is not one.

5 Are not his dayes determined? the number of his monthes are with thee: thou haſt appointed his bounds which he cannot paſſe.

6 Turne from him that hee may ceaſe vntill his deſired day, as an hireling.

7 For there is hope of a tree, if it be cut down, that it will yet ſprout, and the branches thereof will not ceaſe.

8 Though the roote of it waxe olde in the earth, and the ſtocke thereof be dead in the ground,

9 Yet by the ſent of water it will budde, and bring forth bowes like a plant.

d You ſame ſhall come to nothing. *e* Is not this a manifeſt ſigne of mine affliction, and that I doe not complain without cauſe, ſeeing that I am thruſt on end as though I ſhould tea mine one ſelfe, and put my life in danger? *f* Whereby he deſcribeth that he is not a hypocrite, as they charge him, who ſay that I cleared and not call ed log my ſinne: as you reaſon, *h* To put on God, doeth as puniſhment for my ſinne, *i* It I deſired not my cauſe, every man will condeem me. *k* He ſheweth what the two things are, *l* His pang thus moueth him to reaſon with God, not denying but that he had ſinned: but he deſired to vnderſtand what was his great ſin, that had deſerued ſuch rigour, wherein hee offended, that he would know a cauſe of God why he did puniſh him. *m* Thou puniſheſt me now for the fault I committed in my youth. *n* Thou makeſt me a thyſprifer, and deſt to preſſe me that I cannot ſtira, hand nor foot. *o* *Jobb.*

a Taking occaſion of his aduerſities words, he deſcribeth the ſtate of mans liſt from his birth to his death. *b* Chap. 8. 9. *c* *Jobb.* *d* His meaning is, that ſeeing that man is ſo fraille a creature, God ſhould not handle him to extremely: wherein lob ſheweth the wickedneſſe of the fleſh, when it is not ſubiect to the Spirit. *e* *Jobb.* *f* *Jobb.* *g* *Jobb.* *h* *Jobb.* *i* *Jobb.* *k* *Jobb.* *l* *Jobb.* *m* *Jobb.* *n* *Jobb.* *o* *Jobb.*

d He speaketh
not here as though
he had not hope
of the immortali-
tie, but as a man
in extreme paine,
when reason is
overcome by af-
fections and tor-
ments.

e Herchief he de-
clareth the feare
of Gods iudgement
was the cause why
he desired to die.
f That is, release
my paines, and
take me to mercy.
g Meaning vnto
the day of re-
surrection, when
he should be re-
adged and renewed.
h Though I be
afflicted in this
life, yet in the re-
surrection I shall
see the mercies,
and answer wile
thou callest me.
i. Thou sayest
thou art altogether,
and I will sell none
of my finnes vn-
purchased.

k He mourneth
through the impa-
rity of the flesh
against God, as
though he vied as
great feuerie a-
gainst him as a
gaillit the hard
locks or waters
that overflow, so
that he lieth, he

10 But man is sicke, and dieth, and man peri-
sheth, and where is hee? *11 As the waters passed from the sea, and as the flood decayeth and drieth vp,*
12 So man sleepech and rieth not: for he shall
not wake againe, nor be raised from his sleepe till
the heauen be no more.
13 Ohi that thou wouldest hide mee in the
grauel, and keepe me secret, vntill thy wrath were
past, and wouldest giue me terme, and I remember
mee!
14 If a man die, shall he liue againe? All the
dayes of mine appointed time will I waite, till
my changing shall come.
15 Thou shalt call me, and I shall answer thee
thou louest the worke of thine owne hands.
16 But now thou numbrest my steppes, and
dost not delay my finnes:
17 Mine iniquitie is sealed vp, as in a bagge,
and thou addest vnto my wickednesse.
18 And surely as the mountaine that falleth,
cometh to nought, and the rocke that is re-
moued from his place:
19 As the water breaketh the stones, when
thou ouerflowest the things which grow in the
dust of the earth: so thou destroyest the hope of
man,
20 Thou pretailest alway against him, so that
he passeth away: he changeth his face when thou
castest him away.
21 And hee knoweth not if his finnes shall be
honourable, neither shall hee vnderstand con-
cerning them, whether they shall be of low degree,
22 But while his flesh is vpon him, hee shall
be sorrowfull, and while his soule is in him, it shall
mourne.

CHAP. XV.

*Eliphaz reprehendeth Job, because he ascribed wisdom and power to his idols. 1. Hee desireth therein that justice
on the wicked, reckoning Job to be one of the number.*

Then answered Eliphaz the Temanite, and
said,
2 Shal a wise man speake words of the wind,
and fill his belly with the East winde?
3 Shall hee dispute with words not comely?
or with talke that is not profitable?
4 Surely thou hast cast off feare, and restrain-
est prayer before God.
5 For thy mouth declareth thine iniquitie, see-
ing thou hast chosen the tongue of the craftie.
6 Thine owne mouth condemneth thee, and
not I, and thy lips testifie against thee.
7 Art thou the first man that was borne?
and wast thou made before the hills?
8 Hast thou heard the secret counsell of God,
and dost thou reframe wisdom to thee?
9 What knowest thou that wee know not?
vnderstand, if that is not in vs?
10 With vs are both ancient and very aged
men, farre older then thy father.
11 Seem the consolations of God small vnto
thee? Is this thing strange vnto thee?
12 Why doeth thine heart take thee away,
and what doeth thine eyes meane,
13 That thou answerest to God, that at thy plea-
sure, and bringest such words out of thy mouth?

*14 By Gods, nor by their counsell, b Why doest thou stand in
fear, in thy spirit.*

14 What is man, that hee should be cleane?
and hee that is borne of woman, that hee should
be iust?

15 Behold, hee found no stedfastnesse in his
Saints: yea, the heauens are not cleane in his
sight.

16 How much more is man abominable, and
filthie, which drinketh iniquitie like water?

17 I will tell thee, heare me, and I will declare
that which I haue seene:

18 Which wife men haue tolde, as they haue
heard of their fathers, and haue not kept it secret:

19 To whom alone the land was giuen, and
no stranger passed thorow them.

20 The wicked man is continually as one that
trauileth of child, and the number of yeeres is
hid from the tyrant.

21 A sound of feare is in his eares, and in his
properitie the destroyer shall come vpon him.

22 He beleueth not to returne out of dark-
nesse: for he seeth the sword before him.

23 He wandereth to and fro for bread where
he may: he knoweth that the day of darknesse is
prepared at hand.

24 Affliction and pangs shall make him a-
fraid: they shall preuaile against him as a king
ready to the battell.

25 For he hath stretched out his hand against
God, and made himselfe strong against the Al-
mightie.

26 Therefore God shall runne vpon him, as
vpon his necke, and against the most thicke part
of his shield.

27 Because he hath couered his face with his
fatnesse, and hath collops in his flanke.

28 Though he dwell in desolate cities, and in
houses which no man inhabiteth, but are become
heapes.

29 Hee shall not berich, neither shall his sub-
stance continue, neither shall he prolong the per-
fection thereof in the earth.

30 He shall neuer depart out of darknesse: the
flame shall drie vp his branches, and hee shall goe
away with the breath of his mouth.

31 He beleueth not that he erreth in vanity:
therefore vanity shall be his change.

32 His branch shall not be Greene, but shall be
cut off before his day.

33 God shall destroy him as the vine her sowe
grape, and shall cast him off, as the oliue doeth
her flower.

34 For the congregation of the hypocrite shall
be defolate, and fire shall deuoure the houses of
bribes.

35 For they conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
ceit.

*buildings should neuer come to perfection. r He standeth so
that he will giue no place to good counsell, therefore his owne pride
to destruction. v A vane that gathereth grapes before they be ripe. x Which
were built or maintained by polling and bribery. y And therefore all their
vaine devices shall turne to their owne destruction.*

CHAP. XVI.

*1 Job moued by the importunitie of his friends, 7 Counteth in
what extremities he is. 19 And taketh God to witness of his
innocencie.*

But Job answered, and said,
2 I haue oftentimes heard such things:
miserable comforters are ye all.

3 Shall there be none end of wordes of
a wiues

i His purpose is
to proue that Job
as an vnjust man,
and an hypocrite
is punished for his
finnes. Likewise
did before, Chap.
4: 8.

k Which hath a
desire to sinne as
heathen is thistle
to drinke.

l Who by these
wile come to gou-
erned, that no
stranger invaded
them, and the day
and time need to
be giuen to them
alone.

m The euill man
is neuer in danger
of death, and is
nearer quiet in
conscience.

n Out of that mi-
serie whereinto
he once faileth.

o God doth not
only punish the
wicked oft
times, but euen
in their prosperie
he punisheth them
with a greedinesse
euer more to ga-
ther: which is as
a beggerie.

p He knoweth
what weapons
God vseth against
the wicked, which
lift vp themselves
against him, to-
wit, terror of
conscience, and
outward a sidi-
ons.

q That is, he was
so full vp with
great prosperitie
and abundance of
all things, that he
forgot God: no-
ting, that Job in
his affliction, had
not the true feare
of God.

r Though he
build and repaire
his house, hee
getteth him, yet
God shall bring
all to nought,
and turne his
great prosperitie
into extreme
misery.

s Meaning, that
his sumptuous
in his owne conceit,
shall bring him
to destruction.

t Which
were built or
maintained by
polling and bri-
bery. y And
therefore all their
vaine devices shall
turne to their owne
destruction.

x Which
were built or
maintained by
polling and bri-
bery. y And
therefore all their
vaine devices shall
turne to their owne
destruction.

y And therefore
all their vaine
devices shall turne
to their owne
destruction.

z Which were
built or main-
tained by polling
and bribery. y
And therefore all
their vaine de-
uices shall turne
to their owne
destruction.

z Which were
built or main-
tained by polling
and bribery. y
And therefore all
their vaine de-
uices shall turne
to their owne
destruction.

a Which serueth for
vaile ottention
and for iustice
comfort.

b For Eliphaz did
reply againe to Iobs
answers.

c I would you desire
that which I doe.
d That is, mocke
at your misery as
you doe at mine.

e If this were in
my power, yet
would I comfort
you, and not doe
ye due to me.

f If they would
say, Why doest
thou not then
comfort thy selfe?

g He answereth, that
the iudgements of
God are more hea-
uy then he is able
to offwaie, either
by words or fi-
lence.

h Meaning, God,
b That is, destroy-
ed mult of my
family.

i In token of sor-
row and grieke.
k That is, God by
his wrath - and in
this discipline of
words and high
stile be expreth
how grieuous the
hand of God was
vpon him.

l That is, hath
handled me most
contemptuously:
for in smiting o-
ne, the cheek signi-
fied, 2. King. 22. 14.
mat. 23. 46.

m They haue led
me whither they
would.

n His manifold
afflictions
o I am wounded
to the heart.

p Meaning, his
glory was brought
low.

q Signifying, that
he is not able to
comprehend the
cause of this his
grieuous punishment.

r That is, enuined,
and without hypocrite.
s Let my sin
be knowne, if I be
such a sinner as mine
aduersaries accuse me,
and let me find no
pardon.

t Though man condemne me yet
God is winneth of my cause. n
Vice
painted away, and
raffeth out in passions,
and speakes vniu-
dly, as though
God should increase
man more gently,
seeing he hath but
a short time hete to liue.

u Iob saith that he
can sweare as you,
and yet doth patients
abide it.

v He exhorteth his
friends to repentance,
13 shewing that he
looth him for death.

w Iob saith that he
can sweare as you,
and yet doth patients
abide it.

x Iob saith that he
can sweare as you,
and yet doth patients
abide it.

y Iob saith that he
can sweare as you,
and yet doth patients
abide it.

z Iob saith that he
can sweare as you,
and yet doth patients
abide it.

a To feed of com-
fort, being now at
deaths doore, he
had but them that
mocked at him,
and discouraged
him.

b I see still that
they seeke but to
vexe me.

c Hee reasoneth
might be brought
downe, as they iud-
gements, though man
know not the cause.

a winde? or what maketh thee bolde so to b an-
swer?

4 I could also speake as ye doe: (but would
God your soules were in my soules stead) I could
keepe you company in speaking, & could d shake
my head at you,

5 But I would strengthen you e with my
mouth, & the comfort of my lips should affwaie
your sorrow.

6 Though I speake, my sorrow f cannot be af-
fwaied: though I cease, what release haue I?

7 But now g hee maketh mee weary: O God,
thou hast made all my h congregation desolate,
8 And hast made mee full of i wrinkles which
is a winde thereof; and my leanneffe rieth vp in
me, refusing the same in my face.

9 k His wrath hath torne me, and hee hateth
me, and gnasheth vpon mee with his teeth: mine
enemy hath sharpened his eyes against me.

10 They haue opened their mouths vpon me,
and smitten mee on the l cheeke in reproch: they
gather themselves together against me.

11 God hath deliuered me to the vniuelt, and
hath made mee to turne out of the way by the
m hands of the wicked.

12 I was in wealth, but he hath brought me to
nought: he hath taken me by the necke and bea-
ten me, and let me as a marke for himselfe.

13 His o archers compasse me round about: he
cutteth my reines, and doeth not spare, and pow-
ereth my gall e vpon the ground.

14 He hath broken me with one breaking vpon
another, and runneth vpon me like a gyant.

15 I haue fowed a sackcloth vpon my kinne,
and haue abased mine p horne vnto the dust.

16 My face is withered with weeping, and the
shadow of death n vpon mine eyes,

17 Though there be no wickednesse in q mine
hands, and my prayer r be pure.

18 O earth, couer not thourmy f blood, and let
my crying find no place.

19 For loe, now my t witnesse is in the heauen,
and my record u on high.

20 My friends v speake eloquently against me:
but mine eye powreth out teares vnto God.

21 Oh that a man might p leade with God, as
man with his neighbour!

22 For the yeres accounted come, and I shall
goe the way whence I shall not returne.

CHAP. XVII.

x Iob saith that he
can sweare as you,
and yet doth patients
abide it.

y Iob saith that he
can sweare as you,
and yet doth patients
abide it.

z Iob saith that he
can sweare as you,
and yet doth patients
abide it.

a To feed of com-
fort, being now at
deaths doore, he
had but them that
mocked at him,
and discouraged
him.

b I see still that
they seeke but to
vexe me.

c Hee reasoneth
might be brought
downe, as they iud-
gements, though man
know not the cause.

5 For the eyes of his children shall faile, that
speakeeth flattery to b his friends.

6 Hee hath also made mee a by-word of the
people, and I am as a tabret b before them.

7 Mine eye therefore is dim for grieffe, and all
my strength k like a shadow.

8 The righteous shalbe astonished at i this, & the
innocent shalbe moued against the hypocrite.

9 But the righteous wil hold his k way, and he
whose hands are pure, shall increase b his strength.

10 All y thou desire to turne you, & come now,
and I shall not find one wi e among you.

11 My dayes are past, mine enterprises are bro-
ken, and the thoughts of mine heart

12 Haue changed the m night for the day, and
the light that approached, for darknesse.

13 Though I hope, n yet the graue shalbe mine
house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

15 Where is then now mine hope? or who
shall consider the thing that I hoped for?

16 I shall fall gone downe into the bottome
of the pit: surely i shall lie together in the dust.

17 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

18 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

19 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

20 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

21 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

22 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

23 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

24 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

25 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

26 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

27 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

28 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

29 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

30 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

31 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

32 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

33 I shall say to corruption, Thou art my o fa-
ther, and to the worrne, Thou art my mother and
my sister.

f Hee shall at-
tecte a man, and
only iudge him
happy in his pro-
speritie, shall not
himselfe onely, but
in his posterity be
punished.

g God hath made
all the world to
speake of mee, be-
cause of mine
afflictions.

h That is, as a
continual found
in their teares.

i To wit, when
they see the godly
punished: but in
the end they shall
come to vnder-
standing, & know
what shalbe the
reward of the
hypocrite.

k That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

l Iob speakeeth to
them that came to comfort him.
m That is, haue brought me low in stead
of comfort. n Though I should hope to come from aduersity to prosperitie, as you
discoale pretendeth. o I haue no more hope in father, mother, sister, or any world-
ly thing: for the dull and wormes shalbe to me in stead of them. p All worldly
hope and prosperitie faile, which you say, are only signes of Gods fauour. but seeing
that these things perishe, I set my hope in God, and in the life everlasting.

q That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

r Iob speakeeth to
them that came to comfort him.
s That is, haue brought me low in stead
of comfort. t Though I should hope to come from aduersity to prosperitie, as you
discoale pretendeth. u I haue no more hope in father, mother, sister, or any world-
ly thing: for the dull and wormes shalbe to me in stead of them. p All worldly
hope and prosperitie faile, which you say, are only signes of Gods fauour. but seeing
that these things perishe, I set my hope in God, and in the life everlasting.

v That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

w That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

x That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

y That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

z That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

a To feed of com-
fort, being now at
deaths doore, he
had but them that
mocked at him,
and discouraged
him.

b I see still that
they seeke but to
vexe me.

c Hee reasoneth
might be brought
downe, as they iud-
gements, though man
know not the cause.

d That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

e That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

f That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

g That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

h That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

i That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

j That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

k That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

l That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

m That is, will not
be discouraged,
considering that
the godly are pun-
ished as well as
the wicked.

m He shall fall from prosperity to adversity.

n When they shall see what came vnto him.

18 They shall drue him out of the light vnto darknesse, and chaſe him out of the world.

19 Hee shall neither haue ſonne nor nephew among his people, nor any poſteritie in his dwellings.

20 The poſteritie ſhall be aſtonied at his ⁿ day, and feare ſhall come vpon the ancient.

21 Surely ſuch are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Iob reprobeth his friends. 15 and receiueh his miſeries and grievous paines. 25 He ſheweth himſelfe of the gen. eall reſurrection.

B^T Iob answered, and ſaid,
2 How long will yee vex me ſoule, and torment me with words?

3 Ye haue now ten times reproched me, and are not aſhamed: ye are impudent toward me.

4 And though I had indeed erred, mine error remaineth with me.

5 But indeed if ye will aduance my felues againſt me, and rebuke me for my reproch,

6 Know now, that God hath ſ^e overthrown me, and hath compaſſed me with his net.

7 Behold, I cry out of violence, but I haue none anſwere: I cry, but there is no iudgement.

8 Hee hath hedged vp my way that I cannot paſſe, and he hath let darkneſſe in my paths.

9 He hath ſpoiled me of mine honour, and taken the crowne away from mine head.

10 He hath deſtroyed me on euery ſide, and I am gone: and he hath remooued mine hope like a tree.

11 And he hath kindled his wrath againſt me, and counted me as one of his enemies.

12 His armies came together, and made their way vpon me, and camped about my Tabernacle.

13 He hath remooued my brethern farre from mee, and alſo mine acquaintance were ſtrangers vnto me.

14 My neighbours haue forſaken mee, and my familiars haue forgotten me.

15 They that dwell in mine houſe, and my maids tooke me for a ſtranger: for I was a ſtranger in their ſight.

16 I called my ſeruant, but hee would not anſwere, though I prayed him with my mouth.

17 My breath was ſtrange vnto my wiſe, though I prayed her for the childrens ſake of mine owne body.

18 The wicked alſo deſpiſed mee, and when I roſe, they ſpake againſt me.

19 All my ſecret friends abhorred me, and they whom I loued are turned againſt me.

20 My bone & cleaue to my ſkinne, and to my fleſh, and I haue eſcaped with the ſkinne of my teeth.

21 Haue pitie vpon me: haue ^m pitie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye perſecute mee as ⁿ God? and are not aſſaied with my ⁿ fleſh?

23 Oh that my wordes were now written! oh that they were written euen in a booke,

24 And grauen with ⁿ an yron pen in lead, or in ſtone for euer!

25 For I am ſure that my ^r Redeemer liueth, and he ſhall ſtand the laſt on the earth.

26 And though after my ſkin, worms deſtroy this body, yet ſhall I ſee God ^r in my fleſh.

27 Whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other for mee, though my reines are conſumed within me.

28 But ye ſaid, Why is he perſecuted? And there was a deepe matter in me.

29 Bee ye afraid of the ſword: for the ſword will bee ^r aunged of wickedneſſe, that yee may know that there is a iudgement.

perſecuted of God for his ſins, yet he declareth that there was time to wit, the trial of his faith and patience, and ſo to bee an example for others. ^r God will be reuenged of this haſtie iudgement, whereby you condemne me.

CHAP. XX.

1 Zophar ſheweth, that the wicked and the conſcientious ſhall haue a ſtrife, 22 though for a ſtime they ſtrife.

T^Hen answered Zophar the Naamathite, and ſaid,

2 Doubtleſſe my thoughts cauⁿ mee to anſwere, and therefore I make haſte.

3 I haue heard the correktion of my reproch: therefore the ſpirit of mine vnderſtanding canſeeth me to anſwere.

4 Knowſt thou that this of olde? and ſince God placed man vpon the earth,

5 That the reioycing of the wicked is ſhort, and that the ioy of hypocrites is but a moment?

6 Though his excellencie mount vp to the heauen, and his head reach vnto the clouds,

7 Yet ſhall he periſh for euer like his dung, and they which haue ſeene him, ſhall ſay, Where is he?

8 He ſhall ſee away as a dreame, and they ſhall not finde him, and ſhall paſſe away as a viſion of the night.

9 So that the eye which had ſeene him, ſhall do ſo no more, and his place ſhall ſee him no more.

10 His children ſhall flatter the poore, and his hands ſhall ^r reſtore his ſubſtance.

11 His bones are full of the ſume of his youth, and ſit ſhall lie downe with him in the duſt.

12 When wickednes was ^r ſweet in his mouth, and he did it vnder his tongue,

13 And fauoured it, and would not forſake it, but kept it clo^e in his mouth,

14 Then his meate in his bowels was turned: the gall of aſpes was in the midſ of him.

15 Hee hath deuoured ſubſtance, and hee ſhall vomit it: for God ſhall draw it out of his belly.

16 He ſhall ſucke the gall of aſpes, and the viſper tongue ſhall flay him.

17 He ſhall not ſee the ^r huiers, nor the floods and ſtreames of hony and butter.

18 Hee ſhall reſtore the labour, and ſhall deuore no more: euen before the ſubſtance, ſhall be his exchange, and hee ſhall enioy it no more.

19 For hee hath vndone many: he hath forſaken the poore, and hath ſpoiled houſes which hee builded not.

20 Surely hee ſhall feele no quietnes in his body, neither ſhall hee reſume of that which hee deſired.

21 There ſhall none of his ^r meate bee left: therefore none ſhall hope for his goods.

22 When hee ſhall be filled with his abundance, hee ſhall be in paine, and the hand of all the wicked ſhall aſſaile him.

did plague him moſtly for theſe. ^r Though God giue to the beſieging, yet he ſhall haue no part thereof. ^r That is, the ſpoilers of the poore ſhall enioy their ſpoils but for a time: for after, God will rake it from them, and canſe them to make reſtitution, ſo that it is but an exchange. ^r He ſhall haue nothing to his poſteritie. ^r The wicked ſhall neuer bee in triſt: for one wicked man ſhall ſeeke to deſtroy another.

e Herein Iob declareth plainly that hee had a full hope, that both the ſoule and body ſhould enioy the preſence of God in the laſt reſurrection. ^r Though his friends thought that he was but a deepe conſiderer, example for others, you condemne me.

a Hee declareth that two things moue him to ſpeake: to wit, becauſe hee ſeemeth to conſcience him, and becauſe he thought he had knowne ſufficiently conſure him. ^r His purpoſe is to proue Iob to be a wicked man, and an hypocrite, becauſe God puniſhed him, & changed his proſperitie into aduerſitie.

e Whereas the ſatiſfaction through ambition and tyranny oppreſſed the poore, the children through povertie and miſery, ſhall ſerke fauour at the poore. ^r So that the thing which hee hath taken away by violence, ſhall be reſtored againe by force.

e Meaning, that hee ſhall enioy nothing away with him, but his ſinful ^r Aſpicion that is ſweet in the mouth, bringeth deſtruction when it cometh into the body: ſo all vice at the firſt is pleaſant, but afterward God turneth it to deſtruction.

e Hee compareth euill gotten goods to the venom of aſpes, which ſerps is moſt dangerous: noting that Iob great riches were not truly come by, and therefore God allother abundance of his beſieging, yet he ſhall haue no part thereof. ^r That is, the ſpoilers of the poore ſhall enioy their ſpoils but for a time: for after, God will rake it from them, and canſe them to make reſtitution, ſo that it is but an exchange. ^r He ſhall haue nothing to his poſteritie. ^r The wicked ſhall neuer bee in triſt: for one wicked man ſhall ſeeke to deſtroy another.

m Some reade,
vpon his fleeth al-
luding to Iob, whose
fleeth was smitten
with a scab.
n Some reade, of
the quier.
o All ease and fo-
row shall light vpon
him, when hee thin-
keth to escape.
p That is, first from
heaven, or the fire
of Gods wrath.
q Meaning, the
children of the
wicked shall flow
away like rivers,
and be dispersed
in diuers places.
r Thus God will
plague the wic-
ked.
s Against God
thinking to excuse
himselfe, and to ef-
scape Gods hand.

23 Hee shall be about to fill his bellie, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, *uen* vpon his meat.
24 Hee shall flee from the yron weapons, and the bow of Steele shall strike him through.
25 The arrow is drawne out, and cometh forth of the body, and shinneth of his gall, so feare cometh vpon him.
26 o All darknes shall be hid in his secret places: the fire that is not blowne shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.
27 The heauen shall declare his wickednes, and the earth shall rise vp against him.
28 The increase of his house shall go away: it shall flow away in the day of his wrath.
29 This is the portion of the wicked man from God, and the heritage that hee shall haue of God, for his words.

C A H P. XXI.

7 Iob declares how the prosperitie of the wicked maketh them proud, 15 In somuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for a little, or rather good for prosperitie.

But Iob answered, and said,
2 Heare diligently my wordes, and this shall be in stead of your consolations.

3 Suffer mee that I may speake, and when I haue spoken, mocke on.

4 Doe I dreame I talke to man? If it be were so, how should not my spirit be troubled?
5 Marke me, and bee abashed, and lay your hand vpon your mouth.

6 Euen when I remember, I am afraide, and feare taketh hold on my fleeth.

7 Wherefore doe the wicked liue, and waxe old, and grow in wealth?

8 Their feed is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendereth, and faileth not: their cow calueth, and casteth not her calfe.

11 They send forth their children like sheepe, and their fannes daunce.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their dayes in wealth, and suddenly they goe downe to the grane.

14 They say also vnto God, Depart from vs: for we desire not the knowledge of thy wayes.

15 Who is the Almighty, that we should serue him? and what profit should wee haue, if wee should pray vnto him?

16 Lo, their wealth is not in their hand: therefore let the counsell of the wicked bee farre from me.

17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? he will diuide their liues in his wrath.

18 They shall bee as stubble before the winde, and as chaffe that the storme carrieth away.

19 God will lay vpon the sorrow of the father for his children: when hee rewardeth him, hee shall know it.

20 His eyes shall see his destruction, and hee

a Your dilige-
nt marking of my
wordes, shall be
to me a great con-
solation.
b Although he
would say, I do not
talke with man,
but with God, who
will not answer
me, and therefore
my minde must
needs be trou-
bled.
c He chargeth
them, as though
they were not able
to comprehend
this his feeling of
Gods iudgement,
and exhorteth
them therefore
to silence.
d Iob proneth a-
gainst his aduer-
saries, that God
punieth not strai-
twayes the wicked,
but oft times gi-
ueth them long
life, and prosperi-
tie: so that wee
must not iudge
God infor iustly
by the things that
appeare to our
eye.
e They haue store
of children, lustie
and healthfull, and
in these points he
answereth to that
which Zephaniah
saith before.
f Not being tor-
mented with long
sickness.
g They desire no-
thing more then
to be exempt from
all affliction: that
they should be re-
to God: this Iob
swearth his aduer-
saries, that if they
reason onely by that
which is seene by
common experience,
the wicked that hate
God, are better deal-
ed withall then they
that loue him. h
It is not their owne,
but God onely lendeth
it vnto them. i
God keppe me from
their prosperitie. k
When God recompenseth
his wickednes, hee
shall know that his
prosperitie was but
vanitie.

shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach God knowledge, who iudgeth the highest things?

23 One m dieth in his full strength, being in all ease and prosperitie.

24 His breasts are full of milke, and his bones runne full of marrow.

25 And another m dieth in the bitterness of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises wherewith ye doe me wrong.

28 For ye say, Where is the princes house? and where is the tabernacle of the wicked dwelling?

29 May ye not aske them that goe by the way? and ye cannot denie their signes.

30 But the wicked is kept vnto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall reward him for that he hath done?

32 Yet shall hee be brought to the graue, and remaine in the heape.

33 The slime valley shall be sweet vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answeres there remaine but lies?

none dare reprove him in this world, yet death is a token, that to an accompt. c Hee shall be glad to lie in a slime pit, which before could not be content with a ioyfull palace. d Saying, that the lust in this world haue prosperitie, and the wicked aduerfite.

C H A P. XXII.

1 Eliphaz affirmeth that Iob is punished for his sinnes. 8 He accuseth him of ynnocentifullnesse. 12 And that he deuided Gods prouidence. 21 He exhorteth him to repentance.

Then Eliphaz the Temanite answered, and said,

2 Maya man be profitable vnto God, as he that is wise may be profitable to himselfe?

3 * Is it any thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou maketh thy wayes vpright?

4 Is it for feare of thee that hee will accuse thee? or goe with thee into iudgement?

5 Is not thy wickednes great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for nought, and spoiled the clothes of the naked.

7 To such as were weary thou hast not giuen water to drinke, and hast withdrawn bread from the hungry.

8 But the mighty man had the earth, and he that was in authority, dwelt in it.

9 Thou hast cast out widowes empty, and the armes of the fatherlesse were broken.

10 Therefore sinnes are round about thee, and feare shall suddenly trouble thee:

11 Or, darkeneth that thou shouldst not see, and abundance of wayes shall couer thee.

12 Is not God on high in the heauen? and behold the height of the stars how hie they are.

13 But thou sayest, How should God know? can hee through the darke cloud?

Gods Maiesie. h That much the more by that excellent worke thou art to see God, and reuerence him. i He reproveth Iob as though he denied Gods prouidence, and that he could not see the things that were done in this world.

l Who sendeth to the wicked prosperitie, and punisheth the godly. m Meaning, the wicked. n To wit, the godly. o As concerning their bodies: and this he speaketh according to the common iudgement.

p Trust that Iob hath in derision, concluding that it was destroyed, because he was wicked. q Which through long travelling haue experience and taken thereof, to wit, that the wicked do prosper, and the godly liue in affliction.

r Though the wicked flourish here, yet God will punish him in the last day.

s Though men de flatter him, and God will bring him to an accompt.

t Hee shall be glad to lie in a slime pit, which before could not be content with a ioyfull palace.

u Though man were rich, yet God could haue no profit of this his iudice: and therefore when hee punisheth him, hee hath no regard to his iudice, but to his sinne.

v Chap. 35. 7. l Tell thou shouldst reprove or hurt him?

w Thou hast bene cruel and without charity, and wouldst doe nothing for the poore, but for thine owne advantage.

x When thou wast in power and authority, thou didst not iustice but wrong.

y Thou hast not onely not shewed pite, but oppressed them.

z That is, manifold afflictions.

aa He accuseth Iob of impietie and contempt of God, as though hee would say, Iob, if thou passe not for men, yet consider the height of

worketh in thee. b He accuseth Iob of impietie and contempt of God, as though hee would say, Iob, if thou passe not for men, yet consider the height of

k How God hath punished them from the beginning
 l Hee proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.
 m He answereth to that which Job had said, Chap. 21. 7. that the wicked haue prosperitie in this world: defying that he might not be partaker of the like.
 n The iust reioyce at the destruction of the wicked, for two causes: first, because God sheweth himselfe iudge of the world, and by this means contumeb his honour and glorie: because God sheweth that he hath care ouer his, in that he punisheth their enemi-
 o That is, the state and preferation of the godly is hid vnder Goddings.
 p Meaning, of the wicked.
 q He exhortheth Job to repentance, and to returne to God.
 r God will retriue vnto thee all thy substance.
 s Which shalbe in abundance like dail.
 t That is, the fauour of God, a God will deliuer his when the wicked are destroyed round about them, as in the Flood, and in Sodom.
 x God will deliuer a whole countrey from perill, euen for the iust mans sake.

14 The cloudes hide him that hee cannot see, and he walketh in the circle of heauen.

15 Haft thou marked the way of the world, wherein wicked men haue walked?

16 Which were I cut downe before the time, whose foundation was as a riuer that ouerflowed.

17 Which said vnto God, Depart from vs, and asked what the Alm ghy could doe for them.

18 Yet hee filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them and shall reioyce, and the innocent shall laugh them to scorne.

20 Surely, o our substance is hid: but the fire hath deuoured the remnant of it.

21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue I pray thee, the law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt bee built vp, and thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp gold for thy dust, and the gold of Ophir, as the flints of the riuers.

25 Yea, the Almighty shalbe thy defence, and thou shalt haue plenty of siluer.

26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.

27 Thou shalt make thy praiere vnto him, & he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the light shall shine vpon thy wayes.

29 When others are cast downe, then shalt thou say, I am lifted vp: and God shall laue the humble person.

30 The innocent shall deliuer himselfe, and it shall be preferred by the purenesse of thine handes.

CHAP. XXIII.

a Job affirmeth that hee hath knowen his power, and presence of his iudge, 10 and that hee was punished onely for his sinnes.

B Vt Job answered, and said,

2 Though my talke be this day in a bitterness, and my plague greater then my groining,

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I would plead the cause before him, and fill my mouth with arguments.

5 I would know the words, that hee would answer me, and would vnderstand what he would say vnto me.

6 Would hee plead against me with his great power? No, but he would set strength in me.

7 Therefore the righteous might reason with him, so I should be deliuered for euer from my Iudge.

8 Behold, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot behold him.

10 In such places which are appointed for that purpose: meaning, that those that labour of the wicked, are pined for hunger. m For the great oppression and extortion, n Cry out and call for vengeance, o God doth not condemne the wicked, but seemeth to passe ouer it by his long silence. p That is, Gods word because they are repented thereby. q By these particular vices, and the licence thereof, he would proue that God punisheth not the wicked, and rewardeth the iust.

10 But hee knoweth my way, and cryeth me, and I shall come forth like the gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lippes, and I haue gotten me the wordes of his mouth more then mine appointed foode.

13 Yet he is in one minde, and who can turne him? yea, he doeth what his minde desireth.

14 For he will performe that which is decreed of me, and I many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God hath loosened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in darkness, but hee hath hid the darkness from my face.

a good end. i In many points man is not able to attaine to. k That I should not bee without feare. l Hee sheweth which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIII.

a Job describeth the wretchednesse of him, and sheweth what curse belongeth to the wicked. 12 How all things are gouerned by Gods prouidence 17 And the destruction of the wicked.

How should not the times bee hid from him? Almightie, seeing that they which know him, see not his dayes?

2 Some remoue the land markes, that rob the flockes, and feed thereof.

3 They leade away the asse of the fatherlesse, and take the widowes ox to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselves together.

5 Behold, others as wilde asses in the wilderness goe forth to their businesse, and rise early for a prey: the wilderness engulth him and his children food.

6 They reape his prouision in the field, but they gather the late vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the cold.

8 They are wet with the shewes of the mountaines, and they embrace the rocke for want of a couering.

9 They plucke the fatherlesse from the breast, and take the pledge of the poore.

10 They cause him to goe naked without clothing, and take the gleaning from the hungry.

11 They that make oil betweene their wals, and tread their winnesoles, suffer thirst.

12 Men cry out of the city, and the soules of the flaine cry out: yet God doeth not charge them with folly.

13 These are they, that abhorre the light: they knowe not the wayes thereof, nor continue in the pathes thereof.

14 The murderer riseth early, and killeth the poore and the needy: and in the night hee is as a thiefe.

15 The eye also of the adulterer waiteth for the twilight, and faith, None eye shall see me, and disguiseth his face.

16 They digge through houses in the darke, which they marked for themselves in the day

f God hath this preeminence above me, that he knoweth my wayes: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his condescendence, that God doth visit him for his profit. g His word is more precious vnto me, then the meat wherewith the body is sustained. h Job confesseth that at this present he felt not Gods fauour, and yet was assured that he had appointed him to Gods iudgements, the cause of his feare, and the cause.

a Thus Job speaketh in his passions, and altereth the iudgement of the flesh: that is, that hee seeth not the things that are done at times, neither yet hath a peculiar case ouer it, because he punisheth not the wicked, nor reuengeth the godly.

b When he punisheth the wicked, and rewardeth the good.

c And for cruelty and oppression dare not shew their faces.

d That is, spare no diligence.

e He and his kindred by robbing and murdering.

f Meaning, the poore mans.

g Signifying, that one wicked man will not spoile another, but for necessity.

h The poore are driven by the wicked from the rocks and holes, where they cannot lie dry for their paine.

i That is, they so pouerly and pill the poore widow, that she cannot haue to sustaine herselfe, that she may be able to giue her child sucke.

k That is, his garment, wherewith he should be covered or clad.

l He should be covered or clad.

m For the great oppression and extortion, n Cry out and call for vengeance, o God doth not condemne the wicked, but seemeth to passe ouer it by his long silence. p That is, Gods word because they are repented thereby. q By these particular vices, and the licence thereof, he would proue that God punisheth not the wicked, and rewardeth the iust.

r They

s They

t They

u They

v They

w They

x They

y They

z They

they know not the light.

17 But the morning is euen to them as the shadow of death: if one know them, they are in the terrours of the shadow of death.

18 He is swift vpon the waters: their portion shall be cursed in the earth: he will not behold the way of the vineyards.

19 As the drie ground and heate consume the flow waters, so shall the graue the finners.

20 The pitfull man shall forget him: the worrne shall feele his sweetnesse: hee shall bee no more remembered, and the wicked shall be broken like a tree.

21 He doth euil intreat the barren that doth not beare, neither doeth he good to the widow.

22 He draweth also the mighty by his power, and when he riseth vp, none is sure of life.

23 Though men giue him assurance to bee in safetie, yet his eyes are vpon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the toppes of an care of corne.

25 But if it be not so, where is he? or who will proue me a liar, and make my words of no value?

after that the wicked haue destroyed the weak, they will do like to the strong, and there are iustly prevented by Gods iudgements. x That is, that contrary to your reasoning no man can giue a perfect reason of Gods iudgements, let me be reproofed.

CHAP. XXV.

Bildad saith that no man is cleane, nor without sinne before God.

Then answered Bildad the Shuhite, and said, 2 Power and feare v with him, that maketh peace in his high places.

3 Is there any number in his armies? and vpon whom shall not his light arise?

4 And how may a man be iustified with God? or how can he be cleane that is borne of woman?

5 Behold, he will giue no light to the moone, and the starres are violence in his sight.

6 How much more man, a worrne, euen the sonne of man, which is but a worrne?

power, the moone and starres cannot haue that light which is life as man haue any excellencie, but of God.

CHAP. XXVI.

Job sheweth that man cannot helpe God, and proueth it by his miracles.

But Job answered, and sayd,

2 Whom helpest thou? him that hath no power? quest thou? him that hath no strength?

3 Whome counellest thou? him that hath no wisdom? thou b shewest right well as the thing is.

4 To whom doest thou declare these wordes? or whoe stirreth commeth out of thee?

5 The dead things are there vnder the waters, and neere vnto them.

6 The graue is naked before him, and there is no couering for destruction.

7 He stretcheth out the North ouer the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, and the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne:

in the deepe places of the earth. e There is nothing hid in the bottome of the earth but he seeth it. f Meaning the place wherein things putrifie. g Hee causeth the whole heauen to turne about the North pole,

and spreadeth his cloud vpon it.

10 He hath set bounds about the waters vntill the day and night come to an end.

11 The pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride thereof.

13 His spirit hath garnished the heauens, and his hand hath formed the crooked serpent.

14 Lo, these are part of his wayes: but who little a portion heare we of him? and who can vnderstand his fearefull power?

1 Which is a figure of flares fashioned like a serpent, because of the crookednesse. m It these few things, which we see daily with our eyes, declare his great power and providence, how much more would they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

The constancie and perfection of Iob. 13 The reward of the wicked and of the tyrants.

Moreouer Job proceeded and continued his parable, saying,

2 The liuing God hath taken away my iudgment: for the Almighty hath put my ioule in bitterness.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednesse, and my tongue shall vtter no deceit.

5 God forbid, that I should iustifie you: vntill I die, I will neuer take away mine innocence from my selfe.

6 I will keepe my righteoussnesse, and will not forsake it: mine heart shall not reprove mee of my dayes.

7 Mine enemie shall be as the wicked, and he that shall fight against me, as the vnrightheous.

8 For what I hope hath the hypocrite when hee hath heaped vp riches, if God take away his ioule?

9 Will God heare his cry, when trouble cometh vpon him?

10 Will he set his delight on the Almighty? will he call vpon God at all times?

11 I will teach you what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Behold, all yee your selues haue seene it: why then doe you thus vanish in vanitie?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almighty.

14 If his children bee in great number, the sword shall destr y them, and his posteritie shall not be satished with bread.

15 His remnant shall be buried in death, and his windowes shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare rayment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 Hee buildeth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man sleeth, he shall not be gathered to his fathers: they opened their eyes, and he was gone.

20 Terrors shall take him as waters, and a tempest shall cary him away by night.

21 The East wind shall take him away, and he shall depart: and it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, though he would faine flee out of his hand.

h That is, he hideeth the heauens which are called his throne.

i So lone as this world endureth,

k Not that heauen hath pillars, to uphold it, but he speaketh by a similitude, as though he would say, I the heauen itselfe is not able to abide his reproch.

l Not that heauen hath pillars, to uphold it, but he speaketh by a similitude, as though he would say, I the heauen itselfe is not able to abide his reproch.

m It these few things, which we see daily with our eyes, declare his great power and providence, how much more would they appeare, if we were able to comprehend all his workes?

n The hath so free afflicted me that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes,

o Howeouer men iudge of mee, yet will I not speake contrary to that which I haue sayd, and so do wickedly in betraying the truth.

p Which condemnes as a wicked man because the hand of God is vpon me, I will not conceale that God doth thus punish me for my finnes.

q Of my life past.

r What advantage hath the dissembler to gaine neuer to me, hecing he shall lofe his owne soule?

s That is, what God retrieth to him selfe, and whereof hee giueth not the knowledge to all.

t That is, these secret iudgements of God, and yee doe not understand them.

u Why maintain you then this error?

v Thus will God order the wicked and punish him, euen vnto his posteritie.

w None shall lament him.

x Which breedeth in an other mans possession or garment, but is soon taken out.

y He meaneth, that the wicked persons will not haue a quiet death, nor be buried honourably.

23 Every man shall clap their hands at him, and hiss at him out of their place.

CHAP. XXVIII.

Iob beweith that the wisdom of God is vnsearchable.

a His purpose is to declare that man may attain in this world to diuerserke of nature, but man is neuer able to comprehend the wisdom of God.

b There is nothing but is compassed within certain limits and hath an end, but Gods wisdom is c Meaning, him that dwelleth thereby, d Which a man cannot wade thorow.

e That is, come, and vnderneath it brimstone or coles, which easily con crete. f Hee alleudeth to the mines and secrets of nature, which a vnder the earth, where in neither foules nor beasts can en ceer.

g After that he hath declared the wisdom of God in the secrets of nature, he desireth his power. h Though Gods power and wisdom may be vnderstood in earthly things, yet his heavenly wisdom cannot be attained vnto. i It is too high a thing for man to attain vnto in this world.

k It can neither be bought for gold nor precious stones, but is vnto the gift of God. l Which is thought to be a kind of precious stone.

m Meaning, that there is no natural means, whereby man might attain to the heavenly wisdom, which he meaneth by the fables that say he in Hemioketh God only the author of this wisdom and the giver thereof.

n Pro. 17.

o He declareth that man hath so much of this heavenly wisdom as hee knoweth by fearing God, and departing from euill.

1 He siluer surely hath his veine, and the gold his place, where they take it.

2 Yron is taken out of the dust, and brasie is molten out of the stone.

3 God putteth an ende to darkenesse, and hee trieth the perfection of all things: hee setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters forgotten of the foote, being higher then men are gone away.

5 Out of the same earth commeth bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place of Saphires, and the dust of it is gold.

7 There is a path which no fowle hath known, neither hath the kites eye seene it.

8 The Lyons whelps haue not walked it, nor the Lyon passed thereby.

9 He putteth his hand vpon the rocks, and overthroweth the mountaines by the rootes.

10 Hee breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 Hee bindeeth the floods, that they doe not overflow, and the thing that is hid, bringeth hee to light.

12 But where is wisdom found? & where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 Gold shall not be giuen for it neither shall siluer be weighed for the price thereof.

16 It shall not bee valued with the wedge of gold of Ophir, nor with the precious onyx, nor the laphir.

17 The gold nor the chrysell shall bee equall vnto it, nor the exchange shall be for plate of fine golde.

18 No mention shall be made of corall, nor of the gabfish: for wisdom is more precious then pearls.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisdom? & where is the place of vnderstanding.

21 Seeing it is hid from the eyes of all the liuing, and is hid from the fowles of the heauen?

22 Destruction and death say, Wee haue heard the fame thereof with our eares.

23 But God vnderstandeth the way thereof, and he knoweth the place thereof.

24 For hee beholdeth the ends of the world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did hee see it, and counted it: hee prepared it, and also considered it.

28 And vnto man he said, Behold, the feare of the Lord is wisdom, and to depart from euill is vnderstanding.

CHAP. XXIX.

Iob complaineth that the prosperitie of some is unpast. 7. 21 His auersitie, 12 Justice and equitie.

S O Iob proceeded, and continued his parable, saying,

2 Oh that I were as I in times past, when God preferred me!

3 When his light shined vpon mine head: and when by his light I walked thorow the darkness,

4 As I was in the dayes of my youth: when Gods prouidence was vpon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my paths with butter, and when the rocke powered mee out riuers of oyle:

7 When I went out to the gate, when to the iudgement seate, and when I caused them to prepare my seat in the streete.

8 The young men saw mee, and hid themselves, and the aged arose, and stood vp.

9 The Princes staid talke, and layed their hand on their mouth.

10 The voyce of P. inces was hid, and their tongue cleaued to the rooffe of their mouth.

11 And when the g. are heard mee, it blessed me: and when the eye saw me it gaue witness to b me.

12 For I deliuered the poore that cried, and the fatherlesse, and him that had none to helpe him.

13 The blessing of him that was ready to perishe, came vpon mee, and I called the widowes heart to reioyce.

14 I put I on iustice, and it couered me: my iudgement was as a robe, and a crowne:

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the iawes of the vnrighteous man, and plucked the pray out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my dayes as the fane.

19 For my roote is spread out by the water, and the deaw shall lie vpon my branch.

20 My glory shall renew toward me, and my bowe shall be restored in mine hand.

21 Vnto me men gaue care, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke dropped vpon them.

23 And they waited for mee, as for the raine, an they opened their mouth for as for the latter raine.

24 If I laughed on them, they beleued it not: neither did they cause the light of my countenance to fall.

25 I appointed out their way, and did sit as chiefe, and dwelt as a King in the armie, and like him that comforteth the mourners.

CHAP. XXX.

Iob complaineth that he is counted of the most contemptible, 1. 2. because of his aduersitie and affliction. 23 Death is the house of all flesh.

B Vt now they that are younger then I, mocke me: yea, they whose fathers I haue refused to set with the dogges of my flockes.

men were glad to doe mee reuerence, the young men now counting to be my shepherds, or to keepe my dogges.

f Ebr. moue the before.

g When I felt his fauour, I was free from affliction.

h That is, seemed by euident tokens to be more prefert with me.

i By these similitudes hee declareth the great preiudice that hee was in, so that hee had none occasiō to be such a sinner as they accused him.

k Being ashamed of their lightnesse and of aid of my gr. oyle.

l I acknowledged my wisdom.

m All that heard me praised me.

n I testifying that I did good iustice.

o Because his aduersitie as I did so much charge him with wickednesse, he is compelled to render account of his life.

p That is, I did succour him that was in distresse & so hee had cause to praise me.

q I delighted to do iustice, as others did to wear a costly apparel.

m That is, at home in my bed without all trouble, and vnquietnesse.

n My city doth increase.

o That is, was pleasant vnto them.

p As the drie ground thirsteth for the raine.

q That is, they thought it not to be a jest, or they thought not that I would enuicid vnto them.

r They were afraid to offend me and cause me to be angry.

s I had them at commandment.

t That is, mine estate is changed, and whereas before the ancient

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

me mo. b Measuring

e That is, their fathers did for him before they came to age.
 d Iob ſleweth that theſe that mocked him in his affliction, were like to their fathers, wicked, and lewd fellows, ſuch as he here deſcribeth.

e They make ſongs of me, and mocke at my miſerie.
 f God hath taken from me the force credit & authoritie wherewith I kept them in ſubjection.

g He ſaid that the young men when they ſaw him, bid themſelves, as cha. 29. 8. and now in his miſerie they were impudent and licentious.
 h That is, they fought by all means how they might deſtroy me.
 i They need none to helpe them.
 k By my calamitie they took an occaſion againſt me.
 l My liſt ſhall me ſlay, and I am as halfe dead.
 m Meaning, sorrow.

n That is, God hath brought me into contempt.
 o He ſpeaketh not thus to accuſe God, but to declare the vehemency of his affliction, whereby he was carried beſide himſelfe.
 p He compared his affliction to a tempeſt or while-winde.

q Or, wifehood, or Law.

r None can deliuer me therece, though they lament at my death.
 s In ſtead of comfort, they mocked at me.

t Not delighting in any worldly thing, no nor ſo much as in the ſyre of the ſunne.

u Lamenting them that were in affliction, & mouing others to pity them.

v I am like the wilde beaſts that deſire ſolitary places.

x With the heate of affliction,

2 For whereto ſhould the ſtrength of their hand haue ſerued mee, ſeing age & periſhed in them?

3 For pouerty and famine they were ſolitarie, fleeing into the wildeerneſſe, which is darke, deſolate and waſte.

4 They cut vp || nettles by the buſhes, and the iuniper rootes was their meate.

5 They were & chafed forth from among men: they ſhouted at them, as at a thiſfe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

7 They roared among the buſhes, and vnder the thiſſes they gathered themſelues.

8 They were the children of foolles and the children of villaines, which were more vile then the earth.

9 And now I am their ſong, and I am their talke.

10 They abhorre me, and flee farre from mee, and ſpare not to ſpit in my face.

11 Becauſe that God hath looſed my ^f corde and humbled mee, g they haue looſed the bridle before me.

12 The youth riſe vp at my right hand: they haue puſh't my feete, and haue trode on mee as on the ^h pathes of their deſtruction.

13 They haue deſtroyed my paths: they tooke pleaſure at my calamitie, they had none ⁱ helpe.

14 They came as a great breach of waters, and ^k vnder this calamitie they come on heapes.

15 Feare is turned vpon me: and they purſue my ſoule as the winde, and mine health paſſeth away as a cloud.

16 Therefore my ſoule is now ^l powred out vpon me, and the daies of affliction haue taken hold on me.

17 ^m It pearceth my bones in the night, and my ſinewes take no reſt.

18 For the great vehemency is my garment changed, which compaſſeth me about as the collar of my coate.

19 ⁿ He hath caſt me into the mire, and I am become like aſhes and diſt.

20 When I cry vnto thee, thou doeſt not heare me, neither regardſt mee, when I ſtand vp.

21 Thou turneſt thy ſelfe ^o cruelly againſt me, and art enemy vnto mee with the ſtrength of thine hand.

22 Thou takeſt mee vp and cauſeſt me to ride vpon the ^p winde, and makeſt my || ſtrength to faile.

23 Surely I know that thou wilt bring mee to death, and to the houſe appointed for all the liuing.

24 Doubtleſſe none can ſtretch his hand ^{vnto} the graue, though they cry in his deſtruction.

25 Did not I weepe with him that was in trouble? Was not my ſoule in heauineſſe for the poore?

26 Yet when I looked for good, & euill came vnto me: and when I waited for light, there came darkneſſe.

27 My bowels did boile without reſt: for the dayes of affliction are come vpon me.

28 I went mourning ^{without} ſunne: I ſtood vp in the congregation ^t and cryed.

29 I am a brother to the ^u Dragons, and a companion to the Oſtriches.

30 My ſkiuine is blacke vpon mee, and my bones are burnt with ^v heate.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

C H A P. XXXI.

1 Iob reciteth the innocency of his liuing, and ſumme of his vertues, which declareth what ought to be ſeek't of the ſai. fulfill.

I Made a couenant with mine ² eyes: why then ſhould I thinke on ^b a maide?

2 For what portion ſhould I haue of God from aboute? and what inheritance of the Almighty from on high?

3 Is not deſtruction to the wicked, & ſtrange puniſhment to the workers of iniquitie?

4 Doeth not he behold my waies and tell all my ſteps?

5 If I haue walked in vanitie, or if my foot hath made haſt to deceit,

6 Let God weigh me in the juſt balance, and he ſhall know mine ^v vprightneſſe.

7 If my ſteppe hath turned out of the way, or mine heart hath ^w walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me ow, and let another ^e eate: yea, let my plants be rooted out.

9 If mine heart hath bene deceived by a woman, or if I haue laid waite at the doore of my neighbour,

10 Let my wife ^g grinde, vnto another man, and let other men bow downe vpon her.

11 For this is a wickednes, and iniquitie to be condemned.

12 Yea, this is a fire that ſhall deuoure ^h to deſtruction, & which ſhall root out all my increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my maide, when they ⁱ did contend with me,

14 What then ſhal I do when ^k God ſtandeth vp? & when he ſhall viſit me, what ſhal I anſwer?

15 He that hath made me in the wombe, hath he not made ^l him? hath not he alone faſhioned vs in the wombe?

16 If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widow ^m to faile,

17 Or haue eaten my morſels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth hee hath growne vp with me ⁿ as with a father, and from my mothers wombe I haue bene a guide vnto her.)

19 If I haue ſcene any periſh for want of clothing, or any poore without couering,

20 If his loynes haue not beene ſleepe, becauſe he was warmed with the fleece of my ſheepe.

21 If I haue liſt ^o vp mine hand againſt the fatherleſſe, when I ſaw that I might helpe him in the gate,

22 Let mine ^p arme fall from my ſhoulder, and mine arme be broken from the bone.

23 For Gods puniſhment was ^q ſearefull vnto mee, and I could not be ^{deliuered} from his highneſſe.

24 If I made gold mine hope, or haue ſaid to the wedge of gold, ^r Thou art my confidence,

25 If I reiocied becauſe my ſubſtance was great, or becauſe mine hand had gotten much,

26 If I did behold the ſunne, when it ſhined, or the moone walking in ^s her brightneſſe,

27 If mine heart did flatter me in ſecret, or if my mouth did kiſſe mine ^t hand,

28 (This alſo had bene an iniquitie to be condemned: for I had denied the God ^{above})

29 If I reiocied at his deſtruction that hated me,

a I kept mine eyes from all wanton looks.

b Would not God then haue puniſhed me?

c Iob declareth that the feare of God was a briſtle to ſtay him from all wickedneſſe.

d He ſleweth wher-in his vprightnes ſtandeth, that is, in ſo much as he was blameleſſe before men, & ſinned not againſt the ſecond table.

e That is, haue accompliſhed the laſt of mine eye.

f According to the cuſtome of the law, Deut. 28. 33.

g Let her be made a flane.

h He ſheweth that albeſt man neglect the puniſhment of adultery, yet the wrath of God will neuer ceaſe till ſuch be deſtroyed.

i When they thought themſelves euill iuſtified by me.

k If I had oppreſſed others, how ſhould I haue eſcaped Gods iudgement?

l He was moued to ſhew pittie vnto ſeruaunts, becauſe they were Gods creatures as he was.

m By long waiting for her requeſt.

n Honouriſhed the fatherleſſe, and maintained the widowes cauſe.

o To oppreſſe him and to do him iniury.

p Let me rot in pieces.

q He ſtrained not from ſinning for feare of men, but he cauſed feare of God.

r If I proud o. my worldly proſperity and felicity, which I meant by the ſhining of the ſunne and brightneſſe of the moone.

s If I ſinck owne doing, I delighted me.

t By putting confidence in any thing but in him alone.

to My seruants
moued me to be
reueged of mine
enemie, et did I
reuer with him
him.

x And net con-
fessed it freely:
whereby it is eu-
ident that he in-
flicted himselfe be-
fore men, and not
before God.

y That is, I reue-
ned the most
weake and con-
temned, and was
afraid to offend
them.

z I suffered them
to speake euill of
me, and went not
out of my house
to reuenge it.

a This is a suffi-
cient token of my
righteousnes, be-
cause God is my
witness, and will
infill me my cause.

b I should not this
booke of his accu-
sations be a raffe
and commendati-
on to mee.

c I will make him
account of all my
life without feare.
d As though I
had withholden
their wages, that
laboured in it.

e the talke, which he

me, or was moued to *ioy* when euill came vpon
him,

o3 Neither haue I suffered my mouth to sinne,
by wishing a curse vnto his soule.

31 Did not the men of my *a* Tabernacle say,
Who shall giue vs of his flesh? we cannot be e
satisfied.

32 The stranger did not lodge in the streete,
but I opened my doores vnto him, that went by
the way.

33 If I haue hid *x* my sinne, as Adam, concea-
ling mine iniquitie in my bosome,

34 Though I could haue made afraid a great
multitude, yet the most contemptible of the fa-
milies did *y* feare me: so I kept *z* silence, and went
not out of the doore.

35 Oh that I had some to heare mee! behold
my *a* signe, that the Almighty will witness for
me, though mine aduersary should write a booke
against me.

36 Would not I take it vpon my shoulder, and
binde it as *b* a crowne vnto me?

37 I will tel him the number of my goings, and
goe vnto him as to a *c* prince.

38 If my land *d* grie against mee, or the fur-
rowes thereof complaine together,

39 If I haue eaten the fruits thereof without
flour: or if I haue grieved *e* the soules of the ma-
sters thereof,

40 Let thistles grow in stead of wheate, and
cockle in the stead of barley.

THE *f* WORDS OF IOB ARE
ENDED.

Meaning, that hee was no briber nor extortioner. *f* That is,
ad with his three friends.

CHAP. XXXII.

a Elihu reprehendeth them of folly. *b* Age maketh not a man
wise, but the spirit of God.

*S*O these three men ceased to answer Iob, be-
cause he *f* esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Ba-
rachel the *a* Buzite, of the familie of *b* Ram, was
kindled: his wrath, *f* for, was kindled against Iob,
because he iustified himselfe *c* more then God.

3 Also his anger was kindled against his three
friends, because they could not finde an answer,
and yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken:
for *d* they were more ancient in yeeres then
hee)

5 So when Elihu sawe, that there was none
answer in the mouth of the three men, his wrath
was kindled.

6 Therefore Elihu the sonne of Barachel the
Buzite, answered and said, I am young in yeeres,
and ye are ancient: therefore I doubted, and was
afraid to shew you mine opinion.

7 For I said, The *e* dayes shall speake, and the
multitude of yeeres shall teach wisdom.

8 Surely there is a spirit in man, *f* but the
inspiration of the Almighty giueth vnderstand-
ing.

9 Great men are not *alway* wise, neither doe
the aged *alway* vnderstand iudgement.

10 Therefore I say, Heare mee, and I will shew
al *o* mine opinion.

11 Behold, I did waite vpon your words, and
hearkened vnto your knowledge, whyles you
sought out *g* reasons.

12 Yea, when I had considered you, loe, there

was none of you that reproued Iob, nor answered
his words.

13 Left ye should say, Wee haue *h* found wise-
dom: for God hath cast him downe, and no
man.

14 Yet hath *i* he not directed *his* words to mee,
neither will I answer *k* him by your words.

15 Then they fearing answered no more, but
left off their talke.

16 When I had waited (for they spake not, but
stood still and answered no more)

17 Then answered I in my turne, and I shewed
mine opinion.

18 For I am ful of *l* matter, and the spirit with-
in me compelleth me.

19 Behold, my belly *is* as the wine, which hath
no vent, and like the new bottels that brast.

20 Therefore will I speake, that I may take
breath: I will open my lips and will answer.

21 I will not now accept the person of man,
neither will I giue titles to man.

22 For I may not giue *n* titles, lest my Maker
should take me away suddenly.

CHAP. XXXIII.

1 Elihu describeth Iobs ignorance. *14* Hee sheweth that God
hath diuers means to retriue man, and to draw him to a
finis. *19* 39 Hee afflicth man and suddenly deliuereth him.
26 Man being deliuered, giueth thanks to God.

*W*herefore Iob, I pray thee, heare my talke,
and hearken vnto my words.

2 Behold now, I haue opened my mouth:
my tongue hath spoken in my mouth.

3 My words are in the vprightnesse of mine
heart, and my lips shall speake pure knowledge.

4 The *a* Spirit of God hath made me, and the
breach of the Almighty hath giuen me life.

5 If thou canst giue me answere, prepare thy
selfe and stand before me.

6 Behold, I am according to thy wish in
b Gods stead: I am also formed of the clay.

7 Behold, my terror shall not feare thee,
neither shall mine hand *c* be heauie vpon thee.

8 Doubtlesse thou hast spoken in mine eares,
and I haue heard the voice *o* my words:

9 I am *d* cleane, without sinne: I am inno-
cent, and there is none iniquitie in me.

10 Loe, he hath found occasions against mee,
and counteth mee for his enemie.

11 Hee hath put my feete in the flockes, and
looketh narrowly vnto all my paths.

12 Behold, in this hast thou not done right:
I will answer thee that God is greater then man.

13 Why dost thou strue against him? For he
doeth not *e* giue account of all his matters.

14 For God speaketh *f* once or twice, and one
seeth it not.

15 In dreames and *g* visions of the night, when
sleepe filleth vpon men, and they sleepe vpon
their beds.

16 Then he openeth the eares of men, and they
sleepe vpon their beds.

17 That hee might caue man to turne away
from *h* his enterprise, and that hee might hide the
pride of man.

18 And keepe backe his soule from the pit, and
that his life should not passe by the sword.

19 Heis also stricken with sorrow vpon his bed,

h And flatter your
selves: although
you had ouercome
him.

i To wit, Iob,
k Hee vseth almost
the like argumēt,
but withi reason-
ing and reposito-
es.

l I haue conceiued
in my minde great
store of reason.

m I will neither
haue regard to ri-
ches, credit, nor
aniority, but will
speake the very
truth.

n The Hebrew
word significth,
to change the
name, as to call a
foole a wise man,
or a wife man a
foole: meaning that
hee would not cloke
the truth to flatter
men.

a I confesse the
power of God, and
am one of his,
therefore thou
oughtest to heare
mee.

b Because Iob had
wished to disperse
his canie with
God, Chap. 6. 21.
so that he might
doe it without
feare.

c Elihu saith,
hee is reason in
Gods stead, whom
hee seeth not, to
feare, because he is
a man made of the
same matter that
hee is.

d I will not han-
dle thee foroughly
as these other
hane done.

e Hee reproveth
Iobs words, where-
by hee protesteth
his innocencie in
diuers places, but
specially in 10.
16. and 30.
Chapter 1.

f The cause of
his iudgements
is not alwayes de-
clared to man.

g Though God
by diuers examples
of his iudgements,
speake vnto man:
yet the reason
thereof is not
known: yea, and
though God
should speake,
yet hee is inuolun-
tarily doo.

h God, saith hee,
speaketh commu-
nity: either by visi-
on, or by his mes-
senger.

i Hee sheweth for what end
God sendeth afflic-
tions: to beate downe mans pride, and to turne him
from euill.

k Hee sheweth for what end
God sendeth afflic-
tions: to beate downe mans pride, and to turne him
from euill.

l Hee sheweth for what end
God sendeth afflic-
tions: to beate downe mans pride, and to turne him
from euill.

f Elihu was inflin
knowing cty.

a Which came
of Buzite the sonne
of Naher Abra-
hams brother.

b Or as the Cal-
de Paraphrasis read-
eth, Abram.

c By making him-
selfe innocent, and
by charging God
of rigour.

d That is, the
three mentioned
before.

e Meaning, the
ancient, which
haue experience,
f It is a speciel
gift of God, that
man hath vnder-
standing, and
commeth neither
of nature nor by
age.

g To proue that
Iobs affliction
came for his
sinnes.

ons to teach vs the cause of his iudgements, or elie by afflictions.
get. *h* That is, determined to fend vpon them. *i* Hee sheweth for what end
God sendeth afflic-
tions: to beate downe mans pride, and to turne him
from euill.

a That is, his
painfull and mi-
serable life.
b To them that
shall bney him.
m A man leat of
God to declare
his will.

n A singular man
and as one chosen
out of a thousand,
which is able to
declare the great
mercies of God
vnto sinners; and
wherein mans
righteousnes stand-
eth, the iustice of
Iesus Christ and
faith therein.

o He sheweth that
it is a sure token of
Gods mercy to-
ward finners when
hee causeth his
word to be pre-
ached vnto them.
p That is, the mi-
nister shall by the
preaching of the
word pronounce
vnto him his for-
giuenesse of his
sinnes.

q He shall seele
Gods fauour and
reioyce by declaring
herein
flaunders the true
ioy of the faithful,
and that God will
refore him to heale
of body, which is a
token of his blessing.
r God will forgiue
his sinnes and accept
him as iust.

s That is, done
wickedly. **t** But my sinne
hath
been the cause of
Gods wrath toward
me. **u** God will forgiue
the penitent sinner.
x Meaning oftentimes,
because of a sinner
deserting **y** It is
not doubt of any
thing, nor occasion
to speake against it.
z That is, to them
thence, wherein
mans iustification
consisteth.

and the grie of his bones is fore.
20 So that his ^alie causeth him to abhorre
bread, and his soule desireth meate.
21 His flesh faileth: that it cannot be seene, and
his bones which were not, are clatter.
22 So his soule draweth to the graue, and his
life is to the buriers.

23 If there be a ^amessenger with him, or an in-
terpreter, one of a thousand: to declare vnto man
his righteousness.

24 Then will hee haue ^amercy vpon him, and
will say, Deliuor him, that he go not downe into
the pit: for I haue receiued a reconciliation.

25 Then shall his flesh be ^aas fresh as a child,
and shall returne as in the dayes of his youth.

26 He shall pray vnto God, & he will be fauour-
able vnto him, and he shall see his face with ioi:
for he will render vnto man his ^arighteousnes.

27 Hee looketh vpon men, and if one say, I
haue sinned, and ^aperuerterighteousnes, and it
did not profit me;

28 He will deliuer his soule from going into
the pit, and his li ^ae shall see the light.

29 Lo, all these things will God worke ^awith
or thrise with a man,

30 That hee may turne backe his soule from
the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare me: keepe
silence, and I will speake.

32 If there be ^ay matter, answer me, and speak:
for I desire to iustifie thee.

33 If thou hast not, heare me: hold thy tongue
and I will teach thee wisdom.

CHAP. XXXIII.
5 *Elihu charges Iob that hee called himselfe righteous. 22 Hee
breueth that God is iust in his iudgements. 40 God despi-
seth the mightie. 30 By him the hypocrite reigneth.*

Moreouer Elihu answered, and said,
2 Heare my wordes, yee ^awile men, and
hearken vnto me, ye that haue knowledge.

3 For the care tryeth the words, as the mouth
tasteth meate.

4 Let vs seeke ^ab iudgement among vs, and let
vs know among our selues what is good.

5 For Iob hath said, I am righteous, and God
hath taken ^aaway my iudgement.

6 Should I lie in my ^aright? my wound of the
arrow is ^agruenous without ^asinne.

7 What man is like Iob, that drinketh scorn-
fullnesse like water?

8 Which goeth in the company of them that
worke iniquitie, and walketh with wicked men?

9 For he hath said, I will professe a man nothing
that he should ^awalk with God.

10 Therefore hearken vnto me, ye men of wis-
dome, God forbid that wickednesse should bee
in God, and iniquitie in the Almighty.

11 For hee will render vnto man according
to his worke, and cause euery one to find according
to his way.

12 And certainly God will not do wickedly,
neither will the Almighty peruert iudgement.

13 Whom ^ahath appointed our the earth
beside him, selfe? or who hath placed the whole
world?

14 And certainly God will not do wickedly,
neither will the Almighty peruert iudgement.

15 Whom ^ahath appointed our the earth
beside him, selfe? or who hath placed the whole
world?

16 And certainly God will not do wickedly,
neither will the Almighty peruert iudgement.

17 Whom ^ahath appointed our the earth
beside him, selfe? or who hath placed the whole
world?

14 If ^ahee set his heart vpon man, and gather
vnto him selfe his spirit, and his breath,

15 All flesh shall perish together, and man shall
returne vnto dust.

16 And if thou hast vnderstanding, heare this,
and hearken to the voyce of my wordes.

17 Shall he that hateth iudgement, ^agouerne?
& wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a king, *Thou art* ^awicked?
or to princes, *Take away* godly.

19 *How much lesse* to him that accepteth not
the persons of princes, and regardeth not the rich
more then the poore? for they bee all the worke
of his handes.

20 They shall ^adies suddenly, and the people
shall be troubled at midnight, and they shall passe
forth and take away the mighty without hand.

21 For his eyes ^are vpon the wayes of man,
and he seeth all his goings.

22 There is no darkenesse nor shadowe of
death, that the workers of iniquitie might be hid
therein.

23 For hee will not lay on man so much, that
he should ^aenter into iudgement with God.

24 Hee shall breake the mighty without seek-
ing, and shall set vp other in their stead.

25 Therefore shall he declare their ^aworks: he
shall turne the night, and they shall be destroyed.

26 He striketh them as wicked men in the
places of the ^ascars.

27 Because they haue turned backe from him,
and would not consider all his wayes.

28 So that they haue caused the voyce of the
poore to ^acome vnto him, and he hath heard the
cry of the afflicted.

29 And when hee giueth quietnesse, who can
maketrouble? and when hee hideth his face, who
can behold him, whether it be vpon nations, or
vpon a man only?

30 Because the ^ahypocrite doeth reigne, and
because the people are inare.

31 Surely ^ait appeareth vnto God ^ato say, I
haue pardoned, I will not destroy.

32 ^aBut if I see not, teach thou me: if I haue
done wickedly, I will do no more.

33 Will hee performe the thing through bthee?
for thou hast reprobud it, because that thou hast
chosen, and not I: now speake what thou knowest.

34 Let men of vnderstanding tell me, and let a
wise man hearken vnto me.

35 Iob hath not poken of knowledge, he ther-
fore his words according to wisdom.

36 I desire that Iob may be ^atried vnto the
end touching the answers for wicked men.

37 For he ^aaddeth rebellion vnto his sinne: he
clappeth his hands among vs, and multiplieth his
words against God.

38 Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

39 Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

40 Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

41 Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

42 Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

43 Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

44 Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

45 Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

46 Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

47 Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

48 Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

k To destroy
him.
l The breath of
life which hee gave
man.

m If God were not
just, how could
he gouerne the
world?

n If man of na-
ture care to speake
euill, of such as
haue power, when
much more ought
they to be afraid
to speake euill of
God.

o When they
doe not for
the wrongers
of iustice, that
God shall iudge
God doeth not
iudice man about
measure, for that
he should haue
cessant to contend
with him.

p For all his crea-
tures are at hand
to see him, so
that hee needeth
not to seeke for
any other arm.

q Make them ma-
nifest that they are
wicked.

r Declare the
thing that were
hid.

s Meaning, open-
ly in the sight of
all men.

t By their enuie
and extortion.
u Whenthy
sist is the throne of
iustice which va-
deth pretence of
excusing in
hypocrites: but hy-
pocrites and oppres-
sors, the people, it is
a signet that God
hath aduen back
his countenance
and fauour from
that place.

z Only it is long-
er to God to
moderate his cor-
rections, and not
vnto man.

a That Elihu
spake in the
person of God as
it were mocking
Iob because he
would be wiser
then God.

b Will God ef-
fectly come in
doing his workes?

c Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

d Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

e Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

f Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

g Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

h Thus hee blasphemeth in the person of God as though Iob should
suffer, and hee pleases ^ahimselfe. Therefore may speake as much as he can,
that hee may make his cause to be maintained.

a Which are es-
teemed wise of
the world.
b Let vs examine
the matter vp-
rightly.

c That is, hath
sinned me without
measure.
d Should I say,
am wicked, being
an innocent?

e I am fouer pu-
nished when my
sinne deterneeth.

f Which is com-
pelled to receiue
the reproch and
scornes of many
for his foolish
words.

g Meaning that
Iob was like to
the wicked, be-
cause hee seemed
not to glorifie
God, and submit
himselfe to his
iudgements.

h He wretched Iob
words, who sayd
that Gods chil-
dren are oft times
punished in this
world, and the
wicked goe free.

i That is, line godly.

j That is, line godly.

k That is, line godly.

l That is, line godly.

CHAP. XXXIII.
5 *Elihu charges Iob that hee called himselfe righteous. 22 Hee
breueth that God is iust in his iudgements. 40 God despi-
seth the mightie. 30 By him the hypocrite reigneth.*

CHAP. XXXV.
1 *Neither doth god reprove the righteous nor the wicked, but God, for man
13 The wicked cry vnto God and are not heard.*

Elihu spake moreouer, and said,
2 Thinkest thou this right, that thou hast
sayd, I am ^amore righteous then God?

3 For thou hast sayd, What profiteth it thee,
and what availleth it mee, to purge me from my
sinne?

4 Though he would say, that God tormented him without iust cause,
4 Therefore

Why God punisheth.

b Such as are in the like error.

c If thou canst not controul the clouds wilt thou presume to instruct God? d Neither doeth thy fine hurt God, nor thy iustice profit him: for he will be glorified without thee.

e The wicked may hurt a man, and cause him to cry, who if hee sought to God, which sendeth comfort, should be deliuered.

f Because they pray not in faith, as feeling Gods mercies.

g Gods iust, howeuer thou iudget of him. h For if he did punish thee as thou deservest, thou shouldst not be able to open thy mouth.

4 Therefore will I answer thee, & thy companions with thee,
5 Look vnto the heauen, and see and behold, the c loudes which are hier thou.
6 If thou fainest, what doest thou against him, yea, when thy finnes be many, what doest thou vnto him?
7 If thou be righteous, what giuest thou vnto him? or what receiuest he at thine hand?
8 Thy wickednes may hurt a man as thou art, & thy righteousness may profite the sonne of man.
9 They cause many that are oppressed, to cry, which cry out for the violence of the mighty.
10 But none saith, Where is God that made me, which giueh songs in the night?
11 Which teacheth vs more then the beastes of the earth, and giueh vs more wisdom then the foules of the heauen.
12 When they cry because of the violence of the wicked, but hee answereth not.
13 Surely God will not heare vanitie, neither will the Almighty regard it.
14 Although thou sayest to God, Thou wilt not regard it, yet iudgment is before him: trust thou in him.
15 But now because his anger hath not visited, nor called to count the euill with great extremity,
16 Therefore Iob openeth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elia sheweth the power of God & Ananias iustice. 2 And therefore he punieth. 13 The prosperitie of the wicked.

E Lihu also proceeded and sayd,
2 Suffer me a little and I will instruct thee: for I haue vnto to speake on Gods behalfe.

3 I will fetch a my knowledge as farre off, and will attribute righteousness vnto my maker.

4 For truly my words shall not be false, and hee that is perfect in knowledge, speaketh wth thee.

5 Behold, the mighty God casteth away none that is mightie, and valiant of courage.

6 He maintaineth not the wicked, but hee giueh iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with kings in throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters and tyed with the cords of affliction,

9 Then will he shew them their worke and their finnes, because they haue bene proud.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquity.

11 * If they obey and serue him, they shall end their dayes in prosperitie, & their yerres in pleasures.

12 But if they will not obey, they shall passe by the sword, and perish without knowledge.

13 But the hypocrites of heart increafe the wrath: for they call not when he bindeth them.

14 Their foule dieth in youth, and their life among the wretched mongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the strait place: to a broad place, and not shut vp beneath: and that which releeueth vnto thy

table, had bene full of far.

17 But thou art full of the iudgement of the wicked, though iudgement and equitie maintaine all things.

18 For Gods wrath is: left hee should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that excell in strength.

20 Be not carefull in the night, how he destroyeth the people out of their place.

21 Take thou heed: looke not to p^riniquity: for thou hast cholen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men behold it q a farre off.

26 Beholde, God is excellent, and wee know him not, neither can the number of his yerres be searched out.

27 When he restraineth the drops of water, the raine powreth downe by the vapour thereof,

28 Which raine the clouds doe droppe and let fall abundantly vpon man.

29 Who can know the deuisions of the clouds, and the thunders of his Tabernacle?

30 Behold, hee spreadeth his light vpon it, and couereth the bottome of the sea.

31 For thereby hee iudgeth y the people, and giueh mear abundantly.

32 He conereth the light with the clouds, and commandeth them to goe against it.

33 His companion sheweth him thereof, and there is anger in rising vp.

hth double: the one that it declareth Gods iudgements, when it drieth againe another. 2 The cold vapour sheweth him: that is, the cloud of the boate exaltation, which being taken in the cold cloud mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noise

CHAP. XXXVII.

2 Elia propheseth that the unsearchable wisdom of God is manifested by his works. 4 At by the thunders. 6 The snow. 8 The whirlwinde, 11 And the raine.

A T this also mine heart is astonished, and is mooned out of his place.

2 Heare the sound of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyse foundeth: hee thundereth with the voyce of his maiestie, and hee will not stay e them when his voyce is heard.

5 God thundereth maruellously with his voyce: hee worketh great things which wee know not.

6 For he saith to the snow, Be thou vpon the earth: likewise to the smale raine & to the great raine of his power.

7 With the force thereof he shutteth vp euerie man, that all men may know his worke.

8 Then the beasts goe into the denne, and remaine in their places.

9 The whirlewind cometh out of the South, the cold from the Northwinde.

ment. e By eases and thunders God causeth men to keepe their houses. f In Ebrew it is called the scattering winde, wher the cloudes and purgeth the aire,

m Thus art altogether after the manner of the wicked: for thou dost murmur against the iustice of God. n God doth punish thee, if thou shouldst forget God in thy wealth and ioseph. o Be not thou curious in seeking the scale of Gods iudgements, when he destroyeth any. p And so murmur against God through impatience.

q The workes of God are manifold, that a man may see them a farre off, and know God by the same. r Corioliensis hinder they, fo, that we cannot attaine to the perfit knowledge of God.

s That is, the raine cometh of those drops of water which he keepeth in the clouds. t Meaning of the clouds, which he collecteth the Tabernacle of God.

x Upon the cloud. x That men cannot come to the knowledge of the Springs thereof. y He sheweth that the raine

when it drieth onerflow any places, and the other that it maketh the land fruitful. z That is, the cloud mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noise

a At the warbling of thunder and lightning: whereby hee declareth that the faithful are closely touched with the Maiestie of God, when they behold his workes. b That is, thunder, whereby hee speaketh to men to waken their dullesse, and to bring them to the consideration of his workes. c Meaning the raine & thunders. d So that next, hee smale raine nor great snow nor any thing els cometh without Gods appointment: themselves within because it drieth away

g That is, is frozen up and dried.
h Gathers the vapours, and move to and fro to water the earth.
i That is the cloud that bath lightning in it.
k Kaine, cold, heat, tempests, and such like are sent of God, either to punish man, or to profit the earth.
l I will leave his favour out of man, as Cha. i. 6. 31.
m That is the lightning to breake forth the clowes?
n Which is some time changed into raine, or now or haile, or such like.
o Whys thy clothes should kepe thee warme when the South wind bloweth rather then when any other wind bloweth?
p For this, clear: ed.
q This, our ignorance: signifying that Iob was so presumptuous, that he would controll the workes of God.
r Hath God said that any should tell him when man nurseth against him?
s If God would, it shinning of the Sun, and if man be not of Gods iudgement gold. A Meaning

2 That his words might haue greater efficacy: & that Iob might know with whom hee had o doe.
3 Which by seeing of the secret counsels of God may be realied: maketh it more obiect to see and sheweth his owne folly.
4 Because he had withered himselfe: Go l, Cha. 13. 23.
5 God reasoneth with him, to declare his rashness.
6 Seeing he could no iudge of those things which were done in secret: therefore was borne, hee was not able

10 At the breath of God the frost is given, and the breadth of the waters is made narrow.

11 He maketh also the cloudes to labour, to water the earth, and scattereth the cloudes of his light.

12 And it is turned about by his gouernment, that they may do whatsoeuer hee commaundeth them vpon the whole world:

13 Whether it bee for punishment, or for his land, or of mercy, hee causeth it to come.

14 Hearken vnto this, O Iob: stand and consider the wonderous workes of God.

15 Diddest thou know when God disposed them? and caused the light of the cloud to shine?

16 Haft thou known the variety of the cloud, and the wonderous workes of him, that is perfect in knowledge?

17 Or howe thy clothes are warme, when hee maketh the earth quiet through the South-winde?

18 Haft thou stretched out the heauens, which are strong, and as a molten glasse?

19 Tell vs what we shall say vnto him: for we cannot dispoſe our matter because of darkeſnes.

20 Shall it be tolde him when I ſpeake? or ſhall man ſpeake when hee ſhall be deſtroyed?

21 And now men ſee not the light, which ſhineh in the cloudes, but the winde paſſeth and cleareth them.

22 The brightnes cometh out of the North: the praiſe thereof to God, which is terrible.

23 It is the Almighty: wee cannot finde him out: hee is excellent in power and iudgement, and abundant in iuſtice: hee affieth them not.

24 Let men therefore feare him: for hee will not regard any that are wiſe in their owne conceit.

25 If a man ſhould hee repine? ſ The cloud ſtoppeth the ſunne cannot ſee: till the wind haue chaſt away the cloud: ſo able to attaineto the knowledge of theſe things, how much leſſe can? c In Ebrew, gold: meaning faire weather and cleare as g without cloude.

CHAP. XXXVIII.

2 God ſpeaketh to Iob, and declareth the great wiſſe of man in the conſideration of his creatures, by whole excellencie ſee power iuſtice, and prouidence of the Creator is knowne.

Then answered the Lord vnto Iob out of the
a whirlwind, and ſaid,
2 Who is this that darkeneth the counſel by words without knowledge?

3 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

4 Where waſt thou when I layed the foundations of the earth? declare, if thou haſt vnderſtanding.

5 Who hath layed the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it:

6 Whereupon are the foundations thereof ſet: or who laid the corner ſtone thereof:

7 When the ſtars of the morning e prayed me together, and all the children of God reioyced:

8 Or who hath ſhut vp the ſea with doores, when it iſſued and came forth as out of the wombe.

Gods workes: much leſſe the ſecret conſeſ of his ingements, ſumme creatures are laid to praiſe him, becauſe his power, wiſe- ſeife is maniſeſt and knowne thereo, ſ Meaning the Angels.

9 When I made the cloudes as a covering thereof, and darkenede as the swadding bandes thereof:
10 When I established my commandment vpon it, and set barres and doores,
11 And sayde, Hitherto shalt thou come, but no further, and heere shall it stay thy proude waues.
12 Haft thou commanded the morning since thy daies?haft thou caused the morning to know his place?
13 That it might take hold of the corners of the earth, and that the wicked might be shaken out of it?
14 Is it turned as clay to fashion, & all stand vpon as a garment,
15 And from the wicked their light shalbe taken away, and the high arme shall be broken.
16 Haft thou entred into the bottomes of the sea? or haft thou walked to seeke out the depthes?
17 Hast the gates of death bene opened vnto thee? or haft thou scene the gates of the shadow of death?
18 Haft thou perceived the breadth of the earth? tel if thou knowest all this.
19 Where is the way where light dwelleth? and where is the place of darknesse,
20 That thou shouldst receiue it in the bounes thereof, and that thou shouldest know the paths to the house thereof?
21 Knewst thou it, because thou wast then borne, and wastest the number of thy dayes in great?
22 Haft thou entred into the treasures of the snowe? or haft thou scene the treasures of the haile,
23 Which I haue hid against the time of trouble, against the day of warre and battell?
24 By what way is the light parted, which scattereth the East winde vpon the earth?
25 Who hath diuided the spouts for the raine? or the way for the lightning of the thunders,
26 To cause it to raine on the earth where no manis, and in the wilderness where there is no man?
27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring forth?
28 Who is the father of the raine? or who hath begotten the drops of the dew?
29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?
30 The waters are hid as with a stone: and the face of the depth is frozen.
31 Canst thou restrain the sweete raine of the Pleiades? or loose the bands of Orion?
32 Canst thou bring forth Mazzaroth in their time? canst thou aligide Arcturus with his sonnes?
33 Knowest thou the course of heauen, or canst thou tell the rule thereof in the earth?
34 Canst thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?
35 Canst thou send the lightnings that they may walke, and say vnto thee, Loe, here we are?
36 Who hath put wisdom in the reines? or who hath giuen the heart vnderstanding?
37 Who can number clouds by wisdom? or who can cause to cease the bores of heauen,
38 When the earth groweth into hardnesse, and the clots are fast together?

g Although these
great waters were
but as a little babe
in the hands of God
to return to and
fro.

h That is, Gods
decree and com-
mandment as
verse 10.

i To wit, to rise,
since thou wast
borne?

k Who having
in the night been
given to wicked-
ness, another abide
the light, but
hide themselves.

l The earth which
seemed in the
night to have no
torment, by the ris-
ing of the sunne,
as it were created
anew, and all
things therein clad
with new beauty.

m If thou art not
able to seeke out
the depth of the
sea, how can
these be able to
comprehend
the counsell of
God?

n That thou
mightst appoint
his way and
limits.

o To punish mine
enemies with thee,
as Exod. 9. 18.
Isa. 10. 1.

p The yee con-
sider as though
it were covered
with fume.

q Which fume
arise when the
sunne is in Ta-
mor, which is the
spring time, and
bring fumes.

r Which fume
bringeth in win-
ter.

s Certaine fumes
so called, some
think they were
the rw. l. fumes.

t The North
fume with these
that are about
him.

u Canst thou
cure the lea-
nously bodies to
have any power
over the carthy
bodies?

k In the secret
parts of mine.

y That is the
clouds wherein
the water is con-
tained as in bot-
tles.

z For when God
speaketh not open-
ly, he'sh bottels the
earth cometh
to this incon-
tinence.

C H A P. XXXIX.

The louie and prouidence of God, which extendeth euen to the young rauen, giueth vsan full occasion to put his confidence in God.

37 Iob confesseth and bewaileth his sinne.

After he had declared Gods workes in the heauens hee sheweth his maruolous prouidence in earth, euen toward the beastes.

He chiefly maketh mention of wilde goates and bindes, because they bring forth their yong with most difficultie. d That is, how long they goe with yong e. They bring forth with great difficultie.

f That is, the barren ground where no good fruites grow.

g Is it possible to make the vncomely thing, that is man, come to rule a creature, that is it much more impossible that the should appoint the wisdom of God whereby he goetheth the low world.

h They write that the ostrich couereth her egges in the sand, and because the countrey is hote and the sunne still keepeth them warme, they are hatched. i. The should take care for them. k That is, to haue a care and natural affection toward his yong. l When the yong ostrich is grown vp, hee outrunneeth the beaust. m That is, giuen him courage? which is meant by meying and thal king his manes for with his breath he couereth his necke. n A beaust with his hoofs. o He forsideth the ground that is beneath nothing vnder him.

Wilt thou hunt the pray for the lion? or fill the appetite of the lions whelpes,

2 When they couch in their places, and remaine in the couert to lie in wait?

3 Who prepareth for the rauen his meate; when his birdes^b crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wilde goats bring forth yong? or doest thou marke when the hindes do calue?

5 Canst thou number the monethes that they d fulfill? or knowest thou the time when they bring forth?

6 They bowe themselves: they c bruse their yong, and cast out their forrowes.

7 Yet their yong waxe fatte, and grow vp with corne: they goe forth and returne not vnto them.

8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of the wilde asse?

9 I: u i which haue made the wilde nesse his house, and the f salt places his dwellings.

10 He derideth the multitude of the city: hee heareth not the crie of the driuer.

11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the vnlicorne^c serue thee? or will hee tary by thy crib?

13 Canst thou binde the vnlicorne with his band, or la^d in the furrow? or will he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleue him, that hee will bring home thy seed, and gather it vnto thy barne?

16 Hast thou giuen the pleasant wings vnto the peacocke? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh them^b hot in the dust.

18 And forgetteth that the foot might scatter them, or that the wild beaust might breake them.

19 He sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if hee travelled in vaine.

20 For God hath deprived him of^k wisdom, and hath giuen him no part of vnderstanding.

21 When timeⁿ hee mounteth on high: hee mocketh the horse and his rider.

22 Hast thou giuen the horse strength, or couered his necke with^m meying?

23 Hast thou made him afraid as the grasshopper? his strong meying is fearefull.

24 Heeⁿ diggeth in the valley, and reioyceeth in his strength: hee goeth soorth to meet the harne^{ssed} man.

25 He mocketh at feare, and is not afraid, and turneth not backe from the sword,

26 Though the quier rattel against him, the glittering speare and the shield.

27 He swalloweth the ground for fiercenesse and rage, and he beleueth not that it is the noise of the trumpet.

28 He faith among the trumpet, Ha, ha: hee smelleth the battell afarre off, and the noise of the captaines, and the shouting,

29 Shall the hauke flie by thy wisdom, first^{ch}ing out his wings toward the p South?

30 Doeth the eagle mount vp at thy commandement, or make his nest on high?

31 She abideth and remaineth in the rocke, and upon the top of the rocke, and the tower.

32 From thence she spieth for meate, and her eyes behold afarre off.

33 His yong ones also sucke vp blood: and where the flaine are, there is she.

34 Moreover the Lord spake vnto Iob, and sayd,

35 Is this^q to learne, to striue with the Almighty? that thou reproveest God, let him answer to it.

36 ¶ Then Iob answered the Lord, sayd,

37 Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answer no more, yea, twice, but I will proceed no further.

C H A P. XL.

How weak manys power is, being compared to the works of God. 10 Whio power appeareth in the creation, and gouerning of the creature.

A Gaine the Lord answered Iob out of^{*} the whirlwind, and sayd,

2 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me.

3 Wilt thou disanull^a my iudgement? or wilt thou condemne me, that thou mayest be iustified?

4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?

5 Decke thy selfe now with^b maiestie and excellencie, and aray thy selfe with beautie and glory.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud & abase him.

7 Look on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place.

8 Hide them in the dust together, and binde their faces in a secret place.

9 Then will I confide vnto thee also, that thy right hand can^d saue thee.

10 ¶ Behold now^e Behemoth (whom I made with thee) which eateth^e graile as an ox.

11 Behold now, his strengthⁿ in his loynes, and his forceⁿ in the nauell of his belly.

12 When hee taketh pleasure, his taile is like a cedar: the sinewes of his stones are wrapt together.

13 His bones are like stauces of braffe, and his small bones like stauces of yron.

14 He is the chiefe of the wayes of God: i he that made him, will make his sword to approach vnto him.

15 Surely the mountaines bring him forth graffe, where all the beafts of the field play.

16 Leth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their shadow? or can the willowes of the riuer compass him about?

18 Behold, he spoileth the riuer, and hasterh not: he trusteth that hee can draw vp Iorden into his mouth.

19 Hee taketh it with his eyes, and thrusteth his nose through whatsoeuer meeteth him.

20 ¶ Canst thou draw out I Leuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst

p That is, when cold cometh, to finto the warme countries.

q Is this the way for a man that will learne to striue with God? which thing hee propneth in Iob.

r Whereby he sheweth that he repented and desired pardon for his faults.

* Chap. 38. i.

a Signifying that they that iustifie themselves, condemne God as iniust.

b Meaning that these were proper vnto God and belonged to one man.

c Cause them to die: thou canst.

d Proouing hereby that whioeuer attributeth to him selfe power and ability to saue himselfe, maketh himselfe God.

e This beaust is thought to be the elephant, or some other, which is unknown.

f Whom I made as well as thee.

g This commendeth the prouidence of God toward man: for if hee were giuen to deuour as a lion, nothing were able to resist him, or content him.

h He is one of the chiefest workes of God among the beausts.

i Though man dare not come nere him, yet God can kill him.

k He drinketh at leisure, and feasteth no body.

l Meaning the whale.

m Because he
search left thou
shouldst take
him.
n To do thy bu-
sinesse, and be at
thy commande-
ment?

o If he once
consider the dan-
ger, thou wilt not
meddle with him.
p To wit, that
trifled to take
him.

a If none dare
stand against a
Whale, who is
but a creature,
who is able to
compare with
God the Creator?
b Who hath
taught me to ac-
complish my
worke?
c The parts and
members of the
Whale.
d That is, who
dare pull off his
skin?
e Who dare put
a bridle in his
mouth?
f Who dare
look in his
mouth?
g That is, casteth
out flames of fire.

h Nothing is
painfull or hard
vnto him.

i His skinne is so
hard that he lieth
with as great ease
on the stones as
the myre.
k Either he mak-
eth the sea to
seeme as it boileth
by his wallowing
or elie he spou-
teth water in such
abundance, as it
would seeme that
the sea boyled.
l That is, a white-
froth and shining
Stream before
him.

canst thou pierce his iawes with an angle?
22 Will he make many prayers vnto thee, or
speake thee faire?

23 Will hee make a couenant with thee? and
wilt thou take him as a seruant for ever?

24 Wilt thou play with him as with a birde?
or wilt thou bind him, or thy maides?

25 Shall the companions banquet with him?
shall they diuide him among the merchants?

26 Canst thou fill the basket with his skinned?
or the fish panier with his head?

27 Lay thine hand vpon him: remember o the
battel, and doe no more to.

28 Behold, his hope is in vaine: for shall not
one perishe euen at the sight of him?

CHAP. XLI.

1 By the creatur^e of Iob mon^r Lusitanian, God sheweth his
great w^{is}dom and his power, which nothing can resist.

None is so fierce that dare stare him vp. Who
is he then that can stand before me?

2 Who hath prevented mee that I should
make an end? All vnder heauen is mine.

3 I will not keepe silence concerning c his
patis, nor his power, nor his comely proportion.

4 Who can discouer the face d of his garment?
or who shall come to him with a double e bridle?

5 Who shall open the doores of his face?
his teeth are fearefull round about.

6 The maiesty of his scales is like strong shields,
and are sure sealed.

7 One is set to another, that no winde can
come betweene them.

8 One is ioyned to another: they stick to-
gether, that they cannot be sundred.

9 His neckings are like the light to shine, and
his eyes are like the eye lids of the morning.

10 Out of his mouth goe lamps, and sparks of
fire leape out.

11 Out of his nostrils commeth out smoke, as
out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a
flame goeth out of his mouth.

13 In his necke remaineth strength, and his la-
bour is reiected before his face.

14 The members of his body are ioyned: they
are strong in themselves, and cannot be moued.

15 His heart is as strong as a stone, & as hard
as the nether millstone.

16 The mighty are afraid of his maiestie, and
for feare they faint in themselves.

17 When the sword doeth touch him, he will
not rife vp, nor for the speare, dart nor habergeon.

18 Hee esteemeth yron as straw, and braile as
rotten wood.

19 The archer cannot make him flee: the stones
of the sling are turned into stubble vnto him.

20 The darts are counted as straw: and hee
laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he spreadeth
sharpe thinges vpon the myre.

22 He maketh the depth to boile like a pot,
and maketh the sea like a pot of ointment.

23 He maketh a path to shine after him, one
would thinke the depth as an hoare head.

24 In the earth there is none like him: he is
made without feare.

25 He choiceth all his things: he is a king
ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 His prayer for his friends. 12 His
goods are restored double vnto him. 13 His children, age and
death.

Then Iob answered the Lord, and said,
2 I know that thou canst doe all things
and that there is no a thought hid from thee.

3 Who is hee that hideth counsell without
b knowledge? therefore haue I spoken that I vn-
derstood not, & when things too wonderful for mee,
c and which I knew not.

4 Heare, I beseech thee, and I will speake: I
will demand of thee, and declare thou vnto me.

5 I haue heard of thee by the hearing of the
eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in
dust and ashes.

7 ¶ Now after that the Lord had spoken these
words vnto Iob, the Lord also sayd vnto Eliphaz
the Temanite, My wrath is kindled against thee,
and against thy two friends: for ye haue not ipo-
ken of mee the thing that is right, like my ser-
uant Iob.

8 Therefore take vnto you now seuen bul-
locks, and seuen rammes, and goe to my seru-
ant Iob, and offer vp for your selues a burnt offering,
and my seru-ant Iob shall pray for you: for I will
accept him, lest I should put you to shame, because
ye haue not spoken of mee the thing which is
right, like my seru-ant Iob.

9 So Eliphaz the Temanite, and Bildad the
Shuhite, and Zophar the Naamathite, went, and
did according as the Lord had saide vnto them,
and the Lord accepted Iob.

10 ¶ Then the Lord turned the captiuitie of
Iob, when he prayed for his friends: also the Lord
gaue Iob twise as much as he had before.

11 Then came vnto him all his brethren, and
all his sisters, and all they that had bene of his ac-
quaintance before, and did eate bread with him in
his house, & had comp^{is}ion on him, and comforted
him for all the euill that the Lord had brought
vpon him, and euery man gaue him a piece of
money, and euery one an euing of gold.

12 So the Lord blessed the last dayes of Iob,
more then the first: for he had fourteen thousand
sheepe, and sixe thou^sand camels, and a thou-
sand yoke of oxen, and a thousand shee asses.

13 He had also seuen sonnes, and three daugh-
ters.

14 And he called the name of one Lemimah,
and the name of the second Keziah, & the name
of the third Keren-happuch.

15 In all the land were no women found so
faire as the daughters of Iob, & their father gaue
them inheritance among their brethren.

16 And after this Iob lived Iob an hundred and
fourtie yeeres, and saw his sonnes, and his sonnes
sonnes, euen four generations.

17 So Iob died, being old, and full of dayes.

m He despiseth
all ornaments
and ornaments,
and is the proud of
all others.

a Nothing thought
leues, but eno-
dous see it, nor a-
ny thing that thou
thinks thou
canst bring it to
passe.
b Is there any but
I see this God
layd to his charge
Chap 38. a.

c I could see hee
more ignorance,
and that I spake I
wilt not wate.
d He sheweth that
he will be vnder
his owne colles
of him.

e I new thee on-
ly before by hear-
say: but now thou
hast caused me to
feele what thou
sayest to me, that
I will rigne my selfe
ouer thee.

f You teoke in
hand an euill cause,
in that you con-
demned him by
his owne ad-
ditions, and not
comforted him
with my merces.

g Who had a
good cause, but
handled it euill.
b When on hand
reconciled your
selues to him for
the faults that you
haue committed
against him, he shal
pay for you, and I
will heare him.

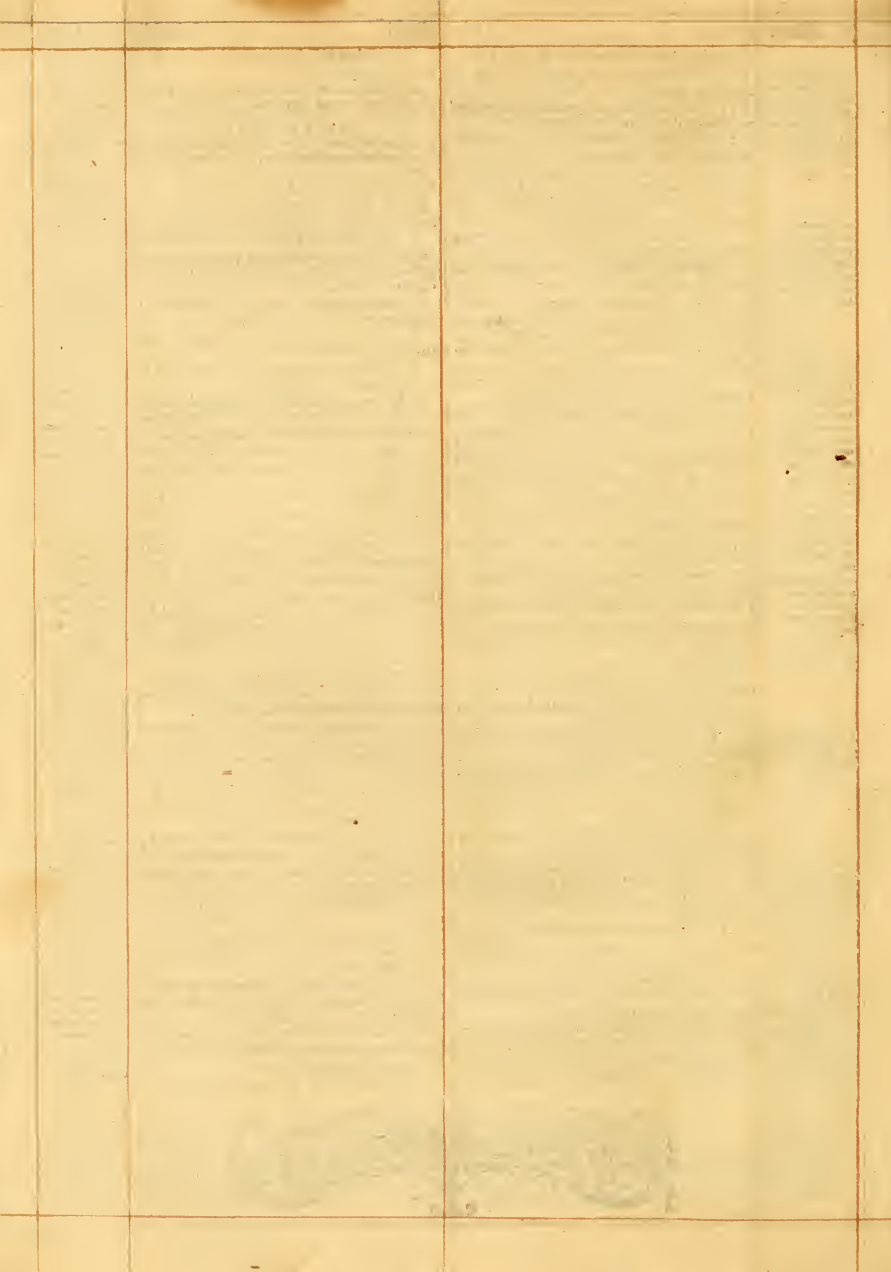
i He deliuered
him out of the af-
liction wherein
he was.
k That is, all his
kindred, reuoc
Chap. 31. 3.
l Or, lands, or me-
mory for dead.
i God made him
twice so rich in
cattell as he was
before, and gaue
him as many chil-
dren as he had, taken
from him.

m That is, of long
life or beautifull
as the day.

n As pleasant as
cassia, or sweete
spice.

o That is, the
house of beautie.







THIS SECOND
PART OF THE BIBLE
CONTANETH THESE
BOOKES.

Psalmes.

Prouerbes.

Ecclesiastes.

The Song of Sa-

lomon.

Isaiah.

Jeremiah.

Lamentations.

Ezekiel.

Daniel.

Hosea.



Ioel.

Amos.

Obadiah.

Ionah.

Micah.

Nahum.

Habakkuk.

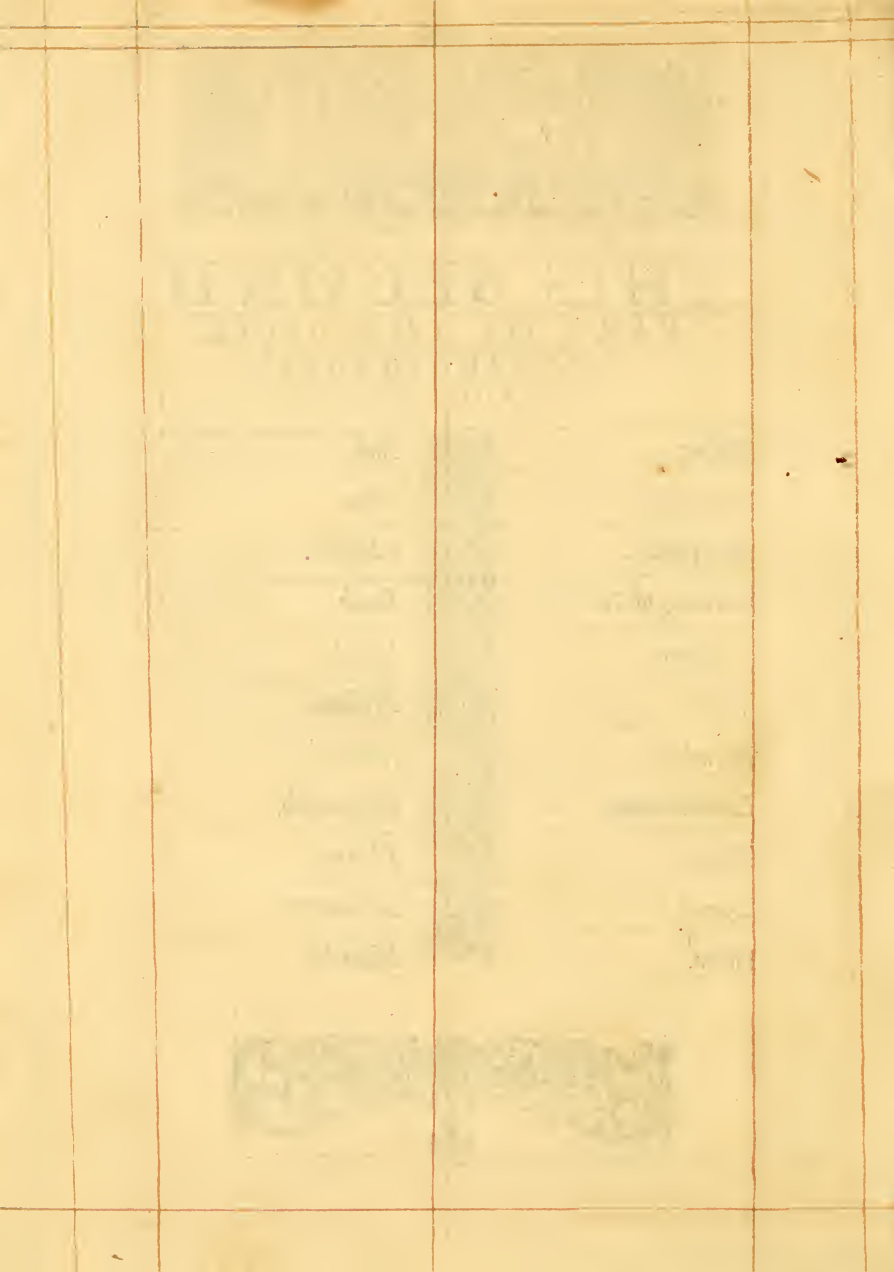
Zephaniah.

Haggai.

Zechariah.

Malachi.







THE PSALMES OF DAVID.

THE ARGVMENT.

IO. prayes, according to the Brewes: and were chiefly instituted to praise and giue thanks to God for his benefites.

They are called the Psalmes or songs of David, because the most part were made by him.

THis booke of Psalmes is set forth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, as well in this life present as in the life to come. For the riches of true knowledge, and heavenly wisdom, are here set open for vs, to take thereof most abundantly. If we would know the great and high maiestie of God, here we may see the brightness thereof shine most clearly. If we would seeke his incomprehensible wisdom, here is the schoole of the Iames profession. If we would comprehend his inestimable bounty, and approch nere thereunto, and fill our hands with that treasure, here we may haue a most liuely and comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life everlasting, here is Christ our onely redeemer, and mediator most evidently described. The rich man may learne the true vs of his riches. The poore man may finde full contentation. Hee that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to prayse God when he sendeth them deliverance. The wicked and the persecuters of the children of God shall see how the hand of God is euil against them: and though he suffer them so prosper for a while, yet he bridleth them, in so much as they cannot touch an haire of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here we may haue most present remedies against all tentations and troubles of mind and conscience, so that being well practised herein, wee may be assured against all dangers in this life, liue in the true feare and love of God, and at length attaine to that incorruptible crowne of glory, which is layd up for all them that leaue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Elias, or any other that ascribed the Psalmes into a booke, it seemeth he did let this Psalm first in manner of a preface, to exhort all godly men to wisdom and wisdom, the heavenly wisdom. For the first hereof is, That they be diligent which giue themselves wholly all their life to the holy scriptures: and that the wicked countenance of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

Blessed is the man that doeth not walke in the counsell of the wicked nor stand in the way of sinners nor sit in the seat of the scornfull.

But his delight is in the law of the Lord, and in his law doeth he meditate day and night.

For he shall be like a tree planted by the riuers of waters, that will bring forth her fruits in due season: whose leafe shall not fade: so whatsoeuer he shall doe, shall prosper.

The wicked are not so, but as the chaffe, which the wind drieth away.

Therefore the wicked shall not stand in the iudgment, nor sinners in the assembly of the righteous.

For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

PSAL. II.

The Prophet David saith, that when he saw the rage of God will constrain his kingdomes for iure and iudicium to the end of the world, to and therefore he saith: that he and his people would be worthy to submit themselves vnder Gods yoke, because it is to praise and thank God, for his great and glorious kingdom.

Why doe the heathen rage, and the people murmur in vaine?

The Kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his Christ.

Let vs breake their bands, and cast their coards from vs.

But hee that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

Then shall hee speake vnto them in his wrath, and vexe them in his fore displeasure, saying,

When I haue set my King vpon Zion mine holy mountaine.

I will declare the decree: that is, the Lord hath said vnto mee, Thou art my sonne: this day haue I begotten thee.

Aske of mee, and I shall giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.

Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessel.

Be wise now therefore, ye kings: be leauned ye Iudges of the earth.

Serue the Lord in feare, and reioyce in trembling.

Kisse the Sonne, lest he bee angry, and ye perish in the way, when his wrath shall suddenly burne. Blessed be all that trust in him.

He exhorteeth all rulers to repent in time, he sheweth of howage, i. When the wicked shall fall, Peace and rest, seeming yet to be out in the mid way, of their purposes, then shall destruction suddenly come, i. Thieff. c. 3.

PSAL. III.

David saith, that he hath beene sore vexed in mind for his sinnes against God: And therefore he saith vpon God, and was his holie strength his promise: and the great railing words of his enemies, yea against all his people, which he saith, before his eyes. Finally, he saith, that he is not vexed, but that he hath put his trust in God, and in all the Church.

For, enuied, b. Thus the wicked say that they will cast off the yoke of God, and of his Christ.

From, c. 26. c. Gods plagues will declare, that in reflecting his Christ, they loughed against him.

d. To shew that myocation to the kingdom, is of God.

Acts, 1. 26. e. That is to say, as touching mans knowledge, because it was the first time that David appeared to be elected of God.

So it is applied to Christ in his first comming and manifestation to the world.

f. Not only the Tewes, but the Gentiles also.

1. Reuel. 2. 27.

a. When a man hath giuen one place to euil, conuictor, so to his owne concupiscence hee beginneth to forget himselfe in his sine, and to fall into contempt of God, which contempt is called the seat of sinners.

Deut. 6. 5. b. In the holy Scriptures.

1. Pet. 1. 7. c. Gods children are so mistaken euil with his grace, that whatsoever commendeth vnto their saluation.

d. Though the wicked seeme to beare the blessing in this world, yet the Lord drieth them downe, if they shall not rise, nor stand in the company of the righteous. e. But tremble when they see the Kings wrath.

f. Doth approve and prosper, like as not in know, is to reprove and reioice.

a. The conspiracie of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile against Christ.

g A Psalm of David, when he fled from his sonne Absalom.

Lord, how are mine aduersaries ^aincreased? how many rife against me?

2 Many say to my soule, *There is no helpe for him in God, b* Selah.

3 But thou Lord art a buckler for me, my glorie, and the lifter vp of mine head.

4 I did call vnto the Lord with my voice, and he heard me out of his holy mountaine, Selah.

5 I laid me downe and slept, and rose vp againe for the Lord sustained me:

6 I will not be afraid for I seeke thousand of the people that should befriend about.

7 O Lord arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 *d* Salvation belongeth vnto the Lord, and thy blessing *e* vpon thy people. Selah.

PSAL. IIII.

When Saul persecuted him he called vpon God, trusting most assuredly in his promise, and therefore boldly reproves his enemies who wilfully resisted his dominion, and finally protesteth the fauour of God before all worldly treasures.

g A To him that exelleth on Neginoth.

A Psalm of David.

Hear me when I call, b O God of my righteousness: thou hast set me at libertie, *when I was c* in distress: haue mercie vpon me, and hearken vnto my prayer.

2 O yee *d* lonnes of men, how long will ye burne my glorie into shame, *e* louing vanitie, and seeking lies? f Selah.

3 For be ye sure that the Lord hath chosen to himselfe *f* a godly man: the Lord will heare when I call vnto him.

4 *g* Tremble, and sinne not: examine your own heart vpon your bed, and be *h* still. Selah.

5 Offer the sacrifices of righteousnesse, and trust in the Lord.

6 Many say, Who will shew vs any *k* good? but Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay me downe, & also sleepe in peace: for thou, Lord, *l* onely makest me dwell in safetie.

David oppressed with the cruelty of his enemies, and fearing great reproaches, calleth to God for succour, shewing how he requirerh it, as when God should punish the malice of his aduersaries. After, being assured of prosperous success, he commendeth comforts, concluding, that when God shall deliver him, others also shall be partakers of the same mercie.

PSAL. V.

David oppressed with the cruelty of his enemies, and fearing great reproaches, calleth to God for succour, shewing how he requirerh it, as when God should punish the malice of his aduersaries. After, being assured of prosperous success, he commendeth comforts, concluding, that when God shall deliver him, others also shall be partakers of the same mercie.

g To him that exelleth vpon *l* Neginoth.

A Psalm of David.

Hear me words, O Lord: vnderstand my meditation.

2 Hearken vnto the voice of my crye, my king and my God: for vnto thee doe I pray.

3 Heare my voice in the morning, O Lord: for in the morning will I direct me vnto thee, and I will *b* wait.

4 For thou art not a God that loueth wickednesse, neither shall euill dwell with thee.

5 *d* The foolish shall not stand in thy sight: thou wilt most ragingly after their carnall affections.

for thou hatest all them that worke iniquity.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloodie man and deceitfull.

7 But *e* I will come into thine house in the multitude of thy mercie: and in thy feare will I worship toward thine holy Temple.

8 Leade me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For no constancie is in their mouth: within they are very corruption: their throat is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God, *l* let them *g* fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And *h* let all them that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord wilt *l* bleffe the righteous, and with fauour *i* wilt compass him, as with a shield.

PSAL. VI.

When David by his sinnes had provoked Gods wrath, and now sit not only but hand and eye a nill him but also concerned the horrors of death exceeding, he desireth forgiveness. He bewaileth that if God took him away in his indignation, he should lacke occasion to praise him for his mercie to doe whilst hee was among men. Then suddenly feeling Gods mercie, he sharply rebuketh his enemies which reioiced in his affliction.

g To him that exelleth on Neginoth vpon the eight tune. A Psalm of David.

O Lord, *a* rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercie vpon mee, O Lord, for I am weak: O Lord heale me, for my *b* bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne, O Lord: deliver my soule: saue me for thy mercies sake.

5 For in *d* death there is no remembrance of thee: in the grave who shall praise thee?

6 I fainted in my mourning: I cause my bed every night to swimme, and water my couch with my teares.

7 *l* Mine eye is dimmed for despayre, and sunken because of all mine enemies.

8 *e* Away from me all ye workers of iniquity: for the Lord hath heard *f* my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and fore vexed: they shall be turned backe, and put to shame *g* suddenly.

David thought that the godly shall perish, God delivereth them suddenly, and destroyeth their enemies.

PSAL. VII.

Being falsly accused by Chush one of Sauls kinsmen, he calleth to God to be his defender, 3 to whom he commendeth his innocencie, 9 shewing that his conscience did not accuse him of any euill toward Saul. 10 Next claime the Lords glory to award sentence against the wicked, 12 And for entering into consideration of Gods mercies and promise, he waxeth bold and denieth the same excuse of his enemies, 16 shewing that those that shall fall on their own necke who they haue purposed for others.

g Shigion of David, which hee sang vnto the Lord, concerning the *l* words of *h* Chush the sonne of Jemini.

O Lord my God, in thee I put my trust: saue me from all that persecute me, and deliver me.

2 Left *e* hee deuoure my soule like a lion: and tear it in pices, while there is none to helpe.

3 O Lord

a This was a toke of his stable faith, for all his troubles he had his recourse to God. *b* Selah here signifieth a lifting vp of the voice, to ensure vs to consider the sentence, as a thing of great importance. *c* When he considered the truth of Gods promise and tried the same, his faith increased maruailously. *d* He the dangers neuer so great or many, yet God hath euer means to deliver his.

e When he considered the truth of Gods promise and tried the same, his faith increased maruailously. *f* He the dangers neuer so great or many, yet God hath euer means to deliver his.

g Among them *h* were appointed to sing *i* Psalms, and to play on the instruments, one was appointed chief to fit the tune and to begin: who had *j* charge, because hee was most excellent, and he began this Psalm on the instrument called Neginoth or lute a talle called.

k Those that set the tender roof my trust, cause. *l* Both of minds and body. *m* Yet that thine own felnes noble in this world. *n* Though your enterprises please you neuer so much, yet God will bring them to nought. *o* A King that walketh in his vocation. *p* For feare of Gods iudgement, he Cease your rage. *q* I Seue God purely, and out with outward ceremonies. *r* The multitude seeke worldly wealth, but David desireth his felicitie in Gods fauour. *s* This word in Ebrew may be referred to God: as it is here translated, out to David, signifying that he should dwell as ioyfully alone as he had many about him, because the Lord is with him.

t Or, a musical instrument or tune. *u* That is, my vehement prayer, & secret complaint and sighings. *v* With patience and trust till I be heard. *w* Seeing that God of nature hath wickednesses, hee must needs punish the wicked, and save the godly. *x* Which

y Or, a musical instrument or tune. *z* That is, my vehement prayer, & secret complaint and sighings. *a* With patience and trust till I be heard. *b* Seeing that God of nature hath wickednesses, hee must needs punish the wicked, and save the godly. *c* Which

d Or, a musical instrument or tune. *e* That is, my vehement prayer, & secret complaint and sighings. *f* With patience and trust till I be heard. *g* Seeing that God of nature hath wickednesses, hee must needs punish the wicked, and save the godly. *h* Which

i Or, a musical instrument or tune. *j* That is, my vehement prayer, & secret complaint and sighings. *k* With patience and trust till I be heard. *l* Seeing that God of nature hath wickednesses, hee must needs punish the wicked, and save the godly. *m* Which

n In the deepest of his temptations he putteth his full confidence in God. *o* Because thou art iust, therefore lead me out of the dangers of mine enemies. *p* Rom 3.12. *q* Or, cause to come to erre. *r* Let their deuices come to nought. *s* Thy fauour toward me, shall confirm the faith of all others. *t* Or give good success. *u* So thache shall be safe from all dangers.

v Or, a musical instrument or tune. *w* That is, my vehement prayer, & secret complaint and sighings. *x* With patience and trust till I be heard. *y* Seeing that God of nature hath wickednesses, hee must needs punish the wicked, and save the godly. *z* Which

a Or, a musical instrument or tune. *b* That is, my vehement prayer, & secret complaint and sighings. *c* With patience and trust till I be heard. *d* Seeing that God of nature hath wickednesses, hee must needs punish the wicked, and save the godly. *e* Which

f Or, a musical instrument or tune. *g* That is, my vehement prayer, & secret complaint and sighings. *h* With patience and trust till I be heard. *i* Seeing that God of nature hath wickednesses, hee must needs punish the wicked, and save the godly. *j* Which

k Or, a musical instrument or tune. *l* That is, my vehement prayer, & secret complaint and sighings. *m* With patience and trust till I be heard. *n* Seeing that God of nature hath wickednesses, hee must needs punish the wicked, and save the godly. *o* Which

p Or, a musical instrument or tune. *q* That is, my vehement prayer, & secret complaint and sighings. *r* With patience and trust till I be heard. *s* Seeing that God of nature hath wickednesses, hee must needs punish the wicked, and save the godly. *t* Which

u Or, a musical instrument or tune. *v* That is, my vehement prayer, & secret complaint and sighings. *w* With patience and trust till I be heard. *x* Seeing that God of nature hath wickednesses, hee must needs punish the wicked, and save the godly. *y* Which

z Or, a musical instrument or tune. *a* That is, my vehement prayer, & secret complaint and sighings. *b* With patience and trust till I be heard. *c* Seeing that God of nature hath wickednesses, hee must needs punish the wicked, and save the godly. *d* Which

b Wherewith
Chulch chargeth
mee.
c If I requented
not Saul for afflic-
tions fake and
preferred his life,
1 Sam. a 6. 8. 9.

d Let me not only
die, but be dis-
honored for ever.

e In promising me
the kingdome.

f Not only for
mourne, but for thy
Church sake, de-
clare thy power.
g As touching my
behaviour toward
Saul and mine
enemies.

h Though they
pretend a iust
cause against me,
yet God shall
iudge their hypo-
cristie.

i He doth conti-
nually call the
wicked to repen-
tance by some
signes of his iudg-
ments.

k Except Saul
turne his minde,
I die: for he hath
both men and wea-
pons to destroy
me. Thus confide-
ring his great dan-
ger, he magnifieth
Gods grace.
* Ps. 59 iob. 13.
35.
l In keeping faith-
fully his promi-
se with mee.

3 O Lord my God, if I have done b this thing,
if there be any wickednesse in mine hands:

4 c If I have rewarded euill vnto him that
had peace wth me, (yea I have deliuered him that
vexed me without cause)

5 Then let the enemy persecute my soule, and
take it: yea, let him tread my life downe vpon
the earth, and lay mine d honour in the dust, Se-
lah.

6 Arise, O Lord, in thy wrath, and lift vp thy
selfe against the rage of mine enemies, and awake
for mee according to the iudgement that thou
hast appointed.

7 So shall the Congregation of the people
compass thee about: for their sakes therefore
I returne on high.

8 The Lord shall iudge the people: iudge thou
mee, O Lord, according to my righteousnesse,
and accord wth mine innocencie: a in mee.

9 Oh let the malice of the wicked come to
an end: but guide thou the iust: for the righte-
ous God trieth the h hearts and reines.

10 My defence is in God, who preferueth the
vpriight in heart.

11 God iudgeth the righteous, and him that
contemneth God, i every day.

12 Except k he turne, he hath whet his sword:
he hath bent his bow, and made it readie.

13 He hath also prepared him deadly weapons:
he will ordaine his arrows for them that perse-
cute mee.

14 Behold, he shall trauell with wickednesse:
for hee hath conceived mischief, but hee shall
bring forth a lie.

15 Hee hath made a pit and digged it, and is
fallen into the pit that he made.

16 His mischief shall returne vpon his owne
head, and his crueltie shall fall vpon his owne pate.

17 I will praise the Lorde according to his
righteousnesse, and will sing praise to the Name
of the Lorde most high.

PSALM VIII.

1 The Prophet considering the excellent liberallitie and faste-
ly providence of God towards man whom he made as it were a god
our all his workes, doth not only give great thanks, but as-
tonishe i with the admiration of the same, as one nothing able to
compass i in his great mercie.

g To him that excelleth on i Gittith,
A Psalm of David.

O Lord our Lord, how i excellent is thy Name
in all the world! which hast set thy glory a-
bout the heauens.

2 Out of the mouth a of babes and sucklings
hast thou i ordained strength, because of thine
enemies, that thou mightest i still the enemy, and
the auenger.

3 When I beholde thine heauens, euen the
workes of thy fingers, the moone and the starres
which thou hast ordained,

4 What is b man, ysa I, that thou art minde-
full of him? and the sonne of man that thou vi-
sitest him?

5 For thou hast made him a little lower then
c God, and crowned him with glory and wor-
ship.

6 Thou hast made him to haue dominion in
the works of thine hands: thou hast put all things
vnder his feet:

7 All d sheepe and oxen: yea, and the beasts
of the field:

8 The fowles of the ayre, and the fish of the

sea, and that which passeth thorow the paths of
the seas.

9 O Lord our Lord, how excellent is thy
Name in all the world!

PSALM IX.

1 After he had given thanks to God for the many victories that
hee had wonne against his enemies, and as is proved by man-
ifest experience, how ready God was to be mercie to his seruants:
2 Hee being now likewise in danger of new enemies, desired
God to helpe him according to his word, 17 and to destroy the
malignant arrogancie of his adversaries.

g To him that excelleth vpon i Muth Labben,
A Psalm of David.

I will praise the Lord with my a whole heart: i
will speake of all thy marvellous workes.

2 I will be gladd, and reioyce in thee: i will
sing praise to thy Name, O most high,

3 For that mine enemies are turned backe:
they shall fall and perish at thy preference.

4 For b thou hast maintained my right and
my cause: thou art set in the throne, and iudgeth
right.

5 Thou hast rebuked the heathen: thou hast
destroyed the wicked: thou hast put out their
name for euer and euer.

6 c O enemy, destructions are come to a per-
petuall end, and thou hast destroyed the cities:
their memoriall is perished with them,

7 But the Lord i shall sit for euer: hee hath
prepared his throne for iudgement.

8 For hee shall iudge the world in righteouf-
nesse, and shall iudge the people with equitie.

9 The Lorde also will be a refuge for the
poore, a refuge in due time euen in affliction.

10 And they that know thy Name, will trust
in thee: for thou, Lord, hast not failed them that
seeke thee.

11 Sing praises to the Lord, which dwelleth in
Zion: shew the people his workes.

12 For e when he maketh inquisition for
blood, he remembreth it, and forgetteth not the
complaint of the poore.

13 Haue mercie vpon mee, O Lord: consider
my trouble which i suffer of them that hate mee,
thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the
gates of the daughter of Zion, and reioyce in thy
saluation.

15 The heathen are g sunken downe in the pit
that they made: in the net that they hid, is their
foot taken.

16 h The Lord is known by executing iudge-
ment: the wicked is snared in the worke of his
owne hands: i Higgaion, Selah.

17 The wicked shall turne into hell, and all
nations that forget God.

18 For the poore shall not be alway forgotten:
the hope i of the afflicted shall not perish for
euer.

19 Vp Lord: let not man preuaile: let the hea-
then be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen
may know that they are but k men, Selah.

PSALM X.

1 He complaineth of the fraud, rapine, tyrannie, and all kindes of
wrong which worldly men vs, affirming the cause thereof, it as
wicked custom, being as it were armed with worldly prosperitie,
and therefore setting apart all feare and reverence toward God,
thence they may doe all things without controule. 15 There-
fore he callith vpon God to send some remedie against these de-
liberate euils. 16 and as long as he comforteth himselfe with hope
of deliuerance.

Or, kinde of instru-
ment, or tone

Or, whole, or mar-
cellous.

a Though the
wicked would
hide Gods praises,
yet the very babes
are sufficient wit-
nesses of the same.
Or, as a libell.

Or, confound.

b It had bene suf-
ficient for him to
haue set forth his
glory by the hea-
uens, though he
had not come so
low as to man,
which is but dust.

c Touching his
first creation.

d By the tempo-
rall gifts of his ma-
nifestacion he is led
to consider the be-
nefits which he
hath by his rege-
neracion through
Christ.

Or, kinde of instru-
ment, or sweeter for
the death of Labben
or Goliath.

a God is not pra-
ised except the
whole glory be gi-
uen to him alone.

b Howsoeuer the
enemy seeme for
a time to preuaile,
yet God preferueth
the iust.

c A derision of the
enemy that min-
dereth nothing but
destruction: but
the Lord will de-
liver him, and bring
him into iudge-
ment.

Or, as a libell.

d Our miseries
are meanes to
cause vs to leele
Gods present care
ouer vs.

e Though God
reuegeth not sud-
denly the wrong
done to him, yet he
sufferech not the
wicked unpuni-
shed.

f In the open
assembly of the
Church.

g For God ouer-
throweth the wick-
ed in their en-
terprises.

h The mercie of
God towards his
Saints, must be de-
clared, and the
fall of the wicked
must alwayes be
considered.

Or, his is worthy
to be noted.

i God promisseth
not to helpe vs
before we haue
sought the cross.

k Which they
cannot learn,
without the feare
of thy iudgement.

a So soon as we enter into affliction, we think, God should help vs; but that is not always his due time.

Why standest thou farre off, O Lord, & hidest thee in a due time, *when in affliction?*
2 The wicked with pride doth persecute the poore: let them be taken in the crafts that they haue imagined.

3 For the wicked haue made boast of his owne hearts desire, & the couetous blesteth himselfe, he contemneth the Lord.

4 The wicked is so proude, that he seeketh not for God: hee thinketh alwayes, There is no God.

5 His wayes alway proper: thy iudgements are high aboue his sight: therefore he despiseth he all his enemies.

6 Hee saith in his heart, I shall neuer bee moued, nor be in danger.

7 His mouth is full of cursing, and deceite, and fraud: vnder his tongue is mischief and iniquitie.

8 He lieth in waite in the villages: in the secret places doth he murder the innocent: his eyes are bent against the poore.

9 He lieth in waite secretly, *when* as a lyon in his denne: he lyeth in wait to spoile the poore. he doth spoile the poore, when he draweth him into his net.

10 He croucheth and boweth: therefore heaps of the poore doe fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see.

12 Arise, O Lord God, lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God? hee saith in his heart, Thou wilt not regard.

14 *For* thou hast seene it: for thou beholdest mischief and wrong, that thou mayest take it into thine hands: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt find none.

16 The Lord is King for euer and euer: the heathen are destroyed iorth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou benedict thine care to them.

18 To iudge the fatherlesse and poore, that earthly man *if* cause to feare no more.

PSAL. XI.

This Psalm consisteth of two parts. In the first David sheweth how hard afflictions & persecutions hee sustained, and in how great number of minds he was, when he said and perswaded him, A true man that receiveth that God put him succour in his necessity, declareth his justice of such in governing the good, and the wicked men, as the whole world.

To him that excelleth. A Psalm of David.

In the Lord put I my trust: how say ye then to my soule, a flee to thy mountain as a bird?

2 For loe, the wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shoot at them which are vp-right in heart.

3 For the foundations are cast downe, what hath the righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes will consider: his eye lids will trie the children of men.

5 He will execute iudgement from heauen.

5 The Lord will try the righteous: but the wicked, and him that loueth iniquitie, doth his soule hate.

6 Vpon the wicked he shall raine snares, & fire, and brimstone, and stormie tempest: thus the portion of their cup.

7 For the righteous Lord loueth righteounes: his countenance doth behold the iust.

PSAL. XII.

The Prophet lamenting the multitude of false oaths, and the decay of all good order, desires God speedily to send succour to his children. 7 Those comforting himselfe and others with the assurance of Gods helpe, he commeth to the constant verity, that Gods word is keeping his promise.

To him that excelleth vpon the right tyme.

A Psalm of David.

Helpe Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, flatter with their lips, and speake with a double heart.

3 The Lord cut off all flattering lip, and the tongue that speaketh proud things:

4 Which haue said, With our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?

5 Now for the oppression of the needy, and for the sighs of the poore, I will vp, saith the Lord, and will be set at libertie him, whom the wicked hath snared.

6 The words of the Lord are pure wordes, as the siluer, tryed in a fornae of earth, fined seven fold.

7 Thou wilt keepe them, O Lord: thou wilt preferre him from this generation for euer.

8 The wicked walke on euery side, when they are exalted, it is a shame for the sonnes of men.

9 For they wicked generation, *For* that is, thine thought he were but one man, *For* they suppress the goodly, and maintain the wicked.

PSAL. XIII.

David as it were comes with sundry and new afflictions, fleeth to God as his only refuge, 3 and as at the length being encouraged with Gods promise, hee cometh to more confidence against his extreame horrors of death.

To him that excelleth. A Psalm of David.

How long wilt thou forget me, O Lord, for euer? how long wilt thou hide thy face from me?

2 How long shall I take b counsell within my selfe, hauing wearinesse daily in mine heart? how long shall mine enemy be exalted aboue me?

3 Beholde, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:

4 Let mine enemy say, I haue preuailed against him: and they that afflict me reioyce when I slide.

5 But I trust in thy mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath dealt louingly with me.

PSAL. XIIII.

He describes the peruerseness of sinners, which were grown to licentiousness, that God was brought to utter contempt, 7 For the which thing, although he was greatly grieved, yet being perswaded that God would send some person to reuenge, hee comforteth himselfe and others.

To him that excelleth. A Psalm of David.

Hee foole hath said in his heart, There is no God: they haue corrupted, & done an abominable worke: there is none that doeth good.

2 There is nothing but disorder and wickednesse among them.

a As in the destruction of Sodom and Gomorrah.

f Which they shall drinke out to the dreggs.

Back. 13. 34

a Which dare defend the truth, & shew mercie to the oppressed.

b He meaneth the flatterers of the court, which haue him more with his tongue then with their weapons.

c They thinke themselves able to prouide what- soeuer they take in hand.

d The Lord is moued with the complaints of his, and deliuereth in the end from all dangers.

e Because the Lords word and promise is true & vncchangeable, hee will preuaile and preferre the poore from this generation.

f For they wicked generation, *For* that is, thine thought he were but one man, *For* they suppress the goodly, and maintain the wicked.

a Hee decrieth that his afflictions lasted a long time, and that his faith faired not.

b Changing my purpose for purpose, the sicke man doeth his place.

c Which might tyme to Gods dishonour, he did not defend his.

d The mercy of God is the cause of our saluation.

e Both by the benefits past, and by others to come.

a Psal. 13. b He sheweth that the cause of all wickednesse is

a The

e David here make a comparison between the faithful and the reprobate, but S. Paul speaketh the same of all men naturally, Rom. 10. d Where they thinke themselves holie, e You mock them that port their unit in Gods. f He prayeth for the whole Church whom hee has assured God will deliuer: for none but hee only can doe it.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God.
3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.
4 There are not all the workers of iniquity know, that they eate vpon my people, as they eate bread? they call not vpon the Lord.
5 d There they shall be taken with feare, because God is in the generation of the iust.
6 You haue made e a mocke at the counsell of the poore, because the Lord is his trust.
7 Oh giue saluation vnto Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iakob shall reioyce, and Israel shall bee glad.

8 I haue set the Lord alwayes before mee: for hee is at my right hand: therefore I shall not slide.
9 Wherefore b mine heart is glad, and my tongue reioyceth: my Reft also doth rest in hope.
10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.
11 Thou wilt shew me the path of life: in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

g The faithful are sure to preferre to the end. h That is, i reioice both in body and soule. i This is chiefly meant of Christ, by whose redemption all his members haue immortality. k Where God fauoureth, there is perfect felicity.

PSAL. XVII.

e Heere see complaint: to God of the cruell pride and arrogancie of Saul, and the risk of his enemies, who thus ragged without any cause giuen on his part. f Therefore he desireth Gods to reuenge his innocencie and deliuer him.

¶ The prayer of David.

Hear e the right, O Lord, consider my cry: b Hearken vnto my prayer of lips vnfeined.
2 Let my b sentence come forth from thy presence, and let thine eyes behold equity.
3 Thou hast proued and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend.
4 Concerning the workes of men, by the words of thy lips I kept mee from the pathes of the cruell man.
5 Scay my steps in thy paths, that my feet doe not slide.
6 I haue called vpon thee: f surely thou wilt heare me, O God: encline thine eare to mee, and hearken vnto my words.
7 Shew thy marueilous mercies, show that art the Sauour of them that trust in thee, from such as resist thy right hand.
8 Keepe mee as the apple of the eye: hide me vnder the shadow of thy wings.
9 From the wicked that oppresse mee, from mine enemies, which compass me round about for b my soule.

a My righteous cause. b The vengeance that thou shalt shew against mine enemies. c Wherthy Spirit examined my confidence. d I was innocent toward mine enemies both in deed and thought. e Though the wicked provoked mee to doe euill for euill, yet thy word kept me backe. f He was assured that God would not forsake his request. g For all rebell against thee, which trouble thy Church.

¶ Note that of this 17. Psalm, the 5. 6. and 7. verses which are put into the common translation, and my scene vnto some to belete out in this, are not in the first Psalm in the Hebrew text, but are rather put in more fully to expresse the manner of the wicked, and are gathered out of the 5. 24. and 10. Psalms, the 59. of the Prophet Iesaiab, and the 36. Psalm, and are all eadged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

e This Psalm is written on what condition God did chuse the iustes for his peculiar people, and where they are placed in Temple among them, which was to the intent that they by liuing vprightly and godly, might witness that they were his special and holie people.

¶ A Psalm of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountaine?
2 He that a walketh vprightly and worketh righteousness, and speaketh the truth in his heart.
3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiueh a falsie report against his neighbour.
4 b In whose eyes a vile person is contemned, but hee honoureth them that feare the Lord: hee that sweareth by his owne hinderance and changeth not.
5 He that receiueh not his money vnto vsury, nor taketh reward against the innocent: hee that doeth these things, d shall neuer be moued.

a God first requieth rightnesse of life, next doing well to others, and thirdly, truth and simplicity in our words. b He that slandereth not the vngodly in their wickednesse. c To the hinderance of his neighbour. d That, is, shall not be cast forth of the Church, as hypocrites.

PSAL. XVI.

e David prayeth to God for succour, not for his workes, but for his faiths sake. a Presuming that hee hath all idollatry, taking Godouerly for his comfort and felicitie. b Who iustifieth him to looke nothing.

¶ Michatam of David.

Preferue mee, O God: for in thee doe I a trust.
2 O my soule, thou hast aide vnto the Lord, Thou art my Lord: my b well doing extendeth not to thee.
3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.
4 The c forrowes of them, that offer to an other god, shall be multiplied: d their offerings of blood will I not offer, neither make mention of their names with my lips.
5 The Lord is the portion of mine inheritance and of my cup: thou shalt maintain my lot.
6 The e lines are fallen vnto mee in pleasant places: yea, I haue a faire heritage.
7 I will praise the Lord, who hath giuen mee counsell: my f reines also teach me in the nights,
8 God teacheth mee continually by secret inspiration,

¶ Or, a certaintie. a He sheweth that we cannot call vpon God, except we trust in him. b Though we can not enrich God, yet we must shew Gods gifts to the use of his children. c As grieue of conscience and miserable desolation. d He would neither by outward profession nor in hart, nor in mouth consent to their idolatries. e Exod. 23. 13. f Where with pardon is measured.

10 They are inclosed in their owne i fat, and they haue spoken proudly with their mouth.
11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the ground:
12 Like as a lion that is greedy of pray, and as it were a Lyons whelpes lurking in secret places.
13 Vp Lord, disappoint him: cast him downe: deliuer my soule from the wicked // with thy sword.
14 From men by thine i hand, O Lord, from men // of the world, who haue their portion in this life, whose bellies thou fillest with thine hid treasure: their children haue ynough, and leaue the rest of their substance for their children.
15 But I will behold i thy face in righteousness, and when I o awake, I shall be satisfied with thine image.
16 Therefore against all assaults, to haue the face of God and fauourable countenance opened vnto vs. o And am deliued out of my great troubles.

h For their cruelty cannot be satisfied but with my death. i They are pale vpon with pride, as the flame that is choked with fat. k Stop his rage. l Or, which is thy sword.

PSAL. XVIII.

e This Psalm is the first beginning of his gratulation and thanksgiving in entering into his kingdom, wherein hee exulteth and prayeth most highly the marueilous mercies and graces of God, who beath thus preferred and defended him. f Also hee setteth forth the image of Christes kingdom, that the faithful may be assured that Christ shall alwayes conquer and overcome by the vnspokeable power of this Easter, though all the whole world shall rise against.

l By thine heavenly power. m Or, my strength. n And long endured. o And leaue not the smart of these Gods children of times does. p This is the full felicity, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.

g To him that exalteth. A Psalm of Dauid the servant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all enemies, and from the hand of Saul) and sayd,

I Will loue thee dearly, O Lord my strength.

2 *^a The Lord ^a my rocke, and my fortress, and he that deliuereth me, my God and my strength: in him will I trust, my shield, the horn also of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthy to be ^b prayed. so shall I bee late from mine enemies.

4 *^c The sorrowes of death compassed me, and the floods of wickednesse made me afraid.

5 The [sorrows] of the graine haue compassed me about the snares of death ootooke me.

6 But in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voyce out of his Temple, and my cry did come before him, ^e and he deliuered me.

7 *^f Then the earth trembled, and quaked: the foundations also of the mountaines moued and shooke, because he was angry.

8 Smoke went out of his nostrils, and a ^g consuming fire out of his mouth, coales were kindled thereat.

9 He bowed the heauens also & came downe, and ^h darknesse was vnder his feet.

10 And hee rode vpon ⁱ Cherub, and did flie, and hee came flying vpon the wings of the winde.

11 He made darknesse his ^k secret place, and his paulion round about him, ^l euen darknesse of waters, and clouds of the aire.

12 At the brightnes of his preface his clouds passed, hailestones and coales of fire.

13 The Lord also thundred in the heauen and the Higheest gaue ^m his voyce, hailestones and coales of fire.

14 Then he sent out ⁿ his arrowes and scattered them, and he increased lightnings and destroyed them.

15 And the chanel of waters were scene, and the foundations of the world were discouered at thy rebulking, O Lord, at the blasting of the breath of thy nostrils.

16 Hee hath sent downe from aboue and taken mee: hee hath drawen mee out of many waters.

17 Hee hath deliuered me from my ^o strong enemy, and from them which hate mee: for they were ^p to strong for me.

18 They persecuted mee in the day of my calamity: but the Lord was my stay.

19 He brought me forth also into a large place: he deliuered me because he favoured me.

20 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed me:

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes were before mee, and I did not cast away his ^q commandements from me.

23 I was vpright also with him, and haue kept me from my wickednesse.

24 Therefore the Lord rewarded mee according to my righteousness, and according to the purenesse of mine hands in his sight,

25 With the ^r godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shewe thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt ^s cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darknesse.

29 For by thee I haue ^t broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is incorrupt: thy word of the Lord is tried in the fire: hee is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty like our God?

32 God directeth me with strength, and maketh my ^u way vpright.

33 Like maketh my feete like hinds feete, and setteth me vpon mine ^v high places.

34 Hee reacheth mine hands to fight: so that a bowe of [braile] is broken with mine armes.

35 Thou hast also giuen me the ^w shield of thy saluation, and thy right hande hath stayed mee, and thy ^x louing kindnesse hath caused mee to increase.

36 Thou hast enlarged my steps vnder me, and my heeles haue not slid.

37 *^y I haue pursued mine enemies, and taken them, and haue not turned againe till I haue consumed them.

38 I haue wounded them, that they were not able to rise, they are fallen vnder my feete.

39 For thou hast girded mee with strength to battell: them that roie against mee, thou hast subdued vnder me.

40 And thou hast ^z giuen mee the neckes of mine enemies, that I might destroy them that hate me.

41 They ^a cried, but there was none to saue them, ^b euen vnto the Lord, but hee answered them not.

42 Then I did beate them small as the dust before the wind: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered mee from the contentions of the people: thou hast made mee the head of the ^c heathen, a people, whom I haue not ^d known, shall serue me.

44 As soone as they heare thee, they shall obey me: the stranger shall be in subiection to me.

45 Strangers shall ^e shrink away, and feare in their priue chambers.

46 Let the Lord liue, and blessed bee my strength, and the ^f G O D of my saluation be exalted.

47 ^g It is God that giueth mee power to aunge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast fer mee vp from them that roie against mee: thou hast deliuered mee from the ^h cruell man.

49 Therefore, ⁱ I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his king, and sheweth mercy to his anointed, ^j euen to Dauid, and to his ^k seed for euer.

51 ^l This did not properly appertaine to Iehoua Christ.

^m Heare helpe. ⁿ According to our capacity, who sheweth mercie to his, and punisheth the wicked. as is said also, ^o *Leuit. 25. 15*

^p *24* When there is come to the full measure.

^q Hee attributeth it to God that hee both gat the victory in the field, and also deliueyed the cities of his enemies.

^r Hee the dangers neuer fo many or great, yet Gods promise must take effect.

^s Hee giueth good successe to all mine enterprises.

^t Answered and forts which hee looke out of the hands of Gods enemies.

^u *Or, feele.* ^v To defend me from dangers.

^w Hee attributeth the beginning, continuance, and increase in well doing onely to Gods labour.

^x *Dauid* declareth that hee did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

^y *Thou* hast giuen them into mine hands to be slaine.

^z *They* that reioice the crye of the afflicted. God will also reioice them, when they crye for helpe, for theye paine or force cause, to helpe cryes to arise.

^a Which dwell round about me.

^b The kingdome of Christ is in Dauid kingdome prefigured: who by the preaching of his word bringeth all to subiection.

^c *Or, life.* signifying subiection constrained and not voluntary.

^d *Fear* shall cause them to be afraid and come forth of their secret holes and holds to seeke pardon.

^e *That is,* Saul, who of malice persecuted him.

^f *This* prophesie appertaineth to the kingdome of Christ, and vocation of the Gen.

^g *Salomon*, but to

PSAL. XIX.

To the intent he might moue the faithful to a deeper consideration of Gods glory, he setteth before their eyes the exquisite workmanship of the heauens, with their proportion & ornaments. And after he had calld them to the Lawe, wherein God hath rewarded himselfe more (namely) to his chosen people. The which greater grace by commending the Lawe he setteth forth more at large.

To him that excelleth. A Psalm of Dauid.

* Rom 1.20.

a He reprocheth vs with his ingratitude, seeing the heauens, which are dumbe creatures, let forth Gods glory.
b The continuall successe of the day and the night is sufficient to declare Gods power and goodnesse.
c The heauens are a schoole-maister to all nations, be they neuer so barbarous.
d The heauens are as a line of great capital letters, to shew vnto Gods glory.
e Or velle. The manner was that the bride & bridegrome should stand vnder a vile togeth, & after come together & after come together with great solemnity, and reioicing of their sensibly.

f Though the creatures cannot see, yet they ought to be beneficient to lead vs vnto him.
g So that all mans sensations and intentions are licke.
h Every one with our expectation.
i Except Gods word be reckoned aboue all worldly things, it is commended.
k For God accepteth our inuocation, though he be farre off. 1 Th 1 there is no reward of duty, but of grace, where there is no death, it is reward. m Which are done purposely and of malice. a. If thou suppose thy wicked affections by thine holy spirit.

THe heauens declare the glory of God, & the firmament sheweth the workes of his hands.
2 Day vnto day uttereth the same, and night vnto night teacheth knowledge.
3 There is no speech nor language, where their voyce is not heard.
4 Their line is gone forth through all the earth, & their words vnto the ends of the world: in them hath he set a tabernacle for the Sunne.
5 Which commeth forth as a bridegrome out of his chamber, and reioycest like a mightie man to runne his race.
6 His going out is from the end of the heauen, & his compass is vnto the ends of the same, and none is hid from the heate thereof.
7 The Law of the Lord is perfit, conuerting the soule: the testimony of the Lord is sure, and giueth wisdom vnto the simple.
8 The statutes of the Lord are right, and reioyce the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.
9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true: they are righteous altogether.
10 And more to be desired then golde: yea, then much fine gold: sweeter also then hony, and the hony combe.
11 Moreover by them is thy seruant made circumpect, and in keeping of them there is great reward.
12 Who can understand his faults? cleane me from secret faults.
13 Keepe thy seruant also from presumptuous sinnes: let them not reigne ouer me: so that I be vp-right, and made cleane from much wickednesse.
14 Let the words of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord my strength and my redeemer.

PSAL. XX.

A prayer of the people vnto God, that he would please him to heare their king, & receive his sacrifice, which he offered before: vnto his sister Iagath the Ammonite.

To him that excelleth. A Psalm of Dauid.
THe Lord heare thee in the day of trouble: the Name of the Lord of Iakob defend thee:
2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.
3 Let him remember all thine offerings, and turne thy burnt offerings into ashes, Selah.
4 And grant thee according to thine heart, and fulfill all thy purpose.
5 That we may reioyce in thy saluation, and set vp the banner in the Name of our God: when the Lord shall performe all thy petitions.
6 Nowe know I that the Lord will helpe his anointed, and will heare him from his Sanctuary.
7 As by the visible Sanctuary Gods familiaritie appeared to ward his people, so by the heauenly is meant his power and maiesty.

a Hereby kings are also admonished to call to God in their afflictions.
b The virtue, power, and grace of God.
c In token that they are acceptable vnto him.
d Granted to the king in a whole weight our felicity (sanctity).
e The Church feeleth that God hath heard their petition.
f As by the visible Sanctuary Gods familiaritie appeared to ward his people, so by the heauenly is meant his power and maiesty.

by the mighty helpe of his right hand.
7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.
8 They are brought downe and fallen, but we are risen, and stand vp-right.
9 Saue Lord: let the king heare vs in the day that we call.

PSAL. XXI.

Dauid in the person of the people prayeth God for the victory, ascribing it to God, and not to the strength of man. When the holy Ghost directeth the faithful to Christ, who is the perfection of the kingdom.

To him that excelleth. A Psalm of Dauid.
The King shall reioyce in thy strength, O Lord: yea, how greatly shall he reioyce in thy saluation!
2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah.
3 For thou diddest preuent him with liberrall blessings, and diddest set a crowne of pure golde vpon his head.
4 He asked life of thee, and thou gauest him a long life for euer and euer.
5 His glory is great in thy saluation: dignity and honour hast thou laid vpon him.
6 For thou hast set him as blessings for euer: thou hast made him glad with the ioy of thy countenance.
7 Because the king trusteth in the Lord, and in the mercy of the most High, he shall not slide.
8 Thine hand shall find out all thine enemies, and thy right hand shall find out them that hate thee.
9 Thou shalt make them like a fiery oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall deuoure them.
10 Their fruite shalt thou destroy from the earth, and their seed from the children of men.
11 For they intended euill against thee, and imagined mischief, but they shall not preuaile.
12 Therefore shalt thou put them apart, and the strings of thy bow shalt thou make readie against their faces.
13 Be thou exalted, O Lord, in thy strength: so will we sing and praise thy power.

PSAL. XXII.

Dauid complained because he was brought into such extremities that he was past all hope, but after he had rebuked for the iorowes and griefes, whereby he was vexed, he reuoluntarily himself from the holmes peril of temptation, and groweth to hope. And hereunder is a summe prayer for the figure of Christ, who he did reuerber the spirit of prophesie for the figure of Christ, and from thence he desired, and desired, before his Father should raise him againe.

To him that excelleth vpon. Aijeleth Hasbahar. A Psalm of Dauid.

My God, my God, why hast thou forsaken me, and art so farre from mine health, and from the words of my roaring?
2 O my God, I cry by day, but thou hearest not: and by night, but I haue no audience.
3 But thou art holy, and dost inhabit the praises of Israel.
4 Our fathers trusted in thee: they trusted, and thou diddest deliuer them.
5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.
6 But I am a worme, & not a man: a shame of men, and the contempt of the people.
7 All they that see mee, haue mee in derision: they make a mow and nod the head, saying,

The worldlings that put not their trust in God. h Let the king be able to deliuer vs by thy strength, when we seek vnto him for succour.

a When he shall overcome his enemies, & be assured of his uocation. b Thou declaredst thy liberrall fauour toward him before he prayed. c Dauid did not only desire life, but also assurance of his posterity after him. d Thou hast deliuered him thy blessings to others, & a perpetual example of thy fauor for euer. e Here he describeth the power of Christs kingdom against the enemies thereof. f This teacheth vncertainly to endure the crocokall God deliuer thee, a duty. g They had said, were their oyes make Gods power to give place to their wicked enterprises. h As a marke (shoot). i Maintaineth thy Church against thine adversaries, that we may haue ample occasion to praise thy Name.

i Or, the birds of the morning: and this was the name of some common song. A Here appeareth that horrible conflict which he felt betwene faith & desperation. b Being comforted with extreme anguish. c Or, cease not. d He meanteth the place of praying, where the Tabernacle stood: it is so called, because he was the people continually occasion to praise himself. d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth howe of God toward man, that he would thus abase his Sonne for our sakes.

P S A L. XXVIII.

Being in great feare and bewineffe of heart to see God discomfited by the wicked, free aspires to beata of them. 4 And cries for vengeance against them: and at length assures himselfe, that God hath heard his prayer. 5 Vnto whose commission he comendeth all the faithfull.

A Psalm of David.

VNto thee, O Lord, doe I crye: O my strength, be not deafe toward me, lest if thou answere mee not, I bee ^alike them that goe downe into the pit.

^b Heare the voyce of my petitions, when I crye vnto thee, when I hold vp my hands toward thine ^c holy Oracle.

^d Draw me not away with the wicked, and with the workers of iniquity, which speak friendly to their neighbours, when malice ^e in their hearts.

^f Reward them according to their deedes, and according to the wickednesse of their inventions: recompense them after the worke of their hands: render them their reward.

^g For they regard not the works of the Lord, nor the operation of his hands: ^h therefore breake them downe, and builde them not vp.

ⁱ Praised be the Lord, for he hath heard the voice of my petitions.

^j The Lord ^k is my strength and my shield: mine heart trusted in him, & I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

^l The Lord ^m is their strength, and hee is the strength of the deliuerances of his anointed.

ⁿ Save thy people, and bleesse thine inheritance: feed them also, and exalt them for euer.

^o Meaning, his souldiers, who were as meates by whom God declared his power.

P S A L. XXXIX.

The Prophet exhorteth the prince and rulers of the world (which for the most part thinke there is no God). 3 As the least to feare him: for the boundes and tempers, for farre where all creatures tremble. 11 And though thereby God foresteeth men sinners, yet hee is alwayes mercifull to him, and conuerts them thereby to praise his Name.

A Psalm of David.

Gie vnto the Lord ye ^a tonnes of the mighty, gieue vnto the Lord glory and strength.

^b Gieue vnto the Lord glory ^c due vnto his Name: worship the Lord in the glorious Sanctuary.

^d The ^e voice of the Lord ^f is vpon the waters: the God of glory maketh it to thunder: the Lord ^g is vpon the great waters.

^h The voice of the Lord ⁱ is mighty: the voice of the Lord ^j is glorious.

^k The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

^l He maketh them also to leape like a calfe: Lebanon ^m also and Shiron like a yong vnicorne.

ⁿ The voice of the Lord diuiddeth the flames of fire.

^o The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of Kadeth to tremble.

^p The voice of the Lord maketh the bindes of calue, and ^q diuouereth the forests: ^r therefore in his Temple doeth euery man ^s speake of his glory.

^t For feare maketh them doo their duty. ^u Maketh the trees bare, or pierceth the most secret places. ^v Though the wicked are not moued with these sights, yet the faithfull praise God.

^w The Lord sitteth vpon the ^x flood, and the Lord doth remaine King for euer.

^y The Lord shall gieue strength vnto his people: the Lord shall bleesse his people with peace.

P S A L. XXX.

When David was deliuered from great danger, hee rendered thanks to God, who exhorting others to do the like, and to learne by his example, that God is rather mercifull then seuer, and gracious towards his children. 7 As also that the fall from prosperitie to aduersitie is sudden. 8 This done, hee returneth to prayer, promising to praise God for euer.

A Psalm of Song of the dedication of the house of David.

^a Will magnifie thee, O Lord: ^b for thou hast exalted mee, and hast not made my foes to reioyce ouer me.

^c O Lord my God, I cried vnto thee, and thou hast ^d restored me.

^e O Lord, thou hast brought vp my ^f soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

^g Sing praises vnto the Lord, ye ^h his Saints, and gieue thanks ⁱ before the remembrance of his Holinesse.

^j For hee endureth but a while in his anger: but in his fauour ^k his life: weeping may abide at evening, but ioy ^l commeth in the morning.

^m And in my ⁿ prosperitie I said, I shall neuer be moued.

^o For thou Lorde of thy goodnesse haddest made my ^p mountaine to stand strong: but thou diddest hide thy face, and I was troubled.

^q Then cried I vnto thee, O Lord, and prayed to my Lord,

^r What profite ^s is there in my blood, when I goe downe to the pit? shall the ^t dust gieue thanks vnto thee? or shall it declare thy truth?

^u Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

^v Thou hast turned my mourning into ioy: thou hast loosed my sacke, and girded mee with gladnesse.

^w Therefore shall my tongue praise thee and not cease: O Lord my God, I will gieue thanks vnto thee for euer.

^x The Congregation of the Lord here in the earth: therefore hee would lue to praise his Name, which is the end of mans creation. ^y Because thou hast preferred mee that my tongue should praise thee, I will not be vnmindfull of my dutie.

P S A L. XXXI.

David deliuered from some great danger, first rehearseth what meditation hee had by the power of faith, when death was before his eyes, hee earnestly ready to take him. 15 Then hee affirmeth that the loue of God, alwayes ready to them that feare him. 20 Finally hee exhorts all the faithfull to trust in God, and to loue him, because hee preferreth, and strengtheneth them, as they may see by his example.

To him that excelleth. A Psalm of David.

IN thee, O Lord, haue I put my trust: let mee neuer be confounded: deliuer me in thy righteounesse.

^a Bow downe thine eare to mee: make haste to deliuer me: be vnto me a strong rocke, and an house of defence to saue me.

^b For thou art my rocke and my fortress: therefore for thy Names sake direct mee and guide mee.

^c Draw mee out of the ^d nette that they haue layed priuily for mee: for thou art my strength.

^e To moderate the rage of the tempest and wafters, that they do stroy not at all.

^f 2 Sam. 7. 8.

^g Deut. 32. 5.

^h After that Abisalon had polluted it with his most filthy fornication.

ⁱ Hee condemneth them of great ingratitude, which do not praise God for his benefits.

^j Refused from the rebellion of Absalom.

^k Meaning, that hee spared death most narrowly.

^l The word signifies them that haue received mercy, and shew mercy liberally vnto others.

^m Before his Tabernacle.

ⁿ Psal. 45. 8.

^o 1 Cor. 4. 17.

^p I put too much confidence in my quiet state, as let. 31. 18. 2 Chron. 32. 24. 35.

^q I thought thou hadst established me in Zion most surely.

^r I after that thou hadst withdrawn thy helpe, I felt my misery.

^s David meaneth that the dead are not profitable to the Congregation of the Lord here in the earth: therefore hee would lue to praise his Name, which is the end of mans creation.

^t Because thou hast preferred mee that my tongue should praise thee, I will not be vnmindfull of my dutie.

^u Psal. 7. 1.

^v For then God declareth him selfe iust, when hee preferreth his accords: as hee hath promised.

^w Preference from the cratie counsells and subtil practises of mine enemies.

c Hee desireth
God not onely to
take care for him
in this life, but
that his soule may
be saved after this
life.

d This affliction
ought to be in all
Gods children, to
hate what former
time is not ground-
ed upon a sure
trust in God, as
deceitfull and
vaine

e Largenesse signi-
fieth a mans
straine of sorrow
and perill.

f Meaning, that
his sorrow and com-
ment had continu-
ed a great while,
g Mine enemies
had diuised all
men to their part
against me, euen
my chiefe friends.

h They were a-
fraid to shew me
any token of
friendship.

i They that were
in authority, con-
demned me as a
wicked doer.

k I had this testi-
monie of consci-
ence, that thou
wouldest defend
mine innocencie.

l Whatsoeuer
changes come, thou
gouernest them
by thy pro-
vidence.

m Let death de-
stroy them, to the
intent that they
may hurt no
more.

n The treasures
of Gods mercy are
alwayes laid vp in
heauen for his chil-
dren abeit at all
times they doe not
enioy them.

o *Elm in the forest
of syon.*
o That is, in a
place where they
shall haue thy
comfort, and be
hid safely from the
enemies pride.

p Meaning, there
was no citie so
strong to defend
him as the defence
of Gods favour.

q And so by my cal-
lence and infidelitie deserued to haue bene forsaken. *For yee
that feele his mercie*

r Bee constant in your vocation, and God will confirme
you with heavenly strength.

5 Into thine hand I commend my spirit: for
thou hast redeemed me, O Lord God of truth.

6 I have hated them that giue themselves to
deceitfull vanities: for I trust in the Lord.

7 I will be glad and reioyce in thy mercy: for
thou hast seene my trouble: thou hast known
my soule in aduersities.

8 And thou hast not shut mee vp in the hand
of theemie, but hast set my feet at large.

9 Haue mercy vpon me, O Lord: for I am
trouble: mine eye, my soule and my belly are
consumed with grieue.

10 For my life is wasted with heauinesse, and
my yeeres with mourning: my strength faileth
for my paine, and my bones are consumed.

11 I was a reproch among all mine enemies,
but specially among my neighbours: and a feare
to mine acquaintance, who seeing mee in the
streete, fled from me.

12 I am forgotten as a dead man out of mind:
I am like a broken vessell.

13 For I haue heard the railing of great men:
fear was on euery side, while they conspired to-
gether against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, k Thou
art my God.

15 My times are in thine hand: deliuer mee
from the hand of mine enemies, and from them
that persecute mee.

16 Make thy face to shine vpon thy seruant
and saue me through thy mercy.

17 Let mee not be confounded, O Lord: for I
haue called vpon thee: let the wicked bee put to
confusion, and to silence in the graue.

18 Let the lying lips bee made dumbe, which
cruelly, proudly, and spitefully speake against the
righteous.

19 How great is thy goodnesse, which thou
hast layd vp for them that feare thee, and done
to them that trust in thee, euen before the sonnes
of men!

20 Thou doest hide them from priuily in thy
presence from the pride of men: thou keepst
them secretly in thy Tabernacle from the strife of
tongues.

21 Blessed bee the Lord: for hee hath shewed
his marvellous kindnesse toward me in a strong
citie.

22 Though I said in mine haste, I am cast out
of thy sight, yet thou heardest the voyce of my
prayer, when I cried vnto thee.

23 Loue yee the Lord all his || Saints: for the
Lord preferueth the faithful, and rewardeth abun-
dantly the proud doer.

24 All yee that trust in the Lord, bee strong,
and he shall establish your heart.

2 Blessed is the man, vnto whom the Lord im-
putteth not iniquity, and in whose spirit there is no
guile.

3 When I held my tongue, my bones con-
sumed, or when I roared all the day,

4 (For thine hand is heauie vpon me day
and night: and my moisture is turned into the drou-
ght of Summer, Selah.)

5 Then I acknowledged my sinne vnto thee,
neither hid I mine iniquity: for I thought, I will
confesse against my selfe my wickednesse vnto the
Lord, and thou forgavest the punishment of my
sinne, Selah.

6 Therefore shall euery one that is godly,
make his prayer vnto thee in a time, when thou
mayest be found: surely in the flood of great wa-
ters they shall not come nere him.

7 Thou art my secret place, thou preseruest me
from trouble: thou compassedst me about with ioy-
full deliuerance. Selah.

8 I will instruct thee, and teach thee in the
way that thou shalt goe, and I will guide thee
with mine eye.

9 Bee yee not like an horse, or like a mule,
which vnderstand not: whose mouths thou
doest binde with bit and bridle, lest they come
nere thee.

10 Many sorowes shall come to the wicked: but
he that trusteth in the Lord, mercy shall compass
him.

11 Be glad yee righteous, and reioyce in the
Lord, and bee ioyfull all yee that are vpright in
heart.

c Betweene hope
and paine.

d Neither by fi-
lence nor crying
found I ease: signi-
fying, that be-
cause the sinner
be reconciled to
God, he feelth a
perpetuall tor-
ment.

e He sheweth, that
as Gods mercy is
the onely cause of
iourne of iourne-
of finnes, so the
mercy thereof
are repentance
and confession,
which proceed
of faith.

f When neces-
sity causeth him
to seeke to thee for
help, *psa 55. 6.*

g To wit, the wa-
ters and great dan-
gers.

h David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

i David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

j David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

k David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

l David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

m David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

n David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

o David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

p David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

q David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

r David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

s David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

t David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

u David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

v David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

w David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

x David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

y David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefites which
hee felt, and that
he will diligent-
ly inke and take
care to direct
them in the way
of saluation.

P S A L. XXXIII.

1 *Hee exulteth good vnto 10 praise God, for that hee hath not
only created all things, and by a providence gouerneth the same,
but also is faithful in his promises, 10 hee will stand fast
in his heart, and scattereth the counsel of the wicked, 16 so
that no man can be preferred by any creature or mans strength:
but they that put their confidence in his mercie, shall bee pre-
ferred from all aduersities.*

R Eioyce in the Lord, O yee righteous: for it
is becommeth vp right men to be thankfull.

2 Praise the Lord with harpe: sing vnto him
with viole and instrument of ten strings.

3 Sing vnto him a new song: sing cheerefully
with a loud voyce.

4 For the word of the Lord is righteous, and
all his works are faithful.

5 He loueth righteousness and iudgement:
the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the hea-
uens made, and all the hoste of them by the breath
of his mouth.

7 Hee gathereth the waters of the sea to-
gether as vpon an heape, and layeth vp the depths
in his treasures.

8 Let all the earth feare the Lord: let all them
that dwell in the world, feare him.

9 For he spake, and it was done: he com-
manded, and it stood.

10 The Lord breaketh the counsell of the
heathen, and bringeth to nought the devices
of the people.

a It is the desire
of the godly to
set forth the prai-
ses of God for his
mercy and power
shewed toward
them.

b To sing in in-
struments, was a
part of the cere-
moniall seruice
of the Temple,
which doth no
more appertaine
vnto vs then the
sacrifices, censings,
and lights.

c That is, consil or com-
mandment in gou-
erning the world.
d That is, the
effect and execu-
tion.

e Whatsoeuer the
world inuents, the
Gods workers yet
be doth all things
according to in-
struction, with
the gathering aloft of the waters, hee fettereth forth the power of God, that all crea-
tures might feare him *psa 136. vers 1. 10.* g No counsel can prevail against God,
but hee delecteth it, and it shall haue euill successe.

h He sheweth that
all our felicitie
(andeth in this,
that the Lord is
our God.

i He proueth that
all things are go-
uerned by Gods
providence, and
not by fortune.
k The cleare he
knowe that his
wicked enter-
prises.

l Kings and the
mighty of the
world cannot be
sued by worldly
meanes, but onely
by Gods pro-
vidence, wher-
in others trouble
themselves, that
have not like
meanes.
m God sheweth
that outward his
mercy, which
man by no means
is able to compass.
n Thus he speak-
eth in the name
of the whole Church,
which onely de-
pend on Gods
providence.

11 The counsell of the Lord shall stand for e-
uer, and the thoughts of his heart throughout all
ages.

12 Blessed is that nation, whose God is the
Lord: *even* the people that he hath chosen for his
inheritance.

13 The Lord looketh downe from heauen,
and beholdeth all the children of men.

14 From the habitation of his dwelling he be-
holdeth all that dwell in the earth.

15 He kfishioneth their hearts euery one, and
vnderstandeth all their works.

16 The King is not suued by the multitude of
an hoste, neither is the mighty man deliuered by
great strength.

17 A horse is a vaine thing, and shall not deli-
uer any by his great strength.

18 Behold, in the eye of the Lord is vpon them
that feare him, and vpon them that trust in his
mercy.

19 To deliuer their soules from death, and to
preserue them in famine.

20 Our soule waiteth for the Lord: for he is
our helpe and our shield.

21 Surely our heart shall reioyce in him, be-
cause we trusted in his holy Name.

22 Let thy mercy, O Lord, bee vpon vs, as wee
trust in thee.

P S A L. XXXIII.

1 After David had escaped Achish, according as is written in
the 1. Sam. 21. 11. whome in this title hee calleth Achimelech
(which was a general name to all the kings of the Philistines)
hee praises God for his deliuerance, 3. promising all others by
his example to trust in God, so ferre and ferue him. 7. who de-
fendeth the godly with his Angel, 16. and vnderly destroyeth
the wicked in their sinnes.

¶ A Psalme of David, when hee changed his behaui-
our before Achimelech, who drove him a-
way, and he departed.

I Will alway giue thanks vnto the Lord: his
praise shall be in my mouth continually.

2 My soule shal glorie in the Lord: the humble
shall heare it, and be glad.

3 Praise ye the Lord with me: and let vs mag-
nifie his Name together.

4 I fought the Lord, and he heard me: yea, he
deliuered me out of all my feare.

5 They shall looke vnto him, and run to
him: and their faces shall not be ashamed, saying,

6 This poore man cried, and the Lord heard
him, and saved him out of all his troubles.

7 The Angel of the Lord pitcheth round a-
bout them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the Lord is:
blessed is the man that trusteth in him.

9 Feare the Lord ye his Saints: for nothing
wanteth to them that feare him.

10 The Lions doe lacke, and suffer hunger, but
they which fecke the Lord, shall want nothing
that is good.

11 Come, children, hearken vnto mee: I will
teach you the feare of the Lord.

12 What man is he that desireth life, and lo-
ueth few dayes for to see good?

13 Keepe thy tongue from euill, and thy lips,
that they speake no guile.

g If they abide the last triall h. That is, the true religion and worship of God.

i Per. 3. 10. i Seeing all men naturally desire felicitie, he wandereth why they
cast themselves willingly into uicities.

14 Eschew euill and doe good: seeke peace and
follow after it.

15 The eyes of the Lord are vpon the righte-
ous, and his eares are open vnto their cry.

16 But the face of the Lord is against them
that doe euill, to cut off their remembrance from
the earth.

17 The righteous crie, and the Lord heareth
them, and deliuereth them out of all their trou-
bles.

18 The Lord is neere vnto them that are of a
contrite heart, and will saue such as be afflicted in
spirit.

19 Great are the troubles of the righteous: but
the Lord deliuereth him out of them all.

20 Hee keepeth all his bones: not one of
them is broken.

21 But malice shall slay all the wicked: and
they that hate the righteous, shall perish.

22 The Lord redeemeth the soules of his ser-
uants: and none that trust in him, shall perish.

P S A L. XXXV.

1 So long as Saul was an enemy to David, all that had any authori-
tie and honour, to flatter their king (as we see by the words) did
also malicefully persecute David: against whom hee pray-
eth God to plead and to avenge his cause, 8. that they may be
return in this misadventure, which they layd for him, that his
innocence may be declared, 27. and that the innocent, which
taketh part with him, may reioyce and praise the Name of the
Lord: that thus deliuereth his servants. 28. And so hee promiseth
to speake forth the iustice of the Lord, and to magnifie his Name
all the dayes of his life.

¶ A Psalme of David.

Lead thou my cause, O Lord, with them that
strive with mee: fight thou against them that
fight against mee.

2 Lay hand vpon the shield and buckler, and
stand vp for mine helpe.

3 Bring out also the speare, and stop the way
against them that persecute mee, say vnto my
soule, I am thy saluation.

4 Let them be confounded and put to shame,
that seeke after my soule: let them be turned
backe, and brought to confusion, that imagine
mine hurt.

5 Let them be as chaffe before the wind, and
let the Angel of the Lord scatter them.

6 Let their way be darke and slippery: and let
the Angel of the Lord persecute them.

7 For without cause haue they hid the pit
and their net for me: without cause haue they dig-
ged a snare for my soule.

8 Let destruction come vpon him at vn-
wares, and let his net, that hee hath layd pri-
uily, take him: let him fall into the same de-
struction.

9 Then my soule shall be ioyfull in the Lord:
it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like
vnto thee, which deliuerest the poore from him,
that is too strong for him! yea, the poore and him
that is in miserie, from him that spoileth him!

11 Cruell witnesses did rise vp: they asked of
me things that I knew not.

12 They rewarded me euill for good, to keepe
spoiled my soule.

13 Yet I, when they were sicke, I was clothed
with sacke: I humbled my selfe with fasting:

and body i That would not suffer mee to purge my selfe,
from me all comfort, and brought me into despise.

and

and

and

and

and

and

and

k The anger of
God doeth not
onely destroy the
wicked, but also
abolisheth their
name for euer.
l When they
seeme to be swal-
lowed up with
afflictions, then
God is at hand to
deliuer them.
m And as Christ
faith, all the haire
of his head.
n Their wicked
enterprises shall
turne to their
owne destruction.
o For when they
seeme to be our-
come with great
dangers and death
itselfe, then God
sheweth himselfe
their redeemer.

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

and

I prayed or them with inward affliction, as I would have done for myself. *h* For I declared mine affliction with bowing down mine head. *i* When they saw me ready to slip, & as one that halted for infirmities. *k* With their railing words. *l* The word signifieth chafers: meaning that the proud courtiers at their dainty feast, *m* feast, *n* feast, *o* feast, *p* feast, *q* feast, *r* feast, *s* feast, *t* feast, *u* feast, *v* feast, *w* feast, *x* feast, *y* feast, *z* feast.

and¹ my prayer was turned vpon my bofome. *14* I behaued my selfe as to my friend or as to my brother: I humbled my selfe, mourning, as one that bewaileth his mother.

15 But in mine² aduersitie they reioyced, and gathered themfelues together: the abjects assembled themfelues againſt me, and I knew not: they tare³ me and caſed not.

16 With the falſe coſſers at⁴ bankers, gnawing their teeth againſt me.

17 Lord, how long wilt thou behold this? deliuer my ſoule from their tumult, *even* my deſolate ſoule from the lions.

18 So will I giue thee thanks in a great Congregation: I will praife thee among much people.

19 Let not them that are mine enemies, vnſuſtably reioyce ouer me, neither let them pwinke with the eye, that hate me without a cauſe.

20 For they ſpeake not as friends: but they imagine deceitful words againſt theſe quiet of the land.

21 And they gaped on me with their mouthes, ſaying, Aha, aha, *o* our eye hath ſeene,

22 Thou haſt ſeene it, *o* Lord: keepe not ſilence: be not farre from me, *o* Lord.

23 Ariſe and wake to my iudgement, *even* to my cauſe, my God, and my Lord.

24 Iudge me, *o* Lord my God, according to thy righteouſneſſe, and let them not reioyce ouer me.

25 Let them not ſay in their hearts, *f* Our ſoule reioyce: neither let them ſay, Wee haue deuoured him.

26 Let them be confounded, and put to ſhame together, that reioyce at mine hurt: let them be clothed⁵ with conſuſion and ſhame, that liue vp themſelues againſt me.

27 But let them bee ioyfull and glad, *x* that loue my righteouſneſſe: yea, let them ſay alway, Let the Lord bee magnified, which loueth the y perpetuities of his ſeruant.

28 And my tongue ſhall vtter thy righteouſneſſe, and thy praife euery day.

y See exhorteth the Church to praife God for the deliuerance of his ſeruants, and for the deſtruction of his aduerſaries.

PSALM. XXXVI.

1 The Prophet grievouſly vexed by the wicked, doth complaine of their malicious wickedneſſe. *2* Then hee ſearcheth to conſider the unſpeakable goodneſſe of God toward all creatures: *3* But ſpecially toward his children, that by the faith thereof may be comforted and aſſured of his deliuerance by ſin ordinarie courſe of Gods worke. *13* Where in the end the Proſpect is the wicked and ſaueſeth the iuſt.

q To him that excelleth APſalme of David the ſeruant of the Lord.

Wickedneſſe ſaith to the wicked man, *2* *even* in mine heart, that there is no feare of God before his eyes.

3 For he¹ flattereth himſelfe in his own eyes, while his iniquities are found worthy to be hated.

4 The wordes of his mouth are iniquitie and deceit: he hath left off to vnderſtand and to doe good.

5 He² imagineth miſchiefe vpon his bed: he ſereth himſelfe vpon a way, that is not good, and doeth not abhorre euill.

6 He³ imagineth miſchiefe vpon his bed: he ſereth himſelfe vpon a way, that is not good, and doeth not abhorre euill.

7 By deſcribing at large the nature of the reprobate, he admoniſheth the godly to beware of theſe vices.

5 Thy⁴ mercy, *o* Lord, *reacheſh* vnto the heauens, and thy faithfullneſſe vnto the cloudes.

6 Thy righteouſneſſe is like the⁵ mightie mountaines: thy iudgements are like a great deepe: thou, Lord, doſt ſaue man and beaſt.

7 How excellent is thy mercy, *o* God! therefore the children of men truſt vnder the ſhadowe of thy wings.

8 They ſhall be ſatiſfied with the fruitneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuier of thy pleaſures.

9 For with thee is the well of life, and in thy light ſhall we ſee light.

10 Extend thy louing kindeneſſe vnto them that know thee, and thy righteouſneſſe vnto them that are vpright in heart.

11 Let not the foot of pride come againſt me, and let not the hand of the wicked man moue me.

12 There they are fallen that worke iniquities: they are caſt downe, and ſhall not be able to riſe.

h See ſheweth who are Gods children to wit, they that know him, and leadeth their liues vprightly. *i* Let not the proud advance himſelfe againſt me: neither the power of the wicked diſturb me away. *k* That is, in their pride where in they flatter themſelues.

PSALM. XXXVII.

1 This Pſalme containeth exhortation & conſolation for the weak, that are grieved at the proſperitie of the wicked, and the affliction of the godly. *2* For how proſperouſly ſoever the wicked do liue for the time, he doth affirme their felicitie to be vaine and tranſitorie, becauſe they are not in the ſeuour of God, but in the end they are deſtroyed as his enemies. *11* And how miſerable that the righteous ſeemeth to liue in the world, yet his end is peace, and he is in the ſeuour of God, he is deliuered from the wicked and preferred.

q A Pſalme of David.

Ret not¹ thyſelfe becauſe of the wicked men, neither be enuious for the euill doers.

2 For they ſhall ſoone bee cut downe like graſſe, and ſhall wither as the Greene herbe.

3 Truſt thou in the Lord and do good: dwell in the land, and thou ſhalt be fed abundantly.

4 And delte thy ſelfe in the Lord, and he ſhall giue thee thine hearts deſire.

5 Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe.

6 And he ſhall bring forth thy righteouſneſſe as the light, & thy iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him: fret not thy ſelfe for him which proſpereth in his way: nor for the man that bringeth his enterpriſes to paſſe.

8 Ceafe from anger, and leaue off wrath: fret not thy ſelfe alſo to doe euill.

9 For euill doers ſhall be cut off, and they that waite vpon the Lord, they ſhall inherit the land.

10 Therefore yet a little while and the wicked ſhall not appeare, and thou ſhalt looke after his place, and he ſhall not be found.

11 But meeke men ſhall poſſeſſe the earth, and ſhall haue their delite in the multitude of iuſt.

12 The wicked practiſeth againſt the iuſt, and gnaſheth his teeth againſt him.

13 But the Lord ſhall laugh him to ſcorne: for he ſeeeth that his day is coming.

14 The wicked haue drawn their ſword and haue bent their bowe, to caſt downe the poore

their doinge, *Job. 1. 2. &c.* Meaning, except hee moderate his affliction, hee ſhall be led to doe as they doe. *h* Hee correcteth the impatience of our nature, which cannot abide till the fullneſſe of Gods time be come. *1* The godly are aſſured that the power and craſt of the wicked ſhall not preuaile againſt them, but fall on their owne necke: and therefore ought patiently to abide Gods time, and in the meane while be waile theſe ſinners, and offer vp their teares as a ſacrifice of their obedience.

2 Though wicked, hee ſeemeth to owne flow all the world, yet by thine heavenly promiſe, thou goouſt heauen and earth.

3 For the mountaints of God: for what ſeemeth exalted, hee is called.

4 The depth of thy prouidence governeth all things, and diſpoſeth them, as it is the wicked ſeeme to ouerwhelme the world.

5 Only Gods children haue yongh of all things both concerning this life and the life to come.

6 Though wicked, hee ſeemeth to owne flow all the world, yet by thine heavenly promiſe, thou goouſt heauen and earth.

7 For the mountaints of God: for what ſeemeth exalted, hee is called.

8 The depth of thy prouidence governeth all things, and diſpoſeth them, as it is the wicked ſeeme to ouerwhelme the world.

9 Only Gods children haue yongh of all things both concerning this life and the life to come.

10 Hee ſeemeth to owne flow all the world, yet by thine heavenly promiſe, thou goouſt heauen and earth.

11 For the mountaints of God: for what ſeemeth exalted, hee is called.

12 The depth of thy prouidence governeth all things, and diſpoſeth them, as it is the wicked ſeeme to ouerwhelme the world.

13 Only Gods children haue yongh of all things both concerning this life and the life to come.

14 Hee ſeemeth to owne flow all the world, yet by thine heavenly promiſe, thou goouſt heauen and earth.

15 For the mountaints of God: for what ſeemeth exalted, hee is called.

16 The depth of thy prouidence governeth all things, and diſpoſeth them, as it is the wicked ſeeme to ouerwhelme the world.

17 Only Gods children haue yongh of all things both concerning this life and the life to come.

18 Hee ſeemeth to owne flow all the world, yet by thine heavenly promiſe, thou goouſt heauen and earth.

19 For the mountaints of God: for what ſeemeth exalted, hee is called.

20 The depth of thy prouidence governeth all things, and diſpoſeth them, as it is the wicked ſeeme to ouerwhelme the world.

21 Only Gods children haue yongh of all things both concerning this life and the life to come.

22 Hee ſeemeth to owne flow all the world, yet by thine heavenly promiſe, thou goouſt heauen and earth.

23 For the mountaints of God: for what ſeemeth exalted, hee is called.

24 The depth of thy prouidence governeth all things, and diſpoſeth them, as it is the wicked ſeeme to ouerwhelme the world.

25 Only Gods children haue yongh of all things both concerning this life and the life to come.

26 Hee ſeemeth to owne flow all the world, yet by thine heavenly promiſe, thou goouſt heauen and earth.

27 For the mountaints of God: for what ſeemeth exalted, hee is called.

28 The depth of thy prouidence governeth all things, and diſpoſeth them, as it is the wicked ſeeme to ouerwhelme the world.

29 Only Gods children haue yongh of all things both concerning this life and the life to come.

30 Hee ſeemeth to owne flow all the world, yet by thine heavenly promiſe, thou goouſt heauen and earth.

31 For the mountaints of God: for what ſeemeth exalted, hee is called.

32 The depth of thy prouidence governeth all things, and diſpoſeth them, as it is the wicked ſeeme to ouerwhelme the world.

33 Only Gods children haue yongh of all things both concerning this life and the life to come.

34 Hee ſeemeth to owne flow all the world, yet by thine heavenly promiſe, thou goouſt heauen and earth.

35 For the mountaints of God: for what ſeemeth exalted, hee is called.

36 The depth of thy prouidence governeth all things, and diſpoſeth them, as it is the wicked ſeeme to ouerwhelme the world.

37 Only Gods children haue yongh of all things both concerning this life and the life to come.

38 Hee ſeemeth to owne flow all the world, yet by thine heavenly promiſe, thou goouſt heauen and earth.

39 For the mountaints of God: for what ſeemeth exalted, hee is called.

40 The depth of thy prouidence governeth all things, and diſpoſeth them, as it is the wicked ſeeme to ouerwhelme the world.

41 Only Gods children haue yongh of all things both concerning this life and the life to come.

P S A L. XXXVIII.

and needly, *and to slay such as be of vpright con-
uerſation.*

15 *But* their ſword ſhall enter into their owne heart, and their bowes ſhall be broken.

16 *A* ſmall thing vnto the iuſt man is better then great riches to the wicked and mightie.

17 For the armes of the wicked ſhall bee broken: but the Lord vpholdeh the iuſt men.

18 The Lord knoweth the dayes of vpright men, and their inheritance ſhall be perpetuall.

19 They ſhall not be confounded in the perilous time, and in the dayes of famine they ſhall haue *enough*.

20 But the wicked ſhall periſh, and the enemies of the Lord ſhall bee confounded as the *fat of lambes*: *men* with the ſmoke ſhall they conſume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull and *giueth*.

22 For ſuch as be bleſſed of God ſhall inherite the land, and they that be curſed of him, ſhall bee cut off.

23 *The* pathes of man are directed by the Lord: for he loueth his way.

24 Though he fall, hee ſhall not be caſt off, for the Lord putteth vnder his hand.

25 I haue beene yong, and am olde: yet I ſaw neuer the righteous forſaken, nor his ſeede begg- ing bread.

26 *But* hee is euen mercifull and lendeth, and his ſeede *enough* the bleſſing.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lord loueth iudgement, and forſaketh not his Saints: they ſhall be preferred for euer more: but the ſeede of the wicked ſhall be cut off.

29 The righteous men ſhall inherite the land, and dwell therein for euer.

30 The *mouth* of the righteous will ſpeake of wiſedome, and his tongue will talke of iudgement.

31 *For* the Law of his God *is* in his heart, and his ſteps ſhall not ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 *But* the Lord wil not leave him in his hand, nor condemne him, when he *is* iudged.

34 Waite thou on the Lorde, and keepe his way, and he ſhall exalt thee, that thou ſhalt inherite the land: when the wicked men ſhall periſh, thou ſhalt ſee.

35 I haue ſene the wicked ſtrong, and ſpreading himſelfe like a greene bay tree.

36 Yet he *paſſed* away, and loe, hee was gone, and I ſought him, but he could not be found.

37 *Marke* the vpright man, and behold the iuſt: for the end of that man *is* peace.

38 But the tranſgreſſours ſhall bee deſtroyed together, and the end of the wicked ſhall bee cut off.

39 But the ſaluation of the righteous men ſhall be of the Lord: hee ſhall be their ſtrength in the time of trouble.

40 For the Lord ſhall helpe them, and deliuer them: he ſhall deliuer them from the wicked and ſhall ſaue them, becauſe they truſt in him.

David ſingeth ſicke of ſome grievous diſeaſe, acknowledgeth himſelfe to bee cheſed of the Lord, or his ſinnes, and therefore prayeth God to turne away his wrath. 5 Hee ſeruech the greivouſſe of his grieſe by many words and circumſtances, as wounded with the arrowes of Gods ire, forſake of his friends, euill inſtrument of his enemies. 22 But in the end with firme confidence hee commendeth his cauſe to God, and ſeeketh for ſpeedie helpe at his hand.

g *Apſalme of David for a remembrance.*

Lord, rebuke me not in thine *anger*, neither chaſtiſe me in thy wrath.

2 For thine *c* arrowes haue light vpon mee, and thine hand lieth vpon me.

3 There *is* nothing found in my fleſh, becauſe of thine anger: neither *is* there reſt in my bones, becauſe of my *finne*.

4 For *mine* iniquities are gone ouer mine head, and as a weightie burden they are to haue for me.

5 My woundes are putrified, and corrupt becauſe of my ſouliſhneſſe.

6 I am bowed, and crooked very fore: I goe mourning all the day.

7 For my reimes are full of burning, and there *is* nothing found in my fleſh.

8 I am weakened and fore broken: I *g* roare for the very grieſe of mine heart.

9 Lord, *I* powre my whole deſire before thee, and my ſighing *is* not hid from thee.

10 Mine heart *pa*ueth: my ſtrength faileth me, and the light of mine eyes, euen *thou* are not mine owne.

11 My louers and my friends ſtand aſide from my plague, and my *kinmen* ſtand a ſarre off.

12 They alſo that ſeeke after my life, lay ſnares, and they that goe about to do me euill, talke wicked things and imagine deceit continually.

13 But I as a *deaf* man heard not, and am as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in who's mouth are no reproofes.

15 For on thee, O Lord, doe I waite: thou wilt heare me, my Lord, my God.

16 For I ſaid, *Heare me*, leaſt they reioyce ouer me: for when my foot ſlippeth, they extoll themſelues againſt me.

17 Surely I am ready to *halt*, and my ſorrow *is* euer before me.

18 When I declare my paine, and am ſorie for my ſinne,

19 Then mine *enemies* are alieue, and are mightie, and they that hate me wrongfully are many.

20 They alſo that reward euill for good, are mine aduerſaries, becauſe I follow *a* goodneſſe.

21 Forſake mee not, O Lord: bee not thou ſarre from me, my God.

22 Haſte thee, to helpe mee, O my Lord, my ſaluation.

ſee that ſoon ſuccour me not in time, they will mocke and triumph had forſaken mee. *in* I am without hope to recouer my ſtrength. *in* my greateſt miſerie they moſt reioyce. *o* Hee had rather haue the hatred of all this world, then to ſaile in any peril of his dutie to God ward. *p* Which art the authour of my ſaluation, and this declareth that he prayed with ſure hope of deliuerance.

P S A L. XXXIX.

David uttereth with what great grieſe and bitterneſſe of minde hee was diſturb'd to theſe outrageous complaints of his inſirmities. 2 Hee for conſeſſeth that when hee had deſerued ſilence, hee bragged ſo: yet ſets words that hee would not, through the greivouſſe of his griſe. 4 Then hee beſeecheth certayne requiſites which taſte of the inſirmities of man. 8 And uttereth with ſtern many prayers: but all doe ſeeme to minde

k For they are daviſed as with Menſons from ha-
carn and haue ſuffici-
ent when the
wicked haue ne-
ceyryoung, but
euer hunger.
l God knoweth
what dangers hang
ouer his, and by
what means to
deliuer them.
m For God will
giue them con-
tent minde: and
that which ſhall
be neceſſary.
n They ſhall vaniſh
away ſuddenly:
for they are fed
for the day of
laughter.
o God to furniſh
them him with
his bleſſing that
he able to helpe
others.
p God promiſeth
the faithful, be-
cauſe they walke
in his wayes with
an vpright con-
ſcience.
q When God
doth exerciſe his
faith with diuers
temptations.
r Though the iuſt
man die yet Gods
blessings are ex-
tended to his po-
ſteritie & though
God ſuffer ſome
iuſt man to lack
temporal benefi-
ces, yet he recom-
penſeth him with ſpi-
ritual treaſures.
ſ They ſhall con-
tinually prefer-
red vnder Gods
wings, and haue at
leaſt inward reſt.
t The three
pointes are requi-
red of the faithful,
that they talke be
godly, that Gods
law be in their
heart, and that
their life be vpright.
u For though it
be ſometimes to ex-
plicit both for
Gods glory and
their ſaluation, yet
he will approve
their caule, and
revenge their
wrong.
x So what the pro-
phet of the
wicked *is* but as
a cloud that va-
niſheth away in a
moment.
y Hee exhorteth
the faithful to
marke diligently
the example both
of Gods merities, and of his iudgements. z Hee ſheweth that the patient
hope of the godly *is* neuer in vaine, but in the end hath good ſucceſſe, though for
a time God prefer them by ſeueral temptations.

a To put himſelfe
and others in
minde of Gods
chaſtiſement for
finne.
b He deſireth not
to be exempted
from Gods rod,
but that he would
lo moderate his
hand, that he
might be able to
beare it.
c They ſickenneſſe
wherewith thou
haſt viſited me.
d David acknow-
ledgeth God to be
iuſt in his punish-
ments, becauſe his
finnes had deſer-
ued much more.
e Hee conſeſſeth
his ſinnes, Gods ju-
ſtice, and maketh
prayer his refuge.
f That rather giue
place to mine
owne faults, then
to the will of
God.
g Or, bleſſe as one
that is diſſatisfied
and conſented with
ſickneſſe.
h This example
warneth vs neuer
to diſpaire, be the
torment neuer ſo
great: but alwaies
to ſetie vnto God
with ſteadfaſt
deliuerance.
i *Elm*, remeth as
bout, or is ſoſted in
and ſprouting,
that hee will beſide
ſuite of all help
and comfort.
k My light faileth
me for very lo-
row.
l Partly for feare
and partly for
pride, they denied
all dutie and
friendſhip.
m For I can haue
no audience be-
fore men, and
therefore patient-
ly wait for the
helpe of God.
n That *is*, if they
ſee that ſoon ſuccour me not in time, they will mocke and triumph
had forſaken mee. *m* I am without hope to recouer my ſtrength. *n* In my
greateſt miſerie they moſt reioyce. *o* Hee had rather haue the hatred of all this
world, then to ſaile in any peril of his dutie to God ward. *p* Which art the authour
of my ſaluation, and this declareth that he prayed with ſure hope of deliuerance.

And wonderfull, troubled, that it may plainly appear how he did strive mightily against death and asperation

To the excellent musician. A Psalm of David.

I thought, ^b I will take heed to my waies, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my fight.

I was dumb & spake nothing: I kept silence ^c euen from good, & my sorrow was more stirred.

Mine heart was hot within me, and while I was musing, the fire kindled, ^d and I spake with my tongue, saying,

Lord, let me know mine end, and the measure of my dayes, what is it: let me know how long I haue to liue.

Echolede, thou hast made my dayes as an hand breath, and mine age as nothing in respect of thee: surely euery man in his best state is altogether ^e vanitie. Selah.

Doublet he man walketh in a shadow, and disquieteth himselfe in vaine he heapech vp riches, and cannot tell who shall gather them.

And now Lord, what waite I for? mine hope is euen in thee.

Deliuer mee from all my transgressions, and make me not a rebuke vnto the ^f foolish.

I should haue bene dumbe, and not haue opened my mouth, because ^g thou didst it.

Take thy plague away from me: for I am consumed by the stroke of thine hand.

When thou with rebukes dost chastise man for iniquity, thou as a moth ^h makest his beautie to consume: surely euery man is vanitie. Selah.

Heare my prayer, O Lord, and hearken vnto my cry: keep not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

Stay thine anger from me, that I may recover my strength, ⁱ before I go hence and be not.

P S A L. XL.

David deliuered from great danger, doth magnifie & praise the grace of God for his deliuerance, and commendeth his prouidence to man's thankfullnes. 3 When danger he promitteth to himselfe wholy to Gods trust, and doth declare how God is truly worshipped. 14 Afterwards he giueth thanks & praises God, and bringeth complaint of his enemies with good courage, he calleth for ayde and succour.

To him that excelleth. A Psalm of David.

Waited ^a patiently for the Lord, and he inclined vnto me and heard my cry.

He brought me also out of the ^b horrible pit, out of the mirie clay, and let my feete vpon the rocke, and ordered my goings.

And he hath put in my mouth ^c a new song of praise vnto our God: mine eye shall see it and feare and shall trust in the Lord.

Blessed is the man that maketh the Lord his trust, and regardeth ^d not the proude, nor such as turne aside to lies.

E Lord my God, thou hast made thy wonderfull workes, ^e so many, that none can count in order to thee thy thoughts towards vs: I would declare and speake of ^f them, but they are more then I am able to expresse.

Sacrifice and offering thou didst not desire:

(for mine eares hast thou prepared) burnt offering and incense offering hath thou not required.

Then said I, Lo, I come: ^g for in the rolle of the booke it is written of me,

I desired to do thy good will, O my God: yea, thy Law is within mine heart.

I haue declared thy righteousness in the great Congregation: loe, I will not refrain my lips, O Lord, thou knowest.

I haue not hid thy righteousness within mine heart, ^h but I haue declared thy truth and thy saluation: I haue not concealed thy mercy & thy truth from the great Congregation.

Withdraw not thou thy tender mercy from me, O Lord, let thy mercy and thy truth alway preferre me.

For innumerable troubles haue compassed me: my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are more in number then the haire of mine head: therefore mine heart hath ⁱ failed me.

Let it please thee, O Lord, to deliuer mee: make halfe, O Lord, to help me.

Let them be confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

Let them bee destroyed for a reward of their shame, which say vnto me, Aha, Aha.

Let all them that seeke thee, reioyce and be glad in thee, and let them that loue thy saluation, say alway, ^j The Lord be praised.

Though I bee poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no taryng.

Hee desireth that Gods mercy may extend for him against the rage of his enemies. In Let the same thank and confusion light vpon them, which they intended to haue brought vpon me. ^k As the faithfull alway praise God for his benedictions: so the wicked mocke Gods children in their afflictions.

P S A L. XLI.

David being grievously afflicted, beseecheth them that piue his case, 9 And complaineth of the reason of his own friends & familiars, as come to passe in Iudas, Iohn 13. 18. After he feelinge the great mercie of Gods mercy chastising him, & not suffering his curse to trine him, giueth hym. 13 Griefe must beare thanks vnto God.

To him that excelleth. A Psalm of David.

Blessed is he that is iudgeth wisely of the poore: ^a the Lord shall deliuer him in the time of trouble.

The Lord will keepe him, and preserve him aliuie, he shall be blessed vpon the earth: and thou wilt not deliuer him vnto the will of his enemies.

The Lord will strengthen him vpon the bed of sorrow: thou hast turned all his ^b bed in his sicknesse.

Therefore I said, Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.

Mine enemies ^c spake euill of mee, saying, When shall he dye, and his name perish?

And if he come to see me, he speakech ^d lies: but his heart heapech iniquitie within him, and when he cometh forth, he telleth it.

All they ^e hate me, whisper together against me: euen against me do they imagine mine hurt.

A mischief is I sight vpon him, and he that lyeth shall not more rise.

Yea, my familiar friend, whom I trusted, which did eate of my bread, ^f hath lifted vp the heele against me.

thereof. I. The enemies thought by his sharpe punishments that he was become his mortal enemy. 2 Shew it man of thy peace. 3 As David felt this likelihood, and azar was chiefly accomplished in Christ, Iohn 13. 18. To shew his members continually proue the same.

^a This was one of the chiefe fingers, a Chron. 16. 4. 1. b Albeit he had appointed with himselfe patiently to haue rated Gods lesure, yet the vehemencie of his paine caused him to breake his purpose. c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde. d He confesseth that he giuded against God, considering the greatness of his sorrows, & the shortnesse of his life. e Yet David offered in that that he reasoned with God as though that he were no sener to his weak creature. f Make me not a mocking stocke to the wicked, or wrap me out vp with the wicked, when they are put to shame. g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently. h Though thine open plagues light not euermore vpon them, yet thy secret curse continually fretteth them. i The word signifieth all that he desireth, as health, force, strength, beauty, and in whatsoeuer he hath desired, Iohn: the rod of God taketh away all that is desired in this world. k For his sorrow caused him to thinke that God would destroy him utterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death doth despise afflie them.

^l Thou hast opened mine eares to vnderstand the spiritual meaning of the sacrifices, and here David commendeth the ceremonies of the Law nothing in respect of the spiritual familie. g When thou haddest opened mine eares and heard, I was ready to obey thee being assured that I was written in the booke of thine elect for this end. h In the Church assembled in the audience. i David receiued breath, a degree of our saluation. Gods mercy, whereby he piuech vs his righteousness, which signifieth his continual protection: and his reueth, whereby appeareth his constant favour, for that hereof proceeded our saluation. k As touching the iudgement of the flesh, I was victoriously acquitted of all counsell: yet faith inwardly moved mine heart to pray. l Hee desireth that Gods mercy may extend for him against the rage of his enemies. In Let the same thank and confusion light vpon them, which they intended to haue brought vpon me. n As the faithfull alway praise God for his benedictions: so the wicked mocke Gods children in their afflictions.

^a Not condemning him as accused when God doth visit, knowing that there are diuers causes why God layeth his hand vpon vs, yea, and as a reward be rethore vs. b When for sorrow and griefe of mind he calleth himselfe vpon his bed, c Though he rested him in a sick bed, and sent him comfort. d That is curse me and cannot haue their euill hate quenched, but with my thankfull death. e For pretending to comfort me he conspitieth my death in his heart and braggeth. f For pretending to comfort me he conspitieth my death in his heart and braggeth.

b Meaning either in prosperitie of life, or in the true care of God against all temptations.

c Shewing me euident signes of thy fatherly providence
k By this repetition he sheweth vs the laichfull vs praise God.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward them.

11 By this I know that thou fauourest me, because mine enemy doth not triumph against me.

12 And as for me thou vpholdest me in mine integrity, & dost set me before thy face for euer.

13 Blessed be the Lord God of Israel without end. So be it, euen so be it.

P S A L M. XLIII.

1 The Prophet grievously complaineth, that being lested by his persecutors, he could not be present in the Congregation of Gods people, protesting that althow he was separated, yet he was not alone, yet his heart as a shuter was afflicted. 7 And all of a sudden, that he was not so lone, overcome with these sorrows and thoughts. 8 But that he continually put his confidence in the Lord.

9 I do him that excelleth. A Psalm to give instruction, committed to the tones of Kora.

As the Hart brayeth for the riuers of water, so let my heart cry for thee, O God.

2 My soule thirsteth for God, euen for the living God: when shall I come and appeare before the presence of God?

3 My teares haue bene my meate day and night, while they daily say vnto me, Where is thy God?

4 When I remembered these things, I powred out my very heart, because I had gone with the multitude, and led them into the House of God with the voice of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within mee? wait on God: for I will yet giue him thanks for the help of his presence.

6 My God, my soule is cast downe within me, because I remember thee, from the land of Iordan, and Hermonian, and from the mount Mizar.

7 One deepe calleth another deep by the noise of thy water spouts: all thy waues and thy floods are gone ouer me.

8 The Lord will grant his louing kindnesse in the day, & in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I will say vnto God, which is my rocke, Why hast thou forgotten mee? why goe I mourning, when the enemy oppresth me?

10 My bones are cut a sunder, while mine enemies reproch me, saying daily vnto me, where is thy God?

11 Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thanks: he is my present help, and my God.

12 And send remedy. he Afforsh himselfe of Gods help in time to come. I that I am most grievously tormented. k This repetition doth declare that David did not succome at once, to teach vs to be constant, for as much as God will certainly deliuer his.

P S A L M. XLIII.

1 He prayed to be deliuered from them that conspire against him, that he might worship God in his holy Congregation.

2 Iudge me O God, and defend my cause against the vnmercifull people: deliuer me from the deceitfull and wicked man.

3 For thou art the God of my strength: why hast thou put me away? why goe I mourning, when the enemy oppresth me?

4 Send thy light and thy truth: let them lead me: let them bring mee vnto thine holy Mountaine, and to thy tabernacles.

5 Then will I goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God my God.

6 Sacrifice of thanksgiving in token of his great deliuerance,

5 Why art thou cast downe, my soule? and why art thou disquieted within me? e waite on God: for I will giue him thanks, he is my present help and my God.

P S A L M. XLIIII.

1 The faithfull remember the great mercie of God toward his people. 2 After they complain, because they teene no more. 3 Also they allege the covenant name with Afforsh, for the keeping mercies: they shew what grievous things they suffered. 4 Finally, they pray vnto God not to consume their afflictions, seeing the same redunndeth to the conquest of his enemies.

5 To him that excelleth. A Psalm to give instruction, committed to the tones of Kora.

WE haue heard with our eares, O God: our fathers haue told vs the workes that thou hast done in their daies, in the old time:

2 How thou hast driuen out the heathen with thine hand, and planted them: how thou hast destroyed the people, and cauled them to grow.

3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst fauour them.

4 Thou art my King, O God: send help vnto me, Iacob.

5 Through thee haue we thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.

6 For I doe not trust in my bow, neither can my sword saue me.

7 But thou hast saued vs from our aduersaries, and halt put them to confusion that hate vs.

8 Therefore will we praise God continually, and will confesse thy Name for euer. Selah.

9 But now thou art farre off, and puttest vs to confusion, and goest not forth with our armies.

10 Thou makest vs to turn backe fro the aduersary, & they, which hate vs, spoile for themselves.

11 Thou giuest vs as sheep to be eaten, and doest scatter vs among the nations.

12 Thou sellest thy people without gaine, and doest not increase their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My confusion is daily before me, and the shame of my face hath couered me,

16 For the voice of the slanderer and rebuker, for the enemy and auenger.

17 All this is come vpon vs, yet doe we not forget thee, neither deale we falsely concerning thy covenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into the place of dragons, and couered vs with the shadow of death.

20 If we haue forgotten the Name of our God, and holden vp our hands to a strange god,

21 Shall not God search this out? for hee knoweth the secrets of the heart,

22 Surely

23 Surely
24 Surely
25 Surely
26 Surely
27 Surely
28 Surely
29 Surely
30 Surely
31 Surely
32 Surely
33 Surely
34 Surely
35 Surely
36 Surely
37 Surely
38 Surely
39 Surely
40 Surely
41 Surely
42 Surely
43 Surely
44 Surely
45 Surely
46 Surely
47 Surely
48 Surely
49 Surely
50 Surely
51 Surely
52 Surely
53 Surely
54 Surely
55 Surely
56 Surely
57 Surely
58 Surely
59 Surely
60 Surely
61 Surely
62 Surely
63 Surely
64 Surely
65 Surely
66 Surely
67 Surely
68 Surely
69 Surely
70 Surely
71 Surely
72 Surely
73 Surely
74 Surely
75 Surely
76 Surely
77 Surely
78 Surely
79 Surely
80 Surely
81 Surely
82 Surely
83 Surely
84 Surely
85 Surely
86 Surely
87 Surely
88 Surely
89 Surely
90 Surely
91 Surely
92 Surely
93 Surely
94 Surely
95 Surely
96 Surely
97 Surely
98 Surely
99 Surely
100 Surely

c Whereby head. moutheth faithfull not to select, but constantly to wait on the Lord, though their troubles be long and great.

a This Psalm teacheth to haue bene excused by some excellent Prophet for the use of the people, when the Church was in extreme misery, eyther at their return from Babylon, or vnder Antiochus, or in such like affliction.

b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan, the fathers.

e Gods free mercie and lone is the onely fountaine and beginning of the Church. Iacob 4. 37
f Because thou art our King, therefore deliuer thy people from their misery.

g Because they and their sorcerers, made both one Church, they apply that to themselves, which before they did attribute to their fathers.
h As they confessed before that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

i Or as their pleasure.

k Rom 8. 26.

l Knowing God to be the author of this calamitie, they murmure not, but seek remedie at his hands, who wounded them.
m As slaues which are sold for a low price, neither looke they for that that offereth moyle, but at the faith Chapman.

n I dare not lift up mine head for

o They boast not of their vertues, but declare that they rely vpon God in the midst of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heavenly ioyes. Ior, wales meaning is that most feare of sinners: here we see the power of faith, which can leaue come by no peris. p They shew that they honored God aright, because they trusted in him alone. q They take God to witness that they were vpright to him wales.

a As a treasure to be set before them, which were of the number of the Leuites.

b By these similitudes of thirst and paining, he sheweth his teareful desire to seeue God in his Temple.

c As a treasure to be set before them, which were of the number of the Leuites.

d That is, how I led the people to seeue thee in thy Tabernacle, and now seeing my contrary citie, I die for sorrow.

e Though he fastened grievous afflictions of the flesh to cast him into despair, yet his iust ground on Gods culture need mercies getteth his victory.

f That is, when I remember thee in this land of my baselings among the mountains.

g Afflictions came to thicke vpon me, that I felt my selfe as overwhelmed: whereby he sheweth there is no end of our miserie till God be pacified and send remedy.

h He afforsh himselfe of Gods help in time to come. I that I am most grievously tormented. k This repetition doth declare that David did not succome at once, to teach vs to be constant, for as much as God will certainly deliuer his.

a He desireth God to vnderstand his cause against the enemies, but chiefly that he would restore him to the Tabernacle.

b That is, the enemy company of mine enemies.

c To wit, thy fauour which appeareth by the performance of thy promises.

d He promisseth to offer a sacrifice

a The faithful make this their comfort that the wicked punish themselves for their sin, but for Gods cause, Mat. 5. 10. 1. Pet. 4. 14. *b* There is no hope of recovery, except thou put to thine hand and raise vs vp.

c Which is the only and sufficient ransom to deliver both body and soule from all kinde of sinne and miserie.

22 Surely for thy sake *a* we are slain continually, and are counted as sheepe for the slaughter.
23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.
24 Wherefore hidest thou thy face? and forgettest our miserie and our affliction?
25 For our soule is *b* beaten downe vnto the dust: our belley cleaueth vnto the ground.
26 Rise vp for our succour, and redeeme vs for thy mercies sake.

PSAL. XLV.

a The maiesty of Salomon, by his honour, strength, beauty, riches, and power are expressed, also by his marriage with the Egyptian being an heauenly woman, blessed, 2. 10. If that shee can renounce her people, and the loue of her country, and giue her self wholly to her husband, Under the which figure, the wondrous full state and increase of the kingdom of Christ and his Church by his grace now taken of the Gentiles is described.

g To him that excelleth on a Shoshannim, a song of loue to giue instruction, committed to the sonnes of Korah.

*M*ine heart will utter fourth a good matter: I will intreate my workes of the King: my tongue is as the pen of a swift writer.

2 Thou art *a* fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Gird thy sword vpon thy thigh, O most mighty, to wit, thy worship and thy glory,

4 And prosper with thy glory: *d* ride vpon the word of truth and of meeknesse and of righteousness: so thy right hand shall teach thee terrible things.

5 Thine arrowes are sharpe to pierce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy *e* throne, O God, is for euer, and euer: the scepter of thy kingdom, is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednesse: because God, *euen* thy God, hath fanyoynted thee with the oyle of gladnesse about thy fellows.

8 All thy garments, *smell* of myrrhe and aloes, and cassia, when thou comest out of the yuorie palaces, *g* where they haue made thee glad.

9 Kings daughters were among thee honourable *wines*: vpon thy right hand did stand the *Q*ueene in a vesture of gold of Ophir.

10 *H*earken, O daughter, and consider, and encline thine eare: forget also thine owne people and thy fathers house.

11 So shall the king haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the *k* daughter of *||* Tyrus with the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious *l* within: her clothing is of broided gold.

14 She shall be brought vnto the King in raiment of needle worke: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy and gladnes shall they be brought, *l*

and shall enter into the Kings palace.

16 In stead of thy fathers shall thy *m* children be: thou shalt make them princes *a* through all the earth.

17 I will make thy *n* Name to be remembered through all generations: therefore shall the people giue thanks vnto thee world without end.

*b*ee solicitous to enrich all his members. *c* This only must be desired to Christ and notto Salomon.

PSAL. XLVI.

a A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his armie was driven away, or some other like iudicial and maruolous deliuerance by the to the hand of God. 8 Whereby the Prophet commendeth this great benefit, death exhort the faithful to giue thanks wholly into the hand of God, demanding nothing but that which he proffereth: *b* He shall be safe againe *||* all the assaults of their enemies, because *||* he is his delight in offering the rages of the wicked, *||* where they are most busie against the iust.

g To him that excelleth vpon a Alamoth, a song committed to the sonnes of Korah.

*G*OD is our *||* hope and strength, and helpe in *b* troubles, ready to be found.

2 Therefore will not we *c* feare, though the earth be moued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof *d* rage and bee troubled, and the mountaines shake at the furies of the same, Selah.

4 *Y*et there is a *e* river, whose streame shall make glad the Citie of God: *euen* the Sanctuary of the Tabernacles of the most High.

5 God is *||* in the middes of it: therefore shall it not bee moued: God shall helpe it *||* very earely.

6 *W*hen the nations raged, and the kingdoms were moued, God *||* thundered, and the earth melted.

7 The Lord of hostes is *g* with vs: the God of Iakob *||* our refuge, Selah.

8 Come and behold the workes of the Lord, *h* what deuolations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bowe, and cutteth the speare, and burneth the chariots with fire.

10 Be still and know that I am God, I will be exalted among the heathen, and I will be exalted in the earth,

11 The Lord of hostes is *||* with vs: the God of Iakob *||* our refuge, Selah.

that God can and will defend his Church from all dangers and enemies. *b* To wit, how oft he hath destroyed his enemies, and deliuered his people. *c* He warneth them that persecute the Church, to cease their cruelty: for else they shall feele that God is too strong for them againe whome they fight.

PSAL. XLVII.

a The Prophet exhorteth all people to the worship of the true and euergluing God, commending the worke of God toward the posteritie of Iakob, *g* A *||* Psalm, prophesie of the kingdom of Christ in the time of the Gospel.

g To him that excelleth. A Psalm committed to the sonnes of Korah.

*A*LI people *a* clap your hands: sing loud vnto God with a ioyfull voyce.

2 For the Lord *b* is high, and terrible: a great King our all the earth.

2 He hath *b* subdued the people vnder vs, and the nations vnder our feet.

4 Hee hath chosen *c* our inheritance for vs: *euen* the glory of Iakob whome he loued, Selah.

of the Lawe and Prophets, schoolmasters to the Gentiles, that they should with gladnesse receive. *c* God hath chosen vs above all other nations, to enjoy a most glorious inheritance.

m They shall haue greater graces then their fathers. *n* Hee signifieth the great compass of Christs kingdom which must be desired to Christ.

a Which was either a musical instrument or a solemn tune into the which this Psalm was sung.

|| Or protection. *b* In all manner of troubles God sheweth his free mercie and power in deliuding his.

c That is, we will not be overcome with feare. *d* Though the afflictions rage neuer to much, yet the rivers of Gods mercies bring sufficient comfort to his.

e The river of Shiloh, which passed thorow Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient. *f* Always when need requireth.

|| For, giue his voyce. *g* They are assured.

b To wit, how oft he hath destroyed his enemies, and deliuered his people. *c* He warneth them that persecute the Church, to cease their cruelty: for else they shall feele that God is too strong for them againe whome they fight.

a Here is figured Christ, vnto whom all his should giue willing obedience, and who would then himselfe be able to the wicked. *b* He hath made the Iewes, who were the keepers

d He doeth al-
lude vnto the
trumpets, that
were blown at
solemne feastes:
but he doeth far-
ther signifie the
triumph of Christ
and his glorious
ascention into the
heauens.
e Hee requireth
that vnderstanding
bee ioyned with
singing, left the
Name of God bee
forgot that he i yeth
fellowship of his Church

5 God is gone vp with triumph, *even* the
Lord, with the *4* sound of the trumpet.
6 Sing praises to God, *giving* praises: sing praises
vnto our King, *giving* praises.
7 For God *is* the King of all the earth: sing
praises *every* one that hath *e* vnderstanding.
8 God reigneth vpon the heathen: God sitteth
vpon his holy Throne.
9 The princes of the people are gathered vnto
the people of the God of Abraham: for the
shields of the world *belong* to God: he *is* greatly
to be exalted.

Pro'aned with vaine eying. f Hee praifeth Gods highnesse,
the great prince of the world (whom hee calleth such) to the
Church

P S A L. XLVIII.

1 A notable deliuerance of Ierusalem from the hand of many
Kings is mentioned, for the which thanks are giuen to God, and
the state of that citie is praised, that hath God for present aid
at times ready to defend them. The Psalm is intended to be made in
ioint of Aiaz, Iosaphat, Aza, or Ezechias: for in their stores
chiefly was the cure by foreiue princes assaulted.

¶ A song or Psalm committed to
the sonnes of Korah.

Great *is* the Lord, and greatly to be praised in
the Citie of our God, *even* vpon his holy
Mountaine.

2 Mount Zion, *lying* Northward, *is* faire in si-
tuation: *is* it *the* ioy of the whole earth, and the
Citie of the great King.

3 In the palaces thereof God is known for a
refuge,

4 For loe, the kings were *e* gathered, and went
together.

5 When they saw *f* it, they marueiled: they
were astounded, and suddenly driuen backe.

6 Feare came there vpon them, and sorrow, as
vpon a woman in trouble.

7 As with an East wind they did breake the
ships of Tarshish, *so* were they destroyed.

8 As we haue *h* heard, *so* haue we seene in the
Citie of the Lord of hostes, in the citie of our
God: God will establish *h*ie for euer. Selah.

9 We wait for thy louing kindnesse, O God,
in the middes of thy people.

10 O God, according to thy Name, *so* is thy
praise vnto the *i* worlds end: thy right hand is full
of righteousnesse.

11 Let *k* mount Zion reioyce, and the daugh-
ters of Iudah bee glad, because of thy iudge-
ments.

12 *l* Compassate about Zion, and goe round a-
bout it, and tell the towers thereof.

13 Marke well the wall thereof: behold her
towers, that ye may tell your posterity.

14 For this God *is* our God for euer and e-
uer: he shall be our guide vnto the death.

P S A L. XLIX.

1 The holy Ghost calleth all men to the consideration of mans life,
9 shewing them that is to bee most blessed that are most wealthe,
and the effer not to be feared: but conuinceth *h*is best self vpon our
minds to consider how all things are ruled by Gods prouidence:
14 Who *is* the iudge both worldly matters in our living ser-
uants, 15 So bee doeth prosper him, and will reward them in
the day of their resurrection, 2. be 1. 6.

¶ To him that excelleth, A Psalm com-
mitted to the sonnes of Korah.

Hear *e* this, all ye people: giue eare, all ye that
dwell in the world,

2 As well low as high, both rich and poore,
3 My mouth shall *s*peake of wisdom, and the
meditation of mine heart *is* of knowledge.

4 I will incline mine eare to a parable, and
utter my graue matter vpon the harpe.

5 Wherefore should I *b* feare in the euil daies,
when iniquitie shall compass me about, as at mine
heelles?

6 They trust in their *e* goods, and boast them-
selves in the multitude of their riches.

7 Yet a man can by no meanes redeeme *h*is
brother: he cannot giue his ranfome to God,

8 (So *d* precious is the redemption of their
soules, and the continuance for euer.)

9 That he may liue full for euer, and not see
the graue.

10 For hee seeth that wise men *f* die, and also
that the ignorant and foolish perish, and leaue
their riches for *g* others.

11 Yet they thinke their houses and their ha-
bitations *shall* continue for euer, *even* from generation
to generation, and *ll* call their lands by their
names.

12 But man shall not continue in honour: he
is like the *h* beastes that die.

13 This their way *o*uereth their foolishnesse:
yet their posterity *i* delight in their talke. Selah.

14 *k* Like sheepe they lie in graue: *i* death
deuoureth them, and the righteous shall haue domi-
nion ouer them in the *n* morning: for their beautie
shall consume, when they *l*ayd goe from their
houe to graue.

15 But God shall deliuer my soule from the
power of the graue: *ll* for he will reeuiue me. Selah.

16 Be not thou afraid when one is made rich,
and when the glory of his house is increased.

17 * For he shall take nothing away, when he
dieth, neither shall his pompe defend after him.

18 For while he liued, *f* he reioiced himselfe:
and men will praise thee, when thou makest much
of thy selfe.

19 *ll* * He shall enter into the generation of his
fathers, *p* and they shall not liue for euer.

20 Man *is* in honour, and *q* vnderstandeth not:
he is like to beastes that perish.

they bee brought to the graue. 1 Because they haue no part
in Christs comming is the morning, when hee shall
reigne with the wicked. 10, because he hath reeuiued me
6. 7. *ll* *h*is blessed *h*is soule, v. The haueers praise them
and pleasures. 10, *h*is soule. o And not passe the terme
p Both they and their fathers shall liue here but a while, and length die for euer.
q Hee condemneth mans ingratitude, who hauing received excellent gifts of God,
abused them like a beest to his owne condemnation.

he is like to beastes that perish.

they bee brought to the graue. 1 Because they haue no part
in Christs comming is the morning, when hee shall
reigne with the wicked. 10, because he hath reeuiued me
6. 7. *ll* *h*is blessed *h*is soule, v. The haueers praise them
and pleasures. 10, *h*is soule. o And not passe the terme
p Both they and their fathers shall liue here but a while, and length die for euer.
q Hee condemneth mans ingratitude, who hauing received excellent gifts of God,
abused them like a beest to his owne condemnation.

he is like to beastes that perish.

they bee brought to the graue. 1 Because they haue no part
in Christs comming is the morning, when hee shall
reigne with the wicked. 10, because he hath reeuiued me
6. 7. *ll* *h*is blessed *h*is soule, v. The haueers praise them
and pleasures. 10, *h*is soule. o And not passe the terme
p Both they and their fathers shall liue here but a while, and length die for euer.
q Hee condemneth mans ingratitude, who hauing received excellent gifts of God,
abused them like a beest to his owne condemnation.

he is like to beastes that perish.

they bee brought to the graue. 1 Because they haue no part
in Christs comming is the morning, when hee shall
reigne with the wicked. 10, because he hath reeuiued me
6. 7. *ll* *h*is blessed *h*is soule, v. The haueers praise them
and pleasures. 10, *h*is soule. o And not passe the terme
p Both they and their fathers shall liue here but a while, and length die for euer.
q Hee condemneth mans ingratitude, who hauing received excellent gifts of God,
abused them like a beest to his owne condemnation.

he is like to beastes that perish.

they bee brought to the graue. 1 Because they haue no part
in Christs comming is the morning, when hee shall
reigne with the wicked. 10, because he hath reeuiued me
6. 7. *ll* *h*is blessed *h*is soule, v. The haueers praise them
and pleasures. 10, *h*is soule. o And not passe the terme
p Both they and their fathers shall liue here but a while, and length die for euer.
q Hee condemneth mans ingratitude, who hauing received excellent gifts of God,
abused them like a beest to his owne condemnation.

he is like to beastes that perish.

they bee brought to the graue. 1 Because they haue no part
in Christs comming is the morning, when hee shall
reigne with the wicked. 10, because he hath reeuiued me
6. 7. *ll* *h*is blessed *h*is soule, v. The haueers praise them
and pleasures. 10, *h*is soule. o And not passe the terme
p Both they and their fathers shall liue here but a while, and length die for euer.
q Hee condemneth mans ingratitude, who hauing received excellent gifts of God,
abused them like a beest to his owne condemnation.

he is like to beastes that perish.

they bee brought to the graue. 1 Because they haue no part
in Christs comming is the morning, when hee shall
reigne with the wicked. 10, because he hath reeuiued me
6. 7. *ll* *h*is blessed *h*is soule, v. The haueers praise them
and pleasures. 10, *h*is soule. o And not passe the terme
p Both they and their fathers shall liue here but a while, and length die for euer.
q Hee condemneth mans ingratitude, who hauing received excellent gifts of God,
abused them like a beest to his owne condemnation.

a He will intreat
b God gouer-
neth the world by
his prouidence,
which cannot be
perceiued by the
iudgement of the
flesh.
c Though wic-
ked men reigne,
and enemies rage,
seeing God will
execute his iudge-
ments against the
wicked in time
conuenient.
d Trust in ri-
ches is mere
madnesse, seeing
they can neither
refore life nor
prolong it.
e That is, to care
or not to be found,
as prophetic was
precious in the
daies of Eli,
1. Sam. 3. 1.
f Meaning, it is
impossible to live
for euer: also that
life and death are
only in Gods
hands.
g In that that
death maketh no
difference be-
tweene the per-
sons.
h That is, not to
their children, but
to strangers. Yet
the wicked profit
not by these ex-
amples, but still
dreame an im-
mortalitie in
earth.
i Or, labour that
their name may be
remembered in earth.
k As touching
the death of the
body.
l They speake
and doe the same
thing that their
fathers did.
m As sheepe are
gathered into the
solde, so shall
the life euersliding.
n He shall reigne with Christ
1. Cor. 2. 9. 1. 10.
o That is, in light
and appointed for life.
p Both they and their
fathers shall liue here
but a while, and length die for euer.
q Hee condemneth mans ingratitude, who hauing received excellent gifts of God,
abused them like a beest to his owne condemnation.

a He will intreat

b God gouer-

c Though wic-

d Trust in ri-

e Meaning, it is

f In that that

g In that that

h That is, not to

i Or, labour that

k As touching

l They speake

m As sheepe are

n He shall reigne

o That is, in light

p Both they and

q Hee condemneth

a Who was ri-

b To please against

c To please against

d To please against

e To please against

f To please against

g To please against

h To please against

i To please against

j To please against

k To please against

d Albeit thou
seem to be neut
to be furetted.
e For the eyes of
the reprobate are
shut vp at Gods
iudgements.
f With ioyfull fer
uence, feeling
that hee keth
their part againt
the wicked.
g Or, in thy place.
h He reioyceth to
haue a place a
mongst the seruants
of God, that hee may
grow in the knowledge of godlinesse. h Executed his ven
geance. i Or, waite vpon thy grace and promise.

take thee and plucke thee out of thy tabernacle, &
roote thee out of the land of the liuing. Selah.
6 The righteous alio shall see it and feare,
and shall laugh at him, saying,

7 Behold the man that tooke not God for his
strength, but trusted vpon the multitude of his ri
ches, and put his strength in his malice.

8 But I shall be like a greene oliue tree in the
house of God: for I trusted in the mercy of God
for euer and euer.

9 I will alway praise thee, for that thou hast
done *h* thy, and I will hope in thy Name, because
it is good before thy Saints.

10 I will grow in the knowledge of godlinesse. h Executed his ven
geance. i Or, waite vpon thy grace and promise.

PSAL. LIII.

1 He describeth the crooked nature, & the cruelty, 5 And promi
seth the deliuerance of the godly, that they may reioyce therein.

To him that excelleth in Mahanath. A Psalm
of David to give instruction.

The fool hath said in his heart, There is no
God, they have corrupted and done abomi
nable wickednesse, there is none that doth good.

2 God looked downe from heauen vpon the
children of men, to see if there were any that
would understand, and seeke God.

3 Every one is gone backe: they are altogether
corrupt: there is none that doth good, nor one.

4 Doe not the workers of iniquity know
that they eate vp my people as they eate bread?

5 There they were afraide, for feare, where no
feare was. for God hath scattered the bones of
him that besieged thee: thou hast put them to
confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion:
when God turneth the captiuitie of his people,
then Iakob shall reioyce, and Israel shall be glad.

7 When they thought there was none occasion to
feare, the sudden vengeance of God lighted vpon them. I Bee the enemies power
neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 David becometh into great danger by the reason of the Ziphites,
5 calleth vpon the Name of God to destroy his enemies, 6 Pro
mising sacrifice and free offerings for so great deliuerance.

To him that excelleth on Neginath. A Psalm
of David to give instruction when the Ziphites came and
said vnto Saul, * Is not David hid among vs?

Sue me, O God, by thy Name, and by thy
power iudge me.

2 O God, heare my prayer: hearken vnto the
words of my mouth.

3 For b strangers are risen vp againt me, and
c tyrants seeke my soule: they haue not set God
before them. Selah.

4 Behold, God is mine helper: the Lord is
with d them that vphold my soule.

5 Hee shall reward euill vnto mine enemies:
Oh cut them off in thy wrath!

6 Then I will sacrifice freely vnto thee: I will
praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, &
mine enemies haue been my desire vpon mine enemies.
8 According to thy faithfull promise for my deliuer. e For the hypocrites seeke
God for feare or vaine conditions. g Wee may lawfully reioyce for Gods iudge
ments againt the wicked, if our affections be pure.

PSAL. LV.

1 David being in great heavnesse and distress, complaineth of the
cruelty of Saul, 12 and of the faithfull of his familiar acqui
sances: 13 Warning most ardent affections to moue the Lord to
pittie him, 14 After being assured of deliuerance, he testeth forth
the grace of God as though he had already obtained his request.

To him that excelleth on Neginath. A Psalm
of David to give instruction.

Hear me, my prayer, O God, and hide not thy
selfe from my supplication.

2 Hearken vnto me, & answer me: I mourne
in my prayer, and make a noyse.

3 For the voice of the enemy, and for the
vexation of the wicked, because they haue
brought iniquity vpon me, & furiously hate me.

4 Mine heart trembleth within me, and the
terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me, and
an horrible feare hath covered me.

6 And I said, Oh that I had wings like a dove:
then would I flee away and rest.

7 Behold I would take my flight farre off, and
 lodge in the wilderness. Selah.

8 Hee would make haft for my deliuerance
from the stormy winde and tempest.

9 Destroy, O Lord, and giue diuine thy tongues:
for I haue scene cruelty and strife in the citie.

10 Day and night they goe about it vpon the
walles thereof: both iniquitie & mischief are
in the middes of it.

11 Wickednesse is in the middes thereof: de
ceit and guile depart not from her streets.

12 Surely mine enemy did not defame mee:
for I could haue borne it: neither did mine aduer
sary exalt him selfe againt me: for I could haue
hid me from him.

13 But it was thou, O man, euen my compa
nion, my guide and my familiar:

14 Which delited in consoling together, and
went into the house of God as companions.

15 Let death lease vpon them: let them I goe
downe quicke into the graue: for wickednesse is
in their dwellings, euen in the middes of them.

16 But I will call vnto God, and the Lord
will saue me.

17 Euening & morning, and at noone will I
pray, and make a noyse, & he will heare my voyce.

18 He hath deliuered my soule in peace from
the battell that was againt mee: for many were
with me.

19 God shall heare and assist him, euen hee
that reigneth of olde. Selah, because they haue
no changes, therefore they feare not God.

20 He laid his hand vpon such as be at peace
with him, and he brake his couenant.

21 The words of his mouth were softer then
butter, yet warre was in his heart: his words were
more gentle then oyle, yet they were swords.

22 Cast thy burthen vpon the Lord, and he
shall nourish thee: he wil not suffer the righteous
to fall for euer.

23 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

24 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

25 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

26 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

27 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

28 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

29 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

30 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

31 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

32 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

33 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

34 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

35 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

36 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

a The earnestnesse
of his prayer declar
eth the vehemen
cy of his grieu
in so much as he is
compelled to burst
out into cries.
b For the threaten
ings of Saul and his
adherents.
c They haue de
famed me as a wicked
person, or they haue
imagined my
defection.
d There was no
part of him that
was not afflicted with
extreme
feare.
e Feare had driuen
him to so great dis
tresse, he wished
to be hid in some
wildernes, and to be
banished from that
kingdome,
which God had
promised that he
should iudice.
f From the crueltie
and tyranny
of Saul.
g As in the confu
sion of Babylon,
when the wicked
conspired againt
God.
h All lawes and
good orders are
broken, and manely
vice & dissoluti
on reigneth vnder
Saul.
i If mine open
enemie had sought
mine hurt, I could
the better haue
enoyed him,
k Which was not
only ioyned to
me in friendship
and euensell
wordly matters,
but also in religion.
l As Korah, Pha
raon, and Abiram.
m Which signifi
eth a leuement mind
& fure trust to ob
taine his petition,
which thing made
him careles at all
times in prayer.
n Euen the Angels
of God fought on
my side againt
mine enemies.
o Kings 6. 16.
p But this propo
sition shal liue
contineth.
q I did not pro
uoke him, but was
at peace with him, yet
he made warre againt
mee. i Or, gift, to wit,
which thou
wouldest that God
should giue thee, q
Though for their bet
tering and triall he
suffere them to slip
for a time. r Though
they sometime liue
longer, yet their life
is cursed of God,
vniuer, and worke
in euery death.

a The earnestnesse
of his prayer declar
eth the vehemen
cy of his grieu
in so much as he is
compelled to burst
out into cries.
b For the threaten
ings of Saul and his
adherents.
c They haue de
famed me as a wicked
person, or they haue
imagined my
defection.
d There was no
part of him that
was not afflicted with
extreme
feare.
e Feare had driuen
him to so great dis
tresse, he wished
to be hid in some
wildernes, and to be
banished from that
kingdome,
which God had
promised that he
should iudice.
f From the crueltie
and tyranny
of Saul.
g As in the confu
sion of Babylon,
when the wicked
conspired againt
God.
h All lawes and
good orders are
broken, and manely
vice & dissoluti
on reigneth vnder
Saul.
i If mine open
enemie had sought
mine hurt, I could
the better haue
enoyed him,
k Which was not
only ioyned to
me in friendship
and euensell
wordly matters,
but also in religion.
l As Korah, Pha
raon, and Abiram.
m Which signifi
eth a leuement mind
& fure trust to ob
taine his petition,
which thing made
him careles at all
times in prayer.
n Euen the Angels
of God fought on
my side againt
mine enemies.
o Kings 6. 16.
p But this propo
sition shal liue
contineth.
q I did not pro
uoke him, but was
at peace with him, yet
he made warre againt
mee. i Or, gift, to wit,
which thou
wouldest that God
should giue thee, q
Though for their bet
tering and triall he
suffere them to slip
for a time. r Though
they sometime liue
longer, yet their life
is cursed of God,
vniuer, and worke
in euery death.

a The earnestnesse
of his prayer declar
eth the vehemen
cy of his grieu
in so much as he is
compelled to burst
out into cries.
b For the threaten
ings of Saul and his
adherents.
c They haue de
famed me as a wicked
person, or they haue
imagined my
defection.
d There was no
part of him that
was not afflicted with
extreme
feare.
e Feare had driuen
him to so great dis
tresse, he wished
to be hid in some
wildernes, and to be
banished from that
kingdome,
which God had
promised that he
should iudice.
f From the crueltie
and tyranny
of Saul.
g As in the confu
sion of Babylon,
when the wicked
conspired againt
God.
h All lawes and
good orders are
broken, and manely
vice & dissoluti
on reigneth vnder
Saul.
i If mine open
enemie had sought
mine hurt, I could
the better haue
enoyed him,
k Which was not
only ioyned to
me in friendship
and euensell
wordly matters,
but also in religion.
l As Korah, Pha
raon, and Abiram.
m Which signifi
eth a leuement mind
& fure trust to ob
taine his petition,
which thing made
him careles at all
times in prayer.
n Euen the Angels
of God fought on
my side againt
mine enemies.
o Kings 6. 16.
p But this propo
sition shal liue
contineth.
q I did not pro
uoke him, but was
at peace with him, yet
he made warre againt
mee. i Or, gift, to wit,
which thou
wouldest that God
should giue thee, q
Though for their bet
tering and triall he
suffere them to slip
for a time. r Though
they sometime liue
longer, yet their life
is cursed of God,
vniuer, and worke
in euery death.

a The earnestnesse
of his prayer declar
eth the vehemen
cy of his grieu
in so much as he is
compelled to burst
out into cries.
b For the threaten
ings of Saul and his
adherents.
c They haue de
famed me as a wicked
person, or they haue
imagined my
defection.
d There was no
part of him that
was not afflicted with
extreme
feare.
e Feare had driuen
him to so great dis
tresse, he wished
to be hid in some
wildernes, and to be
banished from that
kingdome,
which God had
promised that he
should iudice.
f From the crueltie
and tyranny
of Saul.
g As in the confu
sion of Babylon,
when the wicked
conspired againt
God.
h All lawes and
good orders are
broken, and manely
vice & dissoluti
on reigneth vnder
Saul.
i If mine open
enemie had sought
mine hurt, I could
the better haue
enoyed him,
k Which was not
only ioyned to
me in friendship
and euensell
wordly matters,
but also in religion.
l As Korah, Pha
raon, and Abiram.
m Which signifi
eth a leuement mind
& fure trust to ob
taine his petition,
which thing made
him careles at all
times in prayer.
n Euen the Angels
of God fought on
my side againt
mine enemies.
o Kings 6. 16.
p But this propo
sition shal liue
contineth.
q I did not pro
uoke him, but was
at peace with him, yet
he made warre againt
mee. i Or, gift, to wit,
which thou
wouldest that God
should giue thee, q
Though for their bet
tering and triall he
suffere them to slip
for a time. r Though
they sometime liue
longer, yet their life
is cursed of God,
vniuer, and worke
in euery death.

a The earnestnesse
of his prayer declar
eth the vehemen
cy of his grieu
in so much as he is
compelled to burst
out into cries.
b For the threaten
ings of Saul and his
adherents.
c They haue de
famed me as a wicked
person, or they haue
imagined my
defection.
d There was no
part of him that
was not afflicted with
extreme
feare.
e Feare had driuen
him to so great dis
tresse, he wished
to be hid in some
wildernes, and to be
banished from that
kingdome,
which God had
promised that he
should iudice.
f From the crueltie
and tyranny
of Saul.
g As in the confu
sion of Babylon,
when the wicked
conspired againt
God.
h All lawes and
good orders are
broken, and manely
vice & dissoluti
on reigneth vnder
Saul.
i If mine open
enemie had sought
mine hurt, I could
the better haue
enoyed him,
k Which was not
only ioyned to
me in friendship
and euensell
wordly matters,
but also in religion.
l As Korah, Pha
raon, and Abiram.
m Which signifi
eth a leuement mind
& fure trust to ob
taine his petition,
which thing made
him careles at all
times in prayer.
n Euen the Angels
of God fought on
my side againt
mine enemies.
o Kings 6. 16.
p But this propo
sition shal liue
contineth.
q I did not pro
uoke him, but was
at peace with him, yet
he made warre againt
mee. i Or, gift, to wit,
which thou
wouldest that God
should giue thee, q
Though for their bet
tering and triall he
suffere them to slip
for a time. r Though
they sometime liue
longer, yet their life
is cursed of God,
vniuer, and worke
in euery death.

b Hee sheweth that it is either how time or neuer, that God helpe him, for all the world is against him, and ready to deuoure him. c He layeth his confidence vpon Gods promise, though he see not present helpe. d All my counsels haue euill success, had tunc to mine owne fawour. e As all the world against one man, and cannot be satiate, except they haue my life. f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saints in Rome, much more will he remember their blood to avenge it, and though tyrants burne the bones, yet can they not blotte the teares and blood out of Gods register. h Haue receiued that which I required, I am bound to pay my vowes of thanksgiving, as I promised. i As minifull of his great mercies, and giuing him thanks for the same. k That is, in this life and light of the Sonne.

a This was either the beginning of a certaine long, or the words which David uttered when he layed his affection. * 1 Sam 14. 4. I for doest most safely. b Hee compareth the afflictions which God layeth vpon his children, to a storme that commeth and goeth. c Whole heareth not his wordes begun vaperled. d He would rather deliuer me by a miracle, then that I should be overcome. e Hee meateh their calamities and false reports. f Suffer me not to be defoyled to the contempt of thy Name. g For very fcare, seeing the great dangers on all sides.

h That is, wholly bent to giue thee praise for my deliuerance. i He sheweth that both his heart shall praise God, and his tongue that confesse him, and also that hee will vse other meanes to prouoke himselfe forward to the same.

Be mercifull vnto me, O God, for b man would swallow mee vp: he lighteth continually and vexeth mee.

2 Mine enemies would dayly swallow mee vp: for many fight against me, O thou most High. 3 When I was afraid, I trusted in thee. 4 I will reioyce in God, because of his word, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne d words grieve mee daily: all their thoughts are against me to doe me hurt. 6 e They gather together, and keepe themselves close: they marke my steps, because they wait for my foule.

7 f They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger. 8 Thou hast counted my wandrings: put my steares into thy bottell: are they not in thy register?

9 When I cry, then mine enemies shall turne backe: this I know, for God w with me.

10 I will reioyce in God because of his word: in the Lord will I reioyce because of his word.

11 In God doe I trust: I will not be afraid what man can doe vnto me.

12 h Thy vowes are vpon mee, O God: I will render praifes vnto thee.

13 For thou hast deliuered my soule from death, and alio my feet from falling, that I may walke before God in the light of the liuing.

h Haue receiued that which I required, I am bound to pay my vowes of thanksgiving, as I promised. i As minifull of his great mercies, and giuing him thanks for the same. k That is, in this life and light of the Sonne.

P S A L. LVII.

David being in the desert of Ziph, where the inhabitants did betray him, and as he lay in the iamecane with Saul, 2 Callest thou earnestly vnto God, with full confidence that hee will performe his promise, and take his cause in hand: 3 Although hee will shew his glory in the heauen, and in the earth againe, because of his mercies. 4 Therefore doeth he render laud and a praise.

*g To him that excelleth. a Destroy not. A Psalm of David on Michtam. * When he fled from Saul in the cave*

Hau mercy vpon mee, O God, haue mercy vpon mee: for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these b afflictions ouerpaile.

2 I will call vnto the most high God, *even* to the God, that c performeth his promise toward me.

3 He will send from d heauen, and saue mee from the reproofe of him that would swallow mee. Selah. God will fend his mercy, and his truch.

4 My soule is among lyons: I lie among the children of men, that are let on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.

5 f Exalt thy sel e, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue layde a net for my steps: g my soule is pressed downe: they haue digged a pit before me, and are fallen into the mids of it. Selah.

7 Mine heart is h prepared, O God, mine heart is prepared: I will sing and giue praise.

8 Awake my tongue, awake lynde and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercy is great vnto the heauens, and thy truch vnto the k cloudes.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

P S A L. LVIII.

x Hee describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, y poe whom he appealeth to Gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

g To him that excelleth. Destroy not. A Psalm of David on Michtam.

Is it true? O congregation, speake ye iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather ye imagine mischief in your heart: your b handes execute crueltie vpon the earth.

3 The wicked are frangers from the wombe: *even* fro the belly haue they erred, and speake lies.

4 Their poyson is euen like the poy on of a serpent: like the deafe d adder that stoppeth his eare.

5 Which heareth not the voyce of the enchanter, though he be most expert in charming.

6 Breake their e teeth, O God, in their mouthes: break the iawes of the yong lyons, O Lord.

7 Let them f melt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken.

8 Let him confume like a snail that melteth, and like the vntimely fruit of a woman that hath not seene the sunne.

9 g As raw flesh before your pots feeble the fire of thornes: so let him cary them away as with a whirlwind in his wrath.

10 The righteous shall b reioyce when hee seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 And men shall say, k Verely there is fruit for the righteous: doubtlesse there is a God that iudgeth in the earth.

terprises before they bring them to passe. k With a pure affection, i Their punishment and laughter shall be great. k Seeing God goeth all with his providence, he must needes put difference between the godly and the wicked.

P S A L. LIX.

David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie and their sinne, 4 Desiring God to destroy all his enemies, and to take vengeance for his blood. 5 11 Whom thou shalt take a due for a time to execute his law, yet in the end hee will consume them in his wrath, 12 That he may be knowne to be the God of Israel to the ends of the world. 16 For this hee singeth praife to God, after the manner.

*g To him that excelleth. Destroy not. A Psalm of David, on a Michtam. * When Saul sent and they did watch the house to kill him.*

O My God, b deliuer me from mine enemies: defend me from them that rise vp against me.

2 Deliu me from the wicked doers, and saue me from the bloody men.

3 For loe, they haue layd waite for my soule: the mighty men are gathered against me, not for mine offence, nor for my sinne, O Lord.

4 They runne and prepare their weapons without a fault on my part: arise therefore to assist mee, and beault

5 Euen thou, O Lord God of hosts, O God of Israel, awake to visite all the heathen, and be not mercifull vnto all y transgressors maliciously. Selah.

he desireth God to execute his vengeance on the reprobate, who maliciously, persecute his Church.

k Thy mercies doe not only appertaine to the lowly, but also to the Gentiles.

a Ye counsellors of Saul, who vnder pretence of consulting for the common weath, conspire my death being an innocent. b Ye are not ashamed to execute that cruelty publicly, which ye haue imagined in your hearts. c That is, enemies to the people of God euen from their birth. d They passe in malice and subtilty the craftie serpent, which could persecute himselfe by stopping his eare from the voice of the enchanter. e Take away all occasions k means whereby they hate. f Considering Gods diuine power, he sheweth that God in a moment can delroy their force whereof they bragge. g As flesh is taken raw out of the pot before the water seeth: so he desireth God to delroy their enmities.

g As flesh is taken raw out of the pot before the water seeth: so he desireth God to delroy their enmities. i Their punishment and laughter shall be great. k Seeing God goeth all with his providence, he must needes put difference between the godly and the wicked.

a Reade Psal. 6. 1. Sem. 9. 11.

b Though his enemies were euen at hand to delroy him, yet he assured himselfe that God had wayes enow in his hand to deliuer him. c For I am innocent to them, wards, and haue not offended them.

d Seeing it appereth to Gods iudgements to punish the wicked, maliciously, persecute his Church.

e He compareth their enemie to hungry diggers, shewing that they are neuer weary in doing euill. f Thy boast openly of their wicked denices, and euery word is as a sword, for they neither feare God, nor are ashamed of men. g Though Saul haue neuer lo great power, yet I know that thou dost bridle him: therefore will I patiently hope on thee. h Hee will not faile to succore me when need requirith. i Altogether, but by little and little, that the people seeing oftentimes thy iudgements, may be mindfull of thee. k That in their miserie and thame they may bee as gladiis and examples of Gods vengeance. l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at their vaine enterprise, being assured that they shall not bring their purpose to passe. n Which didst vse the policie of a weak woman to confound the enemies strength, as 1 Sam. 19. 12. o Confessing himselfe to be voyd of all vertue and strength, hee attributeth the whole to God.

a These were certaine fonges after the note whereof this fong was sung. b 1 Sam 8. 1. and 20. 1. c 1 Chro. 18. 3. d Of Sirie, called Mesopotamia.

e Called also Sophene, which standeth by Euphrates. f For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not bee safe in their owne houses. g As clew with an earthenpake. h Though he handled thy people sharply in taking from them fence and iudgement, in that they dyed: Saul the wicked king, and persued him to whom God had giuen the iust title of the reallme, seemed to haue lost the force. i It is to certaine as if it were spoken by an oracle, that I shall putteth these places, which Saul had left to his children. h For it was strong and well peopled. i David meaneth that in this tribe his kingdome shall be established, Gen 49. 10. k To multiplie subiection.

6 They goe to and fro in the euening: they barke like dogs, and goe about the citie. 7 Behold, they brag in their talke, and swords are in their lips: for who, say they, doeth feare? 8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen: 9 g He is strong: *but* I will waite vpon thee: for God *is* my defence. 10 My mercifull God wil *h* preuent mee: God will let me see *my* desire vpon mine enemies. 11 Slay them: I not, lest my people forget it: *but* scatter them abroad in thy power, and put them downe, O Lord, our shield, 12 For the sinne of their mouth, and the words of their lips: & let them bee taken in their pride, enen for their periurie and lies that they speake. 13 I consume them in thy wrath: I consume them that they bee no more: and let them know that God ruleth in Iakob, enen vnto the ends of the world. Selah. 14 And in the euening they *m* shall goe to and fro, and barke like dogs, and goe about the citie. 15 They shall runne here and there for meate: and surely they shall not be satisfied, though they tary all night. 16 But I wil sing of thy *a* power, & will praise thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble. 17 Vnto thee, O my *a* Strength, wil I sing: for God is my defence, and my mercifull God.

P S A L. LX.

1 David being now King over Iudah, and hauing had many victories, sheweth by middest verses, that God elected him King, assuring the people that God wyl prosper them, if they approue the same. 11 A sery, he prayeth vnto God to be finish that hee hath begunne.

g Thou him that excelleth vpon *a* Shushan Edwh, or Michm. A Psalm of David to teach. * When hee sought against Aram Naharaim, and against || Aram b Zobah, when Labar returned and slew twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angry, turne againe vnto vs. 2 Thou hast made the land to tremble, and hast made it to *d* gape: heale the breaches thereof, for it is shaken. 3 Thou hast shewed thy people heauy things: thou hast made vs to drinke the wine of giddines. 4 *But* now thou hast giuen *a* banner to them that feare thee, that it may be displayed because of thy truth. Selah. 5 That thy beloned may bee deliuered, helpe with thy right hand and heare me. 6 God hath spoken in his *a* holinesse: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth. 7 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the *b* strength of mine hand: Iudah is my Law-giuer. 8 Moab shall be my *k* wast-pot: ouer Edom

1 In making me King, thou hast performed thy promise, which seemed to haue lost the force. g It is to certaine as if it were spoken by an oracle, that I shall putteth these places, which Saul had left to his children. h For it was strong and well peopled. i David meaneth that in this tribe his kingdome shall be established, Gen 49. 10. k To multiplie subiection.

will I cast out my shoe: I Palestina shew thy clef ioyfull for me. 9 Who will leade me into the *m* strong citie? who will bring me vnto Edom? 10 Wilt not thou, O God, which hadst cast vs off, and diddest not goe forth, O God, with our armies? 11 Giue vs helpe against trouble: for vaine is the helpe of man. 12 Through God we shall doe valiantly: for he hath tread downe our enemies.

P S A L. LXI.

1 Whether that hee were in danger of the Ammonites, or being pressed by Absalon here hee crieth to bee heard and deliuered. 7 Aun comforted in his kingdome. 8 He prometh certepuall prayes. 9 To him that excelleth on Neginoth. A Psalm of David.

Hear me cry, O God: giue eare vnto my prayer. 2 From *a* the ends of the earth wil I cry vnto thee: when mine heart is opprest, bring me vpon the rocke that is *b* higher then I. 3 For thou hast bene mine hope, and a strong tower against the enemie: 4 I will dwell in thy Tabernacle for ener, and my trust shall be vnder the cowering of thy wings. Selah. 5 For thou, O God, *c* hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name. 6 Thou shalt giue the King a *d* long life: his yeeres shall be as many ages. 7 Hee shall dwell before God for ener: prepare *e* mercie and faithfulness, that they may preferre him. 8 So wil I alway sing praise vnto thy Name, in performing daily my vowes.

P A A L. LXII.

This Psalm partly concerneth meditations, whereby David encourageth himselfe in trust: God against the aduersities of situations. And because our minde is easily drawn from God by the allurements of the world, he sheweth reprooueth this disease, so the intent he might cleane full to the Lord.

g To the excellent musician * I dauid. am. A Psalm of David.

Y Et *a* my soule keepeth silence vnto God: of him cometh my saluation. 2 *b* Yet hee is my strength and my saluation, and my defence: therefore I shall not much be moued. 3 How long wil ye imagine mischief against a man? ye shall be all slaine: ye shall be as a bowed wall, or as a wall shaken. 4 Yet they consule to cast him down from his dignitie: their delight is in lies, they blefse with their mouths, but curse with their hearts. Selah. 5 Yet *a* my soule, keep thou silence vnto God: for mine hope is in him. 6 Yet is he my strength and my saluation, and my defence: therefore I shall not be moued. 7 In God is my saluation and my *i* glory, the rocke of my strength: in God is my trust. 8 Trust in him alway, ye people: *g* powre out your hearts before him: for God is our hope. Selah. 9 Yet the children of men are vanitie, the

you. u David was greatly moued with these troubles, therefore hee lieth vpon himselfe to trust in God. f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan. g Hee admonisheth vs of our wicked nature, which rather hide our sorrow and bite on the bridle, then vnder our griefe to God toobtain remedy.

1 For thou wilt dissemble and faime as though thou werest glad, in He was afflicted that God would giue him *g* strong cities or his enemies, wherein they thought themselves safe.

a From the place where I was banished, being driven out of the city and Temple by my sonne Absalom. b Vnto the which without thy helpe I cannot attaine. c There is nothing that doeth more strengthen our faith then the remembrance of Gods fauour in times past. d This chiefly is referred to Christ, who liueth eternally not onely in himselfe, but also in his members. e For the stability of my kingdome standeth in thy mercy and truth.

* 1 Chro. 1. 6. 41.

a Though Satan tempted him to murmur against God, yet hee bridleth his affections, and resting vpon Gods promise, beareth his crosse patiently. b It appeareth by the oft repetition of this word, that the Prophets adoe manifold temptations, but by resting on God, and by patience, hee ouercame them all. c Hee meant himselfe being the man whom God had appointed to the kingdome. d Though hee seemed to be in hope, yet God wil suddenly destroy you. u David was greatly moued with these troubles, therefore hee lieth vpon himselfe to trust in God. f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan. g Hee admonisheth vs of our wicked nature, which rather hide our sorrow and bite on the bridle, then vnder our griefe to God toobtain remedy.

h Gloc your felmes
wholly to God by
putting away all
things that are
contray to his
law.
i He hath plainly
borne witnesse of
his power, so that
none needeth to
doubt thereof.
k So that the wicked

chiefe men are lies: to lay them vpon a ballance
they are altogether lighter then vanity.
10 Truft not in oppression, nor in robbery: be
not vaine: if riches encrease, set not your heart
thereon.
11 God spake once or twise, I haue heard it,
that power belongeth vnto God.
12 And to thee, O Lord, mercy: for thou k re-
wardest euery one according to his worke.

(shall feele thy power, and the godly thy mercy.

PSAL. LXIII.

David after hee had beene in great danger by Saul in the desert of
Ziph, made this psalm. 3 Wherein hee giueth thanks to God
for his wonderful deliuerance, in whose miracles hee trusted, euen
in the midst of his miseries. 9 Prophecyng the destruction of
Gods enemies. 11 And contrariwise happynesse to all them that
trust in the Lord.

¶ To wit, of Ziph
1. Sam. 23. 14.

God, thou art my God, earely will I seeke
thee: my soule be thirsteth for thee: my flesh
lengtheneth greatly after thee in a barren and drie
land without water.

2 Thus I behold thee as in the Sanctuary,
when I behold thy power and thy glory.

3 For thy louing kinde-ness is better then life:
therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift
vp mine hands in thy Name.

5 My soule shall be satisfied as with marrow
and fattenesse, and my mouth shall praise thee with
ioyfull lips,

6 When I remember thee on my bed, and when
I thinke vpon thee in the night watches.

7 Because thou hast bene mine helper, therefore
vnder the shadow of thy wings will I reioyce.

8 My soule cleaueth vnto thee: for thy right
hand vpholdeth me.

9 Therefore they that seeke my soule to de-
stroy it, they shall go into the lowest parts of the
earth.

10 If they shall cast him downe with the edge
of the sword, and they shalbe a portion for foxes.

11 But the king shall reioyce in God, and all
that sware by him shall reioyce in him: for the
mouth of them that speake lies, shall bee stopped.
12 Hee shall reioyce in this worthy king.

PSAL. LXIII.

David praicheth against the fury and false reports of his enemies.
7 Hee declarerh their punishment and destruction, 10 To the
conspire of the iust and the glory of God.

¶ To him that excellet. A Psalm of David.

Hear me a voyce, O God, in my prayer: pre-
serue my life from the feare of the enemy.

2 Hide me from the conspiracy of the wicked
and from the rage of the workers of iniquity.

3 Which haue whet their tongue like a sword,
and shot for their arrowes d bitter words:

4 To shoote at the vpright in secret: they
shoot at him suddenly and feare not.

5 They incourage themselves in a wicked pur-
pose: they commune together to lay snares priu-
ly, and say, Who shall fee them?

6 They haue sought out iniquities,
and accomplished that which they sought out, euen
euery one his secret thoughts, and the depth of his
heart.

7 There is no way so secret and subtil to do hurt, which they
destruction.

a To that he calleth
to God with his
voice. It is a signe
that his prayer
was rechemed
and that his life
was in danger.
b That is, from
their secret ma-
lice.
c To wit, their out-
ward violence.
d False reports
and flanders.
e To be without
feare of God and
reuerence of man.
f His signe of re-
probation.
g The more that
the wicked fee God
oppressing them,
the more they
inured out for his

7 But God will shoote an arrow at them sud-
denly: their strokes shall be at once.

8 They shall cause their owne tongue to fall
vpon them: and whosoever shall see them, shall
blee away.

9 And all men shall see it, and declare the
worke of God, and they shall vnderstand, what
he hath wrought.

10 But the righteous I shall bee glad in the
Lord, and trust in him: and all that are vpright of
heart shall reioyce.

PSAL. LXV.

A praise and thanksgiving vnto God by the faithful, who are sig-
nified in Zion. 4 For the chusing preteration, and gouernme-
nt of sheba. 9 And for the plow: full lifting: pouer forth vpon
all the earth, but especially towards Iuda Church.

¶ To him that excellet. A Psalm of
sing of David.

God, a praise waiteth for thee in Zion, and
vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee
shall all flesh come.

3 Wicked deeds e haue preuailed against me:
but thou wilt be mercifull vnto our transgressions.

4 Blessed vnto thee, whom thou chusest and causest
to come to thee: he shall dwell in thy courts, and
wee shall bee satisfied with the pleasures of thine
House, sum of thine holy Temple.

5 O God of our saluation, thou wilt answer
vs with fearefull signes in thy righteousness, O thou
the hope of all the ends of the earth, and of them
that are farre off in the sea.

6 He establisheth the mountaynes by his pow-
er: and is girded about with strength.

7 Hee appeareth the noise of the seas, and
the noyse of the waues thereof, and the tumults of
the people.

8 They also that dwell in the vtermost parts
of the earth, shalbe afraid of thy signes: thou shalt
make t the East and the West to reioyce

9 Thou g wiltest the earth, and waterest it:
thou makest it very rich: the river of God is ful
of water: thou preparst them corne: for so thou
appointest it.

10 Thou k waterest abundantly the furrowes
thereof: thou causest the raine to descend into the
valleys thereof: thou makest it so with snowes,
and blestest the bud thereof.

11 Thou crownest the yeere with thy good-
nes, and thy steps drop fatnesse.

12 They drop vpon the pastures of the wilder-
nes: and the hills shalbe compassed with gladnes.

13 The pastures are clad with sheepe: the val-
leys also shalbe couered with corne: therefore they
shout for ioy, and sing.

14 That all the order of nature is a testimony of Gods loue toward
creatures to serue our necessity. 1 That is, the dumber creatures shall not onely re-
ioyce for a time for Gods benefites, but shall continually sing,

PSAL. LXVI.

1 He praiseth all men to praise the Lord & to consider his works.
6 Hee testifieth the power of God to affray the rebels.
10 And sheweth how God hath deliuered Israel from great
bondage and afflictions. 13 He promitteth to giue sacrifice, 16
and praiseth all men to beare witness that God hath done for him and
to praise his name.

¶ To him that excellet. A song or Psalm.

Reioyce in God, all ye inhabitants of the earth.

2 Sing forth the glory of his Name: make
his praise glorious.

3 Say vnto God, How terrible art thou in thy
works: I through the greatnes of thy power shall
thine

h To seee Gods
heavy iudgements
against them, and
how hee hath
caught them in
their owne forces.
i When they shall
consider that hee
will be fauourable
to them as he was
to his seruants
David.

a Thou giuest
daily new occasi-
ons to thy Church
to praise thee.
b Not onely the
Iewes, but also the
Gentiles in the
kingdom of Christ
c He impeteth it
to his fins and to
the finnes of the
people that God
who was acclom-
ed to asside them,
withdrew his in-
cor from them.
d Thou wilt de-
clare thyself to be
the pietuer of thy
Church in de-
stroying thine ene-
mies, as thou dost
in the red sea.
e As of all barbari-
ous nations, and
farre off.

f He sheweth
that there is no
part not creature
in the world,
which is not go-
uerned by Gods
power and pro-
vidence.
g To wit, the going
forth of a morn-
ing and of the e-
uening.
h To wit, with
rairie.
i That is, Shalbe
be the raine.
j Thou hast ap-
pointed the earth
to bring forth
food to manse fe.
k By this discip-
tion hee causeth
vs who haue h
visho creature h
shall not onely re

a He prophesieth
that all nations shall
come to y know-
ledge of God, who
then was onely
known in Iuda.

a As the faithfull
shall obey God
willingly & to
the iudges for feare
shall difsemble
themselves to be
faulce.

c He toucheth the
floufull dulle of
man, who is
bold in the con-
futation of Gods
workes.

d Haptnouidene
is wonderfull in
maintaining their
estate.

e Hee psoneth
that God will ex-
tend his grace alio
to the Gentiles,
because he pmi-
feth among them
such as will not
deny his calling.

f He sheweth
the special bene-
fit that God had
fnewed to his
Church of the
Iewes, in deli-
vering them from
some great danger:

whereof or of the
like he promifeth
that the Gentiles
shall partakers.

g The condition
of the Church is
here described,
which is to be led
by Gods pro-
vidence, not ou-
bles, to be rebul-
der tyrants, and
to enter into ma-
nifold dangers.

h The duty of the
faithfull is here
described, which
are neuer vni-
formall to render
God praife for his benefits.

i It is not enought
to haue receiued Gods benefits, and to be
mindfull thereof, but also we are bound to make others to profite thereby, and praife God.

k If I delight
in wickednesse, God will not heare me, but if I confesse it,
he will releeue mee.

thine enemies be in subiection vnto thee.

4 All the world shall worship thee, and sing
vnto thee, *eu*n sing of thy Name. Selah.

5 Come and behold the workes of God: he
is terrible in his doing toward d the sonnes of
men.

6 He hath turned the sea into drie land: they
passed thorow the riuer on foot: there did we re-
ioyce in him.

7 Hee ruleth the world with his power: his
eyes behold the nations: the rebellious shall not
exalt themselves. Selah.

8 Prayfe our God, yee people, and make the
voyce of his praife to be heard.

9 Which holdeth our soules in life, and suffe-
reth not our feete to slip.

10 For thou, O God, hast proued vs, thou hast
tried vs as silver is tried.

11 Thou hast brought vs into the s^hare, and
layd a brayn *cha*me vpon our loynes.

12 Thou hast caused men to ride ouer our
heads: we went into fire and into water, but thou
broughtest vs out into a wealhy place.

13 I will go into thine h^house with burnt of-
ferings, and will pay thee my vowes,

14 Which my lippes haue promised, and my
mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of
fat rams with incense: I will prepare bullockes and
goats. Selah.

16 Come, and hearken, al ye that feare God,
and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and hea-
uens was exalted with my tongue.

18 If I regard wickednesse in mine heart, the
Lord will not heare me.

19 But God hath heard me, and considered the
voice of my prayer.

20 Praised be God, which hath not put backe
my prayer, nor his mercy from me.

i It is not enought to haue receiued Gods benefits, and to be
mindfull thereof, but also we are bound to make others to profite thereby, and praife God.

k If I delight
in wickednesse, God will not heare me, but if I confesse it,
he will releeue mee.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God, and to bee
lightened with his countenance. 2 To the ent that his way and
his mercies may be knowne throughout the earth. 3 And final-
ly declared the kingdom of God which should bee vniuersally
erected at the coming of Christ.

¶ To him that excelleth in might,

A Psalm or song.

GOD be mercifull vnto vs, and blisse vs, and
cau^e his face to shine among vs. (Selah.)

2 That they may know thy way vpon earth
and thy saving health among all nations.

3 Let the people praife thee, O God: let all the
people praife thee:

4 Let the people be glad and reioyce: for
thou shalt iudge the people righteously, and go-
uerne the nations vpon the earth. Selah.

5 Let the people praife thee, O God: let all
the people praife thee.

6 Then shall d the earth bring forth her en-
crease, and God, *eu*n our God shall blisse vs.

7 God shall blisse vs, and all the endes of the
earth shall feare him.

d He sheweth, that where God fauoureth, there shall be
abundance of al other things. e When they feele his great benefits both spirituall
and corporall toward them.

PSAL. LXVIII.

In this Psalm David requeth for his in a place the wonderfull
merits of God toward his people: 5 1963 by all measures and
more strange sorts declared himselfe to them. 15 And there-
fore Gods Church by reason of his promises, graces, and villo-
nes doeth excell without comparison al worldly things. 24 He ex-
horteth therefore all men to praife God for eu

¶ To him that excelleth. A Psalm or
song of David.

GOD will arise, and his enemies shall be sca-
tered: they also that hate him, shall flee be-
fore him.

2 As the smoke vanisheth: so shalt thou drive
them away: and as waxe melteth before the fire, so
shall the wicked perish at the presence of God.

3 But the righteous shall be glad, and reioyce
before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing prayes vnto his
Name: exalt him that rideth vpon the heauens, in
his Name: Iah, and reioyce before him.

5 He is a Father of the Fatherles, & a Iudge of
the widowes, *eu*n God in his holy habitation.

6 God d maketh the solitary to dwell in fa-
milies, and deliuereth them that were prisoners in
stockes: but the rebellious shall dwell in a drie
land.

7 O God, when thou wentest forth before
thy people: when thou wentest through the wil-
dernes, (Selah.)

8 The earth shooke, and the heauens drop-
ped at the presence of this God: *eu*n Sinai was
moued at the presence of God, *eu*n the God of
Israel.

9 Thou, O God, sentest a gracious raine vpon
thine inheritance, and thou didst refresh it when it
was weary.

10 Thy Congregation dwelled therein: for
thou, O God, hast of thy goodnesse prepared it
for the poore.

11 The Lord gaue matter to the h women to
tell of the great army.

12 Kings of the armies did flee: they did flee,
and i^hee that remained in the house, diuided the
spoyle.

13 Though ye haue lien among k pots, yet shall
ye be as the wings of a doue that is couered with
silver, and whose feathers are like yellow gold.

14 When the Almighty scattered kings in it,
it was white as the snow in Salmon.

15 In the mountaine of God d^h ke the moun-
taine of Bashan: it is an hie mountaine, as mount
Bashan.

16 Why leape, ye ye high mountaine? as for
this mountaine, God delighteth to dwell in it: yea
the Lord will dwell in it for euer.

17 The charots of God are twentie thousand
thousand Angels, and the Lord is among them, as
in the Sanctuary of Sinai.

18 Thou art gone vpon high: thou hast o led
captiuitie captiue, and receiued gifts for men: yea,
even the rebellious hast thou led, that the Lord
God might dwell there.

19 Praised bee the Lord, *eu*n the God of our
saluation, which leadeth vs dayly with benefis
Selah.

and make it most shining and white. 1 In the land of Canaan where his Church
was first, but by the inward grace of God, which there remaineth, because of
his dwelling there. n Why boast ye of your strength and beauty against this
prisoners, and made them tributaries: v to Christ, which is God manifested in
flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberal gifts
o his Spirit. Eph. 1. 4. 8.

a The Prophet
sheweth that al-
be it God inuicteth the
wicked tyrants
to oppress his
Church for a time,
yet at length he
will be reuenged
of them.

b He sheweth that
when God declar-
eth his power a-
gainst the wicked,
that it is for the
commode and sa-
fation of his
Church, which
praise him there-
fore.

c Iah and Iehou-
ah are the names
of God, which do
denote his effe-
cacy and maiesty
incomprehensible,
so that hereby is
declared y^e al lodes
are banqueting, and
that the God of
Israel is the only
true God.

d He giueth chil-
dren to them that
be childlesse, and
encreaseth their
families.

e Which is barren
of Gods bles-
sings which be-
fore they had
abused.

f He teacheth
that Gods fauour
peculiarly be-
longeth to his
Church as appea-
reth by their won-
derful deliuerance
out of Egypt.

g God blessed the
land of Canaan
because hee had
chosen that place
for his Church.

h The fashion
then was that wo-
men sang long, as
after the victory, as
Miriam, Deborah
Judith, and others.

i The pray was so
great, that not on-
ly the soldidies
but women also
had part the reioy-
ce.

k Though God
suffer his Church
for a time to lie in
blacke darkness yet
he will releeue it

l He sheweth, that where God fauoureth, there shall be
abundance of al other things. e When they feele his great benefits both spirituall
and corporall toward them.

o his Spirit. Eph. 1. 4. 8.

p He sheweth, that where God fauoureth, there shall be
abundance of al other things. e When they feele his great benefits both spirituall
and corporall toward them.

q He sheweth, that where God fauoureth, there shall be
abundance of al other things. e When they feele his great benefits both spirituall
and corporall toward them.

r He sheweth, that where God fauoureth, there shall be
abundance of al other things. e When they feele his great benefits both spirituall
and corporall toward them.

s He sheweth, that where God fauoureth, there shall be
abundance of al other things. e When they feele his great benefits both spirituall
and corporall toward them.

t He sheweth, that where God fauoureth, there shall be
abundance of al other things. e When they feele his great benefits both spirituall
and corporall toward them.

u He sheweth, that where God fauoureth, there shall be
abundance of al other things. e When they feele his great benefits both spirituall
and corporall toward them.

v He sheweth, that where God fauoureth, there shall be
abundance of al other things. e When they feele his great benefits both spirituall
and corporall toward them.

w He sheweth, that where God fauoureth, there shall be
abundance of al other things. e When they feele his great benefits both spirituall
and corporall toward them.

x He sheweth, that where God fauoureth, there shall be
abundance of al other things. e When they feele his great benefits both spirituall
and corporall toward them.

p In most extreme dangers God hath infinite wayes to deliuer his.

q As he deliuered his Church once fro Og of Bashan, and other tyrants, and from the dangers of the red Sea, so will he still doe as oft as necessitie requireth.

r That is, in the blood of that great slaughter, where dogs will lappe blood.

s That is, how thou, which art chief King goest out with thy people to warre, and giue them the victory.

t He describeth the order of the people, when they went to the Temple to give thanks for the victory.

u Which come of the Patriarke Isakob.

v Benjamin is called little, because he was the youngest sonne of Isakob.

w Who was some chief ruler of the tribe.

x Declare out of thine holy palace thy power for the deliue of thy Church Ierusalem.

y He describeth that the pride of the mighty may bee destroyed, which accustomed to garnish their shoes with silver, and therefore for their glittering pompe thought themselves above all men.

z He prophesieth that the Gentiles shall come to the true knowledge and worship of God. c By his terrible threatenings he will make himselfe to be knowne the God of all the world. d In hearing careful iudgements against their enemies for the saluation of thy people. e He calleth to the Tabernacle which was diuided into three parts.

20 This is our God, even the God that saith vs, and to the Lord God belong the passages of death.

21 Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his sinnes.

22 The Lord hath said, I will bring my people againe from y^e Bashan: I will bring them againe from the depths of the Sea:

23 That thy foote may bee dipped in blood, and the tongue of thy dogges in the blood of the enemies, *even in it.*

24 They haue feene, O God, thy goings, the goings of my God, and my King, which art in the Sanctuary.

25 Thy fingers went before, the players of instruments after: in the mids were the maides playing with timbrels.

26 Praise yee God in the assemblies, and the Lord, *ye that are of the fountaine* of Irael.

27 There was a little Benjamin with their ruler, and the princes of Iudah with their assembly, the princes of Zebulun, and the princes of Naphtali.

28 Thy GOD hath appointed thy strength: stablish, O God, that which thou hast wrought in vs.

29 Out of thy Temple vpon Ierusalem, and Kings shall bring presents vnto thee.

30 Destroy the company of the fpearemen, and multitude of the mighty bulles with the calves of the people: *that tread vnder feete pieces of silver:* scatter the people that delite in warre.

31 Then shall the princes come out of Egypt: Ethiopia shall halte to stretch her hands vnto God.

32 Sing vnto God, O yee kingdoms of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most hie heauens, which were from the beginning: behold, he will send out by his voyce a mightie sound.

34 Ascrib the power to God: for his maiestie is vpon God, and his strength is in the clouds.

35 O God, thou art terrible out of thine holy places: the God of Israel is hee that giueth strength and power vnto the people: praiued bee God.

36 Hee that is terrible out of thine holy places: the God of Israel is hee that giueth strength and power vnto the people: praiued bee God.

PSALM. LXIX.

1 The complaints, prayer, seruice state and great anguish of David in (scilicet) as a figure of Christ and all his members. 2 The malicious cruelty of the enemies. 3 And their punishment also. 4 Wherein Iudas and such traitors are accused. 5 Hee giveth courage in his affliction, and offereth praises vnto God. 6 Which more accepta: he then all sacrifices: whereof all the afflicted may take comfort. 7 Finally, he doeth promise all creatures to praise, praising of the kingdom of Christ, and the prebensation of the Church, where all the faithful. 37 And their seed shall dwell for euer.

g To him that excelleth vpon a Sheshnamim.

A Psalm of David.

S Aueme, O God: for the waters are entered vnto my soule.

2 I stucke fast the deepe myre, Where no stay is: I am come into deepe waters, and the streames runne ouer me.

3 No semitic or stablepede to take my feet,

3 I am weary of crying: my throate is dry: mine eyes faile whiles I wait for my God.

4 They that hate me without a cause, are more then the haire of mine head: they that would destroy mee, and are mine enemies: fillily, are mightie, so that I reioiced that which I tooke not.

5 O God, thou knowest my foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of holies, be ashamed for mine hel: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffred reproofe: shame hath covered my face.

8 I am become a stranger vnto my brethren, even an aliant vnto my mothers ionnes.

9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I keept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that haue in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an acceptable time, *even in the multitude of thy mercie:* O God, heare mee in the truth of thy saluation.

14 Deliuer mee out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnesse is good turne vnto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy seru-
uant, for I am in trouble: make haste and heare mee.

18 Draw neere vnto my soule and redeeme it: deliuer me because of mine enemies.

19 Thou hast known my rproofe and my shame, and my dishonour: all mine p aduerfaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heavinesse, and I looked for some to haue pity on me, but there was none: and for comforters but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vinegar to drinke.

22 Let their table be a snare before them, and their prosperity their ruine.

23 Let their eyes be blinded that they see not and make their f lownes alway to tumble.

24 Powe out thine anger vpon them, and let thy wrathfull displeasure take them.

25 Let their habitation be void, and let none dwell in their tents.

26 For they persecute him whome thou hast smitten: and they adde vnto the sorrow of them, whom thou hast wounded.

27 Lay iniquitie vpon their iniquitie, and that our comfort only dependeth of God: for Man rather rovers, then diminisheth them. John 9: 29. 1 Hee desired God to execute his iudgements against the reprobate, which cannot by any means be turned. 2. Afflict. 10. 29. 3 Punish not onely them, but their posteritie, which shall bee like vnto them. 4 By their continuance and increasing in their sinnes let it bee knowne that they be of the reprobate.

d Though his senses faulied him, yet his iareh was constant and encouraged him in to pray. e Condemning me guiltlesse. f They iudged me poore: not out as a thiefe, and gaue my goods to others, as though I had stolen them. g Though I be guiltles to thee, ward, yet am I innocent toward them. h Let not mine enill charity of the enemies be an occasion that the iust shall fall from thee. i When I sawe these enemies pteendly Name onely in mouth, and in their life denie the same, thine holy Spirit turne me toward, to reprove them and defend thy glory. k My zeale moued me to lament and pray for my malicious. l The more he sought to winne them to God, the more they were against him both poore and rich. m Knowing that albeit I suffer now trouble, yet thou hast a time, where in thou wilt appoint my deliuerance. n He sheweth his lively faith in that that hee search his selfe that God is fauourable to him when he seemeth to be angry: and at hand, when he seemeth to be farre off. o Not that he feared that God would loose him, but that hee made him to thinke that God deleneed him. p Hee seeth that I am beset as a sheepe amongst many wolves. q He sheweth that it is inuaine to put our trust in men in our great necessities, but in the eternall our ser- uers.

a Of Sheshnamim, reade Psal. 45. b David fighteth by the waters, in what great dangers he was out of the which God did deliuer him. c

x They which feed by their profession to have bin written in thy booke, yet by their fruits proue the contrary, let them be knowne as reprobate.

y There is no facifice, which God more than himselfe, than thanksgiving for his benefices.

z For as he deliuered his seruant David he will he doe all that are in distress, and call vpon him.

a Vnder the temporary promise of the land of Canaan, he comprehendeth the promise of

let them not come into thy righteousnesse.
 28 Let them be put out of the * booke of life, neither let them be written with the righteous.
 29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.
 30 I will praise the Name of God with a song, and magnifie him with thanksgiving.
 31 Thou also shall please the Lord better than a yong bullocke, that hath hornes and hooves.
 32 The humble shall see this, and they that seeke God shall be glad, and your heart shall liue.
 33 For the Lord heareth the poore, and despiseth not his prisoners.
 34 Let heaven and earth praise him: the seas and all that mouth in them.
 35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.
 36 The seed also of the seruants shall inherit it: and they that loue his name shall dwell therein.

life everlasting to the faithfull and their posterity.

PSAL. LXX.

He prayeth to be right speedily deliuered. 2. Hee desireth the shame of his enemies. 3. And the iust comfort of all those that seeke the Lord.

¶ To him that excelleth. A Psalm of David, to put in remembrance.

O * God, haste thee and deliuer me: make haste to helpe me, O Lord,
 2 Let them be * confounded & put to shame, that seeke my soule: let them be turned backward and put to rebuke that desire mine hurt.
 3 Let them bee turned backe for a reward of their d shame, which sayd, Aha, aha.
 4 But let all those that seeke thee, bee ioyfull and glad in thee, and let all that loue thy saluation, live alwayes, God beprayed.
 5 Now I am spoore and needy: O God, make haste to me: thou art my helper, and my deliuerer: O Lord, make no tarying.

d Herely we are not to mocke at others in their misery, lest the same fall on our owne necke.
 e Because he had felt Gods helpe before, he groundeth on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

Hee prayeth in faith established by the word of promise. 5. And confirmed by the works of God from boyhood. 10. Hee complayneth of the cruelty of his enemies. 17. And desireth God to consume his grace toward him. 22. Promising to be mindfull and shamesfull for the same.

I N * a thee, O Lord, I trust, let mee neuer be ashamed,
 2 Rescue mee and deliuer me in thy righteousnesse: incline thine eare vnto me, and saue me.
 3 Bee thou my strong rocke, wherunto I may alwayes resort: thou hast giuen commandement to saue me: for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of the hand of the wicked: out of the hand of the euil and cruell man.

5 For thou art mine hope, O Lord God, when my * trust from my youth.

6 Vpon thee haue I bene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were a monster vnto many: but thou art my sure trust.

8 He strengtheneth his faith by the experience of Gods benefices, who did not only prefer him in his mothers belly, but tooke him thence, and curf his hath preferred him. f All the world wondred at mee because of my miseries as well they in authority as the common people, yet being assured of thy saueur, I remained steadfast.

8 Let my mouth be filled with thy praise, and with thy glory every day.

9 Calt me not off in the time of age: forsake me not when my strength faileth.

10 For mine enemies speake of me, & they that lay wait for my soule, take their counsel together,

11 saying, *¶* God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from mee, O God: my God halfe thee to helpe me.

13 Let them be confounded and confumed that are against my soule: let them bee couered with reproofe and confusion, that seeke mine hurt.

14 But I will wait continually, and will praise thee more and more.

15 My mouth shall daily rehearse thy righteousnesse, and thy saluation: * for I know not the number.

16 I will *¶* goe forward in the strength of the Lord God, and will make mention of thy righteousnesse, *¶* when of thine only.

17 O God, thou hast taught mee from my youth euen vntill now: therefore will I tell of thy wonderous workes.

18 Yea euen vnto mine olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them that shall come.

19 And thy righteousnesses, O God, I will exalt on high: for thou hast done great things: O God, who is like vnto thee!

20 Which hath shewed me great troubles and p aduerties, but thou wilt returne and reuiue me, and wilt come againe, and take mee vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy faithfulness, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my * soule which thou hast deliuered.

24 My tongue also shall talke of thy righteousnesse daily: for they are confounded and brought vnto shame, that seeke mine hurt.

25 That his longtariance was well recompened, when God performed his promise.

26 For there is no true praising of God, except it come from the heart, and therefore he promisseth to delight in nothing but wherein God may be glorified.

PSAL. LXXII.

Hee prayeth for the prosperitie of the Kingdome of Salomon who was the figure of Christ. 4. Under whom shall be righteous iustice, peace, and felicitie. 10. Vnto whom all King and nations shall doe homage. 17. Whose name and power shall endure for euer, and in whom all nations shall be blessed.

¶ A Psalm of Salomon.

G Iue thy iudgments to the King, O God, and thy righteousnesse to the Kings * sonne.

2 Then shall hee iudge thy people in righteousnesse, and thy poore with equity.

3 The mountains, and the hills shall bring peace to the people by iustice.

4 He shall iudge the poore of the people: he shall saue the children of the needy, and shall subdue the oppressour.

5 They shall feare thee as long as the sunne

shall be enriched with the blessings. e Hee therewith wherefore the sword is committed to Kings: to wit, to defend the innocent, and suppress the wicked. f The people shall embrace thy true religion, when thou giuest a King that ruleth according to thy word.

g Thou that didst helpe me in my youth, when I had more strength, helpe me now in mine olde age and weaknesse.
 h Truste the wicked both blasphemous God, and triumph against his Saints, as though he had forsaken them: if he suffer them to fall into their hands.
 i In calling him his God, he putteth backe the false reproaches of the aduersaries, that said, God had forsaken him.

k Because thy benefices toward me are innumerable, I cannot but continually meditate and rehearse them.

l I will remaine steadfast, being vpholde with the power of God.

m He desireth that as he hath begun, he would so continue his benefices, that his liberality may haue perfit praise.

n Thyselfe performance of thy promise.

o His faith breaketh through all generations, and by this exclamation he praisth the power of God.

p As he confesseth that God is the only author of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods providence.

q He confesseth that his longtariance was well recompened, when God performed his promise.

r For there is no true praising of God, except it come from the heart, and therefore he promisseth to delight in nothing but wherein God may be glorified.

s Composed by David as touching the reign of the sonne Salomon.

t Endue the king with the Spirit of wisdom and iustice, that he reigne not as doe the worldly tyrants.

u To wit, to his posteritie.

v When iustice reigneth, even the places most barren shall be enriched with the blessings.

w Hee therewith wherefore the sword is committed to Kings: to wit, to defend the innocent, and suppress the wicked.

x The people shall embrace thy true religion, when thou giuest a King that ruleth according to thy word.

y

z

a

b

c

d

e

f

g

h

i

k

l

m

n

o

p

q

r

s

t

u

v

w

x

y

z

g **A** this is true in all godly kings to it itichely veried in Chriſt, who with his heavenly dew maketh his Church euer to flourish.

h That is, from the reddeas to the ſea called Syria, and from Eſophares forward reaching that Chriſt's kingdom ſhould be large and vntuall.

i Of Cilicia and of all other countries beyond the ſea which he meaneth by the yles.

k That is, of Arabia that rich country, who eſt Sheba was a part bordering vpon Ethiopia.

l Though tyrants paſſe not to ſhed blood: yet this godly king ſhall preſerue his ſubjects from all kind of wrong.

m God will both proper his life, and alſo make the people muſt willing to obey him.

n Under ſuch a king ſhall be moſt great plenty, both of fruit, and alſo of the increaſe of mankind.

o They ſhall pray to God for his continuance: & know that God doeth preſerue them for his ſake.

p He confeſſeth that except God miraculouſly preſerue his people, that neither the king nor the kingdom can continue. q Concerning his ſonne Salomon.

PSAL. LXXXII.

The Prophet teacheth by his example that neither the worldly preſerue of the wiccouly, 14 nor yet the g^d ſtation of the good ought to diſcomſe Gods children: but rather ought to ſtand vs to conſider our Fathers providence, and to come vs in reuerence Gods iudgements, 19 ſo far much as the wicked vaniſh away, 24 and the goodly enter into liſe eternall liſe, 28 to hope where the reſurrexion muſt liſe into Gods hands.

A Pſalme committed to Aſaph.

YEt ^g God is good to Iſrael: ^h euen to the pure in heart.

2 As for me, my feete were almoſt gone: my ſteps had well nere ſlitt.

3 For I ſtretched at the fooliſh, ⁱ when I ſaw the proſperity of the wicked.

4 For there are ^k no bands in their death, but they are luſty and ſtrong.

5 They are not in trouble as ^l other men, neither are they plagued with ^m other men.

6 Therefore pride ⁿ as a chaine vnto them, and cruelty couereth them as a garment.

7 Their eyes ſtand out for fatneſſe: they haue more then heart can wiſh.

8 They are licentious, and ſpeake wicked of ^o their oppreſſion: they talke preſumptuouſly.

a As it were betwixt hope and deſpaire he buſteth forth into this affliction being affured that God would conſume his fauour toward ſuch as were godly in deed and not hypocrites.

b The wicked in this liſe line at pleaſure and are not draweto death like priſoners: that is by ſickneſſe, which is deſires meſſenger.

c They glory in their pride as ſome doe in their chaine, and in cruelty, as ſome doe in apparell. d ¹ Et Thy grace ſhall be deſire of the beaſt.

9 Theyd ſet their mouth againſt heauen, and their tongue walketh throw the earth.

10 Therefore his people turne hither: for waters of a full cup are wrung out to them.

11 And they ſay, How doth God know it? or is there knowledge in the moſt High?

12 Loe, theſe are the wicked, yet proſper they alway, and increaſe in riches.

13 Certainly I haue cleaſed mine heart in vaine, and waſhed mine hands in innocency.

14 For daily haue I bene puniſhed, and chaſtend every morning.

15 If I ſay, I wil iudge theſe, behold the generation of thy children, I haue tripaſſed.

16 Then thought I to know this, but it was too painfull for me.

17 Vntill I went into the ^h Sanctuary of God: then vnderſtood I their end.

18 Surely thou haſt ſet them in ſlippery places and caſtſt them downe into deſolation.

19 How ſuddenly are they deſtroyed, periſhed and horribly conſumed,

20 As a dreame when one awaketh: O Lord, when ^k thou riſeſt vs vp, thou ſhalt make their image deſpised.

21 Certainly mine heart was vexed, and I was pricked in my rines.

22 So fooliſh was I and ignorant: I was a beaſt before thee.

23 Yet I was alway with thee: thou haſt holden me by my right hand.

24 Thou wilt guide me by thy counſel, and after ward receiue me to glory.

25 Whom haue I in ⁿ heauen but thee? and I haue deſired none in the earth with thee.

26 My faith faileth and mine heart alſo: but God is the ſtrength of mine heart, and my portion for euer.

27 For lo, they that with draw themſelues from thee, ſhal periſh: thou deſtroyſt all them that goe a whoring from thee.

28 As for me, it is good for meſto draw neere to God: ^o therefore I haue put my truſt in the Lord God, that I may declare all thy workes.

Gods iudgements the more doeth he declare himſelfe a beaſt. ſufficieth the thy providence doth wiſh his, as notes me to preſerue, m He fought neither helpe nor comfort of any ſide, n He taught vs to denie our ſelues, to haue God our whole ſufficieny and only contentment. p That is, for ſake to ſeeke others, q Though all the world ſhould ſhriek againſt God, yet he promiſeth to truſt in him, and to magnifie his workes.

PSAL. LXXXIII.

The ſaints ſhall ſing: laude of the deſtruction of the Church and true religion, 2 vnder the name of Zion, and the temple deſtroyed 11 and truſting in the might and free merces of God, 10 b^t his clemency, 21 They require helpe and ſuccour for the glory of Gods holy Name for the exaltation of his power, ſtill ſtand firm 23 and a conſuſion of his proud enemies.

A Pſalme to giue inſtruction, committed to Aſaph.

O God, why haſt thou put vs away for euer? why is thy wrath kindled againſt the ſhepe othy paſture?

2 Thinke vpon thy congregation, which thou haſt poſſeſſed of olde, and on the ^b rod of thine inheritance, which thou haſt redeemed, and on this mount Zion, wherein thou haſt dwelt.

3 Lift vp thy ^h ſtrokes, that thou mayeſt for euer deſtroy euery enemy that doeth euill to the Sanctuary.

d They blaſpheme God, and ſearc not his power, & reallie vpon men, becauſe they euer themeſelues aboue all others.

e Not only the reprobate, but alſo the people of God of times all backe, ſeing the proſperous eſtate of the wicked, and are ouerwhelmed with ſortowes, thinking that God conſidereth the righte the ſtate of the godly.

f Theſe theſe mouth euen the godly to diſpute with God touching their poore eſtate, and the proſperitie of the wicked.

g If giue place to the wicked though he be ſound in his conſcience, ſeing the diſpoſt all things moſt wilely and preſerue thy children in their great dangers.

h Vntill I entered into thy ſchoole and learned by thy word & holy ſpirit, that thou ordiſt all things ſo wiſely and iuſtly.

i By thy ſeruiſt iudgement.

k When thou openeſt our eyes to conſider thy heavenly felicity, we conſume all their vaine pompe.

l For the more that men grieve about by his own ration to ſeeke out.

m By this I was taught to preſerue, n He fought neither helpe nor comfort of any ſide, o He taught vs to denie our ſelues, to haue God our whole ſufficieny and only contentment. p That is, for ſake to ſeeke others, q Though all the world ſhould ſhriek againſt God, yet he promiſeth to truſt in him, and to magnifie his workes.

a The Church of God bring op- preſſed by the tyranny either of the Babylons, or of Antichriſt, prayeth to God by whoſe hand this yoke was layd vpon them: for their finnes.

b Which inhe- ritage thou haſt meaſured out for thy ſelfe as with a line or rod.

4 Thine

e They haue destroyed thy true religion, and spread their banners in signe of defiance. d He commendeth the Temple for the costly matter the excellent worke man hip, and beauty thereof, which notwithstanding the enemies did destroy. e They encouraged one another, to cruelty, that nor any Gods people might be destroyed but also his religion vtterly in all places destroyed. f They lament that they haue no Prophets among them, goe the way them how long their misery should endure. g They joyne their deuotion with Gods glory and power, knowing that the punishment of the enemy should be their deliuerance. h Meaning, in the fight of all the world. i To wit, Pharaohs army. k Which was a great monster of the sea, or whale, meaning Pharaoh. l His defiance did incenyer them as much as the body of the beast. m Seeing that God by his providence gouerneth and disposeth all things he gathereth that he will take care chiefly for his children. n He mesmeth the Church of God which is exposed as a pray to the wicked. o Which, in all places where thy word shineth out there reigneth tyranny and ambition, pressed, except he

4 Thine aduersaries roare in the mids of thy congregation, & set vp thy banners for signes. 5 He that d lifted the axes vpon the thick trees was renowned as one that brought a thing to perfection. 6 But nows they breake downe the carued worke thereof wth axes and hammers. 7 They haue cast thy Sanctuary into the fire and raised it to the ground, and haue defiled the dwelling place of thy Name. 8 They saye in their e hearts, Let vs destroy them altogether: they haue burnt all the Synagogues o God in the land. 9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth how long.

10 O God, howe long shall the aduersary reproch thee? shall the enemy blasphem thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? drawe it out of thy bosome, and g consume them. 12 Euen God is my king of olde, working saluation^h in the mids of the earth.

13 Thou diddest diuide the sea by thy power thou brakest the heads of the dragons in the waters.

14 Thou brakest the head of k Leviathan in pieces, and gauest him to be l meat for the people in wilderness.

15 Thou brakest vp the fountaine and riuers: thou drestid vp mighty riuers.

16 The m day is thine, and the night is thine, thou hast prepared the light and the sunne.

17 Thou hast fet all the borders of the earth thou hast made summer and winter.

18 Remember this, that the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy turtle doue vnto the beast, and forget not the congregation of thy poore for euer.

20 Consider thy covenant: for the darke places of the earth are full of the habitations of the cruell.

21 O let not the oppressed returne ashamed, but let the poore and needy praise thy Name.

22 Arise, O God, maintaine thine owne cause: remember thy daily reproch by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them that rise against thee, || ascend continually.

p He sheweth that God cannot suffer his Church to be oppressed, his owne right. q For ieremies sake more and more.

PSAL. LXXV.

The faithful doe praise the Name of the Lord, 2 which shall come to iudge at the siene appeared, 3 When the wicked shall be put to confusion and drinke of the cup of wrath 4 their pride shall be abased, and the righteous shall be exalted in honour.

q To him that excelleth, 2 Destroy not. A Psalm committed to Asaph.

W e will praise thee, O God, we will praye thee for thy Name v neere: therefore they will declare thy wonderous workes.

2 When I shall take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof are

dissolued: but I will establish the pillars d of it, Selah.

4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your e horne on high, neither speake with a stiff necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South.

7 But God is the iudge: he maketh lowe, and he maketh high.

8 For in the hand of the Lord is a f cup, and the wine is red: it is full mixt, & he powreth out of the fame: surely all the wicked of the earth shall wing out and drinke the dregs thereof.

9 But I will declare for euer, and sing praises vnto the God of Iakob.

10 All the hornes of the wicked also will I breake: but the hornes of the righteous shall be exalted.

11 The godly shall better prosper by their innocent wicked shall by all their craft and subtilty.

PSAL. LXXVI.

1 This psalm setteth forth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the army of Sennacherib: 22 and exhorteth the faithful to bee thankfull for the same.

q To him that excelleth on Neginath. A Psalm or song committed to Asaph.

G od is known in Iudah: his Name is great in Israel.

2 For in b Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake hee the arrowes of the bow, the shield, and the iword and the battell, Selah.

4 Thou art more bright and puissant, then the mountains of pray.

5 The stout hearted are spoiled: they haue slepe their sleepe, and all the men of strength haue not 4 found their hands.

6 At thy rebuke, O God of Iakob, both the chariot and horse are cast asleepe.

7 Thou, euen thou art to be feared: and who shall stand in thy e fight, when thou art angry!

8 Thou diddest cause thy iudgement to bee heard from heauen: therefore the earth feared, and was still.

9 When thou, O God, arose to iudgement, to f helpe all the meeke of the earth, Selah.

10 Surely the rage of man shall turne to thy praise: the remnant of the rage shall thou restrain.

11 Vow & performe vnto the Lord your God, all ye that be h round about him: let them bring presents vnto him that ought to be feared.

12 Hee shall i cut off the spirit of princes: he is terrible to the kings of the earth.

13 Hee shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church reuerfeth the greatness of his affliction, and his grieuous tribulation, 6 whereby hee was directed to his end, to consider his former conuersion, 11 and the continuall course of Gods works in the preservation of his seruants, and so he confirmeth his iust abiding in these tribulations.

q For the excellent Musician * Ieduthun. A Psalm committed to Asaph.

M y voice came to God, when I cried: my voice came to God: and he heard me.

2 In

d Though all things be brought to ruine, yet I can restore and preserve them. e The Prophet warneth the wicked that they would not forget the felices against Gods people seeing that God at his time destroyeth them that rale wickedly. f Gods wrath is compared to a cup of strong and delicate wine, where with the wicked are made so drunk that by drinking till they come to the very dregs, they are vterly de- simplicity, then the

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

a He declareth Gods power is evidently seene in preserving his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hands were cut off e God with a look is able to destroy all the power: and activity of the enemies, whether they be many, or might. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell i The Hebrew word signifieth to wing: or rather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrannous and vaine.

1 Or, mine hand was stretched out.
b He threatned to
c We mult patiently
d Although God deliver us
e Not out of our troubles at the
frit crie,

e Meaning that his sorrows were as watchmen that kept his eyes from sleeping.
d O thanksgiving, which I was accustomed to sing in my prosperity.
e Both the causes why I was chastened, and when my sorrows should have an end.
f As it he should say, it is impossible: whereby he exhorted himselfe to patience.

g Though I first counted of my life, yet considering that God had his eyes, that is, change of times, and was accustomed also to life.
h That is, in heaven, whereunto we must ascend by faith, in we will know the wayes of God.

i He condemneth all that worship any thing fane the only true God, whose glory appeared through the world.
k He declareth wherein the power of God was declared, when he delivered the Israelites through the red sea. 1 That is, thundred and lightened. m For when thou haddest brought over thy people, the water returned to her course: so that thou couldest not passe through, Exod. 14. 28, 29.

1 That is, in heaven, whereunto we must ascend by faith, in we will know the wayes of God.
i He condemneth all that worship any thing fane the only true God, whose glory appeared through the world.
k He declareth wherein the power of God was declared, when he delivered the Israelites through the red sea. 1 That is, thundred and lightened. m For when thou haddest brought over thy people, the water returned to her course: so that thou couldest not passe through, Exod. 14. 28, 29.

1 That is, in heaven, whereunto we must ascend by faith, in we will know the wayes of God.
i He condemneth all that worship any thing fane the only true God, whose glory appeared through the world.
k He declareth wherein the power of God was declared, when he delivered the Israelites through the red sea. 1 That is, thundred and lightened. m For when thou haddest brought over thy people, the water returned to her course: so that thou couldest not passe through, Exod. 14. 28, 29.

1 That is, in heaven, whereunto we must ascend by faith, in we will know the wayes of God.
i He condemneth all that worship any thing fane the only true God, whose glory appeared through the world.
k He declareth wherein the power of God was declared, when he delivered the Israelites through the red sea. 1 That is, thundred and lightened. m For when thou haddest brought over thy people, the water returned to her course: so that thou couldest not passe through, Exod. 14. 28, 29.

1 That is, in heaven, whereunto we must ascend by faith, in we will know the wayes of God.
i He condemneth all that worship any thing fane the only true God, whose glory appeared through the world.
k He declareth wherein the power of God was declared, when he delivered the Israelites through the red sea. 1 That is, thundred and lightened. m For when thou haddest brought over thy people, the water returned to her course: so that thou couldest not passe through, Exod. 14. 28, 29.

1 That is, in heaven, whereunto we must ascend by faith, in we will know the wayes of God.
i He condemneth all that worship any thing fane the only true God, whose glory appeared through the world.
k He declareth wherein the power of God was declared, when he delivered the Israelites through the red sea. 1 That is, thundred and lightened. m For when thou haddest brought over thy people, the water returned to her course: so that thou couldest not passe through, Exod. 14. 28, 29.

1 That is, in heaven, whereunto we must ascend by faith, in we will know the wayes of God.
i He condemneth all that worship any thing fane the only true God, whose glory appeared through the world.
k He declareth wherein the power of God was declared, when he delivered the Israelites through the red sea. 1 That is, thundred and lightened. m For when thou haddest brought over thy people, the water returned to her course: so that thou couldest not passe through, Exod. 14. 28, 29.

1 That is, in heaven, whereunto we must ascend by faith, in we will know the wayes of God.
i He condemneth all that worship any thing fane the only true God, whose glory appeared through the world.
k He declareth wherein the power of God was declared, when he delivered the Israelites through the red sea. 1 That is, thundred and lightened. m For when thou haddest brought over thy people, the water returned to her course: so that thou couldest not passe through, Exod. 14. 28, 29.

2 In the day of my trouble I sought the Lord:
 || my sore ran & ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was troubled;
 I prayed, and my spirit was full of anguish. Selah.

4 Thou keepst mine eyes waking: I was astonished, and could not speake.

5 Then I considered the dayes of olde: and the yeeeres of ancient time.

6 I called to remembrance my sorrowe long in the night: I communed with mine owne heart, and my spirit searched diligently.

7 Will the Lord abate himselfe for ever? and will he shew no favour?

8 Is his mercie cleane gone for ever? doeth his promise faile for evermore?

9 Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my death: yet I remembered the yeeeres of the right hand of the most High.

11 I remembered the workes of the Lord: certainly I remembered thy wonderes of olde.

12 I did also meditate all thy workes, and did devise of thine actes, saying,

13 Thy way, O God, is in the Sanctuary: who is so great a God as thy God!

14 Thou art the God that doest wonderes: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, men the sonnes of Iakob & Ioseph. Selah.

16 The waters flow thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The cloudes poured out water: the heauens gaue a sound: yea, thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightninges lightened the world: the earth trembled and shooke.

19 Thy way is in the sea, and thy paths in the great waters, & thy footsteps are not known.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

1 That is, thundred and lightened. m For when thou haddest brought over thy people, the water returned to her course: so that thou couldest not passe through, Exod. 14. 28, 29.

PSAL. LXXVIII.

Hee sheweth how God of mercie chose his Church of the posterity of Abraham. 8 Reprobing the foolish rebellion of thine fathers, that the children might not err any more. 14 That God of his free mercie made his Covenant with their ancestors. 17 Also shewing them so malicious and perverse, might be ashamed, and so turneably to God. In the Psalm the holy Ghost hath comprehended, as it were the summe of all Gods benefits, to the intent the ignorant and grosse people might learn few words the efflu of the whole histories of the Bible.

Q A Psalm to give a instruction, committed to Asaph.

Hear my doctrine, O my people: incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hid sentences of old.

3 Which we haue heard and knownen, and our fathers haue told vs.

4 We will not hide them from their children, nor to the generation to come we will shew the prayes of the Lord, his power also, and his wonderfull workes that he hath done:

5 How he established a testimony in Iakob,

and ordeined a law in Israel which hee commanded our fathers, that they should teach their children:

6 That the posterity might know it, and the children which should be borne should stand vp, and declare it to their children:

7 That they might let their hope on God, and not forget the workes of God, but keepe his commandments:

8 And not to be as their fathers, a disobedient and rebellious generation: a generation that let not their heart aight, and whole spirit was not faithfull vnto God.

9 The children of Ephraim being armed and shooting with the bowe, turned backe in the day of battell.

10 They kept not the covenant of God, but refused to walke in his Law,

11 And forgate his actes, and his wonderfull workes that he had shewed them.

12 Hee did marvellous things in the fight of their fathers in the lande of Egypt: euen in the field of Zoan.

13 He diuided the sea, and led them thorow: he made also the waters to stand as an heape.

14 In the day time also hee led them with a cloude, and all the night with a light fire.

15 Hee claued the rocks in the wilderness, and gaue them drinke as of the great depths.

16 Hee brought floods also out of the stony rocke, so that he made the waters to descend like the riuers.

17 Yet they sinned still against him, and provoked the Highight in the wilde nesse,

18 And tempted God in their hearts in requiring meat for their lust.

19 They spake against God also, saying, Can God prepare a table in the wilderness?

20 Behold, hee smote the rocke, that the water gushed out, and the streames ouerflowed: can hee giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard, and was angry, and the fire was kindled in Iakob, and also wrath came vpon Israel.

22 Because they beleued not in God, and trusted not in his helpe.

23 Yet he had commanded the clouds aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 Man did eate the bread of Angels: he sent them meat euen.

26 Hee caused the East winde to passe in the heauen: and through his power he brought in the South winde.

27 He rained flesh also vpon them as dust, and feathered fowle as the fane of the sea.

28 And hee made it fall in the middes of their campe, euen round about their habitations.

29 So they did eat, and were well filled: for he gaue them their desire.

30 They were not turned from their lust, but the meat was yet in their mouthes,

31 When the wrath of God came euen vpon

was necessary & sufficient. but their lust made them to forget that which they knew God had denied them. * Iohn. 6. 31. 1. cor. 10. 3. p. God feed the meates of the winde, to teach them that all the elements were at his commandment, and that no distance of place could let his working. q Such is the nature of concupiscence, that the more it hath, the more it loseth,

e Hee sheweth where in should be like their fathers: that is, in wanting Gods pure religion.

f He sheweth wherein the vlew of this ordinance standeth: in faithfull meditation of Gods benefits, and in obedience.

g I brought these fathers were the seed of Abraham and the chosen people: yet hee sheweth by their rebellion, pronocation, fallowd, and hypocrisie, that the children ought not to follow their examples.

h By Ephraim he meant all the rest of the tribes, because they were most in number: wher punishment declareth that they were vniuile to God, and by their multitude and authority had corrupted all others.

i He reprocheth that they only sought pleasure, but also their fathers were wicked and rebellious to God.
** Exod. 14. 21.*
** Exod. 14. 24.*
** Exod. 17. 6.*
numb. 10. 11.
** Ioh. 1. 9.*
** 1. Cor. 10. 4.*
1. Ioh. 1. 4.

k Their wicked malice could be overcome by an abundance, which were great and many.
l That to require more then is necessary, & to repaite Gods power from his will, is to tempt God.
** Num. 11. 1.*

m Thus when we giue place to fin, we are moued to doubt of Gods power: except he will alwayes be ready to serue our lust.
** Exod. 17. 6. numb. 20. 11. psalm. 5. 4. 46.*
1. cor. 10. 4.
** Num. 11. 1.*

n That is, in his fatherly providence, whereby hee carth his and preiudiceth sufficiently.
o So that they had that, which

e Though other were not torpid, yet chiefly they suffered, which trusted in their strength against God.

f If the flame by continuance make men insensible, so that by no plagues they can be amended.

g Such was their hypocrisy, that they thought to God for fear of punishment, though in truth heark they loved him not.

u What inner compass not from the pure fountain of the heart, is hypocrisy.

x Because hee would ever have some remnant of a Church to praise his Name in earth, he suffered not the sinners to overcome his mercy.

y This is, they tempted him oft, times.

z As they all doe that measure the power of God by their capacity.

A The forgetfulness of Gods benefits is the roote of rebellion and all vice.

b This word fig. nisheth a confused mixture of flies and venomous wormes.

c Take for all sorts of serpents: fowls for all wilde beasts.

d He repeateth not here all the miracles that God did in Egypt, but certain which might be sufficient to convince the people of malice and ingratitude.

e So called either for the effect, that is of punishing the wicked, or else because they were wicked spirits, whom God permitted to vex men.

f The first borne are called, as Gen. 49. 3

g This is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the loane of Ham.

h That is, they had no occasion for Fear, so much as God destroyed their enemies, and delivered them safely.

i Meaning, Canaan which God had consecrated to himselfe, and appointed to his people. * Jo. 1. 1. 6. and 13. 6. i Nothing more displeaseth God in the children, then when they continue in wickedness, which their fathers had begun. k Blessing God otherwise: then he had appointed.

them, and slew the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they sinned still, and beleevd nor his wonderous workes.

33 Therefore their dayes did not consume in vanitie, and their yeeres haitly.

34 And when hee slew them, they sought him, and they returned and sought God early.

35 And they remembered that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their heart was not upright with him: neither were they faithfull in his covenant.

38 Yet he being mercifull, forgave their iniquity, and destroyed them not, but oft times called backe his anger, & did not furre vp all his wrath.

39 For hee remembered that they were flesh: yea, a waste that passeth and commeth not againe.

40 How oft did they provoke him in the wilderness? and grieue him in the desert?

41 Yea, they returned, and tempted God, and limited the Holy one of Israel.

42 They remembered not his hand, nor the day when hee delivred them from the enemy.

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan.

44 And turned their rivers into blood, and their floods, that they could not drinke.

45 Hee sent a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 Hee gaue also their fruites vnto the caterpillar, and their labour vnto the grasshopper.

47 Hee destroyed their vines with haille, and their wilde figge trees with the hailstone.

48 Hee gaue their cattell all to the haille, and their flocks to the thunderbolts.

49 Hee cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of euill Angels.

50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence.

51 And smote all the first borne in Egypt, even the beginning of their strength in the tabernacles of Ham.

52 But hee made his people to goe out like sheep, and led them in the wilderness like a flocke.

53 Yea, hee caried them out safely, and they feared not, and the Sea covered their enemies.

54 And he brought them vnto the borders of his Sanctuary: even to this Mountaine, which his right hand purchased.

55 Hee cast out the heathen all before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies.

57 But turned backe, and dealt falsly like their fathers: they turned like a deceitfull bow.

58 And they prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel.

60 So that hee forsooke the habitation of Shiloh, even the Tabernacle where hee dwelt among men.

61 And deliuered his power into captivity, and his beautie into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The hre deuoured their chosen men, and their maids were not praised.

64 Their Priests fell by the sword, and their widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after his wine cryeth out.

66 And smote his enemies in the hinder parts, and put them to a per petuall shame.

67 Yet he refused the tabernacle of Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which hee loued.

69 And hee built his Sanctuary as an high place, like the earth, which hee established for euer.

70 Hee chose Dauid all his seruant, and tooke him from the sheepefolds.

71 Euen from behinde the ewes with young brought he him to feed his people in Iakob, and his inheritance in Israel.

72 So hee fed them according to the simplicity of his heart, and guided them by the discretion of his hands.

73 Hee and take sudden vengeance: shewing that he spared Israelites, though he punished their enemies.

74 By building the Temple, and establishing the kingdom, hee declared that the signes of his fauour were among them.

75 Hee theweth wherein a kings charge standeth in wit, to prouide carefully for his people, to guide them by counsell, and defend them by power.

PSALM. LXXIX.

A The Israelites complaint to God for the great calamities and oppression that they suffered by Gods enemies, and compassing their fowles, see to Gods mercies with full hope of deliverance. 1. because their calamities were signified with the compass of his Name. 13. for the which they promise to bee thankfull.

¶ A Psalm committed to Asaph.

O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto foules of the heauen: and the flesh of thy saints vnto the beasts of the earth.

3 Their blood haue they shed like waters, round about Ierusalem, and there was none to bury them.

4 We are a reproch to our neighbours, even a corne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? shall thy ielousie burne like fire?

6 Powre out thy wrath vpon the heathen that haue not knowne thee, and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Iakob, and made his dwelling place desolate.

8 Remember not against vs the former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our saluation, for the

on, but they both laughed at our miseries. e Wilt thou verily consume vs for our finnes, before thou takest away mercy? f Iere. 10. 23. f Which we and our fathers haue committed. g And vs not till we haue received for our finnes. h Seeing we haue none other Saviour, neither can we helpe our selves, and alio by our saluation thy Name thine praised: therefore, O Lord, helpe vs.

glorie,

1 For their ingratitude hee suffered the Philistines to take the Ark, which was the signe of his presence from among them.

m The Ark is called his power and beautie, because thereby hee defended his people, and beautifully appeared vnto them.

n They were suddenly destroyed, 1 Sam. 4.

o They had no marriage long: that is, they were not married.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their finnes, they iudged Gods patience to be a stumbling as though he were drunken, therefore hee answering their beastly iudgment, sayeth, hee will not altogether the

r That is, they were not married.

s They were slaine before, or taken prisoners of their enemies, and so were forbidden.

t Because they were drunken in their finnes, they iudged Gods patience to be a stumbling as though he were drunken, therefore hee answering their beastly iudgment, sayeth, hee will not altogether the

u The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people.

b The Prophet sheweth to what extremities God suffered his Church to fall, to exercise their faith before he set his hand to deliver them.

c Their friends and kindred durst not bury them, for feare of the enemies.

d Whereof some came of Abrahams, but were degenerate: and others were open enemies to thy religion.

e Wilt thou verily consume vs for our finnes, before thou takest away mercy? f Iere. 10. 23. f Which we and our fathers haue committed. g And vs not till we haue received for our finnes. h Seeing we haue none other Saviour, neither can we helpe our selves, and alio by our saluation thy Name thine praised: therefore, O Lord, helpe vs.

glorie,

1 Who though I
aspects of God,
they were iustly
punished for their
innes: yet in con-
sideration of their
cause were vniu-
lly murdered.
k Which were
captives among
their enemies, and
could looke for
nothing but death.
l We ought to de-
fine benefice of
God, but on this
condition to praise
his name, lla. 43. 15

glory of thy Name, and deliuer vs, and be merciful
vnto our finnes for thy Names sake.

10 Wherefore should the heathen fay, Where
is their God? let them be known among the hea-
then in our fight by the vengeance of the blood
of thy seruants that is shed.

11 Let the sighing of the prisoners come be-
fore thee: according to thy mighty arme preferre
the children of death.

12 And render to our neighbours seven folde
into their beforeme their reproch, wherewith they
haue reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pa-
sture shall praise thee for euer: and from genera-
tion to generation we will let forth thy praise.

P S A L. LXXX.

1 A lamentable prayer to God to helpe the miseries of his
Church, 8 Desiring him to comfort their first estate, when his
fauour shined toward them, to the intent that see might finish
that worke which he had begun.

¶ To him that excelleth vpon a Shoſhannim Eduth.

A Psalm committed to Asaph.

Hear, O thou shephard of Israel, thou that
headeſt Ioseph like sheepe: shew thy bright-
nesse, thou that sittest betwene the Cheru-
bims.

2 Before Ephraim and Benjamin and Ma-
naſſeh stirre vp thy strength, and come to helpe
vs.

3 Turne vs againe, O God, and cause thy
face to shine that we may be saued.

4 O Lord God of hostes, how long wilt thou
be angry against the prayer of thy people?

5 Thou hast fedde them with the bread of
teares, and giuen them teares to drinke with great
measure.

6 Thou hast made vs a strife vnto our neig-
bours, and our enemies laugh at vs among them-
selves.

7 Turne vs againe, O God of hostes: cause
thy face to shine, and we shalbe saued.

8 Thou hast brought a vine out of Egypt:
thou hast caſt out the heathen, and planted it.

9 Thou madeſt rourne for it, & diddest cause
it to take roote, and it filled the Land.

10 The mountains were couered with the
shadow of it, and the boughs thereof were like the
goodly cedars.

11 Shee stretched out her branches vnto the
Sea, and her boughes vnto the Riuer.

12 Why haſt thou then broken downe her
hedges, so that all they, which passe by the way,
haue plucked her?

13 The wilde bore out of the wood hath de-
stroyed it, and the wilde beaſts of the fildes haue
eaten it vp.

14 Returne we beseech thee, O God of hostes:
looke downe from heauen and behold, and vi-
sitate this vine.

15 And the vineyard, that thy right hand hath
planted, and the yong vine, which thou madeſt
strong for thy selfe.

16 It is burnt with fire, and cut downe: and
they perih at the rebuke of thy countenance.

17 Let thine hand bee vpon the man of thy
right hand, and vpon the sonne of man, whom
thou madeſt strong for thine owne selfe.

a This Psalm was
made as a prayer
for to deliue God
to be mercifull to
the two tribes.
b Moose their
beasts that they
may returne to
worship God a-
right: that is, in
the place where
thou haſt appoint-
ed.
c Joye thy whole
people, and all thy
tribes together
againe.
d The faithfull
feare Gods anger,
when they perceiue
that their prayers
are not forth with
heard.
e Our neighbours
haue continuall
strife and warre
against vs.
f Because that re-
pentance onely
commeth of God,
they most instanc-
ly and oftentimes
call to God for it
as a meane, where-
by they shall be
sued.
g Seeing that of
thy mercy thou
haſt made vs a
moſt deare possi-
ſſion to thee, and
we through our
finnes are made open
for wilde beaſts to
deuoure vs, declare
againſt thy loſe,
and finish the
worke that thou
haſt begun.
h The Cedars of God
in Towit, Euphrates.
i That is, well
they that hate our
religion, as they
that hate our
persons.
k They gaue no place
to temptation, knowing
that albeit there were no
helpe in earth, yet God was
able to succour them from
heauen. l So that no power
can preuaile against it, and
which as a yong bird
thou raiseſt vp again as
out of the burnt
ashes. m Onely when
thou art angry, and not
with the sword of the
enemie. n That is, vpon
this vine or people, whom
thou haſt planted with
thy right hand,
that they should be as
one man or one body.

18 So will not wee goe backe from thee: pre-
sunt thou vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lord, God of hostes:
cause thy face to shine, and we shalbe saued.

P S A L. LXXXI.

1 An exhortation to praise God, both in heart and voyce for his
benefits, 8 And to worship him only. 11 God commendeth
their innocence, 12 And sheweth what great benefices they
haue receiued through their own voice.

¶ To him that excelleth vpon a Githith, A Psalm
committed to Asaph.

Sing vjoyfully vnto God our strength: sing
ſloude vnto the God of Iaaokob.

2 Take the song and bring forth the timbrl,
the pleaſant harpe with the viole.

3 Blowe the trumpet in the newe moone,
even in the time appointed at our feaſt day.

4 For this is a ſtatute for Iſrael, and a Law
of the God of Iaaokob.

5 Hee ſet this in Ioseph for a testimonie,
when hee came out of the land of Egypt, where
I heard a language, that I vnderſtood not.

6 I haue withdrawn his ſhoulder from the
burden, and his hands haue left the pots.

7 Thou calledſt in affliction, and I deliuered
thee, and answered thee in the ſecrete of the
thunder: I proued thee at the waters of Meri-
bah. Selah.

8 Hear, O my people, and I will proteſt vn-
to thee: O Iſrael, if thou wilt hearken vnto mee,

9 And wilt haue no ſtrange God in thee, nei-
ther worship any ſtrange god,

10 (For I am the Lord thy God, which brought
thee out of the land of Egypt:) open thy mouth
wide, and I will fill it.

11 But my people would not heare my voyce,
and Iſrael would none of me.

12 So I gaue them vp vnto the hardneſſe of
their heart, and they haue walked in their owne
counſels.

13 Oh that my people had hearkened vnto
me, and Iſrael had walked in my wayes!

14 I would ſoone haue humbled their ene-
mies, and turned mine hand againſt their aduer-
ſaries.

15 The haters of the Lord ſhould haue bene
ſubiect vnto him, and their time ſhould haue
endured for euer.

16 And God would haue fedde them with the
ſt of wheate, and with hony out of the rocke
would I haue ſufficed thee.

fame. i God reueleth their incredulitie, because they opened
not their mouthes
to receiue Gods benefites in ſuch abundance as he poweth them out. k God by
his word calleth all, but his ſecrete election appointeth who ſhall heare with ſuit-
l In their times had not letted. m Iſrael ſtrides had not broken covenant with
God. he would haue giuen them victorie againſt their enemies. n That is, with
moſt fine wheate and abundance of hony.

P S A L. LXXXII.

1 The Prophet declaring God to be preſent among the Iudges and
Magiſtrats, 2 Reminding their partialitie, 3 And exhorting
them to doe iuſtice, 5 Thus ſeemeth an exhortation. 8 He deſireth
God to vnderſtand the matter, and to reuente himſelfe.

¶ A Psalm committed to Asaph.

God ſtandeth in the aſſembly of gods: hee
iudgeth among gods.

2 How long wilt ye iudge vniuſly, and ac-
cept the perſons of the wicked? Selah.

3 Doe right to the poore and fatherleſſe: do
iuſtice to the poore and needy.

4 Deliuer the poore and needy: ſaue them
from the wickednes of the wicked.

5 For the wicked and murderers finde fauour in iudgement, when
the canſe of the
godly cannot be heard. c Not only when they cry for helpe,
requieth a de and ſupport.

o For none can
call vpon God, but
ſuch as are iuſtified
vp, as it were from
death to life, and
regenerate by the
holy Spirit.

a An inſtrument
of iuſtice brought
from Gerb.
b It ſeemeth that
this Psalm was
appointed for ſome
leſſons and
aſſemblies of the
people to whom
for a time theſe
ceremonies were
ordained, but now
vnder the Goſpel
are aboliſhed.
c Vnder this hea-
the comprehend
all other ſol-
lemne dayes.
d That is, in Iſrael
for Ioseph fa-
mily was coun-
ted the chiefe be-
fore that Iudah
was preferred.
e God ſpeaketh in
the peſon of the
people, becauſe
he was their
leader.
f If they were ne-
ceſſary to giue
ſufficient thanks
to God for this de-
liuerance from
corporall bond-
age, how much
more are we in-
debted to him for
our ſpiritual de-
liuerance, from
the tyrannie of
Satan and ſinne.
g By a ſtrange and
wonderfull
iudgement.
h For conſolation.
i Exod. 17. 7.
k He commendeth
all aſſemblies,
where the people
are not attentive
to heare Gods
voyce, and to giue
obedience to the
law.
l The Prophet
ſheweth that if
priores & Iudges
do not their dutie,
God will au-
thoritatively ſaue
them, will take
vengeance on
them.
m The canſe of the
godly cannot be
heard when their
cauſe

1 I am enen in great dangers and forewies through my life should verry be cut off euey moment.

† Ebr were in darkeſſe.

a Though the horrible conſuſion olthings might caſe them to deſpairof Gods fauour, yet the ma-niſold examples of his mercies caſe them to truſt in God, though to mans iudgement they ſaw none occaſion.

b As he that ſurely belieneth in heart.

c As thine inuiſible heauen is not ſub- iect to any alteration and change: ſo ſhall the truth of thy promiſe be vnchangeable.

d The Prophet ſweth what was the promiſe of God, whereon hee grounded his faith.

e The Angels ſhall praiſe thy power and faith- lulleſſe in decline- ing thy Church.

f That is in the heauens.

g Meaning, the Angels.

h If the Angels tremble before Gods maiſtey and iuſtice, what earthly creature by oppreſſing the Church, dare ſet himſelfe againſt God?

i For as he delin- eed the Church by the red Sea, and by deſtroying Ra- hab, that is the Eg- yptians: ſo will be eſſionles deli- uerit, when the dangers be great.

k Tabor is a mountaine Weſtward from Ieru- ſalem, and Hermon

Eastward: to the Prophet ſignifieth, that all parts and places of the world ſhall obey Gods power for the diſperſance of his Church.

l For hereby hee iudgeth the world, and he ſweth himſelfe a merciful Father, and faithfull protector vnto his.

m Feeling in their confidence that God is their Father.

n They ſhall be preſer- ued by thy Fatherly providence.

o In that they are preſerued and continue, they ought to giue the praiſe and glory onely to thee.

1 from my youth I ſuffer thy terrors, doubting of my life.

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me daily like wa- ter, and compaſſed me together.

18 My louers and friends haſt thou put away from me, and mine acquaintance † hid themſelues.

P S A L. LXXXIX.

18 *Whiſper words doth the Prophet praiſe the goodneſſe of God.* 23 For in theſe lament and complaints that he had made betwene him, and his deſt by Ieſu Chriſt the ſon of Dauid. 38 Then doth hee complaine of the great ruine and deſolation of the Church of Dauid, ſo that to the outward appearance the promiſe was bro- ken. 45 Finally, he prayeth to be deliuered from his afflictions, making mention of the goodneſſe of mans life, and confirming himſelfe by Gods promiſe.

¶ A Pſalme to giue inſtruction, of Eſhan the Ezrahite.

I Will ſing the mercies of the Lorde for euer: with my mouth will I declare thy truth from generation to generation.

2 For I b laid, Mercie ſhall be ſet vp for euer: thy truth ſhalt thou e ſtabliſh in the very hea- uens.

3 d I haue made a couenant with my choſen: I haue ſworne to Dauid my ſeruant.

4 Thy ſeede will I ſtabliſh for euer, and ſet vp thy throne from generation to generation. Selah.

5 O Lord euen the e heauen ſhall praiſe thy wonderous worke: yea, thy truth in the Congregation of the Saints.

6 For who is equal to the Lord in the hea- ven? and who is like the Lord among the ſonnes of the gods?

7 God is very terrible in the aſſembly of the b Saints, and to be reuerenced about all that are about him.

8 O Lord God of hoſtes, who is like vnto thee, which art a mightie Lord, and thy truth is about thee!

9 i Thou reuleſt the raging of the Sea: when the waues thereof arie, thou ſilleſt them.

10 Thou haſt beaten downe Rahab as a man ſlaine: thou haſt ſcattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth alſo is thine: thou haſt laid the foundation of the world, and all that therein is.

12 Thou haſt created the North and the South: k Tabor and Hermon ſhall reioyce in thy Name.

13 Thou haſt a mightie arme: ſtrong is thine hand, and high is thy right hand.

14 l Righteouſneſſe and equite are the ſtabliſh- ment of thy throne: mercie and truth goe before thy face.

15 Bleſſed i the people that can m reioyce in thee: they ſhall walke in the light of thy n coun- tenance O Lord.

16 They ſhall reioyce continually in thy Name, and in thy righteouſneſſe ſhall they exalt themſelues.

17 For thou art the o glory of their ſtrength,

and by thy fauour our hornes ſhall be exalted.

18 For our p ſhield appertaineth to the Lord, and our King to the Holy one of Iſrael.

19 Thou ſpakeſt then in a viſion vnto i thine Holy one, and ſaideſt I haue layd helpe vpon one that is i mightie: I haue exalted one choſen out of the people.

20 I haue found Dauid my ſeruant: with mine holy oyle haue I anointed him.

21 Therefore mine hand ſhall be eſtabliſhed with him, and mine arme ſhall ſtrengthen him.

22 The enemy ſhall not oppreſſe him, neither ſhall the wicked hurt him.

23 But I will d deſtroy his foes before his face, and plague them that hate him.

24 My truth alſo and my t mercie ſhall bee with him, and in my Name ſhall his v horne be ex- alted.

25 I will ſet his hand alſo in the Sea, and his right hand in the e floods.

26 He ſhall crie vnto me, Thou art my y Fa- ther, my God and the rocke of my ſaluation.

27 Alſo I will make him my firſt borne, higher then the Kings of the earth.

28 My mercie will I keepe for him for euer- more, and my Couenant ſhall ſtand faſt with him.

29 His ſeede alſo will I make to endure z for euer, and his throne as the dayes of heauen.

30 But if his children forſake my Lawe, and walke not in my iudgements:

31 * If they breake my ſtatutes, and keepe not my Commandements:

32 Then will I viſite their tranſgreſſion with the rod, and their iniquitie with ſtrokes.

33 a Yet my louing kindeſſe will I not take from him, neither will I ſiſſiſſe my truth.

34 My couenant will I not breake, nor b alter the thing that is gone out of my lips.

35 I haue ſworne once by mine holines, † that I will not faile Dauid, ſaying,

36 His ſeede ſhall endure for euer, and his throne ſhalbe as the Sunne before me.

37 Hee ſhall be eſtabliſhed for euermore as the Moone, and as a faithfull c witneſſe in the heauen? Selah.

38 But thou haſt reieſted and abhorred, thou haſt bene angry with thine anointed.

39 Thou haſt d brokeſt the Couenant of thy ſeruant, and prophaned his e crowne, caſting it on the ground.

40 Thou haſt broken downe all his walles: z thou haſt layd his forteſſes in ruine.

41 All that goe by the way, ſpoile him: he is a rebuke vnto his neighbours.

42 Thou haſt ſet vp the right hand of his ene- mies, and made all his aduerſaries to reioyce.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the bat- tle.

44 Thou haſt cauſed his dignitie to decay, and caſt his throne to the ground.

45 The dayes of his t youth haſt thou ſhorten- ed, and couered him with ſhame. Selah.

46 G Lorde, how long wilt thou hide thy ſelfe, for euer? ſhall thy wrath burne like fire?

e By this hee meaneth the horrible diſſipation and renting of the Church: which was under Ieroboam: or elſe by the Spirit of prophecye theſe great miſeries, which came looſe afterward to paſſe at the deſtruction of Babylon.

f Hee ſweth that the kingdome fell before it came to riſe.

g The Prophet in ioyning prayer with his complaints, ſheweth that his faith neuer failed.

p In that that our King hath power to deſcend v, it is the gift of God.

q To Sammel and to others, to aſſure that Dauid was thy choſen one.

r Whom I haue both choſen and giuen him ſtrength to execute his of- fice, as verſe 1.

s Though there ſhaloe euermore enemies againſt Gods Kingdome, yet hee promiſeth to overcome them.

t I will merciful- ly perſonne my promiſe to him, notwithstanding his inſinities and offences.

u his power, glory and eſtate.

x He ſhall enioy the land round about.

y diſſentell dignitie ſhall ap- peare herein that he ſhall benamed the Sonne of God, and the firſt borne, wherein hee is a figure of Chriſt.

z Though for the ſinnes of the peo- ple the ſtate of this Kingdome decayed: yet God reſtored it a root, till he had accompliſhed this promiſe in Chriſt.

a. ſem. 7. 24.

a Though the faithful anſwere not in all points to their proſeſſion, yet God will not breake his Couen- ant with them.

b For God in pro- miſing hath re- ſpect to his mercy, and not to mans power in perfor- ming.

† Ebr. if I liueto Dauid: which is a manner of oath.

c As long as the Sunne and Moone endure, they ſhalbe witneſſes to me of this promiſe.

d Beſide of the horrible conſuſion of things, the Pro- phet complaith to God as though hee ſaw not the performance of his promiſe.

e And thus diſcharging his care on God, hee reſteth doubt- ing and impatiently.

f The Kingdome, which was ſpoken of by the Prophet, was the Chitiſm of Babylon.

g Hee ſweth that the kingdome fell before it came to riſe.

h The Prophet in ioyning prayer with his complaints, ſheweth that his faith neuer failed.

b Seeing mans life is short, and thou hast created man to be low to below thy benefits vpon him, except thou hast to help, death will prevent thee. i He meaneth that Gods enemies did not only slander him behinde his backe, but also mocked him to his face, and as it were cast their injuries in his bosome. k So he calleth them that persecute the Church, l They laugh at vs

47 Remember ^o of what time I am : wherefore shouldst thou create in vaine all the children of men ?

48 What man lieth and shall not see death ? shall hee deliuer his soule from the hand of the grasse ? Selah.

49 Lord, where are thy former mercies, which thou swarest vnto David in thy truth ?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my ⁱ bosome of all the mighty people.

51 For ^k thine enemies haue reproched thee, O Lord, because they haue reproched the ⁱ footsteps of thine Anointed.

52 Praised be the Lord for euermore, So be it, euen fo be it.

which patiently wait for the coming of thy Christ.

P S A L. XC.

^a Moses in his prayer setteth before ^{vs} the eternal favour of God toward his, ^b who are neither aduocates by the benefit of their life, ^c nor by his prayer to be thankful, ^d therefore Moses prays God to turne their heart, and continue his mercies toward them and their posterity for ever.

^g A Prayer of Moses, the man of God. Ord, thou hast bene our ^h habitation from generation to generation.

2 Before the ^e mountains were made, and before thou hast formed the earth, and the world, euen from euerslating to euerslating thou art our God.

3 Thou ^d turnest man to destruction : againe thou sayest, Returne ye sonnes of Adam.

4 ^e For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast ^f ouerflowed them, they are as a sleep, in the morning he groweth like the grasse :

6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.

7 For we are ^g consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger : we haue ^h spent our yeeres as a thought.

10 The time of our life is threelcore yeeres and ten, and if they be of strength, ⁱ foure score yeeres : yet their strength ^u but labour and sorrow : for it is cut off quickly, and we flee away.

11 ^k Who knoweth the power of thy wrath ? for according to thy feare ^u thine anger.

12 Teach vs fo to number our dayes, that we may apply our hearts vnto ⁱ wisdom.

13 Returne (O Lord, ^h how long ?) and be pacified toward thy seruants.

14 Fill vs with thy mercy in the morning : so shall we reioyce and be glad all our daies.

15 Comfort vs according to the daies that thou hast afflicted vs, and according to the yeeres that we haue scene euill.

16 ⁿ Let thy worke be scene toward thy seruants, and thy glory vpon their ^o children.

17 And let the ^p beauty of the Lord our God be vpon vs, and direct thou the worke of our hands vpon vs, eue direct the work of our hands.

18 Let thy worke be scene toward thy seruants, and thy glory vpon their ^o children. 1 Which is, by considering the shortness of our life, and by meditating the heavenly ioyes. m Meaning, wilt thou be angry ? Or, take comfort in thy seruants. n Euen thy mercy, which is thy chiefest worke. o As Gods promises appeare as well to thy posterity, as to thee. p In Moses prayer for the posterity. q Meaning, that it was obscured, when he ceased to doe good to his church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

P S A L. XCI.

^a Heere is described in what assurance he lieth, ^b as pouerly by what trust hee lieth in God, and committeth himself wholly to his protection against all temptations. 14 A promise of God to begeth that hee lieth in, know him, and trust in him is deliver them, and thus them immortal ^g 103.

^W Ho so dwelleth in the ^a secret of the most High, shall abide in the shadow of the Almighty.

2 ^b I will say vnto the Lord, O mine hope, and my fortresse : hee is my God, in him will I trust.

3 Surely he will deliuer thee from the ^c snare of the hunter, and from the no some pestilence.

4 He will couer thee vnder his wings, and thou shalt be sure vnder his feathers : his truth shall be thy shield and buckler.

5 ^e Thou shalt not be afraid of the feare of the night : nor of the arrow that flieth by day :

6 Nor of the pestilence that walketh in the darkness : nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tenne thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine ^f eyes shalt thou behold and see the reward of the wicked.

9 For thou hast said, The Lord is mine hope : thou shalt see the most High for thy reuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy Tabernacle.

11 ^g For he shall giue his Angels charge ouer thee to keepe thee in all thy waies.

12 They shall beare thee in their hands, and thou shalt not hurt thy foote against a stone.

13 Thou shalt walke vpon the lion and aspe : the ^h young lion and the dragon shalt thou treade vnder feet.

14 ⁱ Because he hath loued me, therefore will I deliuer him : he will exalt him because hee hath knowne my Name.

15 He shall call vpon me, and I will heare him : I will be with him in trouble : I will deliuer him, and glorifie him.

16 With ^k long life will I satisfie him, and shew him my saluation.

only be persecuted from all euill, but overcome it whether it be secret or open. i To assure the faithfull of Gods protection, hee bringeth in God to confirme the same. k For he is contented with that life that God giueth : for by death the shortness of his life is recompensed with immortalitye.

P S A L. XCII.

^a This Psalm was made to be sung on the Sabbath, to stir up the people to acknowledge God, and to praise him in his works : the Prophet reioyces therein. 6 But the wicked is not able to consider, that the vngodly, when he is most flourishing, shall shortly perish. 12 In the end it is described the felicity of the iust, planted in the house of God to praise the Lord.

^g A Psalm or song for the Sabbath day. It is a good thing to praise the Lord, and to sing vnto thy Name, O most high,

2 To declare thy louing kindnesse in the morning, and thy truth in the night,

3 Vpon an ^e instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou Lord, hast made me glad by thy ^f works, and I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy workes : and thy thoughts are very deepe.

6 An ^e vnwise man knoweth it not, and a

^a He that maketh Gods defence and trust, shall perceive his protection.

^b One to be a most sure safeguard.

^c Being assured of this protection, he prayeth vnto the Lord.

^d That is, Gods helpe is most ready for vs, whether Satan assailes secretly, which he calleth a snare : or openlie, which is here meant by the pestilence.

^e That is, his faithfull keeping of promise to help thee in thy necessity.

^f The creature that God hath ouer him, is most sufficient to defend them from all dangers.

^g The godly shall haue some experience of gods iudgement against the wicked, euen in this life, but fully they shall see it at that day when all things shall be reuealed.

^h God hath not appointed euery man one Angel, but many to be ministers of his providence.

ⁱ Hee calls, and defendeth them from the wrath of God, which is the way to walke in without tempting God.

^k Thou shalt not be secret or open.

^l To assure the faithfull of Gods protection, hee bringeth in God to confirme the same.

^m For he is contented with that life that God giueth : for by death the shortness of his life is recompensed with immortalitye.

ⁿ This Psalm was made to be sung on the Sabbath, to stir up the people to acknowledge God, and to praise him in his works : the Prophet reioyces therein.

^o But the wicked is not able to consider, that the vngodly, when he is most flourishing, shall shortly perish.

^p In the end it is described the felicity of the iust, planted in the house of God to praise the Lord.

^q A Psalm or song for the Sabbath day.

^r It is a good thing to praise the Lord, and to sing vnto thy Name, O most high,

^s To declare thy louing kindnesse in the morning, and thy truth in the night,

^t Vpon an instrument of ten strings, and vpon the viole, with the song vpon the harpe.

^u For thou Lord, hast made me glad by thy works, and I will reioyce in the works of thine hands.

^v O Lord, how glorious are thy workes : and thy thoughts are very deepe.

^w An vnwise man knoweth it not, and a

^x Which teacheth that the vile of the Sabbath hardeth in praising God, and not only in ceasing from worke.

^y For Gods mercy and fidelity in his promises toward his, bindeth them to praise him continually both day and night.

^z These instruments were then permitted, but at

^a Christ coming abolished, d He sheweth what is the vile of the Sabbath day to wit, to meditate Gods worke.

^b That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly reuile,

f Thy iudgements are most count against the wicked, and passe our reach.

g Thou wilt strengthen them with all power, & bless them with all felicity.

h Though the faithful seeme to wither, and bee cut downe by the wicked, yet they shall grow againe, and flourish in the Church of God as the Cedars do in mount Lebanon.

i The children of God shall have a power above nature, and their age shall bring forth most fruitful fruit.

foole doth not vnderstand this,

7 (When the wicked grow as the grasse, and all the workers of wickednesse do flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art most High for euermore.

9 For Ioe, thine enemies, O Lord: for Ioe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

10 g But thou shalt exalt mine horne, like the vnicornes, and I shall be anointed with fresh oyle.

11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my voyce against the wicked that rise vp against me.

12 The righteous shall flourish like a palme tree, and shall grow like a cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring forth fruit in their age: they shall be fruitful and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

P S A L. XCIII.

1 *Aspraiseth the power of Gods inheritance of the world, and laudeth downe of people which lift them vp against his mercy, and prouoketh to consider his promise.*

The Lord reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power, the world also shall be established, that it cannot be moued.

2 Thy throne is established of old: thou art from euerslating.

3 The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the sea are marvellous through the noise of many waters, yet the Lord on high is more mighty.

5 Thy testimonies are very true: holinesse becometh thine house, O Lord, for euer.

a As God by his power and wisdom hath made and gouerneth the world: so must the same be our defence against all enemies and dangers.

b Wherein thou sittest and are seated the world.

c Gods power appeareth in ruling the furious waters.

d Besides Gods power and wisdom in creating and gouerning, his great mercy also appeareth in that he hath given his people his word and covenant.

P S A L. XCIII.

1 *He prayeth vnto God against the violence and arrogancy of tyrants, to waite the Lord of Gods judgments: 2. Then doth he comforteth himselfe by the goodness of his afflictions, as he seeth in himselfe, and doth see in others, and by the name of the wicked, 23. whom the Lord will destroy.*

O Lord God the anenger, O God the anenger, shew thy selfe clearly.

2 Exalt thy selfe, O Iudge of the world, and render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 They prate and speake fiercely: all the workers of iniquity vaunt themselves.

5 They d smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murder the fatherlesse.

7 e Yet they say, The Lord shall not see: neither will the God of Iacob regard it.

8 Vnderstand, ye vnwise among the people: and ye fooles, when will ye be wise?

9 He that planted the eare, shall he not heare? or he that formed the eye, shall he not see?

10 Or he that chasteth the nations, shall he

a Whose office is to take vengeance on the wicked.

b Shew by effect that thou art iudge of the world to punish the wicked.

c That is, bragge of their cruelty & oppression: or esteeme themselves above all others.

d Seeing the Church was then to fore oppressed, it ought not to seeme strange to vs, if we see it so now, and therefore we must call to God, to take our cause in hand.

e He sheweth that they are desperate in malice, forasmuch as they feared not God, but pained themselves wholly to doe wickedly. f He sheweth that it is impossible, but God should heare & see, and vnderstand their wickednesse. g He God punish while nations for their finnes, it is meete folly for any one man, or els a few to thinke that God will spare them,

nor correct? hee that teacheth man knowledge, shall he not know?

11 The Lord knoweth the thoughts of man, that they are vanity.

12 Blessed is the man whom thou chastisest, O Lord, and teachest him in thy law,

13 That thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, and all the vpright in heart shall follow after it.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not helped me, my soule had almost dwelt in silence.

18 When I said, My foot slideth, thy mercie, O Lord, stayed me.

19 In the multitude of my thoughts in mine heart, thy comforts haue reioiced my soule.

20 Hath the throne of iniquity fellowship which foregoeth wrong for a Law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he will recompence them their wickednesse, and destroy them in their owne malice, yea, the Lord our God shall destroy them.

o It is a great token of Gods iudgement when the purpose of ken, but most when they are destroyed in their owne malice.

P S A L. XCV.

1 *An earnest exhortation to praise God. 4. For the gouernment of the world and the election of his Church. 8. An account on not to follow the rebellion of the old fathers, that tempted God in the wilderness. 11. For the which they might not enter into the land of promise.*

Come, let vs reioyce vnto the Lord: let vs sing a slowe vnto the rocke of our saluation,

2 Let vs come before his face with praise: let vs sing loud vnto him with Psalmes.

3 For the Lord is a great God, and a great King about all gods.

4 In whose hand are the deepe places of the earth, and the heights of the mountaines are his.

5 To whom the Sea belongeth, for he made it, and his hands formed the dry land.

6 Come, let vs worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his hand: to day, if we will heare his voyce,

8 f Harden not your heart, as in Meribah, and as in the day of Massah in the wilderness.

9 Where your Fathers tempted me, procured me, though they had seene my worke.

10 Forty yeres haue I contended with this generation, and said, They are a people that erre in heart, for they haue not knowne my waies.

11 Wherefore I sware in my wrath, saying, Surely they shall not enter into my rest.

12 If they heare his voyce, f By the contemning of Gods word, I of the place was to called, 1 Or, temptation, reade Exod. 17. 2. Exod. 17. 2. Num. 14. 22. g They were without iudgement and reason, f That is, into the land of Canaan, whither he promised them rest.

13 He sheweth that God triueth standeth not in dead ceremonies, but chiefly in the sacrifice of praise and thanksgiving.

b Even the Angels (who in respect of men are thought as gods) are nothing in his sight, much lesse the idoles, which mens brains inuenteth.

c All things are conuerted by his providence.

d By these three words he signifies one thing: meaning that they must wholly giue themselves to serue God.

e That is, the rocke, whom he gouerneth with his owne hand.

f He sheweth wherein they are hardened: that is, in the day of Massah, 1 Or, in strife, where they were without iudgement and reason, f That is, into the land of Canaan, whither he promised them rest.

P S A L. XCVI.

An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this especially ought to be referred to the Kingdom of Christ.

Sing vnto the Lord a new song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is great, and much to be praised: he is to be feared above all gods.

5 For all the gods of the people are idols: but the Lord made the heavens.

6 Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lord, yee families of the people: giue vnto the Lord glory and power.

8 Giue vnto the Lord the glory of his Name: bring an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the Nations, The Lord reigneth: surely the world shall bee stable, and not mooue, and he shall iudge the people in righteousness.

11 Let the heavens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the trees of the wood then reioyce

13 Before the Lord: for hee cometh, for hee cometh to iudge the earth: he will iudge the world with righteousness, and the people in his truth.

P A L. XCVII.

The Prophet exhorteth all to reioyce for the coming of the Kingdom of Christ, 7 dreadeth to the rebels and idolaters, 8 and ioyfull to the iust, whom hee exhorteth to innocencie, 12 to reioycing and thanksgiuing.

The Lord reigneth: let the earth reioyce: let the multitude of the yles be glad.

2 Cloudes and darkenesse are round about him: righteousness and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it and was afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serue graven images, and that glorie in idols: worship him all yee gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioycied, because of thy iudgements, O Lord.

9 For thou, Lord, art most high above all the earth: thou art exalted above all gods.

10 Ye that love the Lord, hate euill: hee preferreth the foules of his Sainis: hee will deliuer them from the hand of the wicked.

11 Light is sown for the righteous, and ioy

for the vpright in heart.

12 Reioyce yee righteous in the Lord, and giue thanks for his holy remembrance.

P S A L. XCVIII.

An eare flatterer to all creatures to praise the Lord for his power, mercie and fidelitie in his promise by Christ, 10 by whom he hath communiated his saluation to all nations.

A Psalm.

Sing vnto the Lord a new song: for hee hath done marvellous things: * his right hand, and his holy arme hath gotten him the victory.

2 The Lord declared his saluation: his righteousness hee hath reuealed in the sight of the nations.

3 Hee hath remembered his mercie and his truth toward the house of Israel: all the ends of the earth haue sene the saluation of our God.

4 All the earth, sing yee loud vnto the Lord: cry out and reioyce, and sing praes.

5 Sing praes to the Lord vpon the harpe, *even* vpon the harpe with a singing voyce.

6 With * shalmes and found of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lord: for he is come to iudge the earth: with righteousness shall he iudge the world: and the people with equitie.

10 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

P S A L. XCIX.

He commendeth the power, equitie, and excellencie of the Kingdom of God by Christ vnto the Iewes and Gentiles. 5 And proueth them to magnifie his name, and to serue the Lord, 6 following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

The Lord reigneth, let the people tremble: the earth tremeth, let the earth be moued.

2 The Lord is great in Zion, and hee is high above all the people.

3 They shall praise thy great, and fearefull Name (for it is holy)

4 And the Kings power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall down before his footstool: for he is holy.

6 Moses and Aaron were among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them in the cloudie pillar: they kept his Testimonies, and the Law that hee gaue them.

8 Thou heardest them, O Lord our God: thou wast a favourable God vnto them, though thou didst take vengeance for their intentions.

9 Exalt the Lord our God, and fall down before his holy Mountaine: for the Lord our God is holy.

10 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

11 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

12 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

13 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

14 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

15 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

16 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

17 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

18 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

19 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

a The Prophet
dwelteth that the
time shall come,
that all nations
shall haue occasion
to praise the Lord
for the reuealing
of his Gospel.
b Seeing hee will
reueile himselfe
to all nations con-
trary to their owne
expectation, they
ought all to wor-
ship him contrary
to their owne ima-
ginations, and one-
ly as hee hath ap-
pointed.
c Or, vnto.
d The Gentiles,
or whatsoeuer
made not the hea-
uens, are not God:
God cannot be
moued, but by his
strength and glory:
the signes wher-
of appeare in his
Sanctuary.
e As by experi-
ence, yee chat it
is only due vnto
him.
f By offering vp
your selues wholly
vnto God, declare
that you worship him
only. g Hee prophesie
that the Gentiles shall be
partakers with the Iewes of
Gods promise. h Hee shall
regenerate them anew with
his Spirit, and restore them
to the image of God. i For
the infensible creatures shall
haue cause to reioyce when
God appeareth, much more
we, from whom hee hath
taken malediction and
sinne.

a Hee dwelteth
that where God
reigneth, there is
all felicitie, and
spirituall ioy.
b For the Gospel
shall not be only
preached in Iu-
dea, but through
all yles and coun-
treys.
c Hee is thus de-
scribed to keepe
his enemies in
fear, which com-
monly contemne
Gods power.
d This feare bring-
eth not the wicked
to true obedi-
ence, but maketh
them to run away
from God.
e Hee signifieth
that Gods iudge-
ments are in a readi-
nesse to destroy
the idolaters.
f Let all that
which is effermed
in the world, fall
down before him.
g The Iewes shall
haue occasion to reioyce,
that the Gentiles are made
partakers with them of Gods
fauour. h Hee requir-
eth two things of his chil-
dren: the one that they
desist vice, the other that
they put their trust in
God for their deliuerance.
i Though Gods
deliuerance appeare not
suddenly, yet it is sowne,
and layd vp in store for
them.

a Thetis, some
fong newly made
in token of their
wonderfull deliuer-
ance by Christ.
b Isa. 59. 16.
c Hee preferreth
his Church mira-
culously.
d For the deli-
uerance of his
Church.
e God was moued
by some other
means to pater
his Church of the
Iewes and Gen-
tiles, but because
hee would per-
forme his prom-
ise.
f By this rep-
etition and earnest
exhortation to
giue praes with
instruments and
also of the dumbe
creatures, hee fig-
nifieth that the world
is neuer able to praise
God sufficiently for
their deliuerance.

a When God
deliuereth his
Church, all the
enemies shall
haue cause to
tremble.
b Exod. 22.
c Though the
wicked rage a-
gainst God, yet
the godly shall
praise his Name
and mighty
power.
d That is, before
his Temple or
Arke where hee
promised to haue
when they wor-
shipped him, as
now hee promisseth
his spiritual
presence where-
foerer his Church
is assembled.
e Vnder these
three hee compre-
hendeth the
whole people of
Israel, with whom
God made his
people, the more
he punisheth them
that abuse his benefits.

P S A L. C.

Hee exhorteth all to serue the Lord, 3 who haue chosen vs, and preferred vs, 4 and to enter into his assemblies to praise his Name.

A Psalm of praise.

Sing a yeloud vnto the Lord all the earth.

2 Serue the Lord with gladnesse: come before him with ioyfullnesse.

3 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

4 Hee hath said, I will not call the world to iudge: for hee is neuer able to praise God sufficiently for

b He chifly meaneth, touching the spiritual regeneration, whereby we are his sheepe and people.
c He sheweth that God will not be worshipped, but by that means which he hath appointed. d He bin, facing his me-

3 Know yee that euen the Lord is God : hee hath made vs, and not we our selues : we are his people, and the sheepe of his pasture.

4 Enter into his gates with praise, and into his courts with reioycing : praeie him and bleſſe his Name.

5 For the Lord is good : his mercie is ^d eueralting, and his truth ^e from generation to generation.

f Hee declarath that wee ought neuer to bee weary in praising vs towards vs laſt for euer.

P S A L. CI.

1 David describeth what governours ^e will observe in his house and kingdom. 5 He will punish and correct, by rooting forth the wicked, & multiplying the good persons.

¶ A Psalm of David.

I will sing mercy and iudgement : vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfect way, b till thou comest to me : I wil wake in the vprightnesse of mine heart in the mids of mine house.

3 I wil let no wicked thing before mine eyes : I hate ^e the worke of them that fall away : it shall not cleaue vnto me.

4 A froward heart shall depart from mee : I will know none euill.

5 Him that priuily ^d slandereth his neighbour, wil I destroy : him that hath a proud looke and high heart, I cannot suffer.

6 Mine eyes shall be vnto the ^e faithfull of the land, that they may dwell with mee : he that walketh in a perfect way, he shall serue mee.

7 There shall no deceitfull person dwell with in my house : hee that telleth lies, shall not remaine in my sight.

8 ^f Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.

a David considereth what manner of king he would bee, when God should place him in the throne, promising openly, that he would be mercifull and iust.
b Though as yet thou desirest to place mee in the Kingly dignitie, yet will I giue my selfe to wisdom and vprightnesse being a private man.
c Hee sheweth that Magistrates doe not their duties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernicious in them that are about kings, hee declarath that he will punish all. e He sheweth what is the true vse of the sword : to punish the wicked and to maintaine the good. f Magistrates must immediately punish vice, lest it growe to further incontinence : and if heathen magistrates are bound to doe this, how much more they that haue the charge of the Church of God ?

P S A L. CII.

1 It seemeth that this prayer was appointed to the firstfruits to pray in the captiuitie of Babylon. 18 A consolation for the building of the Church : 18 whereof followeth the praise of God to be published vnto all posteritie, as the thanksgiving of the Gentiles, as an acknowledgement of the Church.

¶ A prayer of the afflicted, when hee shall bee in distresse, and pouere forth his meditation before the Lord.

O Lord heare my prayer, and let my b cry come vnto thee.

2 Hide not thy face from mee in the time of my trouble : incline thine eare vnto mee, when I call, make haste to heare mee.

3 For my dayes are ^c consumed like smoake, and my bones are burnt like an hearth.

4 My heart is smitten, and withereth like grasse, because I forgate ^d to eat my bread.

5 For the voice of my groning my bones doe cleaue to my skinne.

6 I am like a ^e pellicane of the wildernesſe : I am like an owle of the deserts.

7 I watch, and am as a sparrow alone vpon the house top.

8 Mine enemies reuile me dayly, and they that rage against me, haue ^f sworne against me.

a Whereby is signified that although we be in misery yet we are not to be discouraged, but to be more diligent in prayer.
b He declarath that in our prayer we must liuely feelle that which we desire, and finally beleue to obtaine.
c The excessiue kindnesse of speech shew how much the affliction of the Church ought to wound the hearts of the godly.
d My sorrowes were so great, that I missed not my mine ordinary food.
e Euen inspired my death,

9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine b indignation and thy wrath : for thou hast heaued me vp, and cast mee downe.

11 My dayes are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lord, dost ^c remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise and haue mercie vpon Zion : for the time to haue mercie thereon, for the ^d appointed time is come.

14 For thy seruants delight in the ^e stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, and all the kings of the earth thy glory.

16 When the Lord shall build vp Zion, and shall appeare ^f in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come : and the people which shall see ^g created, shall praise the Lord.

19 For he hath looked downe from the height of his Sanctuary : out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the prisoner, and deliuer the ^h children of death :

21 That they may declare the Name of the Lord in Zion, and his praise in Ierusalem.

22 When the people shall be gathered ⁱ together, and the kingdomes to serue the Lord.

23 Hee ^j q abated my strength in the way, and shortened my dayes.

24 And I said, O my God, take mee not away in the mids of my dayes : thy yeeres ^k endue me from generation to generation.

25 Thou hast aforetime layd the foundation of the earth, and the heauens ^l are the worke of thine hands.

26 ^m Thy shall perish, but thou shalt endure : euen they all shall waxe old as doeth a garment : as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue and their feed shall stand ⁿ fast in thy sight.

¶ The Church lament that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes. r If heauen and earth perish, much more man shall perish : but the Church by reason of Gods promise endureth for euer. f Seeing thou hast choſen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer : for thou art eueralting.

P S A L. CIII.

1 Hee prouoketh all to praise the Lord, which hath pardoned his sinnes, delivered him from destruction, and giuen him sufficient of all good things. 10 Then hee addeth the tender mercies of God, which he sheweth like a most tender father toward his children. 14 The frailtie of man : life. 20 An exhortation to man and Angels to praise the Lord.

¶ A Psalm of David.

My soule, ^a praise thou the Lord, and all that is within me, ^b praise his holy Name.

2 My soule praise thou the Lord, and forget not all his benefites.

3 Which ^c b forgetteth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the ^d graue, and crowneth thee with mercy and compassions.

of all benefites : remission of sinne. c For before that wee haue remission of our sinnes, we are as dead men in the graue.

g I haue not forgotten out of my mourning to take my recreation. h Hee leueth that the afflictions did not cooely thus moue him, but chiefly the feeling of Gods displeasure. i How often we be frailty, yet thy promise is sure, and the remembrance thereof shall comfort vs for euer. k That is, the presentie yeeres which by the Prophet Ieremie thou shalt appoint, Ier. 31. 12.

l The more that the Church is in misery and desolation, the more ought the faithful to loue and pity it. m That is, when hee shall haue drawn his Church out of the darkness of death. n The deliverance of the Church is a most excellent benefit, and therefore hee compareth it to a new creation : for in their banishment the body of the Church seemed to haue bene dead, which by a later resurrection was as it were created anew. o Who now in their banishment could looke for nothing but death, p He sheweth that Gods Name is neuer more praised, then when religion flourisheth and the Church increaseth : which thing is chiefly accomplished vnder the kingdom of Christ.

q Who now in their banishment could looke for nothing but death, p He sheweth that Gods Name is neuer more praised, then when religion flourisheth and the Church increaseth : which thing is chiefly accomplished vnder the kingdom of Christ. r The Church lament that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes. s If heauen and earth perish, much more man shall perish : but the Church by reason of Gods promise endureth for euer. f Seeing thou hast choſen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer : for thou art eueralting.

h He waketh his dulnesse to praise God, shewing that both vnderstanding and affections, minde and heart are too little to set forth his praise.

i This is the beginning & chiefest

d As the eagle,
when her beake
overgroweth, fac-
keth blood, and
lois renewed in
strength, even so
God miraculously
giveth strength to
his Church above
all mans expecta-
tion.

e As his chiefe
minister, and next
to his people.

f He the first
his severe iudge-
ment, but so soone
as the sinner is
humbled, he re-
neweth him to
mercy.

g We have proued
by continual expe-
rience that his
mercy hath euer
prevaile agaynst
our offences.

h As great as the
world is, so all
is it of signes of
Gods mercies to-
ward his Church
when he hath re-
newed their
finnes.

i He declareth
that man hath
nothing in him-
self to moue God
to mercy, but onely
the confession of
his infirmities and
misy.

k His iust and
faithfull keeping
of his promise.

l To whom he
giveth grace to
fear him, and to
obey his word.

m In that that we
which naturally
are slow to praise
God, exhort the Angels,
which willingly doe it,
we stirre vp our
selues to consider

our duty, and awake
out of our sluggish-
nesse.

n As the Prophet
sheweth that we
need not to enter
into the heauens
to seeke God for
as much as all the
order of nature,
with the prophe-
ty and placing of
the elements are
most lively mir-
rors to see his
maiestie in.

o As the Prophet
here sheweth that
all visible powers
are ready to serue
God: so the Apo-
stle to the Hebr.
2. 7. beholde it
in this glasse how
the very Angels
also are obedient
to his commande-
ment.

p Thou makest
the sea to be an
argument vnto the
earth. d If by thy
power thou diddest
not ridle the age of
the waters, it were
not possible, but the
whole world should
be destroyed.

5 Which satisfieth thy mouth with good
things: and thy youth is renewed like the eagles.
6 The Lord executeth righteousness and iudg-
ment to all that are oppressed.

7 He made his wayes knowne vnto Moses,
and his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy,
slow to anger and of great kindeesse.

9 He will not alwaye chide, neither keepe his
anger for euer.

10 He hath not dealt with vs after our sinnes,
nor rewarded vs according to our iniquities.

11 For as high as the heauen is above the
earth, so great is his mercy toward them that
fear him.

12 As farre as the East is from the West: so
farre hath he remoued our sinnes from vs.

13 As a father hath compassion on his chil-
dren, so hath the Lord compassion on them that
fear him.

14 For he knoweth whereof we bee made: he
remembereth that we be but dust.

15 The dayes of man are as grasse: as a floure
of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone,
and the place thereof shall know it no more.

17 But the louing kinde of the Lord endureth
for euer and euer vpon them that feare him, and
his righteousness vpon childrens children.

18 Vnto them that keepe his couenant, and
thinke vpon his commandements to doe them.

19 The Lord hath prepared his throne in hea-
uen, and his kingdom ruleth ouer all.

20 Praise the Lord, ye his Angels, that excell
in strength, that do his commandment in obey-
ing the voice of his word.

21 Praise the Lord all ye his hostes, ye his ser-
uants that doe his pleasure.

22 Praise the Lord all ye his works, in all places
of his dominion: my soule, praise thou the
Lord.

PSAL. CIII.

A newe Psalm to praise God for the creation of the world
and the gouernance of the same: by his marvellous prouidence, 35
ye which the Prophet prayeth agaynst the wicked, who are occu-
sions that God diminisheth his blessing.

MY soule, praise thou the Lord: O Lord my
God, thou art exceeding great, thou art cloth-
ed with glory and honour.

2 Which couereth himselfe with light, as
with a garment, and spreadeth the heauens like a
curtaine.

3 Which layeth the beames of his chambers
in the waters, and maketh the clouds his chariot,
and walketh vpon the wings of the wind.

4 Which maketh the spirits his messengers,
and a flaming fire his minister.

5 He setteth the earth vpon her foundations, so
that it shall neuer moue.

6 Thou couerest it with the deepe as with
a garment: the waters stand about the
mountaines.

7 But at thy rebuke they flee: at the voice of
thy thunder they haste away.

8 And the mountaines ascend, and the valleys
descend to the place which thou hast established
for them.

9 But thou hast set them a bound, which they
shall not passe: they shall not returne to couer the
earth.

10 Hee sendeth the springs into the valleyes,
which runne betwene the mountaines.

11 They shall giue drinke to all the beastes
of the field, and the wilde asses shall quench their
thirst.

12 By these springs shall the foules of the hea-
uen dwell, and sing among the branches.

13 Hee watereth the mountaines from his
chambers, and the earth is filled with the fruit of
thy workes.

14 Hee causeth grasse to grow for the cattell,
and herbe for the vse of man, that hee may bring
forth bread out of the earth,

15 And wine that maketh glad the heart of
man, and oyle to make the face to shine, and bread
that strengtheneth mans heart.

16 The big trees are satisfied, even the cedars of
Lebanon, which he hath planted.

17 That the birds may make their nests there:
the stork dwelleth in the fire trees.

18 The hie mountaines are for the goats: the
rockes are a refuge for the conies.

19 He appointed the moone for certaine sea-
sons: the sunne knoweth his going downe.

20 Thou makest darknes, & it is night, wherein
all the beastes of the forest creepe forth.

21 The Lyons roare after their pray, and seeke
their meat at God.

22 When the Sun riseth, they retire, and couch
in their denes.

23 In the morning goeth man forth to his worke, and
to his labour vntill the euenig.

24 O Lord, how manifold are thy workes!
in wisdom hast thou made them all: the earth is
full of thy riches.

25 So is the sea great and wide: for therein are
things creeping innumerable, both small beastes
and great.

26 There goe the ships, ye that Leviathan,
whom thou hast made to play therein.

27 All these wait vpon thee, that thou mayest
giue them food in due season.

28 Thou givest it to them, and they gather it,
thou openest thy hand, and they are filled with
good things.

29 But if they hide thy face, they are trou-
bled: if thou take away their breath, they die and
returne to their dust.

30 Again, if thou send forth thy spirit, they
are created, & thou renewest the face of the earth.

31 Glory be to the Lord for euer: let the Lord
reioyce in his workes.

32 He looketh on the earth and it trembleth:
hee toucheth the mountaines and they smoke.

33 I will sing vnto the Lord all my life: I will
praise my God, while I liue.

34 Let my wordes bee acceptable vnto him: I
will reioyce in the Lord.

35 Let the sinners bee consumed out of the
earth: and the wicked it there be no more: O my
soule, praise thou the Lord. Praise ye the Lord.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

Who inhabit the world, and to cause God that he cannot reioyce in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

e If God provide
for the very beastes
much more will he
extend his prou-
ident care to man.

f There is no part
of the world
barren, where most
evident signes of
Gods blessing
appear not.

g From y clouds,
he descibeth
Gods prouident
care ouer man,
who doeth not
only provide ne-
cessary things for
him, as heards and
other meat: but
also things to re-
ioyce and comfort
him, as wine and
oyle, & ointments.

h Or, doer, poet, and
such like.

i As to separate
the night from the
day and to note
dayes, moneths
and yeeres.

k That is, by his
confe, either more
or neuer, it is not
summer, winter
and other seasons.

l That is, they
only find meat ac-
cording to Gods pro-
vidence, who ca-
reth euen for the
brut beastes.

m To whom
the light of the
sunne is as
it were a shield to
shield man agaynst
the tyranny and
fierceness of beasts.

n He confesse
that an tongue is
able to expresse
Gods workes, nor
minded to compre-
hend them.

o Or, whale.

p God is a most
nourishing Father,
who prouideth for
all creatures their
daily food.

q As by his pre-
sence all things
haue life: so if
they withdraw thy
blessings, they
all perish.

r As the death of
creatures sheweth
ye are working of
our selues: so
their generation
declareth that we
receiue all things
of our Creator.

s Gods mercie
enricheth y mountai-
nes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

face giue strength vnto the earth, but his benediction couereth
the earth, and he causeth the earth to be fruitful in his workes.

PSAL. CV.

He prayeth the singular grace of God, who hath of his be-
nevolence chosen a peculiar people to himselfe, and bawing
chose them, neuer ceaseth to doo this good, euen for the pro-
phets sake.

Praise

a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were called to be Gods people, y^e Prophet wthin them to see themselves guiltfull by thanksgiving. **b** By the strength and force he wrought y^e Ark: where God declared his power and his presence. **c** Which he hath wrought in the deliverance of his people. **d** Because his power was thereby as lively declared, as if he should have declared by mouth. **e** The promise which God made to Abraham to be his God, and the God of his seed after him, he renewed and repeated it againe to his seed after him. **f** He sheweth that they should not enjoy the land of Canaan by any other means, but by the favour of his covenant made with their fathers. **g** That is, the king of Egypt, and the king of Gerar. Gen. 11, 17, and 20, 3. **h** Those whom I have justified to be my people. **i** Meaning the old fathers to whom God showed himselfe plainly, and who were fathers of his word. **k** Either by sending carcity, or by taking away the strength and nourishment thereof. **l** I long have suffered adversity as God his appointed me, till he had tried sufficiently his patience. **m** That the very prices of the country should be at Iosephs commandment, and I became wise to him. **n** So it is in God, either to moone, or the heaver of the wicked to love or to hate Gods children. **o** Meaning, Moses and Aaron.

P Rayle the Lord, and call vpon his Name: **a** declare his works among the people.
2 Sing vnto him, sing prayte vnto him, and talke of all his wonderous works.
3 Reioyce in his holy Name, let the heart of them that seeke the Lord, reioyce.
4 Seeke the Lord and his strength seeke: his face continually.
5 Remember his maruileous works that he hath done, his wonders, and the iudgments of his mouth.
6 Ye seed of Abraham his seruant, ye children of Iacob, which are his elect.
7 He is the Lord our God: his iudgments are through all the earth.
8 Hee hath alway remembered his covenant, and promise, that he made to a thousand generations.
9 *Euen* that which he made with Abraham, and his oath vnto Izhak.
10 And since hath confirmed it to Iacob for a law, and to Israel for an euerlasting covenant.
11 Saying, Vnto thee will I geue the land of Canaan, the lot of your inheritance.
12 Albeit they were few in number, *yea*, very few, and strangers in the land,
13 And walked about from nation to nation, from one kingdome to another people.
14 Yet suffered he no man to doe them wrong, but reproc^d kings for their fakes, *saying*,
15 Touch not mine annoynted, and doe my iProphets no harme.
16 Moreover, he called a famine vpon the land, and utterly brake the staffe of bread.
17 But he sent a man before them: Ioseph was fold for a slaue,
18 They held his feet in the stocks, and he was layd in yrons,
19 Vntill his appointed time came, and the counsell of the Lord had tried him.
20 The king sent and loosed him: *euen* the ruler of the people deliuered him.
21 He made him Lord of his house, and ruler of all his substance.
22 That he should bind his princes vnto his will, and teach his Ancients wisdom.
23 Then Israel came to Egypt, and Iacob was a stranger in the land of Ham.
24 And hee encreased his people exceedingly, and made them stronger then their oppressours.
25 Hee turned their heart to hate his people, and to deale craftily with his seruants.
26 Then sent he Moses his seruant, and Aaron whom he had chosen.
27 They shewed among them the message of his signes, and wonders in the land of Ham.
28 He sent darknesse and made it darke: and they were not disobedient vnto his commision.
29 Hee turned their waters into blood, and slew their fish.
30 Their land brought forth frogs, *euen* in the kings chambers.
31 He spake, and there came swarms of flies and lice in all their quarters.
32 He gaue them hail for raine, and flames of fire in their land.
33 Hee smote their vines also and their figge

trees, and brake downe the tree in their coastes.

34 He spake and the grasshoppers came and caterpillers innumerable.
35 And did eate vp all the grasse in the land, and deuoured the fruit of their ground.
36 Hee smote also all the first borne in their land, *euen* the beginning of all their strength.
37 Hee brought them forth also with silver and golde, and there was none feeble among their tribes.
38 Egypt wast glad at their departing: for the feare of them that had fallen vpon them.
39 He spread a cloud to be a covering, and fire to geue light in the night.
40 They asked, and he brought quails, and he filled them with the bread of heauen.
41 He opened the rocke, and the waters flowed out, and ran in the dry places *like* a riuier.
42 For he remembered his holy promise to Abraham his seruant,
43 And he brought forth his people with ioy, and his chosen with gladnes.
44 And gaue the lands of the heathen, and they tooke the labours of the people in possession.
45 That they might keepe his statutes, and obserue his lawes. Praise ye the Lord,
 and were destroyed. **z** This is the end, why God preferreth his they should worship and call vpon him in this world.

PSAL. CVI.

1 The people dispersed vnder Antiochus, doe magnifie the goodness of God among the iust and repentant: **2** Desiring to see brought againe the lande by Gods mercifull visitation. **3** And first the manifold varieties of God wrought in their deliuerance from Egypt, and the great multitude of the people released. **4** The supplicy and desire to be gathered from among the heathen, to the iuuent they may praise the Name of the God of Israel.

¶ Prayse ye the Lord.

P Rayse ye the Lord because he is good, for his mercy endureth for euer.
2 Who can expresse the noble actes of the Lord, or shew forth all his praise?
3 Blessed are they that keepe iudgment, and doe righteouses at all times.
4 Remember me, O Lord, with the fauour of thy people: visit me with thy saluation.
5 That I may see the felicity of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.
6 We haue sinned with our fathers: we haue committed iniquity, and done wickedly.
7 Our fathers vnder stood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, *euen* at the red Sea.
8 Neuertheless hee saved them for his Names sake, that he might make his power to be knowne.
9 And he rebuked the red Sea, and it was dried vp, and heeled them in the deepe, as in the wilderness.
10 And hee saved them from the aduersaries hand, and deliuered them from the hand of the enemy.
11 And the waters covered their oppressors: not one of them was left.
12 Then bleeseth they his wordes, and sing praise vnto him.
13 But incontinently they forgate his workes: they waited not for his counsel.

c He sheweth that all creatures are armed against him when God is his enemy, as in his commandment the grasshoppers destroyed the land. *Exod. 10, 9.* **d** When their enemies felt Gods plagues, his children by his providence were exempted. **e** For Gods plagues caused them rather to depart with the Israelites, then with their lies. **f** Not for necessity, but for satisfaction of their lust. **g** Which hee commeth to the posterity in whom after a sort the dead liue and enjoy the promises. **h** When the Egyptians lamented the Church, because

a The Prophet exhorted the people to praise God for his benefits past, that thereby their minds may be strengthened against all present troubles and despair. **b** He sheweth that it is not enough to praise God with mouth except the whole heart agree thereto, and all our life be directed vnto him. **c** For the good will that he beareth to thy people, extend vnto me, that thereby I may be received into the number of thine. **d** By earnest confession as well of their own, as of their fathers finnes, they shew that they had hope that God according to his promise would pity them. **e** The impossibility of gooddeeds of God appeareth in this that he would change the order of nature, rather then his people should not be deliuered, although they were wicked. *Exod. 14, 27.* **f** The wonderful workes of God caused them to beleeue for a time, and to praise him. **g** They would present his iudgement and providence.

The abundance
that God gave
them profed not,
but made them
pine away, because
God curfed it.
† By the greatness
of the punishment
the heinous of-
fence may be con-
sidered for their
crime against God's
miniftry, and re-
bels againft him.
‡ He leweth
that all idolaters
renounce God to
be their glory,
when in glory of
him they worfhip
any creature, much
more wood, fto-
ne, metall, or calues.
l If Moyses by his
intercession had
not obtained
Gods pardon, he
would have con-
founded all againft
their rebel-
lions.
m That is, Canaan,
which was as it
were an earnest
penie of the hea-
venly inheritance.
n That is, hee
fwate, So hee im-
alle it meaneth,
to punish.
o Which was the
idole of the Ma-
abites.
p Sacrifices offered
to the dead id-
dles.
q Signifying, that
whatsoever man
invenient of him-
self to adore God
by, is detestable,
and unworthy
honor.
r With all other
neglected Gods
glory be in his
zeale killed the
adulterers and
prevented Gods
wrath.
* Num. 25. 12.
† This act de-
clared his lively
faith, and for his
faith he was ac-
cepted.
* Num. 25. 13.
pfl. 9. 5. t.
s If not natur'e
Prophet of God
escape not punish-
ment, though o-
thers provoked
him to finne how
much more shall
they that are
Gods children, to
Gods judgment,
which cause Gods
children to finke
u Hee leweth
how monstrous a
thing idolatry is,
which can winne
vs to things ab-
horring to na-
ture, whereas
Gods children can-
not obtaine mil-
lions of gold, and
onely vnio

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.
15 Then hee gaue them their desire: but hee sent ^h Ianne into their soule.
16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.
17 Therefore the earth opened and ^h swallowed vp Rathan, and covered the company of Abirara.
18 And the fire was kindled in their assemblie: the flame burnt vp the wicke.
19 They made a calfe in Horeb, and worshipped the molten image.
20 Thus they turned their ^k glory into the similitude of a bullocke, that eateth grasse.
21 They forgot God their Saviour, which had done great things in Egypt.
22 Wonderous workes in the land of Ham, and fearefull things by the red sea.
23 Therefore he minded to destroy them, had not Moses his chosen stood in the breach before him to turne away his wrath, lest hee should destroy them.
24 Also they contemned ^m that pleasant land: and beleued not his word.
25 But murmured in their tents, and hearkened not unto the voice of the Lord.
26 Therefore ⁿ hee lifted vp his hand against them to destroy them in the wilderness.
27 And to destroy their feede among the nations, and to scatter them throughout the countreyes.
28 They ioyned themselves also vnto ^o Baalpeor, and did eat the offering of the dead.
29 Thus they ^prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.
30 But ^q Phinehas stood vp and executed iudgment, and the plague was stayed.
31 ^r And it was ⁱmputed vnto him for righteousness from generation to generation for euer.
32 They angered him also at the waters of ^s Meribah, so that ^t Moses was punished for their sakes.
33 Because they vexed his spirit, so that hee spake vnaduisedly with his lips.
34 Neither destroyed they the people, as the Lord had commanded them.
35 But were mingled among the heathen, and learned their workes,
36 And serued their idoles, which were their ruine.
37 Yea, they offered their ^u sonnes and their daughters vnto deuils.
38 And shed innocent blood, ^v even the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.
39 Thus were they stained with their owne workes, and went ^w a whoring with their owne inuentions.
40 Therefore was the wrath of the Lord kindled against his people, and hee abhorred his owne inheritance.
41 And he gaue them into the hand of the heathen: and they that hated them were lords ouer them.
42 Their enemies also oppressed them, and small things: ^x Then true chastity is to cleane wholeness.

they were humbled vnder their hand.
43 Many a time did he deliuer them, but they
prouoked him by their counsels: therefore they
were brought downe by their iniquitie.
44 Yet he saw when they were in affliction, and
he heard their cry.
45 And hee remembered his couenant toward
them, and repented according to the multitude
of his mercies,
46 And gaue them fauour in the sight of all
them that led them captiues,
47 Saue vs, O Lorde our God, and gather vs
from among the heathen, that we may praise thine
holie Name, and glory in thy praise.
48 Blessed be the Lord God of Israel for euer
and euer, and let all the people say, So be it, Praise
ye the Lord.

vs constancy vnder the crosse, that with one consent wee may al

P S A L. CVI.

*The Prophet exhorteth all those that are redeemed by the Lord
and gathered vnto him to give thanks, for his mercifull pro
vidence of God generating all things at his good pleasure, to
send good and euill, prosperity and wretchednes vnto him
43 Therefore as the righteous therein say, O, so shall the
wicked bane their mouthes stopped.*

Praise ^{the} Lord, because his good: for his
mercy endureth for euer.
2 Let ^{them} them which haue bin redeemed of the
Lord, shew how he hath deliuered them from the
hand of the oppressour,
3 And gathered them out of the landes, from
the East and from the West, from the North, and
from the South.
4 When they wandered in the desert and wil
dernesse out of the way, and found no citie to
dwell in,
5 Both hungry and thirſtie, their soules faint
ed in them.
6 The they cried vnto the Lord in their trou
ble, and he deliuered them from their distresse,
7 And led them forth by the right way, that
they might go to a city of habitation.
8 Let them therefore confesse before the Lord
his louing kindnes, and his wonderfull works be
fore the sonnes of men.
9 For hee justified the thirſtie soule, and filled
the hungry soule with goodnes,
10 They that dwell in darkenesse and in the
shadowe of death, being bound in misery and
yron,
11 Because they rebelled against the wordes
of the Lord, and despised the counsell of the most
High,
12 When hee humbled their heart with heau
iness, then they fell downe and there was no
helper.
13 Then they cryed vnto the Lord in their
trouble & he deliuered them out of their distresse
14 He brought them out of darknesse, and out
of the shadow of death, and brake their bands a
sunder.
15 Let them therefore confesse before the Lord
his louing kindnes, and his wonderfull worke
before the sonnes of men.
16 For he hath broken the gates of bras, and
braut the barres of yron asunder.
17 Fooles by reason of their transgression

y The Prophet
sheweth that
either by menaces
or promises we
can come to God,
except we be al-
together newly
reformed, and that
his mercy over-
ruer and hide our
malice.

2 Not that God is
changeable in him-
self, but that he
seeth that we vs
to repent when he
altereth his pu-
nishment, and for-
giveth vs.

3 Gathereth
Church, which is
dispersed, & giveth
praise to thee.

a This notable
sentence was in
the beginning vied
at the first or ac-
cuser of the song,
which was oft-
times repeated.
b As this was
true in the lawe,
so is there unne of
Gods elect, that
feele not his helpe
in their necessi-
tie.

c Dr. from the sa-
le of the sea, the
sea, which is in the
South part of the
I. Land.

d Hee sheweth
that there is none
affliction, or igno-
munity, out of the
which God will
not deliver his,
and al so exhort-
eth them that
are delivered to
be mindfull of
so great a bene-
fit.

e Then the true
way to obey God,
is to follow his
expresse comma-
ndment: also her-
by all are exhor-
ted to descend
into themselves,
for as much as
they are puni-
shed but for the
sins.

f He theneth
that the cause
why God doeth
punish vs extre-
mely, is because we
can be brought
unto him by none
other means.

g When there
seemeth to man
judgement to be
in the with his mi-
ghty are brought to cal-

PSAL. CVII.

1 The Prophet extorted all those that are redeemed by the Lord
and gathered unto him to give thanks. 9 for it is mercifull pro-
vidence of God governing all things at his good pleasure, 10 send-
ing good and euill, prospering and prospering to bring men unto
him 11 Therefore as the righteous thereat saye, y.e. so shall the
wicked haue their mouthe. Roper.

Praise the Lord, because he is good: for his mercy endureth for ever.

2 Let ^b them which have bin redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour,

3 And gathered them out of the landes, from the East, and from the West, from the North, and from the ^{||} South.

4 When they wandered in the desert and wilderness out of the way, and found no citie to dwell in,

5 Both hungry and thirstie, their soule fainted in them.

6 They cried vnto the Lord in their trouble, and he deliuered them from their distresse,

7 And led them forth by the right way, that they might go to a city of habitation.

8 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull works before the sonnes of men.

9 For hee fastidied the thirstie soule, and filled the hungry soule with goodnes.

10 They that dwell in darkenesse and in the shadowe of death, being bound in misery and yron,

11 Because they ^d rebelled against the wordes of the Lord, and despised the counsell of the most High,

12 When hee humbled their heart with heavynesse, then they fell downe and there was no helpe.

13 Then they ^e cryed vnto the Lord in their trouble & he deliuered them out of their distresse.

14 He brought them out of darknesse, and out of the shadow of death, and brake their bands asunder.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For he hath broken the gates of brasse, and braist the barres of yron asunder.

17 ^g Fooles by reason of their transgression, couety, but all things are brought to despayre, then God chief power, ^g They that have no feare of God, by his sharper rod vpon him, and he find mercy,

This notable
sentence was
in the beginning
vied at the foot
or remembrance
of the song,
which was often
times repeated,
b As this was
true in the lawes,
so is there unne-
cessary to say
that the same
fact will be helpe
in their necessity.
c Or, from the fea-
reseeing the red
face, which is on
the South part of
the Land.
d Heel hereth
that there is none
affliction, so grie-
uous out of the
which God will
not deliver her,
and afflict her
them that
are delivered to
be mindfull of
so great a benefi-
t.
e When the true
sense of the
affliction of God,
is followed his
express coman-
dment: also her-
by all are exhor-
ted to themselves,
for as much as
none are puni-
shed but for their
sins.
f It is sheweth
that the cause
why God doeth
punish is extreme-
ly, because we
can be brought
vnto him by none
other means.
g When there
seemeth to man
no punishment
yet he is brought
to the death with
his mighty
are brought to cal-

and

b By healing them he declareth his good will toward them.

i Meaning, their diseases, which had almost brought them to the grave and corruption.

k Praise and confession of Gods benefits are the true sacrifices of the godly.

l He sheweth by the sea what care God hath our man for, in that that he delivereth them from the great dangers of the sea, he delivereth them, as we see from a thousand deaths.

m Their feare and danger is to great.

n When their art and means faile them they are compelled to confesse that only Gods providence doth preserve them.

o Though before every danger seemed to fight one against another, yet at his commandement they are as still, as though they were froien.

p This great benefit ought not only to be considered particularly, but magnified in all places and all assemblies.

q For ynone that he heareth to his Church, he changeth the order of nature for their commoditie.

r Continual increase and yearly.

s As God by his providence doth exalt men, so doth he also humble the by afflictions to know themselves.

t For their wickedness & tyranny he causeth y people and fabrics to contemne them.

u They whose faith is lightened by Gods Spirit, shall rejoyce to see Gods judgements against the wicked and vengdy.

and because of their iniquities are afflicted, 18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, and he delivereth them from their distresse.

20 Hee fendeth his word and healeth them, and delivereth them from their igrates.

21 Let them therefore confesse before the Lord his louing kindeesse, and his wonderfull workes before the sonnes of men,

22 And let them offer sacrifices of praise, and declare his workes with reioicing.

23 They that goe downe to the sea in ships, and occupy by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone.

28 Then they cry vnto the Lord in their trouble, and he bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are quieted, they are glad, and hee bringeth them vnto the haven, where they would be.

31 Let them therefore confesse before the Lord his louing kindeesse and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the congregation of the people, and praise him in the assembly of the Elders.

33 He turneth the floods into a wilderness, and the springs of waters into drinsse.

34 And a fruitful land into barrennesse for the wickednesse of them that dwell therein.

35 As he turneth the wilderness into pools of water, and the dry land into water springs.

36 And there he placeth the hungry, and they build a citie to dwell in.

37 And sow the felde, and plant vineyards, which bring forth fruitfull increase.

38 For hee blesteth them, and they multiply exceedingly, and he diminisheth nor their cattell.

39 Againe men are diminished, and brought low by oppression, euill and sorrow.

40 He powreth contempt vpon princes, and causeth them to erre in desert places out of way.

41 Yet he raiseth vp the poore out of misery, and maketh him families like a flocke of sheepe,

42 The righteous shall see it, and reioyce, and all iniquitie shall stop her mouth,

43 Who is wise that hee may obserue these things? for they shall vnderstand the louing kindeesse of the Lord.

PSAL. CVIII.

This Psalm is composed of two other Psalms before, the seven and thirtieth and thirtieth. The matter here contained is, That David greiue himselfe with heart and voice to praye for the Lord, and affirmeth his hope of the promise of God concerning his kingdome ouer Israel, and in power against other nations: 1. Who though hee seeme to forsake vs for a time yet hee will in the end cast downe our enemies.

A Song of Psalme of David.

O God, mine heart is prepared, so is my tongue: I will sing and giue praye.

For my glory, because it chiefly testifies the glory of God.

2 Awake viole and harpe, I will awake early.

3 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy truth vnto the cloudes.

5 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth,

6 That thy blouded may be deliuered: shewe with thy right hand and heare me.

7 God hath spoken in his holinesse: therefore I will reioyce, I shall diuide Shechem and measure the valley of Succoth.

8 Gilead shall be mine, and Manassih shall be mine: Ephraim also shall be the strength of mine head: Iudah is my lawgiuer.

9 Moab shall be my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade mee into the strong citie? who will bring me vnto Edom?

11 Wilt thou not, O God, which haddest forsaken vs, and diddest not goe forth, O God, with our armies?

12 Giue vs helpe against trouble for vaine is the helpe of man.

13 Through God wee shall doe valiantly: for he shall tread downe our enemies.

shalbe subiect vnto me. Psal. c. 8. f From the sixt verse of the last, reade the exposition in the 60. Psalme and 5. verse.

PSAL. CIX.

David being lastly accused by flatterers vnto Saul, prayeth God to helpe him, and to destroy his enemies. 8 And vnder them he setteth up his lawe the righteous vnto Iesus Christ, & of all the liars enemies of the children of God: 27 And desireth so to be delivered, that his enemies may know the works to be of God, 30 Then doth he promise to giue praye vnto God.

Q To him that exalteth. A Psalme of David.

H Old not thy tongue, O God of my praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to me with a lying tongue.

3 They compassed me aboute also with words of hatred, & fought against me without a cause.

4 For my friendship they were my aduersaries, but I gaue my selfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let the aduersary stand at his right hand.

7 When hee shall be iudged, let him be condemned, and let his prayer be turned into sinne.

8 Let his dayes be few, and let another take his charge.

9 Let his chldren be fatherlesse, and his wife a widow.

10 Let his children be vagabons, & beg, and seeke bread, comming out of their places destroyed.

11 Let the extortioner catch all that he hath, and let the frangers spoyles his labour.

12 Let there be none to extend mercy vnto him: neither let there be any to shew mercy vpon his fatherlesse children.

13 Let his posterity be destroyed, and in the generation following, let their name be put out.

14 Let the iniquity of his fathers be had in remembrance with the Lord: & let not the sinne of his mother be done away.

15 But let them alway be before the Lord, that he may cut off their memoriall from the earth.

gotten goods are by Gods iust iudgement deprived of all.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

b Prophecies of the calling of the Gentiles: for except they were called, they could nor heare the goodnesse of God.

c Let all the world see thy iudgments in that that thou art God ouer all, and so confesse that thou art glorious.

d When God by his benefices maketh vs partakers of his merits, he admonisheth vs to be earnest in prayer, to define him to continue & finish his graces.

e As hee hath spoken concerning me, so will he be to me: his promise constant, and holy in his promise, so that these nations following this Psalm vnto

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

the Lord to the third and fourth generation the wickednesse of wicked children.

h Hewerth that
God accuseth
to plague them
after a strange
sort, that he
themselves
deserve to
ward other.
i Thus giveth
the Lord to every
man the thing
wherein he
delighteth: that
the reprobate
cannot accuse
God of
wrong, when
they are
given up to
their lusts and
reprobate
minde.

k For being
desire of
man's help,
he fully trusted
in the Lord, that
he would
deliuer
him.

l As thou art
named
merciful,
gracious &
long
suffering,
so shew thy
selfe in
effect.

m Meaning,
that he hath
no way
nor afluence
in this
world.

n For being
that
came of
fornice,
he was
leane, and
his
natural
moisture
failed him.

o The more
griuous
that Satan
afflicted him,
the more
earnest
and
instant was
he in
prayer.

p They shall
gaine
nothing by
cursing
me.

q Not only
in
confessing
it
secretly
in my
selfe,
but also
in
declaring
it before
all
the
congregation.

r Hereby he
sheweth
that he had
not
to
doe
with
them
that
were
of
little
power,
but
with
iudges
and
princes
of
the
world.

16 Because he remembered not to shew mercy,
but persecuted the afflicted and poore man,
and the sorrowfull hearted to slay him.

17 As he loved cursing, so shall it come vnto
him, and as he loved not blessing, so shall it befar
from him.

18 As hee clothed himselfe with cursing like a
raiment, so shall it come into his bowels like wa-
ter, and like oyle into his bowels.

19 Let it bee vnto him as a garment to couer
him, and for a girdle wherewith he shalbe alwayes
girded.

20 Let this bee the reward of mine aduersarie
from the Lord, and of them that speake euill a-
gainst my soule.

21 But thou, O Lord my God, deale with mee
according vnto thy Name: deliuer me (for thy
mercy is good)

22 Because I am poore and needy, and mine
heart is wounded within me.

23 I depart like the shadow that declineth, &
am shaken off as the grasshopper.

24 My knees are weak through fasting, and
my flesh is hath lost all farnesse.

25 I became also a rebuke vnto them: they that
looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: o saue me ac-
cording to thy mercy.

27 And they shall knowe that this is thing
hand, and that thou, Lord, hast done it.

28 Though p they curse, yet thou wilt blesse:
they shall arise, and be confounded, but thy ser-
uant shall reioyce.

29 Let mine aduersaries be clothed with shame,
and let them couer themselves with their confu-
sion as with a cloke.

30 I will giue thanks vnto y Lord greatly with
my mouth, and praise him among the multitude.

31 For he will stand at the right hand of the
poore, to saue him from them that would con-
demne his soule,

to doe with them that were of little power, but with iudges and
princes of the world.

P S A L. CX.

a David propheseth of the power and everlasting kingdome given
to Christ, 4 and of his Priesthood, which should put an end to
the Priesthood of Levi.

¶ Psalm of David.

The Lord said vnto my Lord, Sit thou at my
right hand, vntill I make thine enemies thy
footstool.

2 The Lord shall send the rod of thy power
out of Zion: he be thou ruler in the mids of thine
enemies.

3 Thy people shall come willingly at the time
of assembling thine army in holy beauty: the youth
of thy wombe shalbe as the morning dew.

3 The Lord swaie, & will not repent, Thou art
a Priest for euer after y order of Melchi-zedek.

5 The Lord thou art at thy right hand, shall
wound kings in the day of his wrath.

6 He shalbe Iudge among the heathen: he shall
fill all with dead bodies, and smite the head our
great countries.

7 He shall drinke of the brooke in the way:
therefore shall he lift vp his head.

a As Melchi-zedek the figure of Christ was both King and
Priest: so the effect cannot be accomplished in any king fase only in Christ. Heb. 7. 26.

b No power shall be able to resist him. c Vnder this similitude of a captaine that
is so greedy to destroy his enemies that hee will not cease drinke by the way, hee
sheweth how God will destroy his enemies.

P S A L. CXI.

a He giueth thanks to the Lord for his many full mercies toward him
(bore), so and declares forthwith great wisdom and right
knowledge of himselfe.

¶ Praise ye the Lord.

I Will praye the Lord with my whole heart in
the assembly and congregation of the iust.

2 The works of the Lord are great, & ought
to be fought out of all them that louethem.

3 His workes are beautifull and glorious, & his
righteousnes endureth for euer.

4 He hath made his wonderfull workes to be
had in remembrance: the Lord is mercifull and full
of compassion.

5 He hath giuen e a portion vnto them that
feare him: he wil euer be mindful of his covenant.

6 He hath shewed to his people the power of
his workes, in giuing vnto them the heritage of
the heathen.

7 The workes of his hands are truth and
iudgement: all his statutes are true.

8 They are established for euer and euer, and
are done in truth and equitie.

9 He sent redemption vnto his people: he hath
commanded his covenant for euer: holy & fear-
full is his Name.

10 The beginning of wisdom is the feare of
the Lord: all they that obserue it, haue good
vnderstanding: his praise endureth for euer.

in effect doeth hee declare himselfe iust and true in the goeuenment of the same.

e They only are wise that feare God, and none haue vnderstanding, but they that
obey his word. f To wit, his commandments, as verie 7.

P S A L. CXII.

a He prayeth the felicity of them that feare God, to and con-
demneth the cursed state of the contemners of Gods.

¶ Praise ye the Lord.

Blessed is the man that feareth the Lord, and
delighteth greatly in his commandments.

2 His seed shalbe mighty vpon earth: the ge-
neration of the righteous shalbe blessed.

3 Riches and treasures shall be in his house,
and his righteousness endureth for euer.

4 Vnto y righteous ariseth light in darknes:
he is mercifull & full of compassion & righteous.

5 A good man is mercifull, and lendeth, and
will measure his affaires by iudgement.

6 Surely he shal neuer be moued by the right-
eous shalbe had in euerlasting remembrance.

7 He will not be afraid of euill tidings: for his
heart is fixed, and beleueth in the Lord.

8 His heart is established: therefore he will not
feare, vntill he see his desire vpon his enemies.

9 Hee hath e distributed and giuen to the
poore: his righteousness remaineth for euer: his
horne shalbe exalted with glory.

10 The wicked fall see it, and be angry: hee
shall gnash with his teeth, and consume away:
the desire of the wicked shall perish.

to bestow all on him selfe. c The godly pinch not niggardly,
really, as the covetous of the poore requit. etc. d As his power is able. f His power
and prosperous estate. g The blessings of God vpon his children shall cause them
wicked to die for enuy.

P S A L. CXIII.

a An exhortation to praise the Lord for his preeminence, 7 In that
that contrary to the course of nature, he worketh in his Church.

¶ Praise ye the Lord.

Prayse ye the Lord, o ye servants of the Lord, prayse the
Name of the Lord.

2 Blessed be the name of the Lord from hence-
forth and for euer.

3 The Lords Name is praised from the rising
of the sunne, vnto the going downe of the same.

4. The

a The Prophet de-
clareth that he wil
praise God both
privately & openly,
and that from the
heart, as he that
consecrated him-
selfe wholly and
only vnto God.
b He sheweth that
Gods workes are
a miracle in case
wherefore wee
should praise him,
but chiefly his be-
nefit toward his
Church.

c God hath giuen
to his people all
that was necessary
for them, and will
doe it euen for his
covenants sake, &
in this sense the
Scripture words
taken, Pro. 10. 8,
and 31. 11.

d As God promi-
sed to take the care
of his Church: so
in effect doeth hee
declare himselfe iust
and true in the goe-
uenment of the same.

e They only are wise
that feare God, and
none haue vnder-
standing, but they
that obey his word.

f To wit, his com-
mandments, as verie
7.

g The felicity that
reuerent feare,
which is in y chil-
dren of God, which
causeth them to
delight only in the
word of God.

h The godly shall
have abundance
and contentment,
because their heart
is satisfied in God
only.

i The faithfull in
all their aduersi-
ties knowe that all
shall go well with
them, for God will
be mercifull and
iust.

k He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

o He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

p He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

q He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

r He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

s He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

t He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

u He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

v He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

w He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

x He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

y He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

z He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

aa He sheweth
what is the fruit of
mercy toled freely,
his, & not for gaine,
and so to measure
his doings, that he
may be able to
helpe where wee
neede requirity, and not
to distribute libe-
rally, as the covetous
of the poore requit.
etc. l As his power is
able. m His power
and prosperous estate.
n The blessings of
God vpon his chil-
dren shall cause them
wicked to die for enuy.

b If Gods glory
shine thorow all
the world,
and therefore of all
ought to be prai-
sed, what great
condemnation
were it to his peo-
ple, among whom
chiefly it shineth,
if they should not
earnestly extol
his Name?
c By preferring
the poore to high
honor, and giving
the barren child-
ren, herewith that
God was both not onely in his Church by ordinary means,
but also by miracle.

4 The Lord is high above all ^b nations, and
his glorie above the heauens.
5 Who is like vnto the Lord our God, that
hath his dwelling on high,
6 Who abaseth himselfe to behold things in
the heauen and in the earth?
7 He raiseth the needy out of the dust, and li-
feth vp the ^c poore out of the dung,
8 That he may iet him with the princes, ^{euen}
with the princes of his people.
9 He maketh the barren woman to dwell with
a family, and a ioyfull mother of children. Praise
ye the Lord.

That God was both not onely in his Church by ordinary means,
but also by miracle.

PSAL. CXIII.

*How the Israelites were deliuered forth of Egypt, and of the
wonderfull miracles that God wrought at that time, which
was in remembrance of Gods great mercy toward his Church, who
were in the course of nature sinners, yet were miraculously*

When Israel went out of Egypt, and the
house of Iakob from the ^a barbarous
people,

2 Iudah was his sanctification, and Israel his
dominion.
3 The sea saw it, and fled: Iorden was turned
backe.
4 The ^c mountaines leaped like rammes, and
the hills aslambes?
5 What ayled thee, O sea, that thou fleddest?
O Iorden, why wast thou turned backe?
6 Ye mountaines, why leaped ye like rammes,
and ye hills aslambes?
7 The ^d earth trembled at the presence of the
Lord, at the presence of the God of Iakob.
8 Which turneth the rock into waterpools,
and the flint into a fountaine of water.

That is, caused miraculously wa-
ter to come out of the rocke in most abundance, Exod. 17. 6.

PSAL. CXV.

*A prayer of the faithful offered by idolatrous gentes, against
whom they desire that God would iudgew them, a Trusting
most confidently that God will preserve them in this their neede
seeing that he hath adoped and redeemed them to his fauour,
as promising finally that they will not be vniuersally of great
benefit, if it would please God to heare their prayer, and deliuer
them by his omnipotent power.*

Not a vnto vs, O Lord, not vnto vs, but vnto
thy Name give the glory, for thy louing mer-
cy, and for thy truths sake.

2 Wherefore shall the heathen say, ^b Where is
now thy God?
3 But our God is in heauen: he doeth whatso-
euer he will.
4 Their idoles are ^d filter and golde, ^{euen} the
worke of mens hands.
5 They haue a mouth, and speake not: they
haue eyes, and see not.
6 They haue eares, and heare not: they haue
noses, and smell not.
7 They haue hands, and touch not: they haue
feete, and walke not: neither make they a sound
with their throat.
8 They that made them are ^f like vnto them:
so are all that trust in them.
9 O Israel, trust thou in the Lord: for hee is
their helpe and their shield.

That there is nothing why they should be effeemed, c He shew-
eth what great vanitie it is to aske helpe of them, which not onely haue no helpe in
them, but lacke sense and reason, f As much without sense, as blocks and stones,

10 O house of Aaron trust ye in the Lord, for
he is their helpe, and their shield.

11 Ye that feare the Lord, trust in the Lord: for
he is their helper and their shield.

12 The Lord hath ben diuinitie of vs, he will
blesse, hee will blesse the house of Israel, hee will
blesse the house of Aaron.

13 He will blesse them that feare the Lord both
small and great.

14 The Lord will increase his graces toward
you, ^{euen} toward you, and toward your chil-
dren.

15 Ye are blessed of the Lord, which made the
heauen and the earth.

16 The ^k heauens, ^{euen} the heauens are the
Lords: but he hath giuen the earth to the sonnes
of men.

17 The dead praise not the Lord, neither any
that goe down into the place of silence.

18 But we will praise the Lord from henceforth
and for euer. Praise ye the Lord.

PSAL. CXVI.

*David being in great danger of Saul in the desert of Maan, pre-
cising the great and inestimable loue of God toward him, mag-
nifying such great mercies, as a protesteth that hee will be
thankfull for the same.*

I loue the Lord, because he hath heard my voice
and my prayers.

2 For he hath inclined his eare vnto me, when
I did call vpon him ^b in my dayes.

3 When the snares of death compassed me, and
the griefes of the graue caught me: when I found
trouble and sorrow,

4 Then I called vpon the Name of the Lord,
saying, I beseech thee, O Lord, deliuer my soule.

5 The Lord ^u is mercifull and righteous, and
our God ^u full of compassion.

6 The Lord preferreth the simple: I was in
miserie, and he saued me.

7 Returne vnto thy rest, O my soule: for the
Lord hath bene beneficiall vnto thee.

8 Because thou hast deliuered my soule from
death, mine eyes from teares, and my feete from
falling.

9 I shall walke before the Lord in the land
of the liuing.

10 I beleueed, therefore did I speake: for I
was sore troubled.

11 I said in my ^g feare, All men are liers.

12 What shall I render vnto the Lord for all
his benefites toward me?

13 I will ^b take the cup of saluation, and call
vpon the Name of Lord.

14 I will pay my vowes vnto the Lord, ^{euen}
now in the presence of all his people.

15 Precious in the sight of the Lord is the
death of his Saints,

16 Behold, I Lord: for I am thy seruant, I am
thy seruant, and the sonne of thine handmaide:
thou hast broken my bonds.

17 I wil offer vnto thee a sacrifice of praise, and
will call vpon the Name of the Lord.

18 I will pay my ^k vowes vnto the Lord, ^{euen}
now in the presence of all his people.

19 In the courts of the Lords house, ^{euen} in
the mids of thee, O Ierusalem. Praise ye the Lord.

thanks to God, and to take the cup and drink in signe of thanksgiving, I per-
ceive that God hath a care over his, so that he both dispose of his death, and take
an account, k I will thanke him for his benefites, for that is a iust payment, to
conferre that we owe all to God,

g For they were
appointed by God
as instructors and
teachers of faith
and religion for
others to follow.
h That is, he will
renew his graces
toward his people,
i And therefore
doth still gouerne
and continue all
things therein.
k And they declare
enough his iustice,
for that the world
serueth him
nothing, but to
shew his fatherly
care toward men.
l Though I deat
the Lord, Gods
glory, yet he men-
tieth heret that they
praise him not in
his Church and
Congregation,

h He saith that no pleasure is
so great, as to seele
Gods helpe in our
necessitie, neither
that any thing
more streeth vnto
our loue toward
him.

b That is, in con-
tinuall time to
seeke helpe, which
was when he was
in distress.

c He sheweth
forth the fruit of
his loue in calling
vpon him, confi-
ding that hee is iust
and mercifull, and
to helpe them that
are destitute of aid
and counsell.

d Which was
quiet before, i
now rest vpon
the Lord, for he
hath bene bene-
ficiall towards
these.

e The Lord will
preferre me, and
sane my life.

f I felt all these
things, and there-
fore was moued
by faith to con-
fesse them, 2. Cor.
4. 13

g In my great dis-
tresse I thought
God would not
regard man, which
is but lies and vani-
tie, yet I over-
came this tempta-
tion, and felt the
contrary.

h In the law they
referred to make a
baket, when they
gave lolemee

a In all ages thou hast plagued all flesh which maliciously and contemptuously depart from thy wrath.
d When the powers of the world gave false testimony against mee, thy word was a guide and counsellor to teach me what to doe, and to comfort mee.

21 Thou hast destroyed the proud: cursed are they that doe erre from thy commandments.
22 Remouee from me shame and contempt: for I haue kept thy testimonies.
23 O Princes also didst, and speake against me: but thy seruant did meditate in thy statutes.
24 Alho thy testimonies are my delight, and my counsellors.

DALETH.

25 My soule cleaueth to the dust: quicken me according to thy word.
26 I haue declared my wayes, and thou heardest me: reach me thy statutes.
27 Make mee to vnderstand the way of thy precepts, and I will meditate in my wondrous works.
28 My soule melteth for heavinesse: raise mee vp according vnto thy word.
29 Take from mee the way of lying, and grant mee graciously thy Law.
30 I haue chosen the way of truth, and thy iudgements haue I laid before me.
31 I haue cleaued to thy testimonies, O Lord confound me not.
32 I will runne the way of thy commandments, when thou shalt enlarge mine heart.

HE.

33 Teach mee, O Lord, the way of thy statutes, and I will keepe it vnto the end.
34 Giue me vnderstanding, and I will keepe thy Law, yea, I will keepe it with my whole heart.
35 Direct me in the path of thy commandments: for therein is my delight.
36 Incline mine heart vnto thy testimonies: and not to couetousnesse.
37 Turne away mine eyes from regarding vanitie, and quicken me in thy way.
38 Stablish thy promise to thy seruant, because he feareth thee.
39 Take away my rebuke that I feare: for thy iudgements are good.
40 Beholde, I desire thy commandments: I quicken me in thy righteousnesse.

VAV.

41 And let thy louing kindeesse come vnto mee, O Lord, and thy saluation according to thy promise.
42 So shall I make answer vnto my blasphemers: for I trust in thy word.
43 And take not the word of truth vterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy Law for euer and euer.
45 And I will walke at liberty: for I seeke thy precepts.
46 I will speake also of thy testimonies before d Kings, and will not be ashamed.
47 And my desire shall be in thy Commandments, which I haue loued.
48 Mine handes also will I lift vp vnto thy Commandments, which I haue loued, and I will meditate in thy statutes.

a I was secured by the vaine pompe of princes,

Z A I N.
49 Remember the promise made to thy seruant, wherein thou hast caused me to trust.
50 It is my comfort in my trouble: for thy promise hath quickened me.
51 The proud haue had me exceedingly in derision: yet haue I not declined from thy Law.
52 I remembered thy iudgements of olde, O Lord, and haue bene comforted.
53 O Feare is come vpon mee for the wicked, that forsake thy Law.
54 Thy statutes haue bene my songs in the house of my pilgrimage.
55 I haue remembered thy Name, O Lord, in the night, and haue kept thy Law.
56 This I had because I kept thy precepts.

a In the course of full exile. *b* Euen when other sleepe. *c* That is, all these benefits.

CHEM.

57 O Lord, that art my portion, I haue determined to keepe thy words.
58 I made my supplication in thy presence with my whole heart: be mercifull vnto mee according to thy promise.
59 I haue considered my wayes, and turned my feet into thy testimonies.
60 I made haste and delayed not to keepe thy commandments.
61 The bands of the wicked haue robbed me: but I haue not forgotten thy Law.
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am a companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

TEH.

65 O Lord, thou hast dealt graciously with thy seruant according to thy word.
66 Teach me good iudgement & knowledge: for I haue beleueed thy commandments.
67 Before I was afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach me thy statutes.
69 The proud haue imagined a lie against me: but I will keepe thy precepts with my whole heart.
70 Their heart is fat as greafe: but my delight is in the Law.
71 It is good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto mee then thousands of gold and silver.

a And vaine estimation of themselves. *d* He confessed that before he was rebellious, as man by nature is.

I O D.

73 Thine handes haue made me & fashioned me: giue me vnderstanding therefore, that I may learne thy commandments.
74 So they that feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.
75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted me justly.
76 I pray thee that thy mercy may comfort me according to thy promise vnto thy seruant.
77 Let thy tender mercies come vnto mee, that I may liue: for thy Law is my delight.
78 Let the proude be ashamed: for they haue despised thy word.

e He declared, that when he felt not Gods mercies, he was as dead.

a Though I seele Gods hand full to life vpon him, yet he reflecteth on his promise, and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods word, and tread his religion vnder foote.
c That is, the examples, whereby thou declarest thy selfe to be iudge of the world.
d That is, the element zale to this life and sorrow.

a I am perswaded that to keepe thy Law is an heritage and great gain for me.
b He sheweth that none can imbrace the word of God, except he consider his imperfections & wayes.
c They haue gone about to draw me into their company.
d Not only in mutual consent, but also with ayde and succour.
e For the knowledge of Gods word is a singular token of his fauor.

a Having proued by experience that God was true in his promise, he desired that hee would increase in him knowledge and iudgement.
b So I remember that before the Lord touched him, he was like a calfe vntamed so that the vice of Gods rods is to call vs hometo God.
c Their hearts are indurated and hardened, so that they with prosperitie, before that he was chastened.

a Because God leaueh not his worke that hee had begun, hee desired a new grace: that is, that he would continue his mercies.
b When God sheweth his grace toward any, he respecteth to others, that he faileth not them that trust in him.
c I pray in times of death.

a That is, I shall not brought to the grave & with earthly word I cannot liue.
b I haue confessed mine offences, and now depend wholly on thy mercy.
c If God did not maintain vs by his words, our life would drop away like water.
d Instruct me in thy word, whereby my mind may be purged from vanity, and taught to obey thy will.
e By this he runne forward in his will, and willing to obey.

a He sheweth that he cannot follow on to the end except God teach him oftentimes, and leade him forward.
b Not only in outward conversation, but also with inward affection.
c Hereby meaning all other uices, because that couetousnesse is the roote of all euill.
d Meaning all his finnes.
e Let me not fall to thy dishonour, but let mine heart be filled with thy word even to the end.

a He sheweth that God's mercie and loue is the first cause of our saluation.
b By trusting in Gods word he assured himselfe to be able to conclude the fanders of his adversaries.
c They that simply walke after Gods word, haue no leueto intangle them, whereas they that doe contrary are euen in nettes and liures.
d Hee sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of princes.

d That is, be comforted by mine example.
e He sheweth that there can be no true feare of God without the knowledge of his word.

a Though my strength faile me, yet my soule groweth and figheth, resting still in thy word.

b Like a skinned bottle, or bladder that is parched in the smoke.

c How long wilt thou afflict thy servant?

d They have not only oppressed me violently, but also cruelly conspired against me.

e He accuseth himselfe that God will deliver him, and destroy his adversaries.

f Finding no help in earth, he lifteth up his eyes to heauen.

g Because none should esteeme Gods word according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.

h Seeing the earth and all creatures remaine in that estate wherein thou hast created them, much more thy truth remaineth constant and vnderchangeable.

i He proeth by effect, that is Gods child, because he seeketh to vnderstand his word. d There is nothing so perfect in earth, but it hath an end: but Gods word is after that nature.

j Oh how loue I thy Law! a it is my meditation continually.

k By thy commandments thou hast made me wiser than mine enemies: for they are euer with me.

l I have had more vnderstanding then al my teachers, for thy testimonies are my meditation.

m I vnderstood more then the ancient, because I kept thy precepts.

n I have restrained my feete from euery euill way, that I might keepe thy word.

o I have not declined from thy iudgements: for e thou didst teach me.

p How sweete are thy promises vnto my mouth! yea, more then hony vnto my mouth.

q By thy precepts I have gotten vnderstanding: therefore I hate all the waies of falshood.

r Of onefelnes we are but darknes, and cannot see, except we be lightened with Gods word.

s A solemn oath and promise, to stir vp their zeale to imbrace Gods word.

t Of onefelnes we are but darknes, and cannot see, except we be lightened with Gods word.

u A solemn oath and promise, to stir vp their zeale to imbrace Gods word.

v A solemn oath and promise, to stir vp their zeale to imbrace Gods word.

w A solemn oath and promise, to stir vp their zeale to imbrace Gods word.

x A solemn oath and promise, to stir vp their zeale to imbrace Gods word.

y A solemn oath and promise, to stir vp their zeale to imbrace Gods word.

z A solemn oath and promise, to stir vp their zeale to imbrace Gods word.

aa A solemn oath and promise, to stir vp their zeale to imbrace Gods word.

ab A solemn oath and promise, to stir vp their zeale to imbrace Gods word.

ac A solemn oath and promise, to stir vp their zeale to imbrace Gods word.

ad A solemn oath and promise, to stir vp their zeale to imbrace Gods word.

ae A solemn oath and promise, to stir vp their zeale to imbrace Gods word.

dealt wickedly and falsly with me: but I meditate in thy precepts.

79 Let such as feare thee d turne vnto me, and they that e know thy testimonies.

80 Let mine heart bee vpright in thy statutes, that I be not ashamed.

CAP. H.

81 My soule a fainteth for thy saluation: yet I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a b bottle in the smoake: yet do I not forget thy statutes.

84 How many are the c daies of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue d digged pits for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsly: e help me.

87 They had almost consumed f me vpon the earth: but I forsooke not thy precepts.

88 Quickene me according to thy louing kindness: so shall I keep the test mony of thy mouth.

f Finding no help in earth, he lifteth up his eyes to heauen.

LAMED.

89 O Lord, thy word endureth for euer in a heauen.

90 Thy truth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.

91 They b continue vnto this day by thine ordinances: for all are thy seruants.

92 Except thy law had bin my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am c thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: but I will confider thy testimonies.

96 I d haue seene an end of all perfection: but thy commandment is exceeding large.

97 Oh how loue I thy Law! a it is my meditation continually.

98 By thy commandments thou hast made me wiser than mine enemies: for they are euer with me.

99 I have had more vnderstanding then al my teachers, for thy testimonies are my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I have restrained my feete from euery euill way, that I might keepe thy word.

102 I have not declined from thy iudgements: for e thou didst teach me.

103 How sweete are thy promises vnto my mouth! yea, more then hony vnto my mouth.

104 By thy precepts I have gotten vnderstanding: therefore I hate all the waies of falshood.

105 Thy word is a lantern vnto my feete, and a light vnto my path.

106 I haue sware and will performe it, that I may not be ashamed.

107 I haue sware and will performe it, that I may not be ashamed.

108 I haue sware and will performe it, that I may not be ashamed.

109 I haue sware and will performe it, that I may not be ashamed.

110 I haue sware and will performe it, that I may not be ashamed.

111 I haue sware and will performe it, that I may not be ashamed.

112 I haue sware and will performe it, that I may not be ashamed.

I will keepe thy righteous iudgements.
107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee accept the e free offerings of my mouth, and teach me thy iudgements.

109 My d soule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue laide a snare for me: but I sware not to thy precepts.

111 Thy testimonies haue I taken as an e heritage for euer: for they are the ioy of mine heart.

112 I haue applyed mine heart to fulfill thy statutes alway, euen vnto the end.

SAMECH.

113 I hate a vaine inuentions: but thy Lawe doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 b Away from me, yee wicked: for I will keepe the commandments of my God.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

117 c Stay thou me and I shall be safe, and I will delight continually in thy statutes.

118 Thou hast troden down all them that depart from thy statutes: for their d deceit is vaine.

119 Thou hast taken away all the wicked of the earth like dross: therefore I loue thy testimonies.

120 My flesh f trembleth for feare of thee, and I am afraid of thy iudgements.

g Which infected thy people, as dross doth the mettall. f Thy iudgements doe not only teach me obedience, but cause me to feare, considering mine own weakness, which leaue cauleth repentance.

A I N.

121 I haue executed iudgement and iustice: leaue me not to mine oppressors.

122 a Answere for thy servant in that, which is good, and let not the proud oppress me.

123 Mine eyes haue faile in waiting for thy saluation, and for thy iust promise.

124 Deale with thy b servant according to thy mercy, and teach me thy statutes.

125 I am thy servant: grant me therefore vnderstanding, that I may know thy testimonies.

126 It is c time for thee, Lord, to worke: for they haue destroyed thy Law.

127 Therefore loue I thy commandments above gold, yea, above most fine gold.

128 Therefore I esteeme all thy precepts most iust, and hate all false d waies.

129 Therefore I esteeme all thy precepts most iust, and hate all false e waies.

130 Therefore I esteeme all thy precepts most iust, and hate all false f waies.

131 Therefore I esteeme all thy precepts most iust, and hate all false g waies.

132 Therefore I esteeme all thy precepts most iust, and hate all false h waies.

133 Therefore I esteeme all thy precepts most iust, and hate all false i waies.

134 Therefore I esteeme all thy precepts most iust, and hate all false k waies.

135 Therefore I esteeme all thy precepts most iust, and hate all false l waies.

136 Therefore I esteeme all thy precepts most iust, and hate all false m waies.

137 Therefore I esteeme all thy precepts most iust, and hate all false n waies.

138 Therefore I esteeme all thy precepts most iust, and hate all false o waies.

139 Therefore I esteeme all thy precepts most iust, and hate all false p waies.

140 Therefore I esteeme all thy precepts most iust, and hate all false q waies.

c That is, my prayers & thanksgivings, which sacrifice. He that calleth the values of the lips.

Chap. 14. vers. 1. d That is, I am in continual danger of my life.

e I esteemed no worldly things, but made thy word mine inheritance.

f Which infected thy people, as dross doth the mettall.

g Thy iudgements doe not only teach me obedience, but cause me to feare, considering mine own weakness, which leaue cauleth repentance.

h Who formerly did embrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and others.

i And hinder me not to keepe the Law of the Lord.

j He desireth Gods continual assistance, lest he should faile in this race, which he had begun.

k The easy practices of them that concerneth Law, shall be brought to naught.

l The easy practices of them that concerneth Law, shall be brought to naught.

m The easy practices of them that concerneth Law, shall be brought to naught.

n The easy practices of them that concerneth Law, shall be brought to naught.

o The easy practices of them that concerneth Law, shall be brought to naught.

p The easy practices of them that concerneth Law, shall be brought to naught.

q The easy practices of them that concerneth Law, shall be brought to naught.

r The easy practices of them that concerneth Law, shall be brought to naught.

s The easy practices of them that concerneth Law, shall be brought to naught.

t The easy practices of them that concerneth Law, shall be brought to naught.

u The easy practices of them that concerneth Law, shall be brought to naught.

v The easy practices of them that concerneth Law, shall be brought to naught.

w The easy practices of them that concerneth Law, shall be brought to naught.

x The easy practices of them that concerneth Law, shall be brought to naught.

y The easy practices of them that concerneth Law, shall be brought to naught.

z The easy practices of them that concerneth Law, shall be brought to naught.

aa The easy practices of them that concerneth Law, shall be brought to naught.

ab The easy practices of them that concerneth Law, shall be brought to naught.

ac The easy practices of them that concerneth Law, shall be brought to naught.

ad The easy practices of them that concerneth Law, shall be brought to naught.

ae The easy practices of them that concerneth Law, shall be brought to naught.

af The easy practices of them that concerneth Law, shall be brought to naught.

ag The easy practices of them that concerneth Law, shall be brought to naught.

ah The easy practices of them that concerneth Law, shall be brought to naught.

ai The easy practices of them that concerneth Law, shall be brought to naught.

aj The easy practices of them that concerneth Law, shall be brought to naught.

ak The easy practices of them that concerneth Law, shall be brought to naught.

d He sheweth what wickedness, & the sic of Gods children, when they see his word contemned.

136 Mine eyes gush out with rivers of water, because they keepe not thy Law.

T S A D D I.

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commended a iustice by thy testimonies and truth especially.

139 My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

140 Thy word is proved b most pure, and thy seruant loueth it.

141 I am c small and despised: yet do I not forget thy precepts.

142 Thy righteousness is an euermlasting righteousness, and thy Law is truth.

143 Trouble and anguish are come vpon me: yet are thy commandments my delight.

144 The righteousness of thy testimonies is euermlasting: grant me vnderstanding, and I shall d liue.

K O P H.

145 I haue a cryed with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee: saue mee, and I will keepe thy testimonies.

147 I presented the morning light, and cried: for I waited on thy word.

148 Mine eyes b prevent the night watches to meditate in thy word.

149 Heare my voyce according to thy louing kindeesse: O Lord, quicken me according to thy iudgement.

150 They draw neere, that follow after c malice, and are farre from thy law.

151 Thou art true, O Lord: for all thy commandments are true.

152 I haue knowne long since d by thy testimonies, that thou hast established them for euer.

153 Behold, mine affliction, and deliuer mee: for I haue not forgotten thy law.

154 Plead my cause, and deliuer me, quicken me according vnto thy a word.

155 Saluation is far from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy b iudgements.

157 My persecutors & mine oppressors are many: yet doe I not swaue from thy testimonies.

158 I saw the transgressors & was grieved, because they kept not thy word.

159 Consider, O Lord, how I d lone thy precepts: quicken me according to thy louing kindeesse.

160 The c beginning of thy word is truth, & all the iudgments of thy righteousness endure for euer.

S C H I N.

161 Princes haue a persecuted mee without cause, but mine heart stood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great spoile.

163 I hate falshood and abhorre it, but thy Law doe I lone.

164 b Seven times a day do I praise thee, because of thy righteous iudgements.

165 They that c loue thy law, shall haue great benefit there, where as they that loue not thee, haue the contrary.

prosperitie, and they shall haue none hurt.

166 Lord, I haue d trusted in thy saluation, and haue done thy commandments.

167 My soule hath kept thy testimonies: for I lone them exceedingly.

168 I haue kept thy precepts and thy testimonies: for all my wayes are before thee.

T A V.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding a according vnto thy word.

170 Let my supplication come before thee, and deliuer me according to thy promise.

171 My lips shall b speake praise, when thou hast c taught me thy statutes.

172 My tongue shall intreat of thy word: for all thy commandments are righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my delight.

175 Let my soule liue, and it shall praise thee and thy iudgements shall helpe me.

176 I haue c gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandments.

e Being chastised to, and feo by mine enemies, and hauing no place to rest in.

P S A L. CXX.

The preter of David being vexed by the false reports of Sams Stratigies. 1 And therefore c lamenteth his long abiding in the iniquities, 2 Who were given to all kind of wickednes and contention.

A Song of a degree.

I Called vnto the Lord in my b trouble, and hee heard me.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy c deceitfull tongue: bring vnto thee? or what doth it auale thee?

4 It is as the d sharpe arrowes of a mightie man, and as the coales of Iuniper.

5 Woe is to me that I remaine in e Meshech, and dwell in the tents of f Ked-r.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke b peace, and when I speake thereof, they are bent to warre.

that there is nothing so sharpe to pierce, and so hate to set on fire, as a slanderous tongue.

g These were people of Arabia, which came of Isaphet. Gencio to 2. f That is, of the Ishmaelites. g He declareth what he meant by Meshech, and Ked-r, to wit, the Ishmaelites, which had degenerated from their godly fathers, and hated and contended against the faithful.

P S A L. CXXI.

1 This Psalm teaches, that the faithful shoulde not only to looke for helpe at God, 2 Who onely doeth maineining, preserve and prosper his Church.

A Song of a degree.

I will lift vp mine eyes // vnto the mountaines, from whence my helpe shall come.

2 Mine helpe cometh b from the Lord, which hath made the c heauen and the earth.

3 He will not suffer thy foote to slip: for hee that keepeth thee, will not b slumber.

4 Behold, he that keepeth Israel, will neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The sunne shall not c smite thee by day, nor the moone by night.

ouer every member thereof. e Neither heate nor cold, nor any incommodity shall be able to destroy Gods Church, albeit for a time they may molest it.

d He sheweth that we must first haue faith before we can worke and please God.

e I had no respect of men, but let thee alwayes before mine eyes as the iudge of my doings.

a As thou hast promised to bee the schoolmaster vnto allicien that depend vpon thee.

b The word if flesheth to powre forth continually.

c All his prayer, and desire is to profit in the word of God.

d That is, thy provident care ouer me, and wherwith thou wilt iudge mine enemies.

a That is, in lifting vp the tune, and rising in singing.

b Albeit the children of God ought to reioyce when they suffer for righteousness sake, yet it is a great griefe to the flesh to heare euill too well doing.

c He assured himselfe that God would reue their craft to their owne destruction.

d Hee sheweth

a We cannot confesse God to be righteous except we liue rightly and truly as he hath commanded.

b Psal. 69.

c John. 2. 17.

d Gold hath need to be tried, but thy word is perfection it selfe.

e This is the true call to praise God in a duty.

f d That the life of man without the knowledge of God is death.

a He sheweth that all his afflictions and whole heart were bent to Godward, for to haue help in his dangers.

b He was more earnest in the studie of Gods word, then they that keepe the watch were in their charge.

c Or, euill.

d He sheweth the nature of the wicked to be to persecute against their conscience.

e His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

a Forwisdome Gods promise there is no hope of deliuerance.

b According to thy promise made in thy law, which became the wicked lacke, they can haue no hope of saluation.

c My zeale consumed me, when I saw their malice and contempt of thy glory.

d It is a true signe of an adoption, when we loue the Law of God.

e Since thou hast promised it, euento the end of all thy sayings are true.

a The threatening and persecutions of Princes could not cause me to shrink to confesse thee whom I more leaue thee more.

b That is, often and sundry times.

c For their confidence assured them, that they please thee, where as they that loue not thee, haue the contrary.

d Or, about the mountaines: meaning that there is nothing so high in this world, where it becometh, but onely in God.

e He accuseth mans ingratitude, which cannot depend on Gods power.

f He sheweth that Gods providence, not only watcheth ouer his Church in general, but also inuoluntarily shall

g The

h The

i The

j The

P S A L. CXXVIII.

He sheweth that his godly affections are not to all manner of joy, but to them only that fear the Lord, and walke in his wayes.

A Song of degrees.

Blessed is every one that feareth the Lord, and walketh in his wayes.

2 When thou eatest the Labours of thine hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord our of Zion shall ^dblasse thee, and thou shalt see the wealth of ^e Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

^a God approoveth not our life, except it be reformed according to his word.

^b The world esteemeth them happy, which live in wealth and idleness: but the holy Ghost approoveth them better: that live of the meane profit of their labours.

^c Because Gods favour appeareth in none outward thing, more then in the case of children, he promisseth to enrich the faithfull with this gift. ^d Because of the spiritual blessing which God hath made to his Church, these temporall things shall be granted. ^e For except God blessed his Church publicly, this private blessing were nothing.

P S A L. CXXIX.

He admonisheth the Church to rejoyce, because hee is afflicted. 4 For by the righteous Lord it shall be delivered. 6 As in the enemies for all their glorious sinne shall suddenly be destroyed.

A Song of degrees.

They have oftentimes afflicted mee from my youth (may ^a Israel now say)

2 They have oftentimes afflicted me from my youth: but they could not prevaile against me.

3 The plowers plowed vpon my backe, and made long furrowes:

4 But the ^b righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 ^c They shall be as the grasse on the houle tops, which withereth afore it cometh forth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap:

8 ^d Neither they which goe by, say, The blessing of the Lord bee vpon you, ^e we bleesse you in the Name of the Lord.

^a The Church now afflicted, ought to remember, how her condition hath ever bene such from the beginning: to be molested most grievously by the wicked yet in time it hath ever bene delivered.

^b Because God is righteous, he cannot, nor plague his adversaries, and deliveth his as he covenanted out of the plough.

^c The enemies that lit themselves most high, and as it were approach neere to the Sunne, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie. ^d That is, the wicked shall perish, and none shall passe for them.

P S A L. CXXX.

The people of God from their butcheries ministeries doe retire unto God and are heard. 3 They confesse their sinnes, and flee unto Gods mercy.

A Song of degrees.

Out of the ^a deepe places have I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, ^b who shall stand?

4 But mercie ^c with thee, that thou mayest be feared.

5 I have waited on the Lord: my soule hath waited, and I have trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord ^d mercie, and with him ^e great redemption.

8 And hee shall redeeme Israel from all his iniquities.

^a Being in great distress and sorrow.

^b He declareth that we cannot be just before God, but by forgiveness of sinnes.

^c Because of nature thou art merciful: therefore the faithfull reuerence thee. ^d He sheweth to whom the mercy of God doeth appertaine: to Israel, that is, to the Church, and not to the reprobate.

P S A L. CXXXI.

David charged with ambition and greedy desire to revenge, protesteth his humilitie and meeknes before God, and teacheth all men what they should doe.

A Song of degrees, or Psalme of David.

Lord, ^a mine heart is not haughty, neither are mine eyes lofty, neither have I walked in great matters and hid from me.

2 Surely I have behaved my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is wained.

3 Let Israel waite on the Lord from henceforth and for ever.

P S A L. CXXXII.

The faithfull grounding on Gods promise made unto David, desire that hee would establish the same, both as touching his posteritie, and the building of the Temple, 10 pray there as was foretold.

A Song of degrees.

Lord, remember David with all his affliction. 2 Who sware vnto the Lord, and vowed vnto the mighty God of Iakob, saying,

3 I ^b will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor suffer mine eyes to sleepe, nor mine eyelids to lumber:

5 Vntill I find out a place for the ^c Lord, an habitation for the mighty God of Iakob.

6 Lo, we heard of it in Ephrathah, and found it in the fields of the forest.

7 Wee will enter into thy Tabernacles, and worship before his footstool.

8 Arise, O Lord, ^d come into thy rest, thou, and the Aarke of thy strength.

9 Let thy Priests be clothed with ^e righteousness, and let thy Saints reioyce.

13 For thy ^f servant Dauids sake, refuse not the face of thine Anointed.

11 The Lord hath sworne in truth vnto David, and he will not shrinke from it, saying, Of the fruit of thy body will I set vpon thy throne.

12 If thy sonnes keep my Covenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for ^g ever.

13 For the Lord hath chosen Zion, and loved to dwell in it, saying,

14 This is my rest for ever: here will I dwell, for I have a delight therein:

15 I will surely bleesse her vitales, and will satisfie her poore with bread.

16 And will clothe her Priests with ^h salvation, and her Saints shall shout for ioy.

17 There will I make the ⁱ horne of David to bud: for I have ordeined a light for mine Anointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

^g As thou first madest promise to David, so continue it to his posteritie, that what heeure they shall aske for their people, it may be granted. ^h Because this cannot be accomplished but in Christ, it followeth that the promise was spiritual, i. Meaning, of his owne sake, and not for the plentifulness of the place: for he promisseth to bleesse it, declaring before that it was barren. ⁱ That is, with his predestination, whereby they shall beare. ^j Though his force for a time seemed to be broken, yet he promisseth to restore it.

P S A L. CXXXIII.

This Psalm containeth the commendation of brotherly amitie among the Ierusalemite God.

A Song of degrees or Psalme of David.

Behold, how good and how comely a thing it is, brethren to dwell euery together.

2 Against David, though some favoured him, yet when he was established King at length they joynted together like brethren, and therefore he sheweth by this similitude the comradship of brotherly love.

^a That is, because the greatest part were established King at length they joynted together like brethren, and therefore he sheweth by this similitude the comradship of brotherly love.

^a He setteth forth his great humilitie, as an example to all rulers and governors.

^b Which passe the measure and limits of his vocation.

^c Hee was voyde of ambition and wicked desires.

^a That is, with how great difficulty he came to the kingdom, & with how great care and labour he went about to build the Temple.

^b Because the chiefe charge of the king was to set forth Gods glory, he sheweth that he could take no rest, neither would goe about any worldly thing, were it neuer so necessary, before he had executed his office.

^c That is, the Aarke, which was a signe of Gods presence.

^d The common bruit was that the Aarke should remaine in Ephrathah: that is, in Beth-lehem a plentiful place: but after we perceived that thou wouldst place it in Ierusalem, which was barren as a forest, and compassed about onely with hills.

^e That is, Ierusalem, because that a tearward his Aarke should remove to none other place. ^f Let the effect of thy grace both appeare in the Priests and in the people.

^g As thou first madest promise to David, so continue it to his posteritie, that what heeure they shall aske for their people, it may be granted. ^h Because this cannot be accomplished but in Christ, it followeth that the promise was spiritual, i. Meaning, of his owne sake, and not for the plentifulness of the place: for he promisseth to bleesse it, declaring before that it was barren. ⁱ That is, with his predestination, whereby they shall beare. ^j Though his force for a time seemed to be broken, yet he promisseth to restore it.

^k As thou first madest promise to David, so continue it to his posteritie, that what heeure they shall aske for their people, it may be granted. ^l Because this cannot be accomplished but in Christ, it followeth that the promise was spiritual, i. Meaning, of his owne sake, and not for the plentifulness of the place: for he promisseth to bleesse it, declaring before that it was barren. ^m That is, with his predestination, whereby they shall beare. ⁿ Though his force for a time seemed to be broken, yet he promisseth to restore it.

^o That is, because the greatest part were established King at length they joynted together like brethren, and therefore he sheweth by this similitude the comradship of brotherly love.

b The ointment was a figure of the graces which come from Christ the head vnto his Church.

c By Hermon and Zion he meaneth the plentiful countrey about Ierusalem.

2 It is like to the precious b ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments.

3 And as the dew of c Hermon which falleth vpo the mountaines of Zion: for d there the Lord appointed the blessing and life for euer.

d Where there is such concord.

P S A L. CXXXIII.

1 He extolletb the Leuites watching in the Temple, to praise the Lord.

A song of degrees.

Behold, praise ye the Lord, all yee a seruants of the Lord, yet that by night stand in the house of the Lord.

2 Lift vp your b hands to the Sanctuary, and praise the Lord.

3 The Lord that c hath made heauen & earth, blesse thee out of Zion.

4 And therefore shall power, blesse thee with his Fatherly love declared in Zion. Thus the Leuites vnto praise the Lord, and blesse the people.

P S A L. CXXXV.

1 He extolletb all the faithful, of what estate euer they bee, to praise God for his many slaues workes. 12 And specialey for his graces toward his people, wherewith he hath declared his mercie, 15 To the confounding of all idolaters and their idoles.

Of praise to the Lord.

Praise the Name of the Lord: ye seruants of the Lord, praise him.

2 Yee that a stand in the house of the Lord, and in the b courts of the Houe of our God.

3 Praise yee the Lord: for the Lord is good: sing praises vnto his Name: for it is a comely thing.

4 For the Lord hath c chosen Isaak to himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lord, that d did he in heauen & in earth, in the sea, & in all the depths.

7 Hee bringeth vp the cloudes from the ends of the earth, and maketh the * lightnings with the raine: he draweth forth the winde out of his treasures.

8 He smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 He smote many nations, and slew mightie Kings:

11 As Sihon King of the Amorites, and Og king of Bashan, & all the kingdomes of Canaan:

12 And e gaue their land for an inheritance, vnto an inheritance vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: O Lord, thy remembrance a from generation to generation.

14 For the Lord will f iudge his people, and be pacified toward his seruants.

15 The idoles of the heathen are silver and golde, euen the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: so are all that trust in them.

19 Praise the Lord, yee house of Israel: praise the Lord, yee house of Aaron.

20 Praise the Lord, yee house of Levi: yee that

fear the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

P S A L. CXXXVI.

1 A most earnest exhortation to give thanks vnto God for the creature and gouernance of all things, which standeth in confirmation that hee hath vnto all his mercie, vnto all.

Praise ye the Lord, because he is good: for his a mercie endureth for euer.

2 Praise yee the God of gods: for his mercie endureth for euer:

3 Praise ye the Lord of lords: for his mercie endureth for euer:

4 Which onely doeth great wonders: for his mercie endureth for euer:

5 Which by his wisdom made the heauens, for his mercie endureth for euer:

6 Which hath stretched out the earth vpon the waters: for his b mercie endureth for euer:

7 Which made great Lights, for his mercie endureth for euer:

8 The Sunne to rule the day: for his mercy endureth for euer:

9 The moone and the starres to gouerne the night: for his mercy endureth for euer:

10 Which smote Egypt with their first borne, (for his mercie endureth for euer.)

11 And c brought out Israel from among them. (for his mercie endureth for euer.)

12 With a mightie hand and d stretched out arme: (for his mercy endureth for euer.)

13 Which diuided the red Sea in two parts: for his mercy endureth for euer.

14 And made Israel to passe through the mids of it. for his mercie endureth for euer:

15 And ouerthrew Pharaoh and his hoste in the red Sea: for his mercie endureth for euer:

16 Which led his people thorow the wilderness: for his mercie endureth for euer:

17 Which smote great Kings: for his mercie endureth for euer:

18 And slew t mightie Kings: for his mercie endureth for euer:

19 As Sihon king of the Amorites: for his mercie endureth for euer:

20 And Og the king of Bashan: for his mercy endureth for euer:

21 And gaue their land for an heritage: for his mercie endureth for euer:

22 As an heritage vnto Israel his seruants: for his mercie endureth for euer:

23 Which remembered vs in our base estate: for his mercie endureth for euer:

24 And hath refused vs from our oppressours: for his mercie endureth for euer:

25 Which giueth foode to all b flesh: for his mercie endureth for euer:

26 I Praise ye the God of heauen: for his mercie endureth for euer.

P S A L. CXXXVII.

1 The people of God in their banishment seeing God true Religion decayed, lured in great anguish and sorrow, heate their which grieueth the Caldeans, discomfited little peace. 2 That they rather would be the same daily with sinners, reprobates as abominable against God. 3 Wherefore the psalmist, after the God, first to punish the Edomites, who he promised the Lord should destroy them. 8 And moved by the spirit of God, prophesie the destruction of Babylon, where they were a banished in great misery.

Y the rivers of Babel were a faine, and there were swept, when we remembered Zion.

2 We wanged our harpes vpon the willowes

fant, yet could it not stay our teares nor turne vs from the true

a By this repetition on b floweth that the least of Gods benefits bindes vs to thanksgiving: but chiefly his mercie, which is principally declared towards his Church.

b This was a common kinde of thanksgiving, which the whole people vied, when they haue receiued any benefit of God as 1 Chron. 16. and 20. 21. meaning that God was not onely mercifull to their fathers, but also continued the fauour, beneuolence.

c O is mercifull proud in o owne man appeareth in all his creatures, but chiefly in that which hee dedicated his Church from the thraldome of their enemies.

d In doing such a worke as was neuer done before, nor that any other could doe.

e Where for the space of foure yeeres hee showed infinite and most strange wonders, f Declaring thereof, that no power nor authority was to deare vnto him as the loue of his Church.

g In our greatest affliction & slavery, when we looked for nothing less than to haue had any increase.

h Seeing that God provideth euen for the death, and th more hath he cared vnto his.

i Seeing that all ages haue had most plaine testimony of Gods benefits.

a Ye that are Leuites are in chief appointed to this office.

b For their charge was exactly to keepe the Temple, but to pray there, and to give God thanks, & And therefore shall power, blesse thee with his Fatherly love declared in Zion.

c That is, hath freely loued the posteritie of Abraham.

d Heiroyed Gods power with his will, in the intent that he would not separate them and hereby hee willeth Gods people to depend on his power which hee confirmeth by examples.

e Iere. 19. 13. e Iud. 14. 29.

f Num. 21. 24. 24. e He sheweth what fruit the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and delivereth his people.

g That is, gouerne and defend his people.

h By shewing what punishments God appointeth for the heathen idolaters, hee warneth his people to beware the like offences, seeing that idoles haue neither power nor life, and that their deliuerance came ney by idoles, but by the mighty power of God.

i Reide Psal. 119. vers 4.

j That is, we are bode a long time, and albeit that the countrey was pleasant, yet could it not stay our teares nor turne vs from the true

k That is, we are bode a long time, and albeit that the countrey was pleasant, yet could it not stay our teares nor turne vs from the true

l That is, we are bode a long time, and albeit that the countrey was pleasant, yet could it not stay our teares nor turne vs from the true

m That is, we are bode a long time, and albeit that the countrey was pleasant, yet could it not stay our teares nor turne vs from the true

n That is, we are bode a long time, and albeit that the countrey was pleasant, yet could it not stay our teares nor turne vs from the true

o That is, we are bode a long time, and albeit that the countrey was pleasant, yet could it not stay our teares nor turne vs from the true

b To wit, of that
conceit.

c The Babylonians
spoke thus in
mocking vs.

d Though by our fi-
desse we should
signifie that we
haue no more
in God.

e Albeit the faith-
full are touched
with their particu-
lar griefes, yet the
common sorrow
of the Church is
more precious,
vnto them and
is such that they
cannot but re-
member and
lament.

f The decay of
Guds religion in
their country
was so grievous,
that no way could
make them glad,
except it were re-
stored.

g As when the
Emperours, which
raide of Egipt, con-
quered the Babylonians
against their brethren
and kinsfolke.

h When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

i As when the
Emperours, which
raide of Egipt, con-
quered the Babylonians
against their brethren
and kinsfolke.

j When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

k When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

l When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

m When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

n When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

o When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

p When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

q When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

r When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

s When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

t When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

u When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

v When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

w When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

x When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

y When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

z When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

aa When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ab When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ac When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ad When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ae When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

af When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ag When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ah When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ai When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

aj When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ak When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

al When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

am When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

an When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ao When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ap When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

aq When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ar When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

as When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

at When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

au When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

av When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

aw When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ax When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ay When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

az When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ba When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bb When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bc When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bd When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

be When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bf When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bg When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bh When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bi When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bj When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bk When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bl When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bm When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bn When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bo When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bp When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bq When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

br When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bs When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bt When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bu When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bv When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bw When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bx When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

by When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

bz When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

ca When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

cb When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

cc When thou shalt
visit Ierusalem, h
He alleudeth Dauid
prophetic, Chap. 13,
and verse, p. an-
dising good successe
to Cyrus and
Darius, whom
ambition moued
to fight against
Babylon: but God
vied them at this
rod to punish
his enemies.

in the mids thereof.

3 Then they that led vs captiues, required of
vs songs and mirth, when we had hanged vp our
harpes, saying, Sing vs one of the songs of Zion.

4 How shall wee sing, said we, a song of the
Lord in a strange land?

5 If I forget thee, O Ierusalem, let my right
hand forget to play.

6 I doe not remember thee, let my tongue
cleane to the roofe of my mouth: yea, if I preferre
not Ierusalem to my chiefie joy.

7 Remember the children of Edom, O Lord,
in the day of Ierusalem, which said, Raie it, raie
it to the foundation thereof.

8 O daughter of Babel, worthy to be destruyed,
blest be that rewardeth thee, as thou
hast serued vs.

9 Blessed shall be he that taketh and dasheth
thy children against the stones.

P S A L. CXXXVIII.

David with reason reioysed in the goodness of God toward
him, the which he forgets, 4 That it is a mercie to turning
princes who shall praise the Lord together with him. 6 And he
afforded to beare the like comfort of God in the same following,
as he hath here before.

A Psalm of David.

I will praise thee with my whole heart: *even be-
fore the gods will I praise thee.*

2 I will worship toward thine holy Temple,
and praise thy Name, because of thy louing kin-
dnesse and for thy truth: for thou hast magnified
thy Name above all things by thy word.

3 When I called, then thou heardest mee, and
hast increased strength in my soule.

4 All the kings of the earth shall praise thee,
O Lord: for they haue heard the wordes of thy
mouth.

5 And they shall sing of the wayes of the
Lord, because the glory of the Lords is great.

6 For the Lord is high, yet he beholdeth the
lowly: ut the proud he knoweth as farre off.

7 Though I walke in the mides of trouble,
yet wilt thou reuine me: thou wilt stretch forth
thine hand vpon the wrath of mine enemies, and
thy right hand shall slay me.

8 The Lord will performe his worke toward
mee: O Lord, thy mercy endureth for euer: for-
saake not the workes of thine hands.

P S A L. CXXXIX.

David to cleare his heart from all hypocrisie, sheweth that there
is nothing so hid, which God seeth vs, 13 Which he confir-
meth by the creation of man, 14, after declaring his zeale and
fearre of God, he protesteth to be content to all beuailous con-
science Gods.

O To him that excelleth. A Psalm of David.

Lord, thou hast tried me, and known me.

2 Thou knowest my sitting and my ri-
sing: thou vnderstandest my thought as farre off.

3 Thou becompassed my pathes, and my lying
downe, and art accustomed to all my wayes.

4 For there is not a word in my tongue, but
loe, thou knowest it wholly, O Lord.

5 Thou knowest my meaning before I speake.

5 Thou holdest me strait behind and before,
and layest thine hand vpon me.

6 Thy knowledge is too wonderfull for mee:
it is so high that I cannot attaine vnto it.

7 Whither shall I goe from thy Spirit? or
whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I
lie downe in hell, thou art there.

9 Let me take the wings of the morning, and
dwell in the vttermoost parts of the sea:

10 Yet thither shall thine hand leade mee, and
thy right hand hold me.

11 If I say, Yet the darkenesse shall hide mee,
euen the night shall be light about me.

e He calleth to God with lively faith, being assured of his mercies because he had beforetime proued, that God helped him euery in his dangers.

f For it is in Gods hand to overthrow the counsels and enterprises of the wicked.

g It seemeth that hee alledeth to Saul.

h To wit, God: for David saweth that they were reprobate, and that there was no hope of repentance in them.

i Gods plague shall light vpon him in such sort, that he shall not escape. k That is, shall be defended and preserved by thy faithfully providence and care.

P S A L. CXLII.

David being grievously persecuted vnder Saul, sendeth vnto God to haue succour. 2 Desiring him to riddle his afflictions, that hee may patiently abide till God take vengeance of his enemies.

¶ A Psalm of David.

O Lord, I call vpon thee: hast thee vnto me: heare my voice, when I cry vnto thee.

2 Let my prayer be directed in thy sight as incense, and the lifting vp of mine handes as an evening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the doore of my lips.

4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not care of their delicacies.

5 Let the righteous min the use: for that is a benediction: and let him reprove me, and it shall be a precious oyle that shall not breake mine head: for with in a while I shall euen pray in their miseries.

6 When their iudges shall be cast downe in stonie places, they shall heare my wordes, for they are sweet.

7 Our bones lie scattered at the graves mouth, as he that heweth wood or diggeth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leave not my soule desolate.

9 Keepe mee from the snare, which they haue layd for me, and from the gremmes of the workers of iniquitie.

10 Let The wicked fall into his nettes together whiles I escape.

P S A L. CXLIII.

The Prophet miseth against with fere, now caried away with anger, nor forced by desperation, would kill Saul: but with a good minde directed his carnest prayer to God, who did preserve him.

¶ A Psalm of David, to giue instruction, and a prayer when he was in the cave.

I Cryed vnto the Lord with my voyce: with my voyce I prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would know mee: all refuge failed me, and none cared for my soule.

5 Then cried I vnto thee, O Lord, and sayd, Thou art mine hope, and my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficiall vnto me.

8 Either to reioyce at my wonderfull deliuerance, or to mine head.

P S A L. CXLIII.

An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgements. 8 He desireth to be restored to grace, 10 To be governed by his holy spirit, that he may be the remnant of iust life in the true faine and seruice of God.

¶ A Psalm of David.

Heare my prayer, O Lord, and hearken vnto my supplication: answer mee in thy truth, and in thy righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy sight shall none that liueth, be iustified.)

3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: hee hath laid mee in the darknesse as they that haue bene dead long agoe.

4 And my spirit was in perplexitie in me, and mine heart within me was amazed.

5 Tet doe I remember the time I past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

6 I stretch forth mine handes vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare mee speedily, O Lord, for my spirit faileth: hide not thy face from mee, else I shall be like vnto them that goe downe into the pit.

8 Let mee heare thy louing kindnesse in the morning, for in thee is my trust: b shew mee the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for I hid mee with thee.

10 Teach mee to doe thy will, for thou art my God: let thy good spirit leade mee vnto the land of righteousness.

11 Quicken mee, O Lord, for thy Names sake, and for thy righteousness bring my soule out of trouble.

12 And for thy mercy may mine enemies, and destroy all them that oppress my soule: for I am thy seruant.

13 Let thine holy spirit counsel mee how to come forth of these great cares and troubles, I hid my selfe vnder the shadow of thy wings, and might be defended by thy power. k He confesseth that both the knowledge of Gods will cometh by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and smothereth our hearts by his grace to obey him. l That is, iustly and aright: for so fone as wee decline from Gods will, wee fall into error. m Which shall be a signe of thy faithfully kindnesse toward mee. n Refusing my selfe wholly vnto thee, and trusting in thy protection.

P S A L. CXLIII.

Hee prayeth the Lord with great affection and humility for his kingdomes warfare and for his victories obtained. 5 Demanding helpe and the destruction of his wicked. 9 Promising to acknowledge the same with songs of praise. 15 And declaring wherein the felicity of a people consisteth.

† Ebor n as before in my apparitions, meaning, as a thing that could haue no issue. † For, fought for my fauor. b Though all meane failed him, yet he knew that God would neuer forsake him. c For he was on all sides beset with his enemies, as though hee had beene in a most straight prison. let a crowne vpon

a That is, as thou hast promised to be faithful in thy promise to all that trust in thee.

b That is, according to thy free goodwilke whereby thou defendest thine.

c Hee knew that his afflictions were Gods messengers to call him to repentance for his finnes, though toward his enemies he was innocent, and that in Gods fight all men are sinners.

d He acknowledged that God is the onely and true physician to heale him: and that he is able to ease him to life, though hee were dead long agoe, and tured to stiles.

e So that only by faith, and by the grace of Gods Spirit, he was vpholden.

f To wit, thy great benefites of old, and the manifold examples of thy fauour toward thine.

g That is, speedily and in due season.

h That might be defended by thy power.

i Demanding helpe and the destruction of his wicked.

k Promising to acknowledge the same with songs of praise.

l And declaring wherein the felicity of a people consisteth.

m Which shall be a signe of thy faithfully kindnesse toward mee.

n Refusing my selfe wholly vnto thee, and trusting in thy protection.

o Hee prayeth the Lord with great affection and humility for his kingdomes warfare and for his victories obtained.

p Demanding helpe and the destruction of his wicked.

q Promising to acknowledge the same with songs of praise.

r And declaring wherein the felicity of a people consisteth.

a He sheweth that there is none other refuge for us besides, but onely to flee vnto God for comfort or soule.

b He meaneeth his earnest zeale and gesture, which hee vied in prayer: alluding to the sacrifices, which were by Gods commandement offered in the old law.

c He desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.

d Let not their prosperity allure me to be wicked as they are.

e He could abide all corrections, that came of a louing heart.

f By patience I shall see the wicked so sharply handled, that I shall for pitee pray for them.

g The people, which followed their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished.

h Here appeareth that David was miraculously deliuered out of many deaths, as 2. Cor. 1. 8, 9.

i Into Gods nettes, whereby he catcheth the wicked in their owne malice.

k So that none of them escape.

l The Prophet miseth against with fere, now caried away with anger, nor forced by desperation, would kill Saul: but with a good minde directed his carnest prayer to God, who did preserve him.

m Which shall be a signe of thy faithfully kindnesse toward mee.

n Refusing my selfe wholly vnto thee, and trusting in thy protection.

o Hee prayeth the Lord with great affection and humility for his kingdomes warfare and for his victories obtained.

p Demanding helpe and the destruction of his wicked.

q Promising to acknowledge the same with songs of praise.

r And declaring wherein the felicity of a people consisteth.

f Though hee wroude them by affliction, hunger, imprisonment, & such like, yet his fatherly love and pity never faileth them, yea rather to his title are figures of his love
g Meaning that they are definite of worldly meanes & succour h He assureth the Church that God reigneth for ever for the preteration of the same.

Lord raisest vp the crooked: the Lord floueth the righteous.

9 The Lord keepeth the strangers: he releueth the fatherlesse and widowe: but hee ouerthroweth the way of the wicked.

10 The Lord shall b reigne for euer: O Zion, thy God endureth from generation to generation. Praise ye the Lord.

P S A L. CXLVII.

i The Prophet praifeth the many wijsdome, power, iudice, and providence of God vpon all his creatures, a Especially vpon his Church, which hee gathereth together: after their dispersion, 19 Declaring his word and iudgement for eu, a shew, aue hat done to many other people.

Praise ye the Lord, for it is good to sing vnto our God: for it is a pleasant thing a praise is comely.

2 The Lord doth build vp b Ierusalem, and gather together the disperfed of Israel.

3 He healeth those that are c broken in heart, and bindeth vp their fores.

4 He cownteth the number of the starres, and calleth them all by their names.

5 Great a our Lord, and great u hu power, his wisdom is infinite.

6 The Lord releueth the meeke, and abaith the wicked to the e ground.

7 Sing vnto the Lord with praise: sing vpon the harpe vnto our God.

8 Which c couereth the heauen with clouds, and preparch raine for the earth, and maketh the graile to grow vpon the mountaines:

9 Which giueth to beafts their food, and to the yong rauens that cry.

10 He hath not pleasure in the b strength of an horse, neither delighteth he in the legs of man.

11 Bu the Lord delighteth in them that feare him, and attend vpon his mercy.

12 Praise the Lord, O Ierusalem: praise thy God, O Zion.

13 For hee hath made the barres of thy gates strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the f floure of wheat.

15 He sendeth forth his k commandement vpon earth, and his word runneth vey i swiftlv.

16 Hee giueth snow like wool, and scattereth the hoare frost like ashes.

17 He casteth forth his yee like morfels: who can abide the colde thereof?

18 He sendeth his word and melteth them: he cauleth his wind to blow, and the waters flow.

19 Hee sheweth his m word vnto Iakob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with every nation, neither haue they a known hu iudgements. Praise ye the Lord.

a He sheweth what hee ought to exercise our selues continually, and to take our partime: to wit, in praifing God.
b Because the Lord is the founder of the Church, it cannot be destroyed, though the members thereof be disperfed, and seeme a wit were for a time to be cut off.
c With affluen, or law for sinners.
d Though it seeme to man incredible, that God should assemble his Church, being so disperfed, yet nothing can be too hard to him that can number and name all the starres.
e For the more high that the wicked climb, the greater is their fall in the end.
f He sheweth by the examples of Gods mightie power, goddaffe and wisdom, that we must want most in oft occasions to praise God.
g For their crying is as it were a confession of their need, which cannot be refused, but by God onely, then f God shew himselfe mild of all the most contemptible foules, can he suffer them to die with famine, whom hee hath assured of life everlasting? h Though to vse lawfull meanes is both profitable and pleashful God, yett put our trinit to them, is to defraud God of his honour. i He doth not onely furnish his Church with all things necessary, but preferreth also the same, and maketh it strong against all outward force. k f. 6. 1. 1. k His secret working in all creatures is as a commandment to keepe them in order, and to giue them mouling and letter. l For immediately and without resting all things obey him. m As before he called Gods secret working in all his creatures his word: hee hath left to his Church as a most precious treasure. n The cause of this difference is Gods free mercy, which hath elcted his in his Sonne Christ Iesus to saluation, and his iust iudgement, whereby he hath appointed the reprobate to eternal damnation.

P S A L. EXLVIII.

i Hee praifeth all creatures to praise the Lord in beuau and earth and all places, 14. Especially his Church for the power that hee hath giuen to the same, after that hee had broken them, and ioyned them vnto him.

g Praise ye the Lord.

Praise ye the Lord from the heauen: praise ye him in the six places.

2 Praise ye him, all ye a his Angels: praise him, all his army.

3 Praise ye him, b Iunne and moone: praise ye him all bright starres.

4 Praise ye him, c heauens of heauens, and d waters that be at oue the heauens.

5 Let them praise the Name of the Lord: for he commanded, and they were created.

6 And hee hath established them for euer and euer: hee hath made an ordinance which shall not passe.

7 Praise ye the Lord from the earth, ye e dragons and all depths.

8 Fire and haile, snow and vapours, stormy wind, which execute his word.

9 Mountaines and all hills, fruitfull trees, and all cedars.

10 Beasts and all cattell, creeping things and feathered foules:

11 Kings of the earth, and all people, princes and all iudges of the world:

12 Yong men and maidens, also olde men and children:

13 Let them praise the Name of the Lord: for his Name onely is to bee exalted, and his praise aboute the earth and the heauens.

14 For hee hath exalted the b horne of his people, which u a praise for all his Saints, euen for the children of Israel, a people that is nere vnto him. Praise ye the Lord.

g For the greater glory that any hath received, and the more hee that one is preferred the more bound is to praise God for the time: but neither his low condition or degre can be exempted from this dutie. b That is, the dignitie, power and glory of his Church. i By reason of his covenant made with Abraham.

P S A L. CXLIX.

i An exhortation to the Church to sing to the Lord for his i glory and conquest, that hee giueth his Saints against all man's power.

g Praise ye the Lord.

Sing ye vnto the Lord a newe song: let his a praise be heard in the Congregation of Saints.

2 Let Israel reioyce in him: that b made him, and let the children of Zion reioyce in their c King.

3 Let them praise his Name with the flute: let them sing prayes vnto him with the timbrel and harpe.

4 For the Lord hath pleasure in his people: hee will make the meeke glorious by deliuerance.

5 Let the Saints bee ioyfull with glory: let them sing loud vpon their d beds.

6 Let the bie affes of God be in their mouth, and a two edged sword in their hands,

7 c To execute vengeance vpon the heathen, and corrections among the people.

8 To binde their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the

that continual rest and quietnes, which they should haue, if they would suffer God to rule them. c This chiisie accomplished in the kingdom of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their private iniuries. f Not onely the people, but the kings that were their enemies, should be destroyed.

a Because they are members of the same body, hee f. e. tetheth before our eyes, which are most willing hereto, and by their prompt obedience teach vs to do our dutie. b In that Gods glory shieth in these inferiour creatures, this their beaute is as a continual praifing of God. c Nor that there are diuers heates, because of the spheres, and of the situation of the fixed starres and planets, he comprehendeth by this word the whole heaue. d That is, the raine which is in the middle region of the ayre, which hee here comprehendeth vnder the name of che, heaues. e Meaning, the great & manifest filled, as waters and such like. f Which come

g For the greater glory that any hath received, and the more hee that one is preferred the more bound is to praise God for the time: but neither his low condition or degre can be exempted from this dutie. b That is, the dignitie, power and glory of his Church. i By reason of his covenant made with Abraham.

g. Heere by God
is sheweth the hands
and mindes of all
his to enterprise
no farther then he
appointeth.
a That is in the
beauen.
b For his wonder-
full power appea-
reth in the firma-
ment, which in E-
brie we called a firm-
ament of God himselfe.

judgement that is written: this honour shall be
to all his Saints: Praise ye the Lord.
P. S. A. L. C. L.
1 An exhortation to praise the Lord, without cease by all manner
of wayes for all his mightie and wonderfull workes.
¶ Praise ye the Lord
Praise ye God in his Sanctuary: praise ye him
in the firmament of his power.
2 Praise ye him in his mightie acts: praise ye
him according to his excellent greatnesse.

3 He teacheth out, or spreading abroad, wherein the mightie workes
of God himselfe.

3 Praise ye him in the sound of the trumpet:
praise ye him upon the viole and the harpe.
4 Praise ye him with timbrel and flute: praise
ye him with virginals and organs.
5 Praise ye him with sounding cymbals: praise
ye him with high sounding cymbals.
6 Let every thing that hath breath praise
the Lord. Praise ye the Lord.

thereof is abolished in the Church. d He sheweth that all the
bonds of this durie, and much more Gods children, who ought never to cease to
praise him, till they be gathered into that kingdome, which he hath prepared for him
where they shall sing everlasting praise.

e Exhorting the
people only to re-
joyce in praising
God, he maketh
mention of those
instruments which
by Gods comma-
ndment were ap-
pointed in the old
law, but under
Christ the
order of nature is

THE PROVERBS OF SALOMON.

THE ARGUMENT.

THE wonderfull love of God toward his Church is declared in this booke: forasmuch as the summe and effect
of the whole Scriptures is here set forth in these briefe sentences, which partly containe doctrine, and partly
maners, and also exhortations to both: whereof the nine first chapters are as a Preface full of grave sentences and
deepe mysteries to allure the hearts of men to the diligent reading of the parables that follow: which are left as a
most preciousewel to the Church of those three thousand parables mentioned, i Kings 4. 32. and were gathered
and committed to writing by Salomons servants, and indited by him.

CHAP. I.

1 The power and use of the word of God. 7 Of the feare of God
and knowledge of his word. 10 Wayes to comfort in the
tribulations of sinners. 12 Wisdomes counsel that it is conten-
ned. 24 The punishments of them that contemner her.



HE Parables of Salomon the
sonne of David king of Israel,
2 To know wisdom, 2 and
instruction, to understand the
words of knowledge,
3 To receive instruction to
doe wisely, 4 of iustice and iudgement and equitie,
4 To give vnto the simple sharpenes of wit,
and to the child knowledge and discretion.

5 A wife man shall heare and increase in learn-
ing, and a man of understanding shall attaine
vnto wise counsels.

6 To understand a parable, & the interpreta-
tion, the words of the wife, and their darke sayings.

7 ¶ The feare of the Lord is the beginning
of knowledge: but fooles despise wisdom and
instruction.

8 My sonne, heare thy fathers instruction,
and forsake not thy mothers teaching,

9 For they shalbe thy comely ornament vnto
thine head, and as chaires for thy necke.

10 ¶ My sonne, if sinners do entice thee, con-
sent thou not.

11 If they say, Come with vs, we will lay way
for blood, and lie prively for the innocent with
our cause:

12 We will swallow them vp alive like a graue,
euen whole, as those that goe downe into the pit.

13 We shall finde all precious riches, and fill
our houses with spoile:

14 Cast in thy lot among vs: we will all haue
one purpose.

15 My sonne, walke not throu in the way with
them: refrain thy foot from their path.

16 The power and use of the word of God. 7 Of the feare of God
and knowledge of his word. 10 Wayes to comfort in the
tribulations of sinners. 12 Wisdomes counsel that it is conten-
ned. 24 The punishments of them that contemner her.

16 For their feet run to euil, and make haste to
shed blood.

17 Certainly as without cause the net is spread
before the eyes of all that hath wing:

18 So they lay waite for blood, and lie prively
for their liues.

19 Such are the waies of euery one that is greedy
of gaine: he would take away the life of the
owners thereof.

20 ¶ Wisdomes cryeth without: the vttereth
her voyce in the streets.

21 Shee calleth in the high streete, among the
prease in the entrings of the gates, and vttereth
her words in the city, saying,

22 O ye foolish, how long will ye loue foolish-
nesse? and the scornfull take their pleasure in
scorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will
pouere out my minde vnto you, and make you vn-
derstand my words)

24 Because I have called, & ye refused: I have
stretched out mine hand, & none would regard.

25 But ye haue despised all my counsell, and
would none of my correction,

26 I will also laugh at your destruction, and
mocke when your feare cometh.

27 When your feare cometh like sudden
deffolation, and your destruction shall come like
a whirlwinde when affliction and anguish shall
come vpon you,

28 Then shall they call vpon me, but I will
not answer: they shall seeke me early, but they
shall not find me.

29 Because they hated knowledge, and did
not chuse the feare of the Lord.

30 They would none of my counsell, but y de-
spised all my correction.

31 Therefore shall they eat of the fruit of their
owne way, and be filled with their owne deuises.

32 For as they slayeth the foolish, and the pro-
peritie of fooles destroyeth them.

33 But he that obeyeth mee, shall dwell safely,
and be quiet from feare of euill.

* This word Pro-
uerbe, or Parable,
signifieth a graue
and notable sen-
tence, worthy to
be kept in memo-
ry: & is sometime
taken in the euill
part for a mocke
or scote.

o He sheweth that
there is no cause
to moue the wicked
to spoyle the
innocent, but their
auarice & enuie
p Whereby he
concludeth that
the covetous man
is a murderer.
q This wisdom
is the eternall
word of God.
r So that none can
pretend ignorance.
s Wisdom repro-
bath three kinds
of men: the foolish
or simple which
erre of ignorance,
and the mockers
that cannot suffer
to be taught, & the
fooles which are
drowned in world-
ly lust, and hate
the knowledge of
godliness.

t This is spoken
according to our
capacitie, signify-
ing that the wicked
which mocke, and
despise at Gods
word, shall haue
the iust reward of
their mockings.

u That is your de-
struction, which
thing you feared.
v Because they
sought not without
affection to God, &
but for ease of
their owne grieue,
y shewing y with-
out faith & obedi-
ence, we cannot
call vpon God right.

z They shall
be filled with
that commoditie
their wicked liues
shall giue them.

a That is, the pro-
peritie and sensu-
ality wherewith
they delight.

CHAP. II.

1 Wisdomes exhorteth to obey her. 5 She teacheth the feare of God
& sheweth of God, 10 Shee prefaceeth from wickednes.

a That he keeps them in thine heart.
b If thou give thy selfe to the true knowledge of God without hypocrisy.

c Meaning that we must feele the knowledge of God with due and diligence.

d Seeing that no labour must be spared.

e This faith here is the true wisdom to know and feare God.

f Or faith the faith.

g The word of God shall teach thee and counsell thee how to gouerne thy selfe.

h That is, word of God, which is the only light, to follow their owne fantasies which are darkened.

i When they see any giuen to euill as they sit.

k Meaning that wisdom which is the word of God, shall preiue vs from all vices namming this vice of whoredome, whereunto man is most prone.

l That is, her husband which is her head and guide to gouerne her, from whom she ought not to depart, but remaine in his subjection.

m Which is the promise made in marriage.

n Her acquaintance with her familiars, and them that haunt her.

o The temporall and

My sonne, if thou wilt receiue my wordes, and hide my commandments within thee,
2 And caule thine eares to hearken vnto wisdom, and encline thine heart to vnderstanding,
3 For if thou callest after knowledge, and cryest for vnderstanding:

4 If thou seekest her as silver, and searchest for her as for treasures,
5 Then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God.

6 For the Lord giueth wisdom, out of his mouth cometh knowledge and vnderstanding.
7 He'll preuent the state of the righteous, he'll a shield to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and he preuenteth the way of his Saints.
9 Then shalt thou vnderstand righteousness and iudgement, and equite, and euery good path.

10 ¶ When wisdom entereth into thine heart, and knowledge deligheth thy soule,
11 Then shall counsell preuent thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euill way, and from the man that speaketh froward things,
13 And from them that leaue the wayes of righteousness to walke in the wayes of darkness:

14 Which reioyce in doing euill, and delight in the frowardnesse of the wicked,
15 Whose wayes are crooked, and they are lewde in their paths.

16 And it shall deliuer thee from the strange woman, even from the stranger, which flattereth with her wordes.

17 Which forsaketh the guide of your youth, and forgetteth the covenant of her God.
18 Surely her mouth is full of tenders to death, and her paths vnto the dead.

19 All they that goe vnto her, returne not againe, neither take they hold of the wayes of life.
20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the land, and the vpright men shall remaine in it.
22 But the wicked shall be cutt off from the earth, and the transgressour shall be rooted out of it.

To them that are dead in body and soule. o They shall enjoy the promises of God, as the wicked shall be void of them.

CHAP. III.

a The word of God giueth life. **b** Trust in God. **c** Feare him. **d** Honour him. **e** Suffer his affliction. **f** To them that follow the word of God, all things shall succede well.

My son, forget not my law, but let thine heart keepe my commandments.
2 For they shall increase the length of thy dayes, and the yerres of thy life, & thy prosperity.

3 Let not mercie and trueth forsake thee: bind them on thy necke, and write them vpon the table of thine heart.
4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord, with all thine heart, and leane not vnto thine owne wisdom.
6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne wayes: but feare the Lord and depart from euill.
8 So health shall be vnto thy soule, and many shall be thy bones.

9 Honour the Lord with thy riches, and with the firstfruits of all thine increase.
10 So shall thy barnes be filled with abundance, and thy presses shall burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither bee grieved with his correction.
12 ¶ For the Lord correcteth him whom hee loveth, even as the father doeth the child, and hee chasteneth him.

13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.
14 For the merchandise thereof is better than the merchandise of silver, and the game thereof is better then gold.

15 It is more precious then pearles, and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes is in her right hand, and in her left hand riches and glory.
17 Her wayes are wayes of pleasure, and all her paths prosperity.

18 She is a tree of life to them that lay hold on her, and blessed is he that retaineth her.
19 The Lord by wisdom hath laid the foundation of the earth, and hath established the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the clouds drop down the dew.
21 My sonne, let not these things depart from thine eyes, nor obserue wisdom and counsell.

22 So they shall be life to thy soule, and grace vnto thy necke.
23 Then shalt thou walke safely by thy way, and thy foot shall not stumble.

24 If thou sleepest, thou shalt not bee afraid: and when thou sleepest, thy sleepe shall be sweet.
25 Thou shalt not feare for any sudden feare, neither for the destruction of the wicked when it cometh.

26 For the Lord shall bee for thine assurance, and shall preuent thy foot from taking.
27 ¶ Withholde not the good from the owners thereof, though there be power in thine hand to doe it.

28 Say not vnto thy neighbour, Go and come againe, and to morrow will I giue thee, if thou haue it.
29 ¶ Intend none hurt against thy neighbour, seeing he doth dwell without feare by thee.

30 ¶ Strive not with a man causelesse, when he hath done thee no harme.
31 ¶ Be not enuious for the wicked man, neither chafe any of his wayes.

32 For the froward abomination vnto the Lord: but his secret is with the righteous.
33 The curse of the Lord is in the house of the wicked, but hee blesteth the habitation of the righteous.

34 With the scornfull he scorneth, but hee giueth grace vnto the humble.
35 The wicked shall inherite glory: but foolles dishonour, though they be exalted.

CHAP. IIII.

a Wisdom and lawe giue strength to the froward. **b** The way of the wicked man shall be refused. **c** By the word of God the heart is cured, and the conscience must be guided.

Hear, O yee children, the instruction of a father, and giue care to learne vnderstanding. And Miniſter, which is a father vnto the people, telle Chapter i. verse 8.

a As was commanded in the Law, Exodus 23. 19. Deut. 20. 2. and by the church acknowledged that God was the giuer of all things, & that they were created to be for mans commandment.

b By the faithfull continuance of goodnes in greater abundance.

c Verse 12. 50. 100. 100. 100.

d Meaning, that he that receiue wisdom, must be directed by the word of God, shall haue all prosperitie both corporall and spirituall.

e Which bringeth forth much fruit, that they that care thereof haue life, and be able to stand in the time of life in paradise.

f Hereby he sheweth that this wisdom doeth much to the speaking, because it was before all creatures, even the things which the whole world were made by it.

g For thou shalt see, Chapter 9.

h For when God deliueyth the wicked, he will save his, as he did Lot in Sodom.

i Not only from them to whom the possession belongeth, but also those that haue kept it from them, which haue used of the vice thereof.

k That is, putting his trust in thee.

l Desire not to be like vnto him.

m That is, his companions and labellers, which are foolish and froward from the word.

n He will shew by his plagues, that their scorning shall turne to their own destruction, as Chapter 1. 26.

o Hee speaketh thus in the person of a Preacher.

p Verse 8.

q For

b In Ebreweic is Only: for though the had three others, as a. Ginos: 5 yet for tenderly the loved Salomon, that he was more her, he only soue. c Meaning, Dauid his father. d He hath with that we must begin at Go word: it so be we will that other things prosper with vs, contrary to the iudgement of the world which make it their last bud, or else care not for it: 2 all. e Salomon declareth what care his father had in bring him up in the true feare of God: for this was Dauid's protestation. f Thou shalt walke at libertie without offence.

g Meaning, that to doe euill is more proper & naturall to the wicked than to the sleepe, care or drinke. h Gotten by wicked means and cruel oppression. i Signifiyng, that the godly increase daily in knowledge and perfection, as fillyngs come to full perfection, which is, when they shall be content in their head in the heaues. k That is they shall have health of body: vnder the which all other blessings promised in the law are contained. l For as the heart is either pure or corrupt, so is the whole course of mans life. m Keepe a measure to all thy doings.

2 For I doe giue you a good doctrine *therefore* forsake ye not my Law.
3 For I was my fathers soune, tender and deare in the sight of my mother.
4 When hee taught me, and sayd vnto mee, Let thine heart holde fast my words: keepe my commandements, and thou shalt liue.
5 Get wisdom: doe vnderstanding: forget not, neither decline from the words of my mouth.
6 Forake her not, and shee shall keepe thee: loue her and shee shall preserve thee.
7 *Wifedome is the beginning*: get wifedome *therefore*: and aboute all thy possession get vnderstanding.
8 Exalt her, and shee shall exalt thee: shee shall bring thee to honour, if thou imbrace her.
9 Shee shall giue a comely ornament vnto thine head, *yea*, shee shall giue thee a crowne of glory.
10 *Heare*, my sonne, and receiue my words, and the yeeres of thy life shalbe many.
11 I haue taught thee in the way of wisdom, and led thee in the paths of righteousness.
12 When thou goest, thy gate shall not bee f strait, and when thou runnest, thou shalt not fal.
13 Take hold of instruction, and leaue not: keepe her, for shee is thy life.
14 Enter not into the way of the wicked and walke not in the way of euill men.
15 Auoyde it, and goe not by it: turne from it, and passe by.
16 For they cannot sleepe, except they haue done euill, and their sleepe departeth except they cause some to fall.
17 For they eate the bread of wickednesse, and drinke the wine of violence.
18 But the way of the righteous shineth as the light, that it shineth more and more vnto the perfect day.
19 The way of the wicked is as the darkenesse: they know not wherein they shall fall.
20 My sonne, hearken vnto my words, incline thine eare vnto my sayings.
21 Let them not depart from thine eyes, *but* keepe them in the mids of thine heart.
22 For they are liue vnto those that find them, and health vnto all their flesh.
23 Keepe thine heart with all diligence: for thereout cometh l life.
24 Put away from thee a froward mouth, and put wicked lips farre from thee.
25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.
26 *Ponder the path of thy feet*, and let all thy wayes be ordered aright.
27 Turne not to the right hand, nor to the left, *but* remooue thy foot from euill.

CHAP. V.

3 *Whoredome forbidden.* 4 *And prouerbially.* 5 *He willeth a man to liue on his labours: and to helpe vnto.* 13 *To loue his wife.* 20 *The wicked taken in their owne wickednesse.*

MY sonne, hearken vnto my wifedome, and incline thine eare vnto my knowledge.
2 That thou mayest regard counsell, and thy lips obserue knowledge.
3 For the lips of a strange woman drop as an honey combe, and her mouth is more soft then boye.
4 But the end of her is bitter as wormewood, and sharpe as a two edged word.
5 Her feet goe downe to death, and her

steps take hold on hell.

6 Shee we geth not the way of life: her path is *as* mouebale: thou canst not know them.
7 Heare yee mee now therefore, O children, and depart not from the words of my mouth.
8 Keepe thy way farre from her, and come not neere the doore of her house.
9 Left thou gine thine honour vnto others, and thy yeeres to the crull:
10 Left the stranger should be filled with thy strength, and thy labours bee in the house of a stranger,
11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body)
12 And say, How haue I hated instruction, and mine heart despised correction!
13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed me!
14 I was almost brought into all euill in the mids of the Congregation and assembly.
15 *Drinke the water of thy cistern*, and of the riuers out of the mids of thine owne well.
16 Let thy fountaines flow forth, and the riuers of waters in the streetes.
17 But let them bee thine, *euem* thine onely, and not the strangers with thee.
18 Let thy fountain bee blessed, and reioyce with the wife of thy youth.
19 *Let her be* at the louing hind and pleasant roe: let her breasts satisfie thee at all times, and delight in her loue continually.
20 For why shouldst thou delicate, my sonne, in a strange woman, or embrace the bosome of a stranger?
21 For the wayes of man are before the meyes of the Lord, and he pondereth all his paths.
22 His owne iniquities shall take the wicked him selfe, and hee shall be holden with the cordes of his owne finne.
23 He shall die for fault of instruction, and shall goe afraigh through his great folly.
24 *decloyne to his wife* both in heart and in outward conversation: *not cleaue the iudgements of God.* *Because hee will not giue eare to Gods word* and be admonished.

CHAP. VI.

1 *Instruction or iudicium.* 2 *The stout full and sluggish is stirred to worke.* 12 *He despiseth the nature of the wicked.* 16 *The things that God hateth.* 20 *Toobserue the word of God.* 24 *To see and care.*

MY sonne, if thou be suretie for thy neighbor, and hast stricken hands with the stranger,
2 Thou art snared with the wordes of thy mouth: thou art *euem* taken with the wordes of thine owne mouth.
3 Doe this now my Sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicit thy friends.
4 Giue no sleepe to thine eyes, nor slumber to thine eye lids.
5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.
6 *Goe to the pismire*, O sluggard: behold her wayes, and be wise.
7 For the hauing no guide, gouernour, nor ruler,
8 Prepareth her house in the summer, and gathereth her fooce in harvest.
9 How long wilt thou sleepe, O sluggard? when

d Shee haueer now meane to allure to wickednes. e That is, thy strength & goods to her that will haue no picie vpon thee: as in read of simon, and the prodigall sonne. f The goods gotten by thy traual. g Although I was formerly instructed in the true, yet had I almost fallen to vice thine and distraction, notwithstanding my good bringing up in the allmuly of the godly. h Heere the v. sobriety, exhorting vs to loue of our owne labours and to be beneficiall to the godly that want. i Distribute them not to the wicked and inbels, but reserve them for thyselfe, thy family, and them that are of the household of faith. k Thy children which shall come of thee in great abundance, knowing that God blesseth marriage, and goeth whoredome. l Wilt thou deliuer many in thy youth. m For as a surety with thy neighbor. n Hee that hath that exception, that hee shall not cleaue the iudgements of God. o Because hee will not giue eare to Gods word.

1 *For, vnder standing.* a That is, an harlot which giueth her selfe to another euen to her husband. b By oyle and honie, hee meaneeth flattery and crafty enticements. c All these dolours lead to destruction.

* Chap. 24. 33. c He expieth lively the nature of the fluggards which though they sleepe neuer lo long yet haue neuer enough, but euer keepe occasions thereof. d That is iudgement when thou lookest not for it. e It shall come in such sort as thou art not able to resist it. f He sheweth to what incontinence the idle persons come, by calling them vntirisy, or the men of Belial, and slanderous. g That is, good. h Thus all his goodnes tenneth to wickednes. i Meaning, the raging affections, which carry a man away in such sort, that he cannot tell what he doeth. Or, it becometh. i. Read chap. 3. 3. k By the commandment he meaneth the word of God, and by the instruction, the preaching and declaration of the same, which is committed to the Church. l And reprehensions when the word is preached bring vs to life. m With her wanton looker and gesture. n Meaning, that she will neuer cease till she haue brought them to beggary and then seeketh thy destruction. o He expieth not herself, but sheweth it is not so abominable as whoredome, forasmuch as she might be redeemed: but adultery was a perpetual infamy & death by the law of God. p Meaning, for very necessity. q Is false in heart. r That is death appointed by the Law. s He sheweth that man by nature seeketh his death, that hath abused his wife, and so conclude that neither Gods Law, nor the law of nature admitteth any

when wilt thou arise out of thy sleepe? 10 * Zei a little sleepe, a little slumber, a little folding of the hands to sleepe. 11 Therefore thy poverty commeth as one that strauaileth by the way, and thy necessitie like an armed man. 12 The vntirisy man, and the wicked man walketh with a toward mouth. 13 He maketh a signe with his eyes: he signifieth with his feet: he is instructed with his fingers. 14 Lewd things are in his heart: he imagineth euill at all times, and raiseth vp contentions. 15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recovery. 16 ¶ The sixe things doeth the Lord hate: yea his soule abhorreth euil: 17 The haughty eyes, a lying tongue, and the hands that shed innocent blood. 18 An heart that imagineth wicked enterprises, bleethes that bee swift in running to mischief. 19 A false witness that speaketh lies, and him that raiseth vp contention among brethren. 20 ¶ My sonne keepe thy fathers commandment, and forsake not thy mothers instruction. 21 Binde them alway vpon thine heart, and tie them about thy necke. 22 It shall leade thee when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest, it shall talke with thee. 23 For the commandment is a lanterne, and instruction a light: and corrections for instruction are the way of life. 24 To keepe thee from the wicked woman, and from the flattery of the tongue of a strange woman. 25 Desire not her beautie in thine heart, neither let her take thee with her eyes. 26 For because of the whoissh woman, a man is brought to a morsell of bread, and a woman will hunt for the precious life of a man. 27 Can a man take fire in his bosome, and his clothes not be burne? 28 Or can a man goe vpon coales, and his feet not be burne? 29 So he that goeth in to his neighbours wife shall not be innocent, who soeuer toucheth her. 30 Men do not despise a thiefe, when he stealeth to satiate his soule, because he is hungry. 31 But if she be found, he shall restore seuen fold, or he shall giue all the substance of his house. 32 But hee that committeth adultery with a woman, he is destitute of vnderstanding: he that doth it, destroyeth his owne soule. 33 He shall find a wound and dishonour, and his reproch shall neuer bee put away. 34 For ielousie is the rage of a man: therefore he will not spare in the day of vengeance. 35 He cannot beare the sight of any ranisme: neither will he consent, though thou augment the gifts.

CHAP. VII.

An exhortation to wisdom, to the word of God, which will preserve us from sinne, and from all manner of destruction.

My sonne, keepe my words, and hide my commandments with thee. 2 Keepe my commandments, and thou shalt

live, and mine instruction as the apple of thine eyes. 3 Bind them vpon thy fingers, and write them vpon the table of thine heart. 4 Say vnto wisdome, thou art my sister: and call vnderstanding thy kinswoman. 5 That they may keepe thee from the strange woman, when from the stranger that is smooth in her words. 6 ¶ As I was in the window of mine house, I looked thorow my window. 7 And I saw among the fooles, and considered among the children a young man destitute of vnderstanding, 8 Who passed thorow the streete by her corner, and went toward her house. 9 In the twilight in the evening, when the night began to be blacke, and darke. 10 And beholde, there met him a woman with an harlots behaviour, and full till in heart. 11 (She is babbling and lowde, whose feet can not abide in her house. 12 Now she is without in the streetes, and lieth in wait at every corner) 13 So she caught him and kissed him, & with an impudent face said vnto him, 14 I haue peace offerings: this day haue I payed my vowes. 15 Therefore came I forth to meet thee, that I might seeke thy face: and I haue found thee. 16 I haue deckt my bed with ornaments, carpets and laces of Egypt. 17 I haue perfumed my bed with myrhe, aloes and cynamon. 18 Come, let vs take our fill of lone vntill the morning: let vs take our pleasure in dalliance. 19 For my husband is not at home: hee is gone a journey farre off. 20 Hee hath taken with him a bag of silver, and will come home at the day appointed. 21 Thus with her great craft she caught him to yeeld, and with her flattering lips she enticed him. 22 And hee followed her straightwayes, as an ox that goeth to the slaughter, and as a foole to the stocks for correction. 23 Till a dart strike thorow his liuer, as a bird hasteth to the snare, not knowing that hee is in danger. 24 ¶ Heare we now therefore, O children, and hearken to the words of my mouth. 25 Let not thine heart decline to her wayes: wander thou not in her pathes. 26 For she hath caused many to fall downe wounded, & the strong men are slaine by her. 27 Her house is the way vnto the graue which goeth downe to the chambers of death.

CHAP. VIII.

Wisdome declareth her excellencie, in riches, in power, in eternitie. 3 Shee sheweth all to loue and follow her.

Doth not wisdom cry? and vnderstanding utter his voyce? 2 She standeth in the top of the high places by the way in the place of the paths. 3 She crieth besides the gates before the city at the entry of the doores. 4 O men, I call vnto you, and utter my voice to the children of men. 5 I wisdome, and shee from vice, 6 Where the people did most reioyce, and which was the place of iustice,

2 By this diversity of word, he meaneth that nothing is sought to be deate victors, as the word of God, nor that we looke on any thing more, nor mende anything so much. b Solomon yeth this parable to describe thine folly, that thou dost thyselfe to be abused by harlots. c He sheweth that there was almost none so impudent, but they were afraid to be seene & also their owne foolishnes did accuse them which caused them to seeke the night to tene their foolishnes. d Hee sheweth certain conditions, which are peculiar to harlots. e For, the strength of her force. f Because that in peace offerings a portion is returned to them that offered, the sheweth him that the harlot meat at home to make good cheer with, or else he would vnderstande the cloke of his sinne till he had gotten him in her snare. g Which declareth that harlots outwardly will seeme holy and religious: both because they may be the better deceiue others, and also thinking by offering of ceremonies and offerings to make satisfaction for their sinnes. h Or, carried away. i For, as hee said, which thine hand, hee goeth to the pasture, goeth willingly to all men by his owne delusion. k Which goeth cheerfully, not knowing that hee is in danger. l Strength also deliue

* Chap. 1. 20. a Salomon declareth that man is cause of his owne perdition, and that hee cannot pretend no ignorance, forasmuch as God calleth to all men by his word and by his works to follow him, and that hee doth most reioyce, and

5 O yefoolifh men, vnderftand wifedome, and
7, O foolcs, be wife in heart.

6 Giue eare, for I will fpeake of excellent
things, and the opening of my lippes *shall teach*
things that be right.

7 For my mouth *shall fpeake the truth*, and
my lippes abhorre wickedneffe.

8 All the wordes of my mouth are righteous
there is no lewdneffe, nor frowardneffe in them.

9 They are all e plaine to him that will vnder-
ftand, and ftraight to them that would finde
knowledge.

10 Receiue mine inftitution, and not filuer, and
knowledge rather then fine gold.

11 For wifedome is better then precious ftones:
and all pleafures are not to bee compared vnto
her.

12 I wifdome dwell with *prudence*, and I finde
forth knowledge and counfels.

13 The feare of the Lord *is to hate e euill*, as
pride, and arrogancy, and the euill way: and a
mouth that *fpeaketh* lewd things I doe hate.

14 I haue counsell and wifdome: I am vnder-
ftanding, and I haue ftrengh.

15 By mee *f kings reigne*, and princes decree
iuflice.

16 By mee princes rule, and the nobles, and all
the iudges of the earth.

17 I loue them that loue mee: and they that
feeke me earlie, *shall finde mee*.

18 Riches and honour are with me: *h ches* du-
rable riches and righteoufnes.

19 My fruit is better then gold, *enau* then fine
gold, and my reuenues better then fine filuer.

20 I caufe to walke in the way of righteoufnes
and in the mids of the paths of iudgement.

21 That I may caufe them that loue me, to in-
herite fubftance, and I will fill their treafures.

22 The Lord hath poffeffed mee in the begin-
ning of his way: *was k* before his workes of old.

23 I was let vp from euertlafting, from the be-
ginning, and before the earth.

24 When there were no depths, was I begotten
when there were no fountaines abounding with
water.

25 Before the mountaines were fetled: *and be-*
fore the hills was I begotten.

26 Hee had not yet made the earth, nor the
open places, nor the height of the duft in the
world.

27 When he prepared the heauens, I was *there*,
when he fet the compaffe vpon the deepe:

28 When hee eftablifhed the cloudes aboue:
when he confirmed the fountaines of the deepe:

29 When he gaue his decree to the fea, that the
waters fhould not paffe his commandement, when
he appointed the foundations of the earth.

30 Then was I with him *as a noui her*, and
I was daily *but* delight, reioycing alway before
him,

31 And tooke my *n* folace in the compaffe of
his earth: and my delight *as* with the children of
men.

32 Therefore now hearken, O children, vnto
me: for bleffed are they that keepe my wayes.

33 Heare inftitution, and be ye wife, and refufe
folace, and paffime whereof is he reftpoken.

it noe bleffed is the man that heareth me, watching
dayly at my gates, and giuing attendance at the
poftes of my doore.

34 For he that findeth me, findeth life, & *fhall*
obtaine fauour of the Lord.

35 But he that finneth againft mee hurteth his
owne foule: and all that hate me, loue death.

C H A P. IX.

2 *Wifdome calleth al to her feft. 7 The fornerer will not be cor-
rected. 10 The feare of God. 13 The conditions of the
barlot.*

Wifdome hath built her *h* house, and hewen
out her *b* feuen pillars.

2 Shee hath killed her viuals, drawn her
wine, and *e* prepared her table.

3 She hath fet forth her maidens and crieth
vpon the highett places of the citie, *faying*,

4 Who fo is *e* fimple, let him come hither, and
to him that is deftitute of wifdome, *he fayth*,

5 Come, and eate of my *f* meate, and drinke of
the wine that I haue drawn.

6 Forfake *your way*, ye foolifh, and ye *fhall* liue:
and walke in the way of vnderftanding.

7 He that reprobeth a fcorner, purchafeth to
himfelfe fame: and he that rebuketh the wicked
getteth himfelfe a *b* blot.

8 Rebuke not a fcorner, left he hate thee: *but*
rebuke a wife man, and he will loue thee.

9 Giue *admonition* to the wife, and he will be
the wifer: teach a righteous man, and he will in-
crease in learning.

10 The Beginning of wifdome is the feare of
the Lord, and the knowledge of holy things, *is*
vnderftanding.

11 For thy daies fhall be multiplied by me, and
the yeeres of thy life fhall be augmented.

12 If thou be wife, thou fhalt be wife for *k* thy
felfe, and if thou be a fcorner, thou alone fhalt
fuffer.

13 *A* foolifh woman is troublefome: *fh* e is
ignorant and knoweth nothing.

14 But the ftreth at the doore of her houfe on
a feat, in the high places of the city,

15 To call them that paffe by the way, that go
before on their way, *faying*,

16 Who fo is fimple let him come hither, and
to him that is deftitute of wifdome, *he ffaith* alfo,

17 Spollen waters are fweeter, and bread is
pleafant.

18 But he knoweth not, that the dead are there:
and *that* her ghefts, are in the depth of hell.

19 Hee fheweth what true vnderftanding is, to know the will of God in his word,
which is meant by holy things. k Thou fhalt haue the chief profit and commodi-
ties thereof: 1 By the foolifh woman, some vnderftand the wicked preachers, who
counteitlet the word of God: 2 as appeareth verfe 16, which were the wordes of the
true preachers. 3 as verfe 4, but their doctrine is but as follen waters: meaning that
they are but mens traditions, which are more pleafant to the flefh then the word of
God, and therefore they themfelves boaft thereof.

C H A P. X.

In *the* Chapter, and all that follow, vnto the thirtieth *the wife man*
vboroth by diuers fentences, which hee calleth *Para-*
bles, to follow verfe 1, and fee vice: and alfo fheweth *what*
profit cometh of wifdome, and what kinde reward proceedeth of
foolifhneffe.

THE PARABLES OF SALOMON.

A Wife *fonne* maketh a glad father: but a fool-
ifh *fonne* is an heauineffe to his mother.

2 The treafures of a wickedneffe profite no-
thing: but righteoufnes deliuereth from death.

3 The

e Meaning, that
the word of God
is eafie vnto all
that haue a defire
vnto it, and which
are not blinded by
the price of this
world.
d That is, except a
man haue wifdome,
which is the true
knowledge of
God, he can nei-
ther be prudent,
nor good coun-
feller.
e So that he that
doeth not hate e-
uill feareth not
God.
f Whereby he
declareth that ho-
nours, dignitie, or
riches come not of
mans wifdome, or
induftry, but by
the prouidence
of God.

g That is, study the
word of God dili-
gently, and with a
defire to profite.
h Signifying, that
he chiefly meaneth
the fpiritual trea-
fures and heauen-
ly riches.

i Forthere can be
no true iuflice or
iudgement, which
is not directed by
the wifdome.

k He declareth
herby the diuini-
ty and eternitie of
this wifdome,

which be magnifi-
cent and praife-
worthy: this book
meaneth thereby
the eternal Son of

God Iefus Chrift
our Sauour, whom
Saint Iohn calleth
the word that was

in the beginning,
John 1. 1.

l He declareth the
eternitie of the
Sonne of God,

which is meant by
this word, Wif-
dome, who was
before all time,

and neuer prefent
with the Father.

m Some reade a
chiefe worker: fig-
nifying, that this
Wifdome, even
Chrift Iefus, was
equall with God,
his Father, & cre-
ated prefent, & all
worketh with
him, as John 1. 7.

n Whereby he de-
clareth, that the worke
of the creation was
no paine, but a folace
vnto the wifdome
of God.

o By earth he meaneth man, which is the worke of God, in whom wif-
dome tooke paffime: in fuch a way, as man fike the diuine wifdome tooke mans
nature and dwelt among vs, as filled vs with vnfpokeable treafures: and this is the
folace and paffime whereof is he reftpoken.

a Chrift hath pre-
pared him a
Church,

b That is, many
chiefe ftayes and
principall parts
of his Church, as
were the Patri-

arkes, Prophets
Apoftles, Piftors
and Doctors.

c He compareth
wifdome with
great graces that
keepe open houfe
for all that come
d Meaning, true
preachers, which
are directed with
mans wif-
dome.

e He that know-
eth his owne igno-
rance, and his voyde
of malice.

f By the meat and
drinke is meant
the word of God,
and the miniftra-
tion of the Sacra-

ment, whereby
God nourifheth
his feruants in his
houfe which is the
Church.

g For the wicked
will contemne him
and labour to de-
fame him.

h Meaning, them
that are incorrigi-
ble, which Chrift
calleth dogs and
fwine: or fpeake-
th this in com-
paffion, not that
the wicked fhould
not be rebuked,

but he fheweth
their malice and the
full hope of
profite.

i Hee fheweth what true vnderftanding is, to know the will of God in his word,
which is meant by holy things. k Thou fhalt haue the chief profit and commodi-
ties thereof: 1 By the foolifh woman, some vnderftand the wicked preachers, who
counteitlet the word of God: 2 as appeareth verfe 16, which were the wordes of the
true preachers. 3 as verfe 4, but their doctrine is but as follen waters: meaning that
they are but mens traditions, which are more pleafant to the flefh then the word of
God, and therefore they themfelves boaft thereof.

l He declareth the
eternitie of the
Sonne of God,

which is meant by
this word, Wif-
dome, who was
before all time,

and neuer prefent
with the Father.

m Some reade a
chiefe worker: fig-
nifying, that this
Wifdome, even
Chrift Iefus, was
equall with God,
his Father, & cre-
ated prefent, & all
worketh with
him, as John 1. 7.

n Whereby he de-
clareth, that the worke
of the creation was
no paine, but a folace
vnto the wifdome
of God.

o By earth he meaneth man, which is the worke of God, in whom wif-
dome tooke paffime: in fuch a way, as man fike the diuine wifdome tooke mans
nature and dwelt among vs, as filled vs with vnfpokeable treafures: and this is the
folace and paffime whereof is he reftpoken.

p That is, many
chiefe ftayes and
principall parts
of his Church, as
were the Patri-

arkes, Prophets
Apoftles, Piftors
and Doctors.

q He compareth
wifdome with
great graces that
keepe open houfe
for all that come
r Meaning, true
preachers, which
are directed with
mans wif-
dome.

s He that know-
eth his owne igno-
rance, and his voyde
of malice.

t By the meat and
drinke is meant
the word of God,
and the miniftra-
tion of the Sacra-

ment, whereby
God nourifheth
his feruants in his
houfe which is the
Church.

e Though he suffer for a time to want for the iust, yet he will feed him comfort in due season. *10r. decess. fall.*

3 The Lord will not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A // slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, is the sonne of wisdom: but he that sleepeth in harvest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memoriall of the iust shall bee blessed: but the name of the wicked shall rot.

8 The wife in heart will receiue commandements: but the foolish in talk shall be beaten.

9 He that walketh vprightly, walketh boldly: but hee that peruerteth his wayes, shall bee knowne.

10 Hee that winketh with the eye, worketh sorrow, and hee that is foolish in talke, shall be beaten.

11 The mouth of a righteous man is a wellspring of life: but iniquity couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding, wisdom is found, and a rod shall be for the backe of him that is destitute of wisdom.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his strong city: but the feare of the needie is the r pouerty.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many words there cannot want iniquitie: but he that refrained his lips, is wise.

20 The tongue of the iust man is as a fined siluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe feede many: but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doeth adde no sorrowes with it.

23 It is as a pastime to a foole to doe wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirlwind passeth, so is the wicked no more: but the righteous is as an euerslasting foundation.

26 As a vineger is to the teeth, and as smoke to the eyes, so is the slothful to them that send him.

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked shall be diminished.

28 The patient abiding of the righteous shall be gladnes: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdom: but the tongue of the froward shall be cut out.

32 The lips of the righteous knowe what is

acceptable: but the mouth of the wicked speaketh froward things.

C H A P. XI.

F Alse balances are an abomination vnto the Lord: but a perfit weight please him.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide them: but the trowardnesse of the transgressors shall destroy them.

4 Riches auale not in the day of wrath: but righteoussesse deliuerech from death.

5 The righteousnesse of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteoussesse of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 When a wicked man dieth, his hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his stead.

9 An hypocrite with his mouth hurtech his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the citie is reioyceth: and when the wicked perish, there is ioy.

11 By the blessing of the righteous the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will keepe silence.

13 Hee that goeth about as a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many counsellers are, there is health.

15 He shall bee fore vexed, that is surety for a stranger, and he that hateth friendship, is sure.

16 A gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, rewardeth his owne soule: but hee that troubleth his owne self, is cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteoussesse, shall reape a sure reward.

19 As righteoussesse leadeth to life: so he that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.

21 Though hand vsyne in hand, the wicked shall not be vnpunished: but the seed of the righteous shall escape.

22 As a iewell of gold in a swines snout: so is a faire woman which lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but hee that spareth more, then is right, surely cometh to pouerty.

25 The liberal person shall haue plenty: and he that watereth, shall also haue raine.

26 He that withdraueth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.

27 He that seeketh good things, getteth honour: but he that seeketh euill, it shall come to him.

a Vnder this word he coadometh all false weights, measures and deceit. *16r. flon.*

b When man forgetteth himselfe, and shiketh to be exalted above his vocation, then God bringeth him to confusion. *17r. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

c That is, shall enter into trouble. *d* A dissembler that pretendeth friendship, but is a priuy enemy. *e* The country is blessed, where there are godly men, & they ought to reioyce when the wicked are taken away. *10r. prosperitie.*

f Will not make light report of others.

g Where God intendeth store of men of wisdom and counsell.

h Whose conversation be knoweth not.

i He that doeth not without judgment, and consideration of the circumstances put himselfe in danger, as Chap. 6. 10.

k Is both good to himselfe, and to others.

l Though they make neuer for many friends, or think themselves neuer so sure, yet they shall not escape.

m In of uncomely behaviour.

n They can looke for nothing but Gods vengeance.

o Meaning them that give liberally whom God vbleth.

p That is, the niggard.

q For the fruit of blessing shall be made full.

r That provideth for the life of them that are innocent.

s Hee that is the niggard.

t For the fruit of blessing shall be made full.

u That provideth for the life of them that are innocent.

v Hee that is the niggard.

w For the fruit of blessing shall be made full.

x That provideth for the life of them that are innocent.

y Hee that is the niggard.

z For the fruit of blessing shall be made full.

a That provideth for the life of them that are innocent.

q The covetous men that spare their riches to the hinderance of their families, shall be deprived thereof miserably.
 r For though the wicked be rich, yet are they not saved in the godly, which are the possessors of the gifts of God. f That is, bringeth them to the knowledge of God. c Shall be punished as we deserve, 1. Pct. 4. 18.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe.

29 He that troubleth his owne house, shall inherit the winds, and the foole shall be a servant to the wife in heart.

30 The fruit of the righteous is as a tree of life, and he that is fruitful in word, is wise.

31 Behold the righteous shall be recompensed in the earth: how much more the wicked and the sinner.

CHAP. XII.

H E that loveth instruction, loveth knowledge: but he that hateth correction, is a foole.

2 A good man getteth favour of the Lord: but the man of wicked imaginatōis will be cōdemne.

3 A man cannot bee established by wickednesse: but the roote of the righteous shall not be mooved.

4 A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will b deliuer them.

7 God overthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom: but the froward of heart shall be despised.

9 He that is despised, and is his owne servant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell.

11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of all vnderstanding.

12 The wicked desireth the net of euils: but the roote of the righteous giueth fruit.

13 The euil man is snared by the wickednes of his lips: but the iust shall come out of aduersitie.

14 A man shall be satiate with good things by the fruit of his mouth, and the recompence of a mans hand shall God giue vnto him.

15 The way of a foole is right in his owne eyes: but he that heareth counsel, is wise.

16 A foole in a day shall be known by his anger: but he that couereth shame, is wise.

17 He that speaketh truth, will shew righteousness: but a false witness will deceit.

18 There is that speaketh wordes like the prickings off a sword: but the tongue of wise men is healeth.

19 The lip of truth shall be stable for euer: but a lying tongue vnderth incontinently.

20 Deceite is in the heart of them that imagine euill: but to the counsellors of peace shall be toy.

21 There shall none iniquity come to the iust: but the wicked are full of euill.

22 The lying lips are an abomination to the Lord: but they that deale truly are his delite.

23 A wise man concealeth knowledge: but the heart of the foolies publisheth foolishnesse.

24 The end of the diligent shall be fruit: but the idle shall be vnder tribuce.

25 Husbands in the heart of man doth bring

it downe: but a good word reioyceth it.

26 The righteous is more excellent then his neighbour: but the way of the wicked will deceiue them.

27 The deceitfull man resteth not that hee mooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousness, and without path way there is no death.

get much by volawell means yet will he not spend it vpon himselfe.
 CHAP. XIII.

A Wife sonne will obey the instruction of his father: but a corner will heare no rebuke.

2 A man shall eat good things by the fruit of his mouth: but the soule of the trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shall be to him.

4 The sluggard is lusteth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked catcheth slander and shame.

6 Righteousnesse preserveth the vpright of life: but wickednesse overthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man shall giue his riches for the ranlome of his life: but the poore cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.

10 Only by pride doeth man make contention: but with the well aduised is wisdom.

11 The riches of vanity shall diminish: but hee that gathereth with the hand, shall increate them.

12 The hope that is deferred, is the fainting of the heart, but when the desire cometh, it is as a tree of life.

13 He that despiseth the word, he shall be destroyed: but he that feareth the commandement, he shall be rewarded.

14 The instruction of a wife man is as the well-spring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the diobedient is hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.

17 A wicked messenger filleth his into euill: but a faithful ambassadour is preferuatiō.

18 Prouerbie and shame is to him that refuseth instruction: but he that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wise shall be wise: but a companion of fooles shall be afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children and the riches of the sinner is layd vp in the iust.

23 Much food is in the field of the poore: but the field is destroyed without discretion.

24 He that spareth his rod hateth his sonne: but he that loveth him, chasteneth him betime.

25 The righteous careth to the contention of his mind: but the belly of the wicked shall want.

CHAP.

a They are so gauged in the fauour of God, that their roote shall prosper continually.
 f For strong, or gine, uel.

b At their conscience is in right, lo shall they be able to speake for themselves against their accusers.

c The poore man that is commended and yet lieth of his owne transgression is mercifull, becauise the very beaust that doeth him seruice.

* Chap. 28. 19. uelut 20. 27. i. defence.

e Continually imagineth means how to doe harme to others.

f Meaning, their heart which is in right which is in right and doeth good to all.

g He standeth in his owne conceit, and can comfort all others in respect of himselfe.

h Which biddeth his affections.

* Chap. 14. 5. i. Which feeke nothing more then to prouoke others to anger.

k That is, words of comfort, or a cheerful minde, which is declared by his words, reioyceth a man, as a courteous made killeth him.
 l That is more libellal inguising.
 m Although he selfe.

a If he vseth his tongue to Gods glory, & the profit of his neighbour, God shall bleesse him.

b He euer desireth, but taketh no paines to get any thing.

f For way.

c For his power, he is not able to escape these things, which the cruel oppressours vie against him.

d When as euery man contendeth to haue the preeminence, and will not giue place to another.

e That is goods cuill gotten.

f That is, with his owne labour.

g Meaning, the word of God, whereby he is admonished of his duty.

* Chap. 25. 18. h Bringeth many incontinences vnto himselfe and to others.

i As he is partaker of their wickednes, and beareth with their vices, so shall he be punished like as they are.

k Read Iob 27. 16. 17.

l God blesteth the labour of the poore and consumeth their goods, which are obliging because they shinke they have enough.

* Chap. 13. 12. c. i. i. i. g. o. i.

a That is, take paine to prohibe
familye and to conserue
that which concerneth
his duty in
her house.

* *Isa. 13. 4.*
b That is, in vprightnesse of heart
and without hypo-
crite.

c His proude
tongue shall cause
him to be puni-
shed.

d By the oxe is
meant labour, and
by the cribe the
burden meaning,
without labour
there is no profit.

e For the mainte-
nance of his owne
ambition, and not
for Gods glory, as
Simon Magus.
f Doth not know
the grieuoufnesse
thereof, nor Gods
iudgements aginst
the same.

g As a mans con-
science is witness
of his owne grieffe,
so another cannot
feele the ioy and
comfort, which a
man feeleth in
himselfe.

* *Chap. 16. 25.*
h He that weeth that
the allurements
vnto sin, seemeth
sweet, but the end
thereof is destruc-
tion.

i He that forsaketh
God, shall be puni-
shed, & made wea-
ry of his finnes,
wherewith he deligh-
ted.

j *Ebr. the man of
imaginations.*
k If this come not
dayly to passe, wee
must consider that
it is because of our
finnes, which lea-
ue Gods working.

CHAP. XIII. *13. 1. 2.*
A Wise woman buildeth her house: but the
foolish destroyeth it with her owne hands.

2 He that walketh in his righteousnesse,
feareth the Lord: but he that is lewd in his waies,
despiseeth him.

3 In the mouth of the foolish is the rodde of
pride: but the lips of the wise preferre them.

4 Where none oxe are, there the cribe is
empty: but much increase cometh by the strength
of the oxe.

5 A faithfull witnesse will not lie: but a false
record will speake lies.

6 A corner seeketh wisdom, and findeth
it not: but knowledge is easie to him that will
vnderstand.

7 Depart from the foolish man, when thou
perceiuest not in him the lips of knowledge.

8 The wisdom of the prudent, is to vnderstand
his way: but the foolishnes of the fool is in deceit.

9 The foole maketh a mocke of sinne: but
among the righteous there is fauour.

10 The heart knoweth the bitterness of his
soule, and the stranger shall not meddle with his
ioy.

11 The house of the wicked shall be destroyed:
but the tabernacle of the righteous shall flourish.

12 There is a way that seemeth right to a
man: but the issues thereof are the wayes of death.

13 Euen in laughing the heart is sorrowfull,
and the end of that mirth is heauinesse.

14 The heart that declineth, shall be satiate
with his owne wayes: but a good man shall de-
part from him.

15 The foolish shall beleue every thing: but
the prudent will consider his steps.

16 A wise man feareth, and departeth from
euill: but a foole rageth, and is careless.

17 He that is hasty to anger, committeth fol-
ly, and a fustie bodie is hated.

18 The foolish do inherit folly: but the pre-
udent are crowned with knowledge.

19 The euill shall bow before the good, and
the wicked at the gates of the righteous.

20 The poore is hated euen of his owne neigh-
bour: but the friends of the rich are many.

21 The finner despiseeth his neighbour: but he
that hath mercie on the poore, is blessed.

22 Do not they erre that imagine euill? but to
them that thinke on good things, shall be mercie
and truth.

23 In all labour their is abundance: but the
talke of the lips bringeth onely want.

24 The crowne of the wise is their riches, and
the follie of the fool is in foolishnesse.

25 A faithfull witnesse delineth soules: but a
deceiuer speakeeth lies.

26 In the feare of the Lord is an assured strength,
and his children shall haue hope.

27 The feare of the Lord is as a wellspring of
life to auoide the snares of death.

28 In the multitude of the people is the ho-
nour of a king, and for the want of people com-
meth the destruction of the prince.

29 He that is slow to wrath, is of great wisdom:
but he that is of a hasty minde, exalteth folly.

30 A sound heart is the life of the flesh: but
enue is the rotting of the bones.

31 He that oppresseth the poore, reproveth
him that made him: but he honoureth him, that
hath mercie on the poore.

32 The wicked shall be cast away for his mal-
lices: but the righteous hath hope in his death.

33 Wisdometh retheth in the heart of him that
hath vnderstanding, and is knowen in the mids
of foolcs.

34 Iustice exaleth a nation, but sinne is a
shame to the people.

35 The pleasure of a king is in a wise seruant:
but his wrath shall be toward him that is lewd.

CHAP. XV.

A Soft answer putteth away wrath: but grie-
uous words stirre up anger.

2 The tongue of the wise vseth knowledge
aright: but the mouth of foolcs babbleth out
foolishnesse.

3 The eyes of the Lord in euery place behold
the euill and the good.

4 A wholesome tongue is as a tree of life: but
the frowardnesse thereof is the breaking of the
mind.

5 A foole despiseeth his fathers instruction: but
he that regardeth correction, is prudent.

6 The house of the righteous hath much trea-
sure: but in the reuenues of the wicked is trouble.

7 The lips of the wife do spread abroad know-
ledge: but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is abominati-
on to the Lord: but the prayer of the righteous
is acceptable vnto him.

9 The way of the wicked is an abominati-
on vnto the Lord: but he loueth him that followeth
righteousnesse.

10 Instruction is euill to him that forsaketh
the way, and he that hateth correction, shall die.

11 Hell and destruction are before the Lord:
how much more the hearts of the sonnes of men?

12 A corner loueth not him that rebuketh
him, neither will he goe vnto the wise.

13 A ioyful hart maketh a cheerefull coun-
tenance: but by the sorrow of the heart the minde
is heauie.

14 The heart of him that hath vnderstanding,
seeketh knowledge: but the mouth of the foole is
fed with foolishnesse.

15 All the dayes of the afflicted are euill: but
a good conscience is a continual feast.

16 Better is a little with the feare of the Lord,
then great treasure, and trouble therewith.

17 Better is a dinner of greene herbes where
loue is, then a stalled oxe and hatred therewith.

18 An angry man stirreth up strife: but he
that is slow to wrath, appeaseth strife.

19 The way of a slothfull man is as a hedge
of thornes: but the way of righteous is plaine.

20 A wise sonne reioyceth the father: but a
foolish man despiseeth his mother.

21 Foolishnesse is ioy to him that is destitute
of vnderstanding: but a man of vnderstanding
walketh vprightly.

22 Without counsell, thoughts come to
nought: but in the multitude of counsellors
there is steadfastnesse.

23 A ioy cometh to a man by the answer of
his mouth: so how good is a word in due season?

24 The way of life is high to the prudent,
to auoide from hell beneath.

25 The Lord will destroy the house of the
proude man: but he will stablish the borders of
the widow.

26 The thoughts of the wicked are abominati-
on to the Lord: but the pure heart is pleasant words,
E e

m Forasmuch as
they are consid-
ered thereby and put
to silence.

n Or, and therefore
of the people in a
sacrifice for sinne.

* *Chap. 25. 25.*

* *Verse 8.*

a For though they
haue much, yet it
is full of trouble
and care.

b That thing is
abominable be-
fore God, which
the wicked thinke
to be most excel-
lent, and whereby
they thinke most
to be accepted.

c He that warneth
from the word of
God, cannot abide
to be admonished.
d There is nothing
so deepe or secret
that can be hid
from the eyes of
God, much lesse
mysterious.

* *Chap. 17. 22.*

* *Ebr. bears.*

* *Psal. 37. 16.*

* *Chap. 29. 22.*

e That is, hee
findeth some letor
stay, and dare not
goe forward.

* *Chap. 10. 1.*

f *Read Chap.
11. 14.*

g If we will that
our talke be com-
fortable, we must
waite for a time
and season.

h That is, when
some and proba-
ble to the heart.

27 He that is greedy of game, troubleth his
owne house: but he that hateth gifts, shall live.
28 The heart of the righteous studieth to an-
swere: but the wicked mans mouth babbeth euill
things.
29 The Lord is farre off from the wicked: but
he heareth the prayer of the righteous.
30 The light of the eyes reioyceth the heart,
and a good name maketh the bones fat.
31 The eare that hearkeneth to the correction
of life, shall lodge among the wise.
32 He that refuseth instruction, despiseth his
owne soule: but he that obeyeth correction, get-
teth vnderstanding.
33 The feare of the Lord is the instruction of
wisedom: and before honour goeth humility.

CHAP. XVI.

He preparations of the hart are in man: but
the answer of the tongue is of the Lord.
2 All the waies of a man are cleane in his
owne eyes: but the Lord pondereth the spirits.
3 Commit thy works vnto the Lord, and thy
thoughts shall be directed.
4 The Lord hath made all things for his own
lake: yea, euen the wicked for the day of euill.
5 All that are proude in heart, are an abomi-
nation to the Lord: though a hand ieyne in hand,
he shall not be vn Timer.
6 By mercy and truth iniquitie shall be for-
giuen, and by the feare of the Lord they depart
from euill.
7 When the wayes of a man please the Lorde,
he will make all his enemies at peace with him.
8 Better is a little with righteousness, then
great revenues without equity.
9 The heart of a man purporeth his way: but
the Lord doth direct his steps.
10 A diuinefence shall be in the lips of the
king: his mouth shall not transgresse in iudgment.
11 A true waighe and ballance are of the
Lord: all the waights of the bag are his worke.
12 It is an abomination to kings to commit
rightednesse: for the throne is stablished by
iustice.

13 Righteous lips are the delight of kings, and
the king loueth him that speaketh right things.
14 The wrath of a king is as his messengers of
death: but a wise man will pacifie it.
15 In the light of the kings countenance is life:
and his fauour is as a cloud of the latter raine.
16 * How much better is it to get wisdom
then gold: and to get vnderstanding, is more to
be desired then siluer.
17 The path of the righteous is to decline from
euill, & he keepeth his soule that keepeth his way.
18 Pride goeth before destruction, and an high
minde before the fall.

19 Better it is to be of humble minde with the
lowly, then to diuide the spoiles with the proude.
20 He that is wise in his busines, shall find good:
and he that trusteth in the Lord he is blessed.
21 The wife in heart shall be called prudent:
and the sweetnesse of the lips shall increase do-
ctrine.
22 Vnderstanding is a well-spring of life vnto the
that haue it, and the instruction of foolcs is folly.
23 The heart of the wife guideth his mouth,
and addeth doctrine to his lips.

24 The sweet words of consolation, which cometh
of a mouth, either that which the wicked teach others, or else it is folly
to teach them that are malicious.

24 Faire words are as an hony combe, sweet-
nesse to the soule, and health to the bones.
25 * There is a way that seemeth right vnto
man, but the issue thereof are the wayes of death.
26 The person that traualleth, traualleth for
himselfe: for his mouth travaileth of him.
27 A wicked man diggeth vp euill, and in his
lips is like a burning fire.
28 A froward person soweth strife: and a tale-
teller maketh diuision among princes.
29 A wicked man deceiveth his neighbour,
and leadeh him into the way that is not good.
30 * He fluteth his eyes to deuis wickednes:
he moueth his lips, and bringeth euill to passe.
31 Age is a crowne of glory, when it is found
in the way of righteousness.
32 Hee that is slow vnto anger, is better then
the mighty man: and hee that ruleth his owne
minde, is better then he that winneth a citie.
33 The lot is cast into the lap: but the whole
disposition thereof is of the Lord.

CHAP. XVII.

Better is a dry morrell, if peace be with it, then
Banhouse full of sacrifices with strife.
2 * A discreet seruant shall haue rule ouer a
lewde sonne, and hee shall diuide the heritage a-
mong the brethren.
3 As is the fining pot for siluer, and the fur-
nace for gold, so the Lord tryeth the hearts.
4 The wicked giueth heed to false lips, and a
liar hearkeneth to the naughty tongue.
5 * Hee that mocketh the poore, reproacheth
him that made him: and he that reioyceth at de-
struction, shall not be vn Timer.
6 Children children are the crowne of the
elders: and the glory of the children are their fa-
thers.
7 * High talke becommeth not a foole, much
lesse a lying talke a prince.
8 A reward is as a stone pleasant in the eyes
of them that haue it: it prospereth, whither soeuer
it cometh.
9 Hee that couereth a transgression, seeketh
loue: but he that repeareth a matter, separateth
the prince.
10 A reproofe entrench more into him that
hath vnderstanding, then an hundred stripes in-
to a foole.
11 A feditious person seeketh onely euill, and
a cruell messenger shall be sent against him.
12 It is better for a man to meet a beere rob-
bed of her whelpes, then a foole in his folly.
13 * Hee that rewardeth euill for good, euill
shall not depart from his house.
14 The beginning of strife is as one that ope-
neth the waters: therefore or the contention bee
meddled with, leaue off.
15 * He that iustifieth the wicked, and he that
condemneth the iust, euen they both are abomi-
nation to the Lord.
16 Wherefore is there a price in the hand of
the foole to get wisdom, and he hath none heart?
17 A friend loueth at all times: and a brother
is borne for aduersitie.
18 A man destitute of vnderstanding, toucheth
the hand, and becommeth surety for his
neighbour.
19 He loueth transgression that loueth strife,
and he that exalteth his gate, seeketh destruc-
tion.
20 The froward heart findeth no good: and hee

* Chap. 14. 13.
Elo. in uerbo upon
ling.
On For he con-
mitch himselfe and
others.
With his whole
indouer he labo-
reth to bring his
wickednesse to
passe.
That is, when is
isolation with vec-
ne: or els the ef-
fect that the wic-
ked are the more
they are to be ab-
horred.
So that there is
nothing that tought
to be attributed to
fortune: for all
things are deter-
mined in the
counsel of God,
which shall come
to passe.
A For whereas
were many sacri-
fices, there were
many petitions gi-
uen to the people,
wherewith they
feasted.
Eccles. 10. 26.
b That is, shal be
made gouernour
ouer the children.
Chap. 14. 31.

† E. the lips of an
cellencie.

c The reward
hath great loue
to gaine the hearts
of men.
d He that admo-
nifieth the Prince
of his fault, ma-
keth him his ene-
mie.
e By the messenger
is meant such
meanes as God w-
teth to punish the
rebels.
f Whereby he
meaneh the wic-
ked in his rage,
who hath no feare
of God.

* Rom. 12. 17.
1 shew. 5. 15.
1. pet. 3. 9.
1. 1. 5. 2. 3. chap.

g What answereh
the wicked to be
rich, seeing he se-
teth not his mind
to wisdom?
h So that he is
more like a friend,
euen a brother
that helpeth in
time of aduersitie.
i Read Chap. 6.
k Lifteth vp him-
selfe above him
chat

i That suffereh
himselfe to be ad-
monished by Gods
word, which bri-
geth life: and is
amended.
k Meaning, that
God exalteth
none but them
that are truly
humbled.

a He derideth the
presumption of
man, who dare at-
tribute to himselfe
anything, as to
prepare his heart
or such like, seeing
that he is notable
to speake a word,
except God giue
it him.
b Hee that heath
reby that he may
scattereth himselfe
in his doings: cal-
ling that vertue,
which God test-
meth vice.
† E. for role.
c So that the ius-
tice of God shall
appeare to the
glory euen in the
destruction of the
wicked.

* Chap. 11. 3. d.
d Two wayes
and repenting life
shall be taken
that his finnes
are forgiven.
* Chap. 15. 16.
† 1. 1. 1. 1. 1.

e He leueth the
folly of m, which
thinketh that his
wayes are in his
owne hand, and
yet is not able to
renewe meane
except God giue
force.
* Chap. 11. 1. f.
f If they be true
and iust, they are
Gods word, and he
delighteth there-
in: but otherwise
if they be false,
they are the worke
of the deuil, & to
their condemna-
tion that vnder-
stand them.

g They are ap-
pointed by God to
rule according to
equity and iustice.
h That is, he fin-
deth out many
meanes to execute
his wrath.
i Which is most
confortable to the
dry ground.
† 1. 1. 1. 1. 1.

* Chap. 8. 1. a. † 1. 1. 1. 1. 1. k
The sweet words of consolation, which cometh
of a mouth, either that which the wicked teach others, or else it is folly
to teach them that are malicious.

that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, *getteth himselfe sorrow*, and the father of a foole can haue no ioy.

22 * A ioyfull heart causeth good health: but a sorrowfull mind drieth the bones.

23 A wicked man taketh a gift out of the ^lbo-
some to wrest the wayes of iudgement.

24 * Wisdome is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.

25 A foolish sonne is a griefe vnto his father, and a ^hheauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite *such* ^a for equitie.

27 He that hath knowledge, spareth his words, and a man of vnderstanding ^{is} of an excellent spirit.

28 Euen a foole, (when he holdeth his peace) is counted wise, and hee that stoppeth his lips, prudent.

CHAP. XVIII.

FOR the desire *thereof* hee will ^a separate himselfe to seeke it, and occupy himselfe in all wisdome.

2 A foole hath no delight in vnderstanding: but that his heart may be ^b discovered.

3 When the wicked commeth, then commeth contempt, and with the vile man reproch.

4 The words of a mans mouth are like deepe d waters, and the welspring of wisdome is like a flowing riuier.

5 It is not good to ^c accept the person of the wicked, to cause the righteous to fall in iudgment.

6 A fooles lips come with strife, & his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

8 The words of a tale-bearer are as flatterings, and they goe downe into the ^b bowels of the belly.

9 Hee also that is slouthfull in his worke, is enen the brother of him that is a great waster.

10 The Name of the Lord is a strong tower: the righteous runneth ^g vnto it, and is exalted.

11 * The rich mans riches are his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is haucie, and before glory *getteth* lowlinesse.

13 * Hee that answereth a matter before hee heare it, is folly and shame vnto him.

14 The spirit of a man will sustaine his infirmities: but ^a a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the care of the wise seeketh learning.

16 A mans gift ^a enlargeth him, and leadeth him before great men.

17 * He that is first in his owne cause, is iust: then commeth his neighbour and maketh enquire of him.

18 The lot ^l causeth contentions to cease, and maketh a partition among the mightie.

19 A brother offended ^{is} harder to winne then a strong citie, and *their* contentions are like the barre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the

17 ^a Which for the strength thereof will not bow nor yield.

conque, and they that ^a loue it, shall eat the fruit thereof.

22 Hee that findeth a ^w wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends *ought* to shew himselfe friendly: for a friend is neerer ^a then a brother.

19 14. 9 That is, oft times such are found which are more sure, then he that is more bound by dutie.

CHAP. XIX.

BETTER ^a is the poore that walketh in his vp-rightnesse, then hee that abuseth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that hasteth with his feet, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witness shall not be vn Timer: and he that speaketh lies, shall not escape.

6 Many reuerence the face of the Prince, and every man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though he be instant ^a with words, yet they will not.

8 He that possesseth vnderstanding, loueth his owne soule, and giueth wisdome to find goodnesse.

9 A false witness shall not be vn Timer: and he that speaketh lies, shall perish.

10 Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glory ^a to passe by an offence.

12 * The Kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the grasle.

13 * A foolish sonne is the calamitie of his father, * and the contentions of a wife are like a continuall ^c dropping.

14 House and riches are the inheritance of the fathers: but ^a prudent wife cometh of the Lord.

15 Slothfulness causeth to fall asleepe, and a deceitfull person shall be afflicted.

16 He that keepeth the commandement, keepeth his owne soule: but hee that despiseth his wayes, shall die.

17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment, and though thou ^a deliuer him, yet will his anger come againe.

20 Heare counsell and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuices are in a mans heart: but the counsell of the Lord shall stand.

22 That that is to be desired of a man, is his goodnesse, and a poore man is better then a lye.

23 The feare of the Lord leadeth to life: and he that is filled *therewith*, shall continue, and shall not be visited with euill.

24 * The slouthfull hideth his hand in his bo-
some, and will not put it to his mouth againe.

25 * Smite a scorne, and the ^a foolish will be-
ware: and reprove the prudent, and he will vnderstand knowledge.

26 Hee that destroyeth his father, or chafeth

26 ^a away

o By the vngod of the conque will or euill, commeth the fruit thereof: either good or bad.
p He that is ioy-
ned with a vertu-
ous woman to ma-
riage, is blessed of the Lord, as Chap.
ready to doe plea.

* Chap. 28. 6.

* Dist. 19. 19.
dan. 13. 63.

a To haue come
fort of them,

b He that is vp-
right in iudge-
ment, findeth fa-
uour of God.

c The free vlt of
things are not to
be permitted to
him that cannot
vie them aright.
d That is, to couer
it by charitie, and
to doe therein as
may most feruor
to Gods glory.

* Chap. 30. 9.

* Chap. 17. 21.

* Chap. 22. 9.

e As raine that
droppeth and ro-
teth the house,

* Chap. 18. 22.

f Though for a
time hee giue place
to counsell, yet
sooner after will he
giue place to his
raging affections.
g He is deuise that
not haue free will,
except God gou-
erne it, whose
purpose is vn-
changeable.
h That is, that he
be honest: for the
poore man that is
honest, is to be
esteemed aboue
the rich which is
not virtuous.
i Chap. 28. 15.
* Chap. 21. 1.
j That is, the sim-
ple and ignorant
men leaue, when
they see the wick-
ed punished.

* Chap. 15. 12.

k That is, secretly
and out of the bo-
some of the rich.
l Eccles. 1. 14.
and 8. 1.

m That is, wandre
to and fro, and
seeke not after
wisdome.
n Chap. 10. 1.
o For the well
doing.

a He that loneth
wisdome, will se-
parate himselfe
from all impedi-
ments, and giue
himselfe wholly
to seeke it.
b That is, that he
may talke licenti-
ously of what he
seeth cometh to
mind.

c Meaning, such
one as commeth
out of all others.

d Which con-
nect heere drawen
empr, but bring
our profit.

e That is, to fa-
uour him, and sup-
port him.

f They are soues
beloued, and en-
ter most deeply.

g Hee sheweth
what is the refuge
of the godly a-
gainst all troubles.

* Chap. 10. 15.

* Chap. 16. 18.

* Eccles. 11. 8.

h The mind can
well beare the in-
firmities of the bo-
dy, but when the
spirit is wounded,
it is a thing most
hard to sustaine.

i Getteth him li-
berty to speake,
and fauor of them
that are most in
estimation.

k He that speaketh
first, is best heard
of the wicked
iudge, because
his aduersary en-
quireth out the
matter, it turne
to his shame.

l If a controuersie
cannot otherwise
be decided, it is
best to call lots to
know whose the
thing shall bee.

m Appeal their
controuersie, which
are so stout that
cannot otherwise
bee pacified.

n Which for
the strength thereof
will not bow nor
yield.

away his mother, is a lewd and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from the words of knowledge.

28 A wicked wicnesse mocketh at iudgement, and the mouth of the wicked swalloweth vp iniquitie.

29 But iudgements are prepared for the scorner, and stripes for the backe of the fooles.

CHAP. XX.

Wine is a mocker, and strong drinke is raging: and whosoever is deceived thereby, is not wise.

2 The feare of the King is like the roaring of a lyon: hee that prouoketh him vnto anger, is sinneth against his owne soule.

3 It is a mans honour to cease from strife: but euery foole will be meddling.

4 The fouthfull will not plow, because of winter: therefore shall hee begge in summer, but haue nothing.

5 The counsell in the heart of a man is like deepe waters, but a man that hath vnderstanding, will draw it out.

6 Many men will boast euery one of his owne goodnesse: but who can find a faithfull man?

7 He that walketh in his integritie, is iust, and blessed shall his children be after him.

8 A king that sitteth in the throne of iudgement, shall chaſtise away all euill with his eyes.

9 Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.

11 A child also is known by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, It is naught, saith the buyer: but when he is gone apart, hee boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious iewell.

16 Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweet to a man: but afterward, his mouth shall be filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 Hee that goeth about as a slanderer, discouereth secrets: therefore meddle not with him that flattereth with his lips.

20 Hee that curseth his father or his mother, his light shall be put in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, I will recompense euill: but wait vnto the Lord, and he shall save thee.

23 Diuers weights are an abomination vnto the Lord, and deceitfull balances are not good.

24 The steps of a man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to g denoure that which is sanctified, and after the vowes, to enquire.

26 A wise King scattereth the wicked, and causeth the wheele to turne ouer them.

27 The light of the Lord is the breath of

man, and searcheth all the bowels of the belly.

28 Mercy and truth preferre the King: for his throne shall be established with mercy.

29 The beauty of yong men is their strength, and the glory of the aged is the gray head.

30 The bluenesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

CHAP. XX.

The Kings heart is in the hand of the Lord, as the ringes of waters: he turneth it whithersoever it pleaseth him.

2 Euery way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proud heart, which is the light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but whosoever is haultie, cometh surely to pouertie.

6 The gathering of treasures by a deceitfull tongue, is vanitie tossed to and fro of them that seeke death.

7 The robbery of the wicked shall destruy them: for they haue refused to execute iudgement.

8 The way of some is peruered and strange: but of the pure man, his worke is right.

9 It is better to dwell in a corner of the house poore, then with a contentious woman in a large house.

10 The soule of the wicked witheth euill: and his neighbour hath no fauour in his eyes.

11 When the corner is punished, the foolish is wise, and when one instructeth the wife, he will receive knowledge.

12 The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euill.

13 Hee that floppeth his eare at the crying of the poore, he shall also crye, and not be heard.

14 A gift in secret pacifieth anger, and a gift in the boosome, great wrath.

15 It is ioie to the iust to doe iudgement: but destruction shall be to the workers of iniquitie.

16 A man that wandereth out of the way of wisdom, shall remaine in the congregation of the dead.

17 Hee that loueth pastime, shall bee a poore man: and he that loueth wine and oyle, shall not be rich.

18 The wicked shall be a ranſome for the iust, and the transfereur for the righteous.

19 It is better to dwell in the wilderness, then with a contentious and angry woman.

20 In the house of the wife is a pleasant treasure and oyle: but a foolish man denoureth it.

21 Hee that followeth after righteousnesse and mercy, shall finde life, righteousnesse and glory.

22 A wife man goeth vp into the cite of the mightie, and casteth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hautie, and scornfull is his name, that worketh in his arrogancie wrath.

25 The desire of the fouthfull layeth him: for his hands refuse to worke.

26 Hee conueth euermore greedily: but the righteous giueth and spareth not.

* Chap. 19. 14.
k Sharpe punishment that pierceth euery inward parts, is profitable for the wicked to bring them to amendment.

a Though Kings seeme to haue all things at commandement, yet are they not able to bring their own purposes to passe, any otherwise then God hath appointed: much like the infectious able.

* Chap. 16. 2.
Mich. 6. 8.

10 r, plowing.

b That is, the thing whereby he is guided, or which hee bringeth forth the fruit of his worke.

c He that goeth rashly about his business, and without counsell

* Chap. 13. 17.

d Hee meaneth chiefly of Judges and Princes, which leaue that vocation whereunto God hath called them, and powle their subiects to mismaiue their liues.

* Chap. 19. 13.

10 r, a great fault.

c Reade Chap. 19. 15.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

10 r, a great fault.

A Take a pleasure and delight therein, as platters and drunkards in delicate meats and drincke.

a By wine here is meant him that is giuen to wine, and so by strong drinke.

* Chap. 19. 13.

b Putteth his life in danger.

c It is hard to find out a for it is as deepe waters, whose bottom cannot be found: yett the wise man will know a man either by his words or maners.

d When righteous iudgement is executed, there is vice created, and vice dare not appeare.

* King 8. 46.

* 2. Chron. 6. 36.

ecc. 7. 2, 3.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

1. 10. 1. 8.

* Chap. 13.8.
1/4 1.13.
ecclesi 34.21.

* Chap. 19.15.
In he may boldly
afflicke the truth
that he hath
heard.

* Eccle 7.3.
a Which com-
meth by weldo-
ing.

b Chap. 29.12.
b Live together,
and haue need the
one of the other.
* Chap. 19.12.
c That is, the pu-
nishment which is
prepared for the
wicked, and fleth
to God for suc-
cour.
d Bring him vp
wretchedly, and he
shall so continue.

e His authoritie,
whereby he did
oppreffe others,
shall be taken
from him.

* Eccle. 31.23.
f He that is mercif-
full and liberall.

g He sheweth his
princes should vie
their familiarity,
and of confidence
is good, and their
talkes wife and
godly.

h Favour them
that loue know-
ledge.
i He deniceth
them that inuent
vaine excuses, be-
cause they would
not doe their
duty.

k So God puni-
sheth one sone by
another, when he
suffereth the wick-
ed to fall into
the acquaintance
of an harlot.

l He is naturally
giuen vnto it.
m He sheweth
what the end of
wisdomed is: to
wit, to direct vnto
the Lord.
n That is, sundry
times.

† Ebr. in the gate.
* Chap. 23.11.

o Haue not to doe
with him that is
not able to rule
his affections: for
he would hurt
thee by his enill
consecration.

27 The * sacrifice of the wicked is an abomi-
nation: how much more when hee bringeth it
with a wicked mind?

28 * A false witness shall perish: but he that
heareth, * speaketh continually.

29 A wicked man hardeneth his face: but the
iust, he will direct his way.

30 There is no wisdom, neither vnderstand-
ing nor counsell against the Lord.

31 The horse is prepared against the day of
battell: but saluation is of the Lord.

C H A P. XXII.

A * Good name is to be chosen above great ri-
ches, and * louing fauour is above silver and
above gold.

2 * The rich and poore meete together: the
Lord is the maker of them all.

3 * A prudent man feeth the plague, and hideth
himselfe: but the foolish goe on till, and are
punished.

4 The reward of humilitie, and the feare of
God is riches, and glory, and life.

5 Thornes and snares are in the way of the
froward: but he that regardeth his soule, will de-
part farre from them.

6 Teach a child in the trade of his way, and
when he is old he shall not depart from it.

7 The rich ruleth the poore, and the borrower
is seruant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affli-
ction, and the rod of his anger shall faile.

9 * He that hath a good eye, he shall be bles-
sed for he giueth of his bread to the poore.

10 Cast out the scorner, and strife shall goe out:
so contention and reproch shall cease.

11 Hee that loveth pureness of heart, to the
grace of his lips, the King shall be his friend.

12 The eyes of the Lord preserue knowledge:
but he ouerthroweth the words of the transgres-
sor.

13 The slouthfull man saith, I a Lyon is with-
out, I shall be slaine in the street.

14 The mouth of strange women is as a deepe
pit: he with whom the Lord is angry, shall fall
therein.

15 Foolishnesse is bound in the heart of a
child: but the rod of correction shall driue it a-
way from him.

16 Hee that oppresseth the poore to increase
himselfe, and giueth vnto the rich, shall surely
come to pouertie.

17 * Encline thine eare, and heare the words
of the wife, and apply thine heart vnto my know-
ledge.

18 For it shall be pleasant, if thou keepe them
in thy belly, and if they bee directed together in
thy lips.

19 That thy confidence may be in the Lord,
I haue shewed thee this day: thou therefore take
heede.

20 Haue not I written vnto thee a three times
in counsels and knowledge,

21 That I might shewe thee the assurance of
the words of truth, to answere the words of truth
to them that fend to thee?

22 Robbe not the poore because hee is poore,
neither oppresse the afflicted in iudgement.

23 For the Lord will defend their cause, and
spoil the soule of those that spoil them.

24 Make no friendship with an angry man,
neither goe with the furious man,

25 Left thou learne his wayes, and receiue de-
struction to thy soule.

26 Be not thou of them that touch the hand,
nor among them that are suretie for debts.

27 If thou hadst nothing to pay, why compass-
test thou that hee should take thy bedde from vnder
thee?

28 Thou shalt not remove the ancient
boundes which thy fathers haue made.

29 Thou seest that a diligent man in his busi-
nesse standeth before kings, and standeth not be-
fore the bale for.

C H A P. XXIII.

W hen thou sittest to eate with a ruler, con-
sider diligently what is before thee,

2 And put the knife to thy throat, if thou
be a man giuen to the appetite.

3 Be not desirous of his daintie meates: for
it is a deceitfull meate.

4 Trauaile not too much to be rich: but cease
from thy wisdom.

5 Wilt thou cast thine eyes vpon it, which is
nothing? for riches takeeth her to her wings, as
an Eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an
euill eye, neither desire his daintie meates.

7 For as though he thought it in his heart: so
will he fay vnto thee, Eate and drinke: but his
heart is not with thee.

8 Thou shalt vomit thy morsels that thou
hast eaten, and thou shalt loose thy sweete words.

9 Speake not in the eares of a foolle: for hee
will despise the wisdom of thy words.

10 Remove not the ancient boundes, and en-
ter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mightie:
he will defend their cause against thee.

12 Apply thine heart to instruction, and thine
eares to the words of knowledge.

13 Withhold not correction from the child:
if thou smite him with the rod, he shall not die.

14 Thou shalt intimate him with the rodde, and
shalt deliuer his soule from hell.

15 My sonne, if thine heart be wise, mine heart
shall reioyce, and I also.

16 And my reines shall reioyce, when thy lips
speake righteous things.

17 Let not thine heart be enuious against sin-
ners: but let it be in the feare of the Lord continu-
ally.

18 For surely there is an end, and thy hope
shall not be cut off.

19 O thou my sonne, heare, and bee wise, and
guide thine heart in the way.

20 Keepe not company with drunkards, nor
with gluttons.

21 For the drunkard and the glutton shall
bee poore, and the sleeper shall bee clothed with
ragges.

22 Obey thy father that hath begotten thee,
and despise not thy mother when she is old.

23 Buy the truth, but sell it not: likewise
wisdom, and instruction, and vnderstanding.

24 The father of the righteous shall greatly
reioyce, and he that begetteth a wife child, shall
haue ioy of him.

25 Thy father and thy mother shall bee glad,
and he that bare thee shall reioyce.

26 My sonne, gaine thine heart, and let
thine eyes delight in my wayes.

27 For a whore is as a deepe ditch, and a
strange

g Which easily
put themselves in
danger for others,
as Chap. 6.1

h Dist. 17. 17.
chap. 2. 10.

a Eate with fa-
uour.
b Bruise thine
petite, as it were
by force and vio-
lence.

c For oft times
the rich when they
hid their interiors
to their tables, it is
not for the lone
they beare them,
but for their owne
secret purposes.

d Belowe not the
gifts that God
hath giuen thee,
to get worldly
riches.

e That is con-
trary, a contrary
good eye is ra-
ther for liberall,
as Chap. 22.9.

f He will not cease
till he hath done
the some harme,
and his bitter
words shall come
to no vyle.

g Dist. 27. 17.
chap. 22.28.
* Chap. 22.23.

* Chap. 13.24.
and 19.18.
ecclesi. 30.1.

g That is, from
destruction.

* Psal. 37.1.
chap. 24.1.

h The profirity
of the wicked shall
not continue.

i In the obserua-
tion of Gods com-
mandments.

† Ebr. mine rebbers.
† Ebr. diuiners of
astro.

k Speake no calt
for truths sake,
neither depart
from it for any
gain.

l Clar thy selfe
wholly to wile-
dome,
* Chap. 32.14.

1 In the time of great heat, which men desire cold.

h Which have an outward appearance, and are no more within.
l By no means.
f Being occasion to provoke him further.

m That is the heart that is bent to anger, as Chap. 15.

n Vt moderately the pleasures of this world.

o Which meltech it and comforteth it
p Or a name.

q Rom. 12. 20.

p Thou shalt as it were by force overcome him, so much that his owne confidence shall move him to acknowledge thy heauens and his heart shall be inflamed.

r Chap. 1. 9.

s Eccles. 3. 22.

q And so is in extreme danger.

13 As the cold of the snow in the time of harvest, so is a faithfull messenger to them that send him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, is like clouds and wind without raine.

15 A Prince is pacified by staying of anger, and a soft tongue breaketh the wrong bones.

16 I know have found honey, eat that is sufficient for thee, lest thou be ouerfull, and vomit it.

17 Withdrow thy foot from thy neighbours house, lest he be weary of thee, and hate thee.

18 A man that beareth false witness against his neighbour, is like an hammer and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth & a sliding foot.

20 Hee that taketh away the garment in the cold season, shaketh vnder him a cloud of nitre, or like him that singeth songs to an heauie heart.

21 If he that hateth thee, be hungry, giue him bread to eat, and if he be thirsty, giue him water to drinke.

22 For thou shalt lay thy coales vpon his head, and the Lord shall recompense thee.

23 The North wind driueth away the raine, so doeth an angry countenance the flattering tongue.

24 It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 As are the cold waters to a weary soule, so is good newes from a farre country.

26 A righteous man falling downe before the wicked, is like a troubled well, & a corrupt spring.

27 It is not good to eat much hony: so to search their owne glory, is not glory.

28 A man that refraeth not his appetite, is like a citie which is broken downe and without walles.

CHAP. XXVI.

As the snow in the Summer, and as the raine in the Harvest are not meet, so is honour vnmeetly for a foole.

2 As the parrow by flying, and the swallow by flying escape, so the curle that is causelesse, shall not come.

3 Vnto the horse belongeth a whip, to the asse a bridle, and a rod to the fooles backe.

4 An were not a foole? according to his foolishnesse, lest thou also be like him.

5 Answer a foole? according to his foolishnesse, lest he be wise in his owne conceit.

6 He that sendeth a message by the hand of a foole, is as hee that cutteth off the feet, and drinketh iniquitie.

7 As they that list vp the legs of the lame, so is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an heape of stones, so is hee that giueth glory to a foole.

9 As a thorne standing vpon the hand of a drunkard, so is a parable in the mouth of fooles.

10 The Excellent that formed all things, both rewardeth the foole, and rewardeth the transgressors.

11 As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceit? more hope of a foole than of him.

13 The foolish full man saith, A Lyon in the way; a Lyon in the streets.

14 As the doore turneth vpon his hinges, so doeth the slothfull man vpon his bed.

15 The slothfull hideth his hand in his bosome, and it griueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seven men that can render a reason.

17 Hee that passeth by and meddeth with the stuffe that belongeth not vnto him, is as one that taketh a dog by the eares.

18 As hee that smiteth himselfe mad, casteth firebrands, arrows, and mortall things.

19 So doeth the deceitfull man with his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a tale-bearer strife ceaseth.

21 As the coale maketh burning coales, and wood a fire, so the contentious man is apt to kindle strife.

22 The words of a tale-bearer are as flatterings, and they goe downe into the bowels of the billy.

23 As silver drosse overlaid vpon a potsherd, so are burning lips, and an euill heart.

24 Hee that hateth, will counterfeite with his lips, but in his heart he layeth vp deceit.

25 Though hee speake fauourably, beleue him not: for there are many abominations in his heart.

26 Hatred may be couered by deceit: but the malice thereof shall be discovered in the congregation.

27 He that diggeth a pit shall fall therein, and he that collecteth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth caueth reue.

CHAP. XXVII.

Knowest thou thy selfe of tomorrow, for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine owne mouth, a stranger, and not thine owne lips.

3 A stone is heauie, and the sand weightie: but a fooles wrath is heauier then them both.

4 Anger is cruell, and wrath is raging: but who can stand before enuie?

5 Open rebuke is better then secret loue.

6 The wounds of a loner are faithfull, and the kisses of an enemy are pleasant.

7 The person that is full, despiseth an hony combe: but vnto the hungry soule, euery bitter thing is sweet.

8 As a bird that wandreth from her nest, so is a man that wandreth from his owne place.

9 As oyntment and perfume reioyce the heart, so doeth the sweetnesse of a mans friend by heartie counsel.

10 Thine owne friend and thy selfe friend forsake thee not: neither enter into thy brothers house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart, that I may answer him that reprocheth me.

12 A prudent man seeth the plague, and hideth himselfe: but the foolish goe on full, and are punished.

13 Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

14 Hee that prayeth his friend with a loud voyce, rising early in the morning, it shall be counted to him as a new fe.

15 A continual dropping in the day of reine,

Chap. 19. 14.

Which discompleth himselfe to be that he is wote

Eccles. 28. 20.

Chap. 18. 8.

k They will sooner break out and utter themselves.

l Meaning, many heuie the rumour certain, for the vncertaine. m In the assembly of the godly. n Eccles. 10. 26. 27. 28.

a Delay not to time, but take occasion when it is offered.

b Eccles. 22. 25.

b For the enuious are obstinate, and cannot be reconciled. c They are flattering, and seeme friendfull. d Job. 6. 6.

d Trust not to thy worldly helpe in the day of thy trouble.

e Reade Chap. 22. 3.

f Chap. 20. 16.

g Heb. 13. 16.

h Faithfully, and without cause.

i Chap. 19. 13.

j Job. 21. 3.

and a contentious woman are alike.

16 He that hideth her, hideth the winde, and shee as the oyle in his right hand that vttereth it selfe.

17 Yron sharpeneth yron, so doeth g man sharpen the face of his friend.

18 He that keepeth the figgetree, shall eat the fruit thereof: so hee that watcheth vpon his master, shall come to honour.

19 As in water face answereth to face, so the heart of man to man.

20 The graue and destruction can neuer be full, so the eyes of man can neuer be satisfied.

21 As is the lining pot for silver, and the furnace for gold, so is euery man according to his dignity.

22 Though thou shouldest bray a foole in a mortar among wheat brayed with a pestill, yet will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heed to the herds.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discouereth it selfe, and the grass appeareth, and the herbes of the mountaines are gathered.

26 The kumbe are for thy clothing, and the goats are the price of the field.

27 And let the milke of the goats be sufficient for thy food, for the food of thy familie, and for the sustenance of thy maids.

CHAP. XXVIII.

The wicked flee, when none pursueth: but the righteous are bold as a lyon.

2 For the transgression of the land there are many princes thereof: but by a man of vnderstanding and knowledge, a realme likewise endurith long.

3 A poore man, if he oppress the poore, is like araging raine that leaueth no food.

4 They that forsake the Law, praise the wicked: but they that keepe the Law, praise themselves against them.

5 Wicked men vnderstand not iudgment: but they that seeke the Lord, vnderstand all things.

6 Better is the poore that walketh in his vp-rightnesse, then hee that peruerteth his wayes, though he be rich.

7 He that keepeth the Law, is a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth c them for him that will be mercifull vnto the poore.

9 He that turneth away his eare from hearing the Law, even his prayer shalbe abominable.

10 He that catcheth the righteous to goe astray by an euil way, shall fall into his own pit, and the vpright, shall inherite good things.

11 The rich man is wise in his own conceit: but the poore that hath vnderstanding, can trie c him.

12 When righteous men reioyce, there is great glory: but when the wicked come vp, the man is tried.

13 Hee that hideth his finnes, shall not prosper: but hee that confesseth, and forsaketh them, shall haue mercy.

14 Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into euill.

15 As a roaring lyon, and an hungry beare, so is a wicked ruler over the poore people.

16 A Prince destitute of vnderstanding, is also a great oppressour: but hee that hateth couetousnesse, shall prolong his dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him.

18 He that walketh vprightly shall bee sined: but hee that is froward in his wayes, shall once fall.

19 He that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shall be filled with pouertie.

20 A faithfull man shall abound in blessings, and hee that maketh haste to bee rich, shall not be innocent.

21 To haue respect of persons is not good: for that man will transgresse for a piece of bread.

22 A man with a wicked eye haste to riches, and knoweth not that pouertie shall come vpon him.

23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shall bee safe.

26 Hee that trusteth in his owne heart, is a foole: but hee that walketh in wisdom, shall bee deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curies.

28 When the wicked rise vp, men hide themselves: but when they perish, the righteous increafe.

CHAP. XXIX.

A Man that hardeneth his necke when hee is rebuked, shall suddenly bee destroyed, and cannot be cured.

2 When the righteous are in authority, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdom, reioyceth his father: but hee that feedeth harlots, wasteth his substance.

4 A king by iudgement maintaineth the country: but a man receiving gifts, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his steps.

6 In the transgression of an euill man is his snare: but the righteous doth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a citie into a snare: but wise men turne away wrath.

9 If a wife man contend with a foolish man, whether he be angry or laugh, there is no rest.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a Prince that hearkeneth to lies, all his seruants are wicked.

13 The poore and the vsurer meete together, and the Lord highneth both their eyes.

14 A King that iudgeth the poore in truth, his throne shall be established for euer.

15 The rod and correction giue wisdom: but

g One chaffy man promoteth another to anger.

h There is no difference betwene man and man by nature, but onely the grace of God maketh the difference.
* Ecclio. 14. 9.
* Chap. 17. 3.
i That is, he is either known to be ambitious & glorious, or humble and modest.

k This declareth the great goodness of God towards man, and the diligence that hee requireth of him for the preferment of his gifts.

a Because their owne conscience acletheth them.
b The state of the common weale is oftentimes changed.

* Chap. 19. 1.

e For God will take away the wicked ofter, & giue his goods to him that shall follow them well.

e And in iudge that he is not wise, is of faith which is grounded of Gods word or Lawe, which the wicked contemne.

f He is known by his doings to be wicked.

g Which standeth out in awe of God and is afraid to offend him.

h For he can neuer be satisfied, but euer opposeth and spoileth.

i None shall be able to deliuer him.

* Chap. 12. 11.
ecclio. 20. 27.

* Chap. 13. 11.
and 20. 31.

k He will be abused for nothing.
l Meaning him that is couetous.

m Shall haue all things in abundance.

* Chap. 29. 8.

* Chap. 28. 12. 28.
30. 7. are increased.

* Luke 15. 13.

n He that giueth ease to the flatterer, is in danger the bird is before the snare.
o He is euer ready to fall into the snare that he layeth for others.

c He can beare no admonition in what sort sooner it is spoken.

* Chap. 22. 3.

* Chap. 10. 28.

but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Corrupt thy sonne, and hee will gine thee rest, and wil gine pleasures to thy soule.

18 Where there is no vision, the people decay: but he that keepeth the law is blessed.

19 A seruant wil not be chastised w words: though he stand fast, yet he will not answere.

20 Seest thou a man hastie in his matters there is more hope of a foole, then of him.

21 Hee that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.

22 An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 The pride of a man shall bring him lowe: but the humble in spirit shall enioy glory.

24 He that is partner with a chiefe, hateth his own soule: he heareth cursing and declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in the Lord shall be exalted.

26 Many doe seeke the face of the ruler: but euery mans iudgement cometh from the Lord.

27 A wicked man is abomination to the iust, and he that is vpriight in his way, is abomination to the wicked.

CHAP. XXX.

To humble ourselues in consideration of Gods workes. 5 The word of God is perfect. 11 Of the wicked and hypocrites. 15 Of things that are neuer faile. 18 Of others that are wonderfull.

THE WORDES OF A AGUR THE SONNE OF IAKEN.

The prophesie which the man spake vnto Ithiel, and to Ucal.

2 Surely I am more foolish then any man, and haue not the vnderstanding of a man in mee.

3 For I haue not learned wisdom, nor attained to the knowledge of holy things.

4 Who hath ascended vp to heaven, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 Euery word of God is pure: he is a shield to those that trust in him.

6 Put nothing vnto his wordes, lest hee reprove thee, and thou be found a liar.

7 Two things haue I required of thee: denie me them not before I die.

8 Remove me farre from mee vanitie and lyes: giue me not powertie, nor riches: feede mee with food conuenient for me.

9 Left I be full and denie thee, and say, Who is the Lord? or left I be poore and steale, and take the name of God in vaine.

10 Accuse not a seruant vnto his master, lest he curse thee: when thou hast offended.

11 There is a generation that curseth their father, and doth not blesse their mother.

12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

13 There is a generation whose eyes are hauty, and their eye lids are lifted vp.

14 There is a generation, whose teeth are as swords, and their chawes as knives to eat vp the afflicted out of the earth, and the poore from among men.

15 The horseleech hath two daughters which it giue giue. There be three things that will not be punished: yea, foure that say nor, It is enough.

16 The graue, and the barren wombe, the earth, that cannot be satisfied with water, and the she that saith nor, It is enough.

17 The eye that mocketh his father, & despiseth the destruction of his mother, let the rauen of the valley picke it out, and the yong eagles eat it.

18 There be three things hid from mee: yea, foure that I know not.

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a hippo in the mids of the sea, & the way of a man with a maid.

20 Such is the way also of an adulterous woman: shee eateth and wipeth her mouth, and saith, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it cannot sustaine it selfe.

22 For a seruant when hee reigneth, and a foole when he is filled with meate.

23 For a hatefull woman, when she is married, & for a handmaid that is heiress to her mistress.

24 These be foure small things in the earth, yet they are a wife, and full of wisdom.

25 The pigmies are people not strong, yet prepare they their meate in summer.

26 The conies are people not mighty, yet make they their houses in the rocke.

27 The grasshopper hath no king, yet goe they forth all by bands.

28 The spider taketh hold with her handes, and is in kings places.

29 There be three things that order well their going: yea, foure are comely in going.

30 A lion which is strong among beasts, and turneth not at the sight of any.

31 A lusty grayhound, and a goat, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

33 When one churneth milke, hee bringeth forth butter, and he that wringeth his nose, causeth blood to come out, so he that foreth wrash, bringeth forth strife.

CHAP. XXXI.

He exhorteth to chastitie and justice, to and from the consideration of a wise and worthy woman.

THE WORDES OF KING ALEMUEL.

The prophesie which his mother taught him.

What my sonne! & what the sonne of my wombe! & what, O sonne of my desires!

3 Giue not thy strength vnto women, & nor thy wayes, which lead to destroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes strong drinke.

5 Left hee drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that hee may forget his powertie, and remember his misery no more.

8 Open thy mouth for the dumbe in the

The leach hath two lorkes in her tongue, which hee calleth her two daughters, whereby shee sucketh the blood, and is neuer satiate: euen so are the extortioners insatiable, which haue in the valley for carions.

Shee hath her desire, and her counterfeiter, as though she were an honest woman. These commonly abuse the state whereunto they are called. Which is married to her mistress after the death of her mistress. They containe great doctrine and wisdom.

If man be not able to be corraled by these common things by his wisdom, we cannot attribute wisdom to man, but folly.

Make a stay, and continue not in doing euill.

That is, of Solomon whos was called a mul, that is, of God, because God had ordeined him to be king ouer Israel. The doctrine which his mother Bath sheba taught him.

By this often repetition of one thing, hee declarerh her motherly affection. Meaning, that women are the destruction of kings if they haunt them. There is the King must not giue himselfe to forswere that are notable cause.

Where there are not faithful ministers of the word of God, e. He that is of a feroile, and rebellious nature, regard.

Eccl. 15. 18.

Job 22. 9.

He that feareth man more then God, falleth into a snare and is destroyed. He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

Who was an excellent man in vertue and knowledge in the time of Salomon. b Which were Agurs children or friends. c Herein hee declareth his great humilitie who would not attribute any wisdom to himselfe, but all vnto God. d Meaning, to know the secrets of God, as though he would say, None. e Psal. 19. 8. f Deut. 4. 2. and 12. 32. g He maketh this request to God.

Meaning, that they that purchase guilt in their riches, forget God, and that by too much wealth, men haue an occasion to the same. g. In accusing him without cause.

wanting, and neglect his office, which is to execute iudgement. For wine doth comfort the heart, as Psal. 104. 15. g. Defend their cause to helpe themselves.

CHAP. II.

Pluribus sumptibus laudantur, et per has et possessiones est lux vanitatis. 15. Ter uide et sic pona bene laudat enim conuincit et laudat deus.

I Said in my heart, Goe to now, I will prooue a thee with ioy: therefore I take thou pleasure in pleasant things: and behold, this also is vanity.

2 I said of laughter, Thou art mad: and of ioy, what is this that thou doest?

3 I fought in mine heart to giue my selfe to wine, and to leade mine heart in wisdom, and to take hold of folly, till I might see where is that goodnesse of the children of men, which they haue vnder the Sunne, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens and orchards, and planted in them trees of all fruit.

6 I haue made me cisterns of water, to water therewith the woods that grow with trees.

7 I haue gotten seruaunts and maids, and had children borne in the house: also I had great possessions of beees and sheepe above all that were before me in Ierusalem.

8 I haue gathered vnto mee also silver and gold, and the chiefe treasures of Kings and prouinces: I haue prouided me men singers, and women singers, and the delights of the sonnes of men, and a woman taken captiue, and women taken captiues.

9 And I was great, and increased at ouer all that were before mee in Ierusalem: also my wife-dome I remained with me.

10 And whatsoever mine eyes desired, I withheld it not from me: I withheld not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my portion of all my trauel.

11 Then I looked on all my workes that mine hands had wrought, and on the trauel that I had laboured to doe: and behold, all is vanitie and vexation of the spirit: and there is no profit vnder the Sunne.

12 And I turned to behold wisdom, and madnes, and folly: (for who is the man that will come after the King in things, which men now haue done?)

13 Then I saw that there is profit in wisdom, more then in toyl: as the light is more excellent then dar knesse.

14 For the wise mans eyes are in his head, but the fooles walke in dar knesse: yet I know all o that the same condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the fooles. Why therefore doe I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For the e shall bee no remembrance of the wise nor of the fooles: for euery for that that now is, in the dayes to come, shall all be forgotten. And how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the Sunne, is grieuous vnto me: for all is vanitie and vexation of the spirit.

18 I hated also all my labour, wherein I had trauelled vnder the Sunne, which I shall leaue to the man that shall be after me.

19 And who knoweth whether he shall be wife or foolish? yet shall hee haue rule ouer all my labour: wherein I haue trauailed, and wherein I haue shewed my selfe wife vnder the Sunne. This

is also vanitie.

20 Therefore I went about to make mine hearte to abhorre all the labour, wherein I had trauailed vnder the Sunne.

21 For there is a man whose trauaile is in wisdom, and in knowledge: againe enquier yet to a man that hath not trauailed herein, that hee giue him his portion: this also is vanitie, and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the Sunne?

23 For all his dayes are sorrowes, and his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eate and drinke, and delight his soule with the profite of his labour: I also saw this, that it was of the hand of God.

25 For who could eat, and who could haue to outward things more then I?

26 Surely to a man that is good in his sight, Gouerneth wisdom, & knowledge, and ioy: but to the finner hee giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of Spirit.

CHAP. III.

1. All things haue their time. 14. The wordes of God are perfect, and his way to feare him. 17. God shall iudge both the iust and vniust.

TO all things there is an appointed time, and a time to euery purpose vnder the heauen.

2 A time to bee borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to loofe: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sow: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath he that worketh, of the thing wherein he trauaileth?

10 I haue seen the trauell that God hath giuen to the sonnes of men, to humble them thereby.

11 He hath made euery thing beautiful in his time: also hee hath set the world in their heart, yet cannot man find out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eatch and drinke, and seech the commoditie of all his labour: this is the gift of God.

14 I know that whatsoever God shall doe, it shall bee for euery: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare to becom him.

15 What is that that hath bene? that is now: and that that shall bee, hath now bene: for God requieth that which is past.

16 And moreover, I haue seene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice, where was iniquitie.

17 I thought in mine heart, God will iudge the iust

That I might seeke the vniust, licentious in his God.

o Among other grieues, this was the last, to leaue that which hee had gotten by great trauell, to one that had taken no paine therefor, and whom hee knew not whether hee were a wife man or a foole.

p When a man hath all laboured, hee can get no more then food and refreshment, yet hee confesseth also that this cometh of Gods blessings, as Chap. 3. 12.

q Meaning, to pleasures.

r He speaketh of this indifferencie of time, for two causes, first to declare that there is nothing in this: secondly, to reuolt the heart to reuolt, as to reuolt was not to be grieved if wee haue not all things at once according to our desires, neither eny thing so long as we would wish.

s Read Chap. 1. 12.

t God hath giuen man a desire, and affection to seeke out the things of this world, and to labour therein.

u Read Chap. 2. 21, and the places declare that we should doe all things with sobriety, and in the feare of God, forasmuch as hee hath set his gifts to the iust, that they should be abused.

v Thus, man shall not be able to get Gods worke, but as hee hath determined, so it shall come to passe.

w God only knoweth what which is past, to reuente.

x Meaning, of the seruants or slaves, which hee had bought: for the children borne in their seruitude, were the maisters, as Chap. 1. 14.

y For all this God did not take his gift of wisdom from mee.

z This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

a I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

b Or compare with the King.

c I haue foreseen things, which the fooles cannot for lacke of wisdom.

d For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

e Meaning, in this world.

f He wondereth that a larger wife, minding dead, should die, as they do a foole.

g Meaning, of the seruants or slaves, which hee had bought: for the children borne in their seruitude, were the maisters, as Chap. 1. 14.

h For all this God did not take his gift of wisdom from mee.

i This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

j I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

k Or compare with the King.

l I haue foreseen things, which the fooles cannot for lacke of wisdom.

m For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

n Meaning, in this world.

o He wondereth that a larger wife, minding dead, should die, as they do a foole.

p I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

q Or compare with the King.

r I haue foreseen things, which the fooles cannot for lacke of wisdom.

s For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

t Meaning, in this world.

u He wondereth that a larger wife, minding dead, should die, as they do a foole.

v I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

w Or compare with the King.

x I haue foreseen things, which the fooles cannot for lacke of wisdom.

y For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

z Meaning, in this world.

aa He wondereth that a larger wife, minding dead, should die, as they do a foole.

ab I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ac Or compare with the King.

ad I haue foreseen things, which the fooles cannot for lacke of wisdom.

ae For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

af Meaning, in this world.

ag He wondereth that a larger wife, minding dead, should die, as they do a foole.

ah I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ai Or compare with the King.

aj I haue foreseen things, which the fooles cannot for lacke of wisdom.

ak For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

al Meaning, in this world.

am He wondereth that a larger wife, minding dead, should die, as they do a foole.

an I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ao Or compare with the King.

ap I haue foreseen things, which the fooles cannot for lacke of wisdom.

aq For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

ar Meaning, in this world.

as He wondereth that a larger wife, minding dead, should die, as they do a foole.

at I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

au Or compare with the King.

av I haue foreseen things, which the fooles cannot for lacke of wisdom.

aw For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

ax Meaning, in this world.

ay He wondereth that a larger wife, minding dead, should die, as they do a foole.

az I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ba Or compare with the King.

bb I haue foreseen things, which the fooles cannot for lacke of wisdom.

bc For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

bd Meaning, in this world.

be He wondereth that a larger wife, minding dead, should die, as they do a foole.

bf I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

bg Or compare with the King.

bh I haue foreseen things, which the fooles cannot for lacke of wisdom.

bi For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

bj Meaning, in this world.

bk He wondereth that a larger wife, minding dead, should die, as they do a foole.

bl I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

bm Or compare with the King.

bn I haue foreseen things, which the fooles cannot for lacke of wisdom.

bo For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

bp Meaning, in this world.

bq He wondereth that a larger wife, minding dead, should die, as they do a foole.

br I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

bs Or compare with the King.

bt I haue foreseen things, which the fooles cannot for lacke of wisdom.

bu For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

bv Meaning, in this world.

bw He wondereth that a larger wife, minding dead, should die, as they do a foole.

bx I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

by Or compare with the King.

bz I haue foreseen things, which the fooles cannot for lacke of wisdom.

ca For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

cb Meaning, in this world.

cc He wondereth that a larger wife, minding dead, should die, as they do a foole.

cd I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ce Or compare with the King.

cf I haue foreseen things, which the fooles cannot for lacke of wisdom.

cg For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

ch Meaning, in this world.

ci He wondereth that a larger wife, minding dead, should die, as they do a foole.

cd I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ce Or compare with the King.

cf I haue foreseen things, which the fooles cannot for lacke of wisdom.

cg For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

ch Meaning, in this world.

ci He wondereth that a larger wife, minding dead, should die, as they do a foole.

cd I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ce Or compare with the King.

cf I haue foreseen things, which the fooles cannot for lacke of wisdom.

cg For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

ch Meaning, in this world.

ci He wondereth that a larger wife, minding dead, should die, as they do a foole.

cd I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ce Or compare with the King.

cf I haue foreseen things, which the fooles cannot for lacke of wisdom.

cg For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

ch Meaning, in this world.

ci He wondereth that a larger wife, minding dead, should die, as they do a foole.

cd I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ce Or compare with the King.

cf I haue foreseen things, which the fooles cannot for lacke of wisdom.

cg For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

ch Meaning, in this world.

ci He wondereth that a larger wife, minding dead, should die, as they do a foole.

cd I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ce Or compare with the King.

cf I haue foreseen things, which the fooles cannot for lacke of wisdom.

cg For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

ch Meaning, in this world.

ci He wondereth that a larger wife, minding dead, should die, as they do a foole.

cd I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ce Or compare with the King.

cf I haue foreseen things, which the fooles cannot for lacke of wisdom.

cg For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

ch Meaning, in this world.

ci He wondereth that a larger wife, minding dead, should die, as they do a foole.

cd I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ce Or compare with the King.

cf I haue foreseen things, which the fooles cannot for lacke of wisdom.

cg For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

ch Meaning, in this world.

ci He wondereth that a larger wife, minding dead, should die, as they do a foole.

cd I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ce Or compare with the King.

cf I haue foreseen things, which the fooles cannot for lacke of wisdom.

cg For both die, as are forgotten, as verse 16. as they both haue the same properitie of ordinarie.

ch Meaning, in this world.

ci He wondereth that a larger wife, minding dead, should die, as they do a foole.

cd I thought with my selfe, whether it were better to follow wisdom, or mine own affections and pleasures, which hee calleth madnesse.

ce Or compare with the King.

cf I haue foreseen things, which the fooles cannot

^g Meaning, with God, howsoever man neglect his duty.

^h And made them pure in their first creation.

ⁱ May be movable by reason, and by arguments put different, because between man and beast, as touching those things which are common to both, as abstinence, for the eye cannot judge any superiority of a man being dead, then of a beast, which is dead, yet by the word of God and faith, we can know the difference, as ver. 24.

^j Meaning, that reason cannot comprehend that which faith beleeueth herein.

^k By the often repetition of this sentence, as Chap. 2. 24. and Chap. 3. 12. 22. Chap. 5. 17. and Chap. 8. 16. he declares that man by reason can comprehend nothing better in this life, for the gift of God revealed by his Spirit.

^l He maketh here another difference with himself, concerning the tyranny of them that oppressed the poor.

^m He saith they be no more justified in their oppressions.

ⁿ He speaketh according to the judgement of the flesh, which cannot abide to feel or see troubles.

^o The more perfect that the wicked is, the more it is enuied of the wicked.

^p For idleness he is compelled to destroy himselfe.

^q Forasmuch as when man is alone, he can neither help himselfe nor others, he sheweth that men ought to live in mutual society, to the intent they may be profitable one to another, and that their things may increase.

^r By this Proverbe he declareth how necessary it is, that men should live in society.

^s That if one a poore and base estate, or out of trouble, and imprisonment, as Ioseph did, Geo. 4. 12.

^t Meaning that is borne a blig.

just and the wicked: for time is there for every purpose and for every worke.

18 I considered in mine heart the state of the children of men, that God had purged them: yet to see to, they are in themselves beasts.

19 For the condition of the children of men, and the condition of beasts are even as one condition vnto them. As the one dieth, so dieth the other: or they have all one breath, & there is no excellencie of man above the beast: for all is vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who knoweth whether the spirit of man ascend upward, and the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

CHAP. III.

¹ The innocents are oppressed. ² Men labourers are full of sorrow and vanitie. ³ Man's justice is necessary. ⁴ A poore man's mouth and his lips are to be preferred to an old king that is false.

SO I turned and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them, and for the strength of the hand of them that oppress them, and none comforteth them.

2 Wherefore I praised the dead which are now dead, above the living which are yet alive.

3 And I counted it better then them both, which hath not yet bene: for hee hath not seene the euil works which are wrought vnder the sun.

4 Also I beheld all traualle, and all perfection of workes, that this is the enuie of a man against his neighbour: this also is vanity and vexation of spirit.

5 The foolke foldeth his handes, and eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfulls with labour and vexation of spirit.

7 Again I returned, and lase vanity vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet where none end of all his traualle, neither can his eye be satisfied with riches: neither doth hee thinke, For whom doe I traualle & defraud my soule of pleasure? this also is vanity, & this is an euill traualle.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but wee vnto him that is alone: for hee falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one how should there be heate?

12 And if one overcome him, two shall stand against him: and a threefold cord is not easily broken.

13 Better is a poore and wise childe, then an old and foolish king, which will no more bee admonished.

14 For out of the prison he cometh forth to reigne: when as he that is borne in his kingdom, is made poore.

15 I beheld all the living, which walke vnder the sunne with the second childe, which shall stand vp in his place.

16 There is none end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanity and vexation of spirit.

17 Take heed to thine foot when thou enterest into the house of God, and bee more nere to heare: then to giue the sacrifice of fools: for they know not that they doe euill.

For, they thinke themselves abused, as others haue bene in time past. ¹⁸ That is, with what affliction thou comest to the word of God. ¹⁹ Meaning, of the wicked, which thinke to be rich in commodities, and haue neither faith nor repentance.

CHAP. V.

¹ Not to speake lightly, euilly in Gods matters. ² The courteous can neuer be angry enough. ³ The labourers stripe is sweete. ⁴ Men may see the death, taking nothing with him. ⁵ To love justice, and with a conscience make, is the gift of God.

Be not rash with thy mouth, nor let thine heart bee hastie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy words be few.

2 For as a dreame cometh by the multitude of businesse: so the voyce of a foole is in the multitude of words.

3 When thou hast vowed a vow to God defer not to pay it: for hee delighteth not in fooles: pay therefore that thou hast vowed.

4 It is better that thou shouldst not vow, then that thou shouldst vow and not pay it.

5 Suffer not thy mouth to make thee a flesh to sinne: neither say before the Angel, that this is ignorance: wherefore shall God be angry by thy voice, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities are also many words: but feare thou God.

7 If in a countrey thou felt the oppression of the poore, and the defrauding of iudgement and iustice, be not astonished at the matter: for he that is higher then the highest, regardeth, and there be higher then they.

8 And the abundance of the earth is ouer all the king: also consisteth by the field that is tilled.

9 He that loueth siluer, shall not be satisfied with siluer, and hee that loueth riches, shall be without the fruit thereof: this also is vanity.

10 When goods increase, they are increased that eate them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that traualleth, is sweete, whether hee eate little or much: but the facience of the rich will not suffer him to sleepe.

12 There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches refused to the owners thereof for their euill.

13 And these riches perish by euill trauell, and hee begetteth a lone, and in his hand is nothing.

14 As he came forth of his mothers belly, shall he returne naked to goe as he came, and that hee auaie nothing of his labour, which hee had caused to passe by his hand.

15 And this also is an euill sicknesse, that in all points as he came, so shall he goe, and what profit hath hee that hee hath trauailed for the wind?

16 Also all his dayes he eateth in a darkenesse.

1 Hee doth not enjoy his fathers riches. ² Job. 2. 1. w/d. 7. 6. 1. in vain, and without profit. ³ Is affliction and griefe of mind.

^k Which follow and flatter the Kings countenance, in that they flatter, to enter into credit with them in hope of gaine.

^l They neuer create by all means to creepe into labour, but when they obtayne their greedy desire.

^m Hee that is made pale, and so care himself to heare the word of God, which God will cause.

ⁿ Meaning, of the wicked, which thinke to be rich in commodities, and haue neither faith nor repentance.

^o Either in uowing or in praying, meaning that we should vie all reference to Godward.

^p He heareth thee not for thy many words take, or often repetition, but considering the faith and few words made.

^q Dru. 32. 2. c He speaketh of vows, which are approved by Gods word, and serue to his glory.

^r Cause not thy selfe to sinne by vowing rashly: as they doe which make a vow to live married, and such like.

^s That is, before Gods messenger, when hee shall examine thy doing, as though thy ignorance should be a iust excuse.

^t Meaning, that God will redresse the things, and therefore we must depend vpon him.

^u The treasures of the earth, to be preferred above all things which appertaine to this life.

^v Kings and Princes cannot maintain their estate without tillage, which thing commendeth the excellencie of his tillage.

^w That is, his great abundance of riches, or the flourishing, which commendeth by his great feeding.

^x When conetous men heape vp riches which turne to their destruction.

^y Job. 2. 1. w/d. 7. 6. 1. in vain, and without profit. ^z Is affliction and griefe of mind.

^{aa} Meaning, that God will redresse the things, and therefore we must depend vpon him.

^{ab} The treasures of the earth, to be preferred above all things which appertaine to this life.

^{ac} Kings and Princes cannot maintain their estate without tillage, which thing commendeth the excellencie of his tillage.

^{ad} That is, his great abundance of riches, or the flourishing, which commendeth by his great feeding.

with much griefe, and in his sorrow and anger.

17 Behold then, what I haue seene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein hee trauaileth vnder the Sunne, the whole number of the dayes of his life, which God giueth him for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to ioy in his labour : this is the gift of God.

19 Surely he wil not much remember the daies of his life, because God answereth to the ioy of his heart.

CHAP. VI.

The miserable state of him to whom God hath giuen riches, and not the grace to use them.

Here is an euill which I saw vnder the sunne, and it is much among men :

2 A man to whom God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that he desireth : but God giueth him not power to eate thereof, but a strange man shall eate it vp : this is vanitie, and this is an euill sicknesse.

3 If a man beget an hundred children and liue many yeres, and the daies of his yeres be multiplied & his soule be not satisfied with good things, and he be not buried, I say that an vtimately fruit is better then he.

4 For he commeth into vanitie, and goeth into darkenes, and his name shall be couered with darkenesse.

5 Also he hath not seene the sun, nor knowen it : therefore this hath more rest then the other.

6 And if he had liued a thousand yeres twife told, and had seene no good, shall not al go to one place ?

7 All the labour of man is for his mouth : yet the soule is not filled.

8 For what hath the wise man more then the fooles ? what hath the poore that knoweth how to walke before the liuing ?

9 The sight of the eye is better then to walke in the lustes : this also is vanitie, and vexation of spirit.

10 What is he that hath bene ? the name thereof is now named : and it is known that it is man : and he cannot strue with him that is stronger then he.

CHAP. VII.

Diuerse precepts to follow that which is good, and to avoid that which is contrary.

Surely there be many things that increase vanitie : and what auaileth it a man ?

2 For who knoweth what is good for a man in the life, and in the number of the dayes of the life of his vanitie, seeing he maketh them as a shadow ? For who can find vnto man what shall be after him vnder the sunne ?

3 A good name is better then a good oymment, and the day of death, then the day that one is borne.

4 It is better to go to the house of mourning, then to go to the house of feasting, because this is the ende of all men : and the liuing shall lay it to his heart.

5 Anger is better then laughter : for by a sad looke the heart is made better.

6 The heart of the wife is in the house of mourning : but the heart of fooles is in the house

of mirth.

7 Better it is to heare the rebuke of a wife man, then that a man should heare the song of fooles.

8 For like the noise of the thornes vnder the pot, so is the laughter of the fooles : this also is vanitie.

9 Surely oppression maketh a wife man mad : and the reward destroyeth the heart.

10 The ende of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

11 Bee not thou of an hasty spirit to be angry : for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these ? for thou doest not enquire wisely of this thing.

13 Wisdome is good with an inheritance, and excellent to them that see the sunne.

14 For man shall rest in the shadow of wisdom, and in the shadow of filer : but the excellency of the knowledge of wisdom giueth life to the possessours thereof.

15 Beholde the worke of God : for who can make straight that which he hath made crooked ?

16 In the day of wealth bee of good comfort, and in the day of affliction : consider : God also hath made this contrary to that, to the intent that man should find nothing a ter him.

17 I haue seene all things in the dayes of my vanitie : there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 Bee not thou iust : ouermuch, neither make thy selfe ouer wife : wherefore shouldest thou bee desolate ?

19 Bee not thou wicked : ouermuch, neither bee thou foolish : wherefore shouldest thou perish not in thy time ?

20 It is good that thou lay hold on this : but yet withdraw not thine hand from that : for be that feareth God, shall come forth of them all.

21 Wisdom shall strengthen the wife man more then ten mighty princes that are in the city.

22 Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine heart also to all the words that men speake, least thou doe heare thy seruant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I prooued by wisdom : I thought, I will be wife, but it went farre from me.

26 It is far off, what may it be ? and it is a profound deepnesse, who can find it ?

27 I haue compassed about both I & mine heart to know and to enquire, and to search wisdom and reason, and to know the wickednesse of folly, and the foolishnesse of madnesse.

28 And I find more bitter then death the woman whose heart is as nets and snares, and her hands as bands : he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Behold, saith the Preacher, this haue I found seeking one by one to find the court.

30 And yet my soule seeketh, but I find it not, I haue found one man of a thousand : but one woman among them all haue I not found.

31 Only loe, this haue I found, that God hath made man righteous : but they haue sought many inventions,

CHAP.

Reade Chap. 7. 12.

He will eake no great thought for the paines that hee hath indured in time past.

He sheweth that is the plague of God when theer man hath not a liberal heart to use his riches.

He sae he can neuer haue enough.

As we see often times that the conuictus man either falleth into crimes that deserve death or is murdered, or drowned, or hanged himselfe, or such like, & he heareth of some of such like, which is the last place of humanity.

Messing, the vntimely fruit whose like did neither profit or hurt any.

His desire and affection.

That knoweth to use his goods well in the iudgement of men.

To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.

Meaning, God who will make him to feele that he is mortal.

There is no state wherein man can liue to haue perfect quietnes in his life.

Job. 14. 17.

Job. 14. 17.

Job. 14. 17.

Job. 14. 17.

Job. 14. 17.

Job. 14. 17.

Which crackle for a while and profit nothing.

A man that is esteemed wise, when he falleth to oppression, becometh like a beast.

He noteth that lightes which enterprize that of suddenly leaue it againe.

Murmure not against God when he lendeth aduersities for mans finnes.

He answereth them that esteeme not wisdom except riches be ioyed therewith.

Showing that both are the gifts of God, but that wisdom is far more excellent, and may be without riches.

Chap. 1. 15.

Consider wherefore God doeth lead it, and what may comfort thee.

That man should be able to controul nothing in his works.

Meaning, that cruel tyrants put the godly to death and let the wicked goe free.

Boast not too much of thine owne iustice and wisdom.

Nary not long when thou art admonished to come out of the way of wickednesse.

To witte these admonitions that goe before.

Consider what defolation and destruction shall come if thou dost obey them.

King. 8. 46.

2. Chron. 9. 6.

Pro. 20. 9.

1. Job. 1. 8.

Credite them not, neither ease for them.

For spoken euill of others.

Meaning, wisdom.

That is, to come to a conclusion.

And soe cause of their owne destruction.

C H A P. VIII.

a To be prynces and magistrates, by The worke of God passe mans meeleige.

Who is as the wise man? and who knoweth the interpretation of a thing? the wisdom of a man doeth make his face ^a shine: and the strength of his face shall be changed.

^b *1* I ^a *advertiseth* thee to take heed to the mouth of the king, and to the word of the oath of God.

^c *2* *Haste* not to go forth of his sight: stand not in an euill thing: for he will doe whatsoeuer please him.

^d *4* Where the word of the King is, *there is* power, and who shall say vnto him, What doest thou?

^e *5* Hee that keepeth the commandement, shall know none euill thing, and the heart of the wise shall know the time and iudgement.

^f *6* For to euery purpose there is a time and iudgement, because the misery of man is great vpon him.

^g *7* For he knoweth not that which shalbe: for who can tell him when it shalbe?

^h *8* Man is not lord ouer the spirit to retaine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessors thereof.

ⁱ *9* All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the sunne, and I saw a time that man ruleth ouer man to his owne hurt.

^j *10* And likewise I saw the wicked buried, and they returned, and they that came from the holy place, were yet forgotten in the cite where they had done right: this also is vanity.

^k *11* Because sentence against an euill worke is not ^l *1* executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

^m *12* Though a sinner doe euill an hundred times, and God prolongeth his dayes, yet I know that it shalbe well with them that feare the Lord, and do reuerence before him.

ⁿ *13* But it shall not be well to the wicked, neither shall hee prolong his dayes: *hee shall be like* a shadow, because he feareth not before God,

^o *14* There is a vanity, which is done vpon the earth, that there bee righteous men to whom it commeth accord^g to the worke of the wicked: and there bee wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanity.

^p *15* And I praied ioy: for there is no goodnes to man vnder the sunne, *saue* ^q *1* to eat and to drink and to reioyce: for this is adioyned to his labour the dayes of his life that God hath giuen him vnder the sunne.

^r *16* When I applied mine heart to know wisdom, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

^s *17* Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man drinke to know it, he cannot finde it.

C H A P. IX.

1 ^a *Drum outward* this can man knowe whom God loueth or hate, *12* ^b *Man* knoweth his ende, *16* ^c *Wisdom* exceedeth strength.

I haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and

their works are in the hand of God: and no man knoweth either loue or hatred of all that is before them.

^d *2* All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, & to him that sacrificeth not: as is the good so is the finner, he that sweareth, as he that leareth an oath.

^e *3* This is euill among all that is done vnder the sunne, that there is one condition to all, and also the heart of the sonnes of men is full of euill, and madnes is in their hearts whiles they liue, and after that, they goe to the dead.

^f *4* Surely whosoever is ioyned to all the liuing, there is hope: for it is better to be liuing dog, then to a dead lion.

^g *5* For the liuing know that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

^h *6* Also their loue and their hatred, and their enuy is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

ⁱ *7* Goe, eat thy bread with ioy, and drink thy wine with a cheerefull heart: for God now ^j *4* accepteth thy workes.

^k *8* At all times let thy garments bee white, and let not oyle be lacking vpon thine head.

^l *9* [†] *Reioyce* with the wife whom thou hast loued all the dayes of the life of thy vanity, which God hath giuen thee vnder the sunne all the dayes of thy vanity: for this is thy portion in the life, and in thy trauaile wherein thou labourst vnder the sunne.

^m *10* All that thine hand shall find to doe, doe it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wisdom in the graue whither thou goest.

ⁿ *11* I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and chance commeth to them all.

^o *12* For neither doeth man know his time, ^p *1* ^q *1* as the Fishes which are taken in an euil net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

^r *13* I haue also seene this wisdom vnder the sunne, and it is great vnto me.

^s *14* A little cite and few men in it, and a great king came against it, and compassed it about, and builded forts against it,

^t *15* And there was found therein a poore, and wise man, and he deliuered the city by his wisdom, but none remembered this poore man.

^u *16* Then said I, Better is wisdom then strength: yet the wisdom of the poore is despised, and his words are not heard.

^v *17* The wordes of the wise are more heard in quietnesse, then the cry of him that ruleth among fooles.

^w *18* Better is wisdom then weapons of warre: but one finner destroyeth much good.

C H A P. X.

1 ^a *The difference* of foolishnesse and wisdom, *12* ^b *A slanderer* is like a speere, he cannot be harmed, *16* ^c *Foolish kings* and drunken priests, *17* ^d *And of good kings and priests.*

Dead

^a That is, doeth get him fauour and prosperitie, ^b Whereat before he was proud and arrogant, he shall become humble and meeke.

^c That is, that thou obey the king and keep the oath that thou hast made for the same cause.

^d Withdraw not thy self lightly from y obedience of thy Prince

^e That is when time is to obey, and how farre he should obey.

^f Man of himselfe is miserable and therefore ought to discontinue to increase the time, but to worke all things by wisdom and counsell.

^g Min hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.

^h As commeth oftentimes to tyrants and wicked rulers.

ⁱ That is, euerlast prospereth as they.

^j They that feared God and worshiped him according as he had appointed.

^k Where iustice is delayed, there sinne reigneth.

^l Which are punished as though they were wicked, as Chap. 7. 17.

^m Read Chap. 9. 11.

^a Measuring, where things he ought to chule or refuse, or man knoweth not by the outward things, that is, by prosperitie or aduersitie whom God doth fauour or hate: for he seeth

deeth them as well to the wicked as to the goodly.

^b In outward things, as riches, and power, sickness, neede and health, there is no difference between the goodly and the wicked: but the difference is, that the goodly are assured by faith of Gods fauour and assistance.

^c He mocketh the Epicures and carnal men which made their belly their god, and had no pleasure but in this life, withing eather to be an abject and vile person in this life: then a man of authority, and so to die, which is meant by the dog & lion.

^d They flatter themselves to be in Gods fauour, because they haue all things in abundance.

^e Reioyce, be merry, and spare for no cost, thus speak the wicked belligods.

^f *EL* regard the life.

^g Chap. 1. 8. That the worldling say to prove that all things are lawfull for them, and attribute that to chance and fortune, which is done by the providence of God.

^h That is, he doeth not foresee what shall come.

Dead flies cause to stinke, and putrifie the oymment of the apothecary: *so doeth a little folly him that is in estimation for wisdom, and for glory.*

2 The heart of a wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he telleth vnto all that he is a foole.

4 If the spirit of him that ruleth, rise vp against thee, leave not thy place: for gentleness pacifieth great finnes.

5 There is an euill that I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 He that diggeth a pit, shall fall into it, and he that breaketh y^e hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If the yron be blunt, & one hath not whet the edge, he must then put to more strength: but the excellencie to direct a thing is wisdom.

11 If the serpent bite, when he is not charmed; no better is a babbler.

12 The words of them out of a wife man haue grace: but the lips of a foole deuoure himselfe.

13 The beginning of the words of his mouth is foolishnesse, and the latter end of his mouth is wicked madnesse.

14 For the foole multiplieth wordes, saying, Man knoweth not what shalbe: and who can tell him what shalbe after him?

15 The labour of the foolish doth weary him: for he knoweth not to goe into the citie.

16 Woe to thee, O land, when thy King is a childe, and thy princes eate in the morning.

17 Blessed art thou, O land, when thy King is the sonne of nobles, and thy princes eat in time, for strength, and not for drunkenesse.

18 By slothfulnesse the rooofe of the house goeth to decay, and by the idleness of the hands the house droppeth thorow.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the soule of the heauen shall cary the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberal to the poore, 2 Not to doubt of Gods providence, 3 All worldly prosperity is but vanity, 4 God will iudge all.

Cast thy bread vpon the waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall bee vpon thee the earth.

3 If the clouds be full, they will powre forth raine vpon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the wind, shall not sowe, and he that regardeth the clouds, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones doe grow in the wombe

of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the evening let not thine hand rest: for thou knowest not whether shalt prosper, this or that, or whether both shall be alight good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the Sunne.

8 Though a man liue many yeres, and in them all he reioyce, yet he shall remember the dayes of his darkenesse, because they are many, all that cometh a vanity.

9 Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the light of thine eyes: but know that for all these things, God will bring thee to judgement.

10 Therefore take away griefe out of thine heart, and cause euill to depart from thy flesh: for childhood and youth are vanitie.

CHAP. XII.

1 To thinke on Gods youth, and not to forgette till age, 2 The soule returneth to God, 3 Why we are the gift of God, and howe to keepe it in fearing him and keeping his commandment.

Remember now thy Creator in the dayes of thy youth, whiles the will dayes come not, nor the yeres approach, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine.

3 When the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease, because they are few, and they waxe darke that looke out by the windowes:

4 And the doores shall be shut without by the bafe sound of the grinding, and he shall rise vp at the voyce of the bird, and all the daughters of singing shall be abased.

5 Also they shall be afraid of the biting thing, and feare shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners goe about in the streets.

6 Whiles the silver cord is not lengthened, nor the golden ewer broken, nor the pitcher broken at the well, nor the wheele broken at the cistene.

7 And dust returne to the as earth it was, and the spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and canied them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant words, and an vpright writing, even the words of truth.

11 The words of the wise are like goades and like nailes: s fastened by the masters of the assemblies, which are given by one pastor.

12 And of other things beside these, my sonne, take thou heede: for there is none end in making

e Be not wearie of well doing.

f That is, which of thy workes are most agreeable to God.

g That is, of affliction and trouble.

h He denieth them that their delight in worldly pleasures.

i That is, though would not tell them to an account.

k Meaning, carnal liues wherein youth is given.

l To wit, anger, and enue.

m Meaning, carnal liues wherein youth is given.

n Many.

o Before thou come to continue all miserie: for when the cloudes remaine after the raine, many griefe is increased.

p The hands, which keepe the bodie.

q The legs.

r The teeth.

s Theyes.

t The lips, or mouth.

u When the iawes shall cease to open, and not be able to chew any more.

v He shall not be able to sleepe.

w That is, the wind pipes or the rases shall be deale and not able to heare singing.

x To climbe hie because of their weaknesse, or theye stoupe downe as though they were afraid lest any thing should hit them.

y That they tremble as they goe, as though they were afraid.

z Their head shall be as white as the blossomes of an almond tree.

a They shall be able to beare no more.

b Meaning the marrow of the backe bone and the sinewes.

c The little flin.

d That is, the veins.

e Meaning the hieer. f Which is the head.

f That is, the heart, out of the which the head draweth the powers of life.

g The soule incontinently goeth either to ioy or torment, and ceapeth not as the wicked imagine.

h Which are well applied by the ministers, whom he calleth masters.

i That is, by God.

j Many.

k The little flin.

l That is, the veins.

m Meaning the hieer. n Which is the head.

o That is, the heart, out of the which the head draweth the powers of life.

p The soule incontinently goeth either to ioy or torment, and ceapeth not as the wicked imagine.

q Which are well applied by the ministers, whom he calleth masters.

r That is, by God.

s Many.

a So that he doth all things well and lustily, whereas the foole doeth the contrary.

b By his doings he bewrayeth himselfe.

c If thy superiour be angry with thee, be thou discrete, and not moored.

d Meaning, that it is euill thing when they that are in authority, faile and do not their duty.

e They that are rich in wisdom are in vertue.

f Psal. 1. 6. prou. 3. 6. 7. eccles. 27. 16.

g Without wisdom a man rageth in hand, turneth to his owne hurt.

h The ignorance and heatliousse of the wicked is such, that they knowe not common things, and yet will they censure high waters.

i That is, without wisdom and counsel.

j Are giuen to their lusts and pleasures.

k Meaning, when hee is soile or vertue and wisdom and the gifts of God.

l Thou canst not worke euill secretly, but it shall be knowne.

m That is, be liberal to the poore, & though it seeme to be as a thing ventured on the sea, yet it shall bring thee profit.

n As the cloudes that are full, powre out raine for the rich that haue abundance, must distribute it liberally.

o He exhorted to be liberal while we liue: for after there is no power.

p Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

q Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

r Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

s Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

t Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

u Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

v Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

w Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

x Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

y Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

z Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

a That is, be liberal to the poore, & though it seeme to be as a thing ventured on the sea, yet it shall bring thee profit.

b As the cloudes that are full, powre out raine for the rich that haue abundance, must distribute it liberally.

c He exhorted to be liberal while we liue: for after there is no power.

d Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

e Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

f Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

g Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

h Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

i Hee that seareth inconueniences, when neede is required, shall neuer do his duty.

These things cannot be comprehended in bookes or learned by studie but God must instruct thine heart that thou mayst only know that wisdom is the true felicity and the way thereto is to love God.

many bookes, and much reading is a weariness of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandemens: for this is the whole

duety of man.

14 For God will bring every worke vnto iudgement, with every secret thing, whether it be good or euill.

AN EXCELLENT SONG which was Salomons.

THE ARGUMENT.

IN this Song, Salomon by most sweete and comfortable allegories and paraboles describeth the perfect loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which hee hath sanctified and appointed to be his spouse, body, chaste and without reprobation. So that hee declared the singular loue of the bridegrome to the bride, and his great and excellent benefits wherewith hee doeth enrich her of his pure beauty and grace without any of her deservings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spirittuall loue betwixt Iesus Christ and his Church. 5 The domesticall sweetnes that perleure the Church.

Let him kisse mee with the kisses of his mouth: for thy loue is better then wine.

2 Because of the fauour of thy good oynments, thy name is as an oynment powred out: therefore the virgins loue thee.

3 Draw me: we will run after thee: the King hath brought mee into his chambers: wee will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am blacke, O daughters of Ierusalem, but comely, as the tents of Cedar, and as the curtains of Salomon.

5 Regard yee mee not because I am blacke: for the Kingne hath looked vpon me. The sonnes of my mother were angry against me: they made me the keeper of the vines: but I kept not mine owne vine.

6 Shew me, O thou whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as the that turneth aside to the flockes of thy companions?

7 If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kids by the tents of the shepherds.

8 I haue compared thee, O my loue, to the troupe of horses in the chariots of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 We will make thee borders of gold with studs of silver.

11 While the King was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie betweene my breasts.

13 My welbeloued is as a cluster of camphire vnto me in the vines of Engedi.

14 My loue, behold, thou art faire: behold, thou art faire: thine eyes are like the doves.

15 My welbeloued behold thou art faire, and pleasant: also our bed is Greene.

16 Whom thou hast called to the dignity of pastors, and they set forth thine owne dreames in stead of thy doctrine. 17 Christ speaketh to his Church, bidding them that are ignorant to goe to the pastors to learne. 18 For thy spirituall beauty and excellencie there was no worldly treasure to be compared vnto thee. 19 The Church: loyeth that she is admitted to the company of Christ. 20 Hee shall be made deare vnto me. 21 Christ accepteth his Church, and commendeth her beauty. 22 That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

16 The beames of our house are cedars, our rafters are of firre.

CHAP. II.

1 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 She is compared to the dove. 15 And the cunietie to the fowles.

I Am the rose of the fieldes, and the lillie of the valleys.

2 Like a lillie among the thornes, so is my loue among the daughters.

3 Like the apple tree among the trees of the forest so is my welbeloued among the sonnes of men: vnder his shadow had I delute, and satte downe: and his fruit was sweete vnto my mouth.

4 Hee brought mee into the wine cellar, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sick of loue.

6 His left hand vnder mine head, and his right hand doeth embrace me.

7 I charge you, O daughters of Ierusalem, by the roes & by the hinds of the field, that ye stirre not vp, nor waken my loue, vntill she please.

8 As is the voyce of my welbeloued: behold, he commeth leaping by the mountaines, and climbing by the hills.

9 My welbeloued is like a roe, or a yong hart: loe, hee standeth behind our wall, looking forth of the windowes, shewing himselfe through the grates.

10 My welbeloued spake and sayd vnto mee, Arise, my loue, my faire one, and come thy way.

11 For behold, winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought forth her yong figs: and the vines with their small grapes haue cast a fauour: arise my loue, my faire one, and come away.

14 My doue, that art in the holes of the rocke, in the secret places of the staires, shew mee thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

15 Take vs the foxes, the little foxes, which destroy the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: hee feedeth among the lillies.

17 Vntill the day break, and the shadowes flee away: returne, my welbeloued, and be like a roe, or a yong hart vpon the mountaines of Bethel.

The Church desireth Christ to be most ready to heare her in all dangers.

CHAP.

2 Bra. a song of songs, so called because it is the chiefest of the songs, which Salomon made as is mentioned, 1 King 4. 32.

a Thus Christ perceiveth his Church above all other things.

b The soule testifieth her great desire toward her husband, but hee strengtheneth her and therefore shee discomforted, and felt it.

c Christ chargeth them which haue to doe in the Church, as it were by a solemne oath that they trouble not the quietnes thereof.

d This is spoken of Christ, who saith vpon him our nature to come to helpe his Church. e Forasmuch as his diuinity was hid vnder the cloke of our flesh. f So that we cannot haue full knowledge of him in this life.

g That is, sinne and error is driven backe by the coming of Christ which is baptised. h Thou that art ashamed of thy finnes come and shew thy selfe vnto me.

i Suppress the heretikes whiles they are yong, that is, while they begin to shew their malice & the vine of the Lord.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom shee loueth. b The feeling of thy great benefits. c They that are pure in heart and conuersation. d The faithfull confesse that they cannot come to Christ except they be drawn. e Meaning, the secretory that is not knowne to the world. f The Church confesse her spots and sinne, but hath confidence in the fauour of Christ. g Cedar was the mark of one of whom came the Arabians that dwelt in tents. h Which within were all set with precious stones and iewels. i Consider not the Church by the outward appearance. k The corruption of nature through sinne and affliction. l Mine owne brethren, which should haue most fauour. m Shee confesse her owne negligence. n The spouse feeling her fault, shee to her husband only for succour. o Whom thou hast called to the dignity of pastors, and they set forth thine owne dreames in stead of thy doctrine. p Christ speaketh to his Church, bidding them that are ignorant to goe to the pastors to learne. q For thy spirituall beauty and excellencie there was no worldly treasure to be compared vnto thee. r The Church: loyeth that she is admitted to the company of Christ. s Hee shall be made deare vnto me. t Christ accepteth his Church, and commendeth her beauty. u That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

C H A P. III.

1 The Church desireth to be ioynd inseparably to Christ her husband: & her deliuerance out of the wilde nesse.

a The Church by night, that is in troubles leecheth to Christ, but is not incontinently heard.

b Shewing that although we be not heard at this time yet we will pray continually, till wee feele comfort.

c Which declareth that we most seeke vnto all of whom we hope to haue any succour. d Reade Chap. 1. 7.

e This is referred to the Church of Israel, which was led by the wilde nesse for the yeeres, & f Eter powder.

f By the bed is meant the Temple which Salomon made

g Healludeth to the way in which kept the Temple. h Archaie.

i All ye, that are of the number of the faithfull.

k Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie

a Because Christ delighteth in his Church he commendeeth all that is in her.

b He hath respect to the multitude of the faithfull, which are many in number.

c Wherein are knowledge and zeale two precious iewels.

d Christ promitteth his Church to call his faithfull from all the corners of the world.

IN my bed by night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise therefore now, and goe about in the cite, by the streetes, and by the open places, & will seeke him that my soule loueth: I sought him, but I found him not.

3 The watchmen that went about the cite, found mee: *to whom I sayd,* Haue you seene him whom my soule loueth?

4 When I had past a litle from them, then I found him whom my soule loued: I tooke holde on him, and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.

5 I charge you, O daughters of Ierusalem, by the roes and by the hinds of the field, that ye stirre not vp, nor waken my loue vntill the please.

6 Who is shee that cometh vp our of the wilde nesse like pillars of smoke perfumed with myrre and incense, and with all the spices of the merchant?

7 Behold his bed, which is Salomons: three score strong men are round about it, of the valiant men of Israel.

8 They all handle the sword, and are expert in warre, every one hath his sword vpon his thigh for the feare s by night.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, and the pavement thereof of gold, the hangings thereof of purple, whose middes was paved with the loue of the daughters of Ierusalem.

11 Come forth, ye daughters of Zion, and beholde the King Salomon when he is crowned, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

C H A P. IIII.

1 Thie prayeth in the Church. 2 She without blemish in his sight. 3 The loue of Christ toward her.

BEhold, thou art faire, my loue: behold, thou art faire thine eyes are like the doves: among thy lockes * thine haire is like the flocke of goates, which looke downe from the mountaines of Gilead.

2 Thy teeth are like a flocke of sheep in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lippes are like a threede of scarlet, and thy talke is comely. thy temples are within thy lockes as a peece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence: a thousand shields hang therein, and all the targets of the strong men.

5 Thy two breasts are as two young roes that are twinnes feeding among the lilies.

6 Vntill the day breake, and the shadowes flie away, I will goe into the mountaine of myrre and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 d Come with me from Lebanon, my spouse, run with mee from Lebanon, and looke from the toppe of Amanah, from the toppe of Shener, and Hermon, from the dennes of the Lyons, and from the mountaines of the leopards,

9 My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My sister, my spouse, how faire is thy loue? how much better is thy loue then wine? and the fauour of thine oynments then all spices?

11 Thy gippes, my spouse, droppe as hony combs: hony and milke are vnder thy tongue, and the fauour of thy garments as the fauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweet fruits, as camphire, spikenard,

14 Euen spikenard, and latiron: calamus, and cynamon with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O North, and come, O South, and blowe on my garden, that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruit.

C H A P. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voice. 3 Shee consolateth her nakednesse, to she praeseth Christ her husband.

IAm come into my garden my sister, my spouse: I gathered my myrre with my spice: I ate mine hony combe with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O welbeloued.

2 b Sleepe but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my dowe, my vndeified: for mine head is full of dewe, and my lockes with the drops of the night.

3 I haue put off my coate, how shall I put it on? I haue washed my feete, how shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrre, and my fingers pure myrre vpon the handles of the barre.

6 I opened to my welbeloued but my welbeloued was gone & past: mine heart was gone wher he did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The watchmen that went about the cite, found me: they smote me and wounded mee: the watchmen of the wals tooke away my vaille from mee.

8 I charge you, O daughters of Ierusalem, if you finde my welbeloued, that you tel him that I am sicke of loue.

9 b O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another loue, that thou doest to charge vs?

10 My welbeloued is white and ruddie, the chiefe of ten thousand.

11 His head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like doves vpon the riuers of waters, which are washt with milke, and remaine by the full vsels.

13 His cheekes are as a bed of spices, and as sweete

e Christ calleth his Church filter in respect that he had taken the flesh of man.

f In that he made his Church beautiful and rich, he loued his gitts in her.

g Breake of thy confession and thanksgiving.

h The Church confesseth that all her glory & beautes cometh of Christ, who is the true fountaine of all grace.

i Shee desireth Christ to comfort her, and to pouce the graces of his Spirit vpon her, which Spirit is ment by the North and South winde.

a The garden significeth the kingdom of Christ, where he preparereth the banquet for his elect.

b The spouse saith that she is troubled with the care of worldly things, which is meant by sleeping.

c Declaring the long patience of the Lord towards sinners.

d The spouse confesseth her nakednesse, & that of herselfe she hath nothing, or feeling by the is once made cleane, the promise not to defile her selfe againe.

e Her mouement is toward him.

f The spouse which should be a saint of Christ shall not finde him if he thinke to amount him with her good works.

g These are the false teachers, which wound the conscience with their traditions.

h She altheth of them which are godly (forasmuch as the Law & salutarie should come out of Zion and Ierusalem) that they would direct her to Christ.

i Thus say they of Ierusalem.

k She desireth Christ to be ol perfect beaue and comeliess.

466. 7. 2. 1. 1. 1.

sweete flowres, and his lippes like lillies dropping
downe pure myrrhe.

14 His handes as rings of golde see with the
chrysolite, his belly like white yuorie couered
with Sapphires.

15 His legges are as pillars of marble set vpon
sockets of fine golde: his countenance as Lebanon,
excellent as the cedars.

16 His mouth is as sweete things, and hee is
wholly delectable: this is my welbeloued, and this
is my louer, O daughters of Ierusalem.

17 O the fairest among women, whither is
thy welbeloued gone? whether is thy welbeloued
turned aside, that we may seeke him with thee?

CHAP. VI.

1 The Church searcheth her selfe of the loue of Christ. 2 The praises of the Church. 3 She is lone and unspotted.

My welbeloued is gone downe into his garden,
to the beds of spices, to feed in the gardens,
and to gather lilies.

2 I am my welbeloueds, and my welbeloued
is mine, who feedeth among the lilies.

3 Thou art beautiful, my loue, as b Tizrah;
comely as Ierusalem, terrible as an army with banners.

4 Turne away thine eyes from me: for they
ouercome me: mine haire is like a flocke of
goates, which looke downefrom Gilead.

5 Thy teeth are like a flocke of sheepe, which
go vp from the washing, which euery one bring
out twines, and none is barren among them.

6 Thy temples are within thy lockes as a peece
of a pomegranate.

7 There are d threescore Queenes, and fourscore
concubins, &c. of the damels without number.

8 But my dower is alone and my vnspotted is
the only daughter of her mother, and she is deare
to her that bare her, the daughters haue sene her,
and counted her blessed: euen the Queenes and
the concubines, and they haue praised her.

9 Who is she that looketh forth as the morning,
faire as the moone pure as the sunne, terrible
as an armie with banners?

10 I went downe to the garden of nuttes, to
see the fruits of the valley, to see if the vine budded,
and if the pomegranates flourished.

11 I knew nothing, my soule set me as the
charets of my noble people.

12 Returne, returne, O Shulamite, returne:
returne that we may behold thee: What shal you see
in the Shulamite, but as the company of an army?

CHAP. VII.

1 The beautie of the Church in all her members. 2 She is offered
to Christ: right lone towards her.

How beautiful are thy goings with shooes,
O princes daughter! the ioints of thy thighs
are like iewels: the worke of the hand of a cunning
workeman.

2 Thy nappill is as a round cup that wanteth
not liquor, thy belly is as an heape of wheat
compassed about with lilies.

3 Thy two breasts are as two yong roes that
are twinnes.

4 Thy necke is like a towre of yuorie: thine
eyes are like the fish pooles in Heshbon by the gate
of Bach-rabbim: thy nose is as the towre of
Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as skarler, and the
tush of thine head like purple: the king is tied in
thee still fasters.

6 How faire are thou, and how pleasant art
thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy
breasts like clusters.

8 I said, I will goe vp into the palme tree, I
will take hold of her boughes: thy breasts shall
now be like the clusters of the vine: and the fauour
of thy nose like apples,

9 And the rooffe of thy mouth like good wine,
which goeth streight to my welbeloued, and causeth
the lips of the ancient to speake,

10 I am my welbeloueds, and his desire is
toward me.

11 Come my welbeloued, let vs go forth into
the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if
the vine flourish, whether it hath budded the small
grape: or whether the pomegranates flourish:
there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in
our gates are all sweet things, new and olde: my
welbeloued, I haue kept them for thee.

CHAP. VIII.

1 The Church will be taught by Christ. 2 Shee is upholden by
him. 3 The vehement loue where with Christ loueth her. 4
She is the vine that bringeth forth fruit, as the spiritualall
Salomon, which a Iesus Christ.

Oh that thou werest as my brother that sucked
the breasts of my mother: I would finde
thee without, I would kisse thee, then they should
not despise thee.

2 I will lead thee and bring thee into my mother's
house: there thou shalt teach me: and I will
cause thee to drinke spiced wine, and new wine of
the pomegranate.

3 His left hand shall be vnder mine head, and
his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem,
that you stir not vp, nor waken my loue, vntill
he please.

5 Who is this that commeth vp out of the
wildernesse, leaning vpon her welbeloued? I raised
thee vp vnder an apple tree: there thy mother
conceiued thee: there she coineid that bare thee.

6 Set mee as a seale on thine heart, and as a
signet vpon thine arme: for loue is strong as death:
iellousie is cruel as the graue: the coles thereof are
ferie coles, and a vehement flame.

7 Much water cannot quench loue, neither
can the floods drowne it: if a man should giue all
the substance of his house for loue, they would
greatly contemne it.

8 Wee haue a little sifter, and shee hath no
breasts: what shall we doe for our sister, when she
shall be spoken for?

9 If she be a wall, wee will build vpon her a
silver Palace: and if she be a doore, we will keepe
her in with boards of cedar.

10 I am a wall, and my breasts are as towres:
then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hamon: hee
gaue the vineyard vnto keepers: euery one bringeth
for the fruit thereof, a thousand pieces of silver.

12 But my vineyard which is mine, is before
me: to thee, O Salomon appertineth a thousand
pieces of silver, and two hundredeth to them that
keepe the fruit thereof.

13 O thou that dwellest in the gardens, the
companions hearken vnto thy voyce: cause me to
heare it.

14 O my welbeloued, kisse away, and be like
vnto the roe or to the yong hart vpon the moun-
taines of spices.

hearing of the
excellencie of
Christ, the faithfull
desire to know
how to finde him.

a That is, is con-
uerfant here in
cariti among mee.

b Which was a
faire and strong ci-
tie. King. 1. 17.
c This dedicti-
on the exceeding loue
of Christ toward
his Church.
d Chap. 4.
e Meaning, that
the gift are in
the Church
f Church that is
faire full are many
in number.
g He heareth that
e the beginning of
the Church was
small but that it
grew vp to a great
multitude.
h He went downe
into the Syna-
gogue to see what
fruits came of the
Lawe and the Pro-
phets
i I found nothing
but rebellious
h I ran as swift as
the nobles of my
people in their
charets.
i O ye people of
Ierusalem: for Ie-
susalem was cal-
led Shalem, which
signifieth peace.

a He describeth
the comely beauty
of the Church in
euery part which
is to be vnderstood
spiritually.

b Reade Chap.
4. 5

c He describeth the
comely beauty
of the Church in
euery part which
is to be vnderstood
spiritually.

d This the spouse
speaketh.

e If the people
that are called to
Christ, bring forth
any fruit.

a The Church cal-
led of the Genti-
les speaketh thus
to the Church of
Ierusalem.
10. 1. 1.

b Reade Chap. 2. 6

c Reade Chap. 3. 5

d The spouse de-
scribeth Christ to be
loyed in her.
e I will loue with
him.

e The Iewell
Church speaketh
this of the Church
of the Gentiles.

f If she be true and
faith, she is meet for
the husband to
dwell in.

g The Church
promiseth fidelity
and constancie.

h This is the vine-
yard of the Lord
hired out, Math.
21. 33.

i Christ dwelleth
in his Church,
whose voyce she
faithfully heareth.
k The Church de-
scribeth Christ, that
if he depart from
them, yet that hee
would not lette
himselfe to be
helped them in
their troubles.

ISAIAH.

THE ARGUMENT.

GOD, according to his promise, Deuter. 18. 15. that he would never leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare unto the people the things to come, whereof they had a speciall revelation, but also to interpret and declare the Lawe, and to apply particularly the doctrine contained briefly therein, to the vilitie and profite of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe, they had respect to three things, which were the ground of their doctrine: First, to the doctrine contained briefly in the two Tables: secondly, to the promises and threatnings of the Lawe: and thirdly, to the Covenant of grace and reconciliation, grounded upon our Saviour Iesus Christ, who is the ende of the Lawe. Wherunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely vntreated it then Moses, and set forth more lucely Iesus Christ, in whom this Covenant of reconciliation was made. In all these things Iseah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ener applying the doctrine, as hee saue that the disease of the people required. Hee declareth also many notable propheties which he had received of God, as touching the promise of the Messiah, his office and his kingdomes. Also of the future of God toward his Church, the vocation of the Gentiles, and their union with the Lawes. Which are as most principall points contained in this booke, and a gathering of his sermons that hee preached. Which after certaine dayes that they had stood upon the Temple doore (for the manner of the Prophets was to sit up the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. 8. 1. and Habak. 2. 2.) the Priests tooke it down, and referred it among their Registers: and so by Gods providence these booke were preserved as a monument to the Church for euer. As touching his person and time, hee was of the Kings Roocke (for Amos, his father was brother to Azariah King of Iudah, as the best Writers doe agree) and prophesied more then 64. yeeres, from the time of Uziah, vnto the reigne of Manasseh whose father in lawe hee was (as the Hebrews write) and of whom hee was put to death. And in reading of the Prophets, this one thing among others is to be observed, that they speake of things to come as though they were now past, because of the certaintie thereof: and that they could not but come to passe, because God had ordained them in his secret counsell, and so revealed them to his Prophets.

CHAP. I.

1 Iseah reprooveth the Times of their ingratitude and stubbornness that neither for Lambes nor punishment would move, 11. He sheweth why their sacrifices are refused, and wherefore Gods true service standeth, 23. He prophesieth of the destruction of Ierusalem, 25. and of the restitution thereof.



A Vision of Iseah, the sonne of Amoz, which hee saw concerning Iudah and Ierusalem, in the dayes of Uziah, Iotham, Ahaz, and Hezekiah kings of Iudah.

2 Heare O heauens, and hearken, O earth: for the Lord hath sayd, I haue nourished and brought vp children, but they haue rebelled against me.

3 The Foxe knoweth his owner, and the asse his masters crib: but Israel hath not knownen: my people hath not vnderstood.

4 Ah, sinfull nation, a people laden with iniquitie: as seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the Holy one of Israel to anger: they are gone backward.

5 Wherefore should ye be smitten any more?

for ye fall away more and more: the whole head is sicke, and the whole heart is heauie.

6 From the sole of the foote vnto the head, there is nothing whole therein: but wounds and swelling, and sores full of corruption: they haue not bene wrapped, nor bound vp nor mollified with oyle.

7 Your land is waste: your cities are burne with fire: strangers deuoure your land in your preience, and it is desolate like the ouerthrow of a strangers.

8 And the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lord of hostes had reserved vnto vs euē a small remnant, wee should haue bene as Sodom, and should haue bene like vnto Gomorah.

10 Heare the word of the Lord, O princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, & of the fat of fed beastes: and I desire not the blood of bullocks, nor of lambes, nor of goates.

12 When ye come to appeare before mee, who

by naming the chief-parts of the body, he signifies that there was no part of the whole body of the lawe free from his rods.

Every part of the body is well the least as the chiefest, was plagued. Their plagues were so grievous, that they were incurable, and yet they would not repent.

A Meaning, of them that dwell farre off, which because they looke for no aduantage of that which remaineth, destroy all before them. O That is, Ierusalem.

because that he will euer haue a Church to coll upon to his Name.

That is, all destroyed. Ye that for your vices deserved all to be destroyed, as they of Sodom. For that God of his mercie referred a little number. Lamentations 4. 22. f. Although God commanded the sacrifices for a time, as a way and exercises of their faith: yet because the people had not faith nor repentance, God detested them. Psalm 50. 13. Jeremiah 6. 20. Amos 5. 15. Micah 6. 7.

a That is, a revelation or prophesie, which was one of the two meanes whereby God declared himselfe to his seruantes in old time, as Num. 18. 6. and therefore the Prophets were called Seers, 1. Sam. 9. 9. b Iseah was chiefly sent to Iudah and Ierusalem, but not only: for in this booke are propheties concerning other nations also. c Called also Azariah, a Kings 18. 1. of these kings, reade a King from Chap. 14. vnto Chap. 31. and 3. Chron. from Chap. 23. vnto Chap. 33. d Because men were obstinate and insensible, he calleth to the dumb creatures, which were more prompt to obey Gods worde, as Deut. 10. 1. e He declareth his great mercie toward the lawes forsaken, as hee chose them above all other nations to bee his people and children, as Deuter. 10. 15. f The most brutish and dull beasts doe more acknowledge their duty toward their masters, then my people doe toward mee, o whom they haue receiued benefices without compariſon. g They were not only wicked as were their fathers, but witerly corrupt, and by their euill example infected others. h That is, him that standeth in Israel. i What availleth it to seeke to amend you by punishment, seeing the more I care for you, the more I rebell?

e Without faith and repentance.
 o Your facrifices offered in the new moones and feasts: hee condemneth hereby hypocrites which thinke to please God with ceremonies, and they themselves are void of faith and meeite.
 x Hee rebeth that were men be giu-
 uen to avarice, de-
 ceit, cruelty, and
 extortion, which
 is meant by blood,
 there God will
 ſhow his anger, and
 not except them,
 though they ſeeme
 reate ſholly, as
 Chap. 19 v
 y By this outward
 waſhing hee mea-
 neth the ſpiritual:
 exhorting the
 Iewes to repen-
 tance and amend
 their liues.
 z This kind of
 reaſoning by the
 ſecond Table, the
 Scriptures vſe in
 many places a-
 gainſt the hypo-
 crites, who pre-
 tend moſt holines
 and religion in
 word, but when
 their clarity and
 loue toward their
 brethern ſhould
 appeare, they de-
 clare that they
 haue neither faith
 nor religion.
 a To know if I
 doe not ſeey you
 without coule,
 b Left ſinners
 ſhould pretend
 any rigour on
 Gods part, hee only
 willeth them to be
 pure in heart, and
 he will ſorgue all
 their ſins: were
 they neuer ſo ma-
 ny or great.
 c Hee rebeth that
 whoſe aduerſi-
 ty may raduiche,
 it might be to at-
 tribute to his
 owne meri-
 tory and diſobedi-
 ence.
 d That is Ierufa-
 lem, which had
 promiſed fidelity
 vnto mee, as a wife
 to her husband.
 e Given to conſolation and exhortation, which hee ſignified before by blood, ver. 15.
 f Without ſure was pure in heart before, is now corrupt, though thou haue an out-
 ward ſhew. g That is, they maintaineth the wicked and the extortioners: and not
 ſurely do not puniſh them, but are themselves ſuch. h When God will ſee him-
 ſelfe meſſiah, his Church, hee calleth himſelfe Ieh. The Holy one of Iſrael: but when
 he hath to doe with his enemies, hee is called Mighty, againſt whom no power is
 able to ſtand. i I will take vengeance vpon mine aduerſaries the Iewes, and ſo ſa-
 tisfies my deſire by puniſhing them, which thing yet hee doeth with a griefe, becauſe
 of his Covenant. k Left the faithfull among them ſhould become ſo commixed with
 their ſinners, hee addeth this conſolation. l It is only the worke of God to puriſhe
 the heart of man, which thing hee doeth becauſe of his promiſe, made concerning
 the ſalvation of his Church. m By iuſtice is meant Gods iuſtice, promiſe, made concerning
 the ſalvation of the ſinner of his Church. n By iuſtice is meant Gods iuſtice, promiſe, made concerning
 the ſalvation of the ſinner of his Church. o That is, the wicked ſhall not be parta-
 yeer commit idolatry which was forbidden, Deut. 16. 22.

required this of your hands to tread in my courts?

13 Bring no more oblations: in vaine: incenſe is an abomination vnto me: I cannot ſuffer your new moones, nor Sabbath, nor ſolemne dayes (it is iniquitie) no ſolemne aſſemblies.

14 My ſoule hateth your new moones and your appointed feaſtes: they are a burden vnto me: I am weary to beare them.

15 And when you ſhall ſtretch out your hands, I will hide mine eyes from you: and though ye make many prayers, I will not heare: for your handes are full of blood.

16 y Waſh you, make you cleane: take away the cull of your workes from before mine eyes: ceaſe to doe euill.

17 Learne to doe well: ſeek iudgement, relieue the oppreſſed: iudge the fatherleſſe and defend the widow.

18 Come now, and let vs reaſon together, ſaith the Lord: though your ſinnes were as crimſen, they ſhall be made white as ſnow, though they were red like ſcarlet, they ſhall be as wholl.

19 If ye conſent and obey, yee ſhall eate the good thing of the land.

20 But if ye reſuſe and be rebellious, yee ſhall be deuoured with the ſword: for the mouth of the Lord hath ſpoken it.

21 How is the faithfull city become an harlot? it was full of iudgement, and iuſtice lodged therein, but now it is murderers.

22 Thy filuer is become droſſe: thy wine is mixt with water,

23 Thy princes are rebellious, and companions of thees: euery one loatheth gifts, and followeth after rewards: they iudge not the fatherleſſe, neither doeth the widowes cauſe come before them.

24 Therefore ſaith the Lord God of hoſtes the Mighty one of Iſrael, Ah, I will leaue mee of mine aduerſaries, and auenge mee of mine enemies.

25 Then I will turne mine hande vpon thee and burne out thy droſſe, till it be pure, and take away all thy thynne.

26 And I will reſtore thy iudges as at the firſt, and thy counſellers as at the beginning: afterward ſhalt thou be called a citie of righteouſnes, and a faithfull citie.

27 Zion ſhall be redeemed in iudgement. and they that returne in her, in iuſtice.

28 And the deſolation of the tranſgreſſours and of the ſinners ſhall be together: and they that forſake the Lord ſhall be conſumed.

29 For they ſhall be confounded for the okes which ye haue deſired, and yee ſhall be aſhamed of the gardens that ye haue choſen.

30 For ye ſhall be as an oke, whoſe leaſe ſadeth: and as a garden that hath no water.

31 And the ſtrong ſhall bee as p tow, and the maker thereof, as a ſparke: and they ſhall both burne together and none ſhall quench them.

CHAP. II.

a The Church ſhall be reſtored by Chriſt, and the Gentiles called. b The puniſhment of the rebellious and obſtinate.

The word that Iſaiah the ſonne of Amoz ſaw vpon Iudah and Ierufalem.

2 It ſhall be in the laſt dayes, that the mountaine of the Houſe of the Lord ſhall bee prepared in the top of the mountaines, and ſhall be exalted aboue the hilles, and all nations ſhall flow vnto it.

3 And many people ſhall go, and ſay, Come, and let vs go vnto the mountaine of the Lord, to the houſe of the God of Iaakob, and hee will teach vs his wayes and we will walke in his paths: for the Law ſhall goe forth of Zion, and the word of the Lord from Ierufalem.

4 And ſhee ſhall iudge among the nations, and rebuke many people: they ſhall breake their ſwords alſo into mattocks, and their ſpeares into ſiſhes: nation ſhall not lit vp a word againſt nation, neither ſhall they learne to fight any more.

5 O houſe of Iaakob, come yee, and let vs walke in the Light of the Lord.

6 Surely thou haſt forſaken thy people, the houſe of Iaakob, becauſe they are full of the Eaſt manner, and are ſorcerers as the Philiftims, and abound with ſtrange children.

7 Their land alſo was full of filuer and gold, and there was none end of their treasures: and their land was full of horſes, and their charres were infinite:

8 Their land alſo was full of idoles: they worſhipped the worke of their owne handes, which their owne fingers haue made.

9 And a man bowed himſelfe, and a man humbled himſelfe: therefore ſpare them not.

10 Enter into the rocke, and hide thee in the duſt from before the feare of the Lord, and from the glory of his Maieſtie.

11 The high looke of man ſhall bee humbled, and the loftineſſe of men ſhall be abayed, and the Lord only ſhall be exalted in that day.

12 For the day of the Lord of hoſtes is vpon all the proud and hautie, and vpon all that is exalted: and it ſhall be made low:

13 Euen vpon all the cedars of Lebanon, that are hie and exalted, and vpon all the okes of Baſhan.

14 And vpon all the hie mountaines, and vpon all the hils that are lifted vp.

15 And vpon euery hie tower, and vpon euery ſtrong wall,

16 And vpon all the ſhips of Tarſhiſh, and

p The ſalſe god, wherein ye put your confidence, ſhall be conſumed as eaſily as a piece of tow.

* Micb. 4. 1.

a The decree and ordinance of God, touching the reſtauration of the Church, which is chiefly meant of the time of Chriſt, b In an euident place to be ſcene and diſcerned. c When the kingdom of Chriſt ſhall be enlarged by the preaching of the doctrine. Here alſo is declared the zeale of the children of God, when they are recalled.

d Alluding to mount Zion, where the viſible Church then was. * Micb. 4. 2. e Meaning, the whole doctrine of ſalvation. f This was accomplished, when the Goſpel was firſt preached in Ierufalem, and from thence went thorow all the world.

g The Lord which is Chriſt, ſhall haue all power giuen him. h That they may acknowledge their ſinnes, and turne to him. i He ſheweth the fruit of the peace which the Goſpel ſhall bring: to wit, that men ſhould doe good one to another, whereas before they were enemies. k He ſpeaketh not againſt the uſe of weapons and lawfull warre, but ſheweth how the heartes of the godly ſhall be affected one toward another, which peace and loue doeth

begin and grow in this life, but ſhall bee perfected when we are ioined with our Head Chriſt Ieſus. l Seeing the Gentils will be ready, make you haſte, and ſhow them the way to worſhip God. m The Prophet ſeeing the ſhall hope that the Iewes would conuert, complaineth to God, as though hee had utterly forſaken them for their ſinnes. n Full of the corruptions that reigned chiefly in the Eaſt parts. o They altogether gave themſelves to the falſions of other nations, to ſoſtneſſe, and thirly, their wiſe truſt in worldly meanes. q He noteth the nature of the idolaters, which are neuer ſatisfied in their ſuperſtitious. r Thus the Prophet ſpake being inflamed with zeale of Gods glory, and that hee might leaſe them with Gods iudgement. s Meaning as ſoon as God ſhall begin to execute his iudgements. t By high trees and mountaines are meant them that are proud and ſolitic and thinke themſelves moſt ſtrong in this world. u Hee condemneſſeth their vaine confidence which they had in ſtrong holdes, & in their rich merchandiſe, which brought in vaine pleaſures, where with mens mindes became ſedimentate.

upon all pleasant pictures.

17 And the haughtinesse of men shall be brought low, and the loftinesse of men shall be abased, and the Lord shall only be exalted in that day.

18 And the idols will be utterly destroyed.

19 Then they shall go ^a into the holes of the rocks, & into the caves of the earth, from before the feare of the Lord, and from the glory of his maiestie when he shall arise to destroy the earth.

20 At that day shall man cast away his silver idols, and his golden idols (which they had made themselves to worship them) ^a to the moultes, and to the backes,

21 To goe into the holes of the rocks, and into the toppes of the ragged rocks from before the feare of the Lord, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cleave you from the man, whose breath is in his nostrils: for wherein is he to be esteemed?

CHAP. III.

^a For the sin of the people God will take away the wife men and give them fourth prizes. ^b The covenant of the new law. ^c The pride of the women.

For loe, the Lord God of hosts will take away ^a from Ierusalem and from Iudah the stay ^a and the strength: ^a even all the stay of bread, and all the stay of water,

2 The strong man, and the man of war, ^b the iudge and the Prophet, the prudent and the aged,

3 The captain of fiftie, and the honourable, and the counsellor, and the cunning artificer, and ^c the eloquent man.

4 And I will appoint ^a children to be their princes, and babes shall rule over them.

5 The people shall be ^a oppressed one of another, and every one by his neighbor: the children shall presume against the ancient, and the vile against the honourable.

6 When every one shall take hold of his brother of the house of his father, and say, Thou hast clothing, thou shalt bee our prince, and let this fall bee vnder thine hand.

7 In that day he shall ^a swear, saying, I cannot bee an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue & workes are against the Lord, to prouoke the eyes of his glory.

9 The ^a tryall of their countenance testifieth against them, yea, they declare their finnes, as Sodom they hide them nor. Wo be vnto their soules: for they have rewarded euill vnto themselves.

10 I say ye, Surely it shall be wel with the iust: for they shall eate the fruit of their workes.

11 Woe be to the wicked, it shall be euill ^a to them: for the reward of his hands shall be giue him.

12 ^a Children are extortioners of my people, and women haue rule over them: O my people, they that leade thee, cause thee to erre & destroy the way of thy pathes.

13 The Lord standeth vp to plead, yea, he standeth to iudge the people.

14 The Lord shall enter into iudgement with the ^a Ancients of his people & the princes thereof.

^a Be ye that are godly assured that God will defend you in the middes of these troubles. ^b Because the wicked people were more aduers to their princes, then to the commendement of God. ^c Beware that hee would giue them such princes, by whom they should haue no helpe, but rather should be manifest tokens of his wrath, because they should be foolish & a reuerence. ^d Meaning that the rulers and gouernours had destroyed his Church, and not preferred it, according to their duty.

for ye haue eaten vp the vineyard: the spoile of the poore ^a in your houses.

15 What haue ye to doe, that ye beat my people to pieces, ^a and grinde the faces of the poore, saith the Lord, ^a even the Lord of hosts?

16 The Lord also saith, ^a Because the daughters of Zion are haughty, and walke with ^a stretched out neckes, and with ^a wandering eyes, walking and ^a minning as they go, & making ^a a tinkling with their feete,

17 Therefore shall the Lord make the heades of the daughters of Zion bald, and the Lord shall discouer their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tyres,

19 The sweete balles and the bracelets, and the bonnetts,

20 The tyres of the head, and the shos, and the headbands, and the tablets, and the earringes,

21 The rings, and the mufflers,

22 The costly apparel and the vailles, and the wimples, and the crisping pinnes,

23 And the glasses and the fine linnen, and the hoods and the flounes.

24 And in stead of sweet saour, there shall be stink, and in stead of a girdle, a rent, & in stead of a stomacher, a girding of sackcloth, and burning in stead of beaue.

25 Thy men shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and the being desolate, shall sit vpon the ground, ^a and also the common weale, which hath not remedied it.

CHAP. IIII.

^a The small remnant of men after the destruction of Ierusalem. ^b The gates of God vpon them that remaine.

And in that day shall ^a seven women take hold of one man, saying, We will eate our owne bread, and we will wear our owne garments: only let vs bee called by thy name, and take away our reproch.

2 In that day shall the ^a bud of the Lord bee beautifull and glorious, and the fruit of the earth shall bee excellent and pleasant for them that are escaped of Israel.

3 Then hee that shall be left in Zion, and he that shall remaine in Ierualem, shall be called holy, and every one shall be ^a written among the liuing in Ierusalem.

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the ^a blood of Ierualem out of the middes thereof by the spirit of iudgement, and by the spirit of burning.

5 And the Lord shall create vpon every place of mount Zion, an ^a vpon the assemblies thereof, ^a a cloud and smoke by day, and the shining of a flaming fire by night: for vpon all the ^a glorie shall be a defence.

6 And a covering shall be for a shadow in the day for the heat, and a place of refuge and a covert for the storme ^a and for the raine

of the Lord meane Christ. ^a He alludeth to the booke of life, whereof Exod. 32. 34. meaning Gods secret counsell, wherein his elect are predestinate to liue eternally. ^b That is, the cruelty, extortion, auarice, and all wickednesse. ^c Where things shall be redressed that were amiss. ^d He alludeth to the pillar of the cloud. Exod. 13. 21. meaning that Gods fauour and protection should appeare in every place. ^e The Iust shall be called the glory of God, because his image, and tokens of his grace shine in them. ^f God promitteth to brethe defence of his Church against all troubles and dangers.

^m That is, ye shall all cruelty against them. ⁿ He menaceth the people, because of the auaragancy and pride of their women, which gaue themselves all wantonnesse and dissolution. ^o Which declared the their pride. ^p As if they thought they were not chaste. ^q Which shewed their wantonnesse. ^r They delighted then in slippers that did creeke, or had little places sowed vpon them, which tinkled as they went.

^s Increasing all the their pride. ^t Particularly hee sheweth the lightnesse and vanity of such as cannot be content with comely apparel according to their degree. ^u Meaning, that God will not only punish the women, but their husbands which haue suffered this dissolution.

^a When God shall execute his vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnesse shall seeke vnto men, & offer themselves to any condition. ^b Be thou our husband, and let vs be called thy wives. ^c For so they thought it to be without an head and husband. ^d He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should be so plentiful toward the Iust, as though they sprang out of the earth. ^e Chap. 45. 8. Where hee

C H A P. V.

Under the ſhadow of the vine, hee deſcribeth the ſtate of the people. 8 Of their auarice, 11 Their ſummarie. 13 Of their captiuitie.

a The Prophet by this ſong doth ſet before the people their inſtitude, and Gods mercie.

b That is to God. 1 Pet. 2. 1. 2. 1. 3.

c Meaning that he had planted his Church to a place moſt fruitful

d As a plant. Hee ſhewes no diſſidence nor colli-

e In the ſentence hee deſcribeth what they were. f He maketh them iudges in their owne cauſe, for as

much as it was euidet that they were the cauſe of their owne ſin.

g I will take no more care for it: meaning that he would take from them his word

and miniſters, and all other comforts, and ſend them contrary plagues.

h Iudgement, and righteouſſe are true ſignes of the ſeare of God, and therefore in the cruel oppreſſion there is no religion.

i Of them that are oppreſſed. k To wit, for the poore to dwell in. I I have heard the complaint and cry of the poore.

m Which containeth about ten pottes: for every ear ſhould be yeele one potte.

n Which containeth about ten pottes: for every ear ſhould be yeele one potte.

o An Ephah con- taineth ten pottes, and is in dry things as much as bath is in liques.

p That ſpare no paine nor ſoll- geance to follow their luſts.

q Which are neuer weary of their roaring and exceſſe pleaſures but vſe all manner to prouoke to the ſame.

r They regard not the providence of God: neither them, nor what end he hath created them.

s That is ſhall certainly goe: for ſo the Prophets vſe to ſpeake as though they ſaid, which ſhall come to paſſe: were doct alſeide.

t Be- cauſe they would not obey the word of God. u Meaning the graue ſhall ſwallow up them that ſhall die for hunger and th.

v And yet for all this great deſtruction it ſhall neuer be ſatiate. x God comforteth the poore Limbes of his Church which had bene ſtrangers in other countries, promiſing that they ſhould dwell in thoſe places againe, where they had bene deſerued by the

xx and cruel tyrants.

Now will I ſing to my^b beloued a ſong of my beloued to his vineyard, ^a My beloued had a vineyard in a very fruitful hill.

2 And he hedged it, and gathered out the ſtones of it, and he planted it with the beſt plants, and hee built a towre in the mids thereof, and made a wine preſſe therein: then hee looked that it ſhould bring forth grapes: but it brought forth wilde grapes.

3 Now therefore, O inhabitants of Ieruſalem and men of Iudah, Iudge I pray you, ^c betwene me and my vineyard.

4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it ſhould bring forth grapes, and it bringeth forth wilde grapes?

5 And now I will tell you what I will doe to my vineyard: I ^d will take away the hedge thereof, and it ſhall be eaten vp: I will breake the wall thereof, and it ſhall be troden downe:

6 And I will lay it waſte: it ſhall not be cut, nor digged, but briars, and thornes ſhall grow vp: I will alſo commaund the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hoſtes is the houſe of Iſrael, and the men of Iudah are his pleaſant plant, and hee looked for ^e iudgement, but behold oppreſſion: for righteouſneſſe, but behold a crying.

8 Woe vnto them that ioyne houſe to houſe, and lay field to field, till there be no ^f place, that yee may be peaced by your ſlues in the mids of the earth.

9 *This is in mine eares, ſaith the Lord of hoſts.* Surely many houſes ſhall be deſolate, *even* great and faire without inhabitant.

10 For ten acres of vines ſhall yeeld one ^g bath, and the ſeed of an ^h homer ſhall yeeld an ⁱ ephah.

11 ^j Woe vnto them that riſe vp earelie to follow drunkenneſſe, and to them that continue vntill a night, till the wine do in flame them.

12 And the harpe and viole, timbrel and pipe, and wine are in their feaſts: but they regard not the ^k worke of the Lord, neither conſider the worke of his hands.

13 Therefore my people ^l is gone into captiuitie, becauſe they had ^m no knowledge, and the glory thereof are men ſanſified, and the multitude thereof is dyed vp with thirſt.

14 Therefore ⁿ hee hath enlarged it ſelfe, and their glory, and their multitude, and their pomp, and hee hath reioyced among them, ſhall deſcend into it.

15 And man ſhall be brought downe, & man ſhall be humbled, *even* the eſ of the proud ſhall be humbled.

16 And the Lord of hoſts ſhall be exalted in iudgement, and the holy God ſhall be ſanſified in iuſtice.

17 Then ſhall ^o the lambes feede after their

manner, and the ſtrangers ſhall eate the deſolate places of the fat.

18 ^p Wo vnto them, that draw iniquity with words of vanity, and finne, as with cart-ropes: 19 Which ſay, ^q Let him make ſpede: let him haſten his worke, that we may ſee it: and let the counſell of the holy one of Iſrael draw neere and come, that we may know it.

20 Woe vnto them that ſpeake good of euill, and euill of good, which put darknes for light, and light for darkneſſe, that put lither for ſweet, and ſweete for ſowre.

21 Woe vnto them, that are ^r wiſe in their owne eyes, and prudent in their owne ſight.

22 Wo vnto them, that are ^s mighty to drinke wine, and vnto them that are ſtrong to powre in ſtrong drinke.

23 Which iuſtifie the wicked for a reward, and take away the righteouſneſſe of the righteous from him.

24 Therefore as the flame of fire deuoureth the ſtubble, & as the chaffe is conſumed of the flame: ſo their ^t root ſhalbe as rottenneſſe, and their bud ſhall riſe vp like duſt, becauſe they haue caſt off the Law of the Lord of hoſts, and contemned the word of the holy one of Iſrael.

25 Therefore is the wrath of the Lord kindled againſt his people, and hee hath ſtretched out his ^u hand vpon them, & hath ſmiten them that the mountaines did tremble: and their carkeies were torne in the middes of the ſtreetes, and for all this his wrath was not turned away, but his hand was ſtretched out ſtill.

26 And hee will liſt vp a ſigne ^v vnto the nations a farre, and will liſſe vnto them from the end of the earth: and behold, they ſhall come haſtily with ſpede.

27 None ſhall ^w ſaine nor ſ. all among them: none ſhall ſlumber nor ſleepe, neither ſhall the girdle of his loynes be looſed, nor ^x the latchet of his ſhoos be broken:

28 Whoſe arrows ſhall be ſharpe, and all his bowes bent: his horſe hoofs ſhall be thought like flint, and his wheelles like a whirle wind.

29 His roaring ^y ſhall be like a lion, and hee ſhall roare like lions whelpes: they ſhall ^z roare, and lay hold of they pray: they ſhall take it away, and none ſhall deliuer it.

30 And in that day they ſhall roare vpon them as the roaring of the ſea: and ^a they ſhall looke vnto the earth, behold darkeneſſe and ſorrow, and the light ſhall be darkened in their ^b ſkie.

C H A P. VI.

1 Iſaiah ſheweth his conſolation by the viſion of the diuine maiſtie. 9 He ſheweth the ſublimity of the people. 11 The deſtruction of the land. 13 The remanent reuerend.

In the yeare of the death of king Vzriah, ^a I ſaw alſo the Lord ſitting vpon an ^b high throne, & lifted vp, and the lower ^c parts thereof filled the Temple.

2 The ^d Seraphims ſtood vpon it: every one had fix wings: with twaine hee couered his ^e face, and with twaine hee couered his ^f feete, and with twaine hee did ^g ſie.

done. ^h As a iudge ready to giue ſentence. ⁱ Of his garment, or of his throne. ^d They were Angels, called becauſe they were of a ſerie color, to ſignifie that they burne in the love of God, as they were light as fire to execute his will. ^e Signifying that they were not able to endure the brightneſſe of Gods glorie. ^f Whereby was declared that man was not able to tette the brightneſſe of God in them. ^g Which thing declared the prompt obedience of the Angels to execute Gods commaundment.

^y Which vſe all ſerments, oceaſions, and ſcales to harden their confidence in ſin.

^z He ſheweth what are ^z words, of the wicked, who they are menaced with Gods iudgement.

^a Which are not ſhames of finne, nor care for honeſty, but are grown to a deſperate impiety.

^b Which are conſenters of all v. diuine and admonition.

^c Which are ne- uer weary, but their ſtrength and brag in gluttony and drunkenneſſe.

^d Both they and their power, ſo that nothing ſhall beſet.

^e Hee ſheweth that God had lo- ſe puniſhed this people, that the

^f dumbe creatures, if they had bene i- plained, would haue bin more ſenſible

^g and therefore his plagues muſt continue till they begin to ſee the.

^h He will make the Babylonians to come againſt them at his beck, and to fight vnder his ſtandard.

ⁱ They ſhall be prompt and luſty to execute Gods vengeance.

^k The enemy ſhall haue none impediment.

^l Whereby is declared the cruelty of the enemies.

^m The lewes ſhall finde no ſuccour in the land of Iudah.

ⁿ God ſheweth not himſelfe to man in his me- ſtie, but according

^o as mans capacity is able to comprehend him, that in

^p by viſible figures, as Iohn Baptiſt ſaw, the holy Ghoſt in the forme of a

h This oft repetition signifieth that the holy Angels cannot satisfie themselves in praising God, to teach vs that in all our lues we should giue thanks to the continual praise of God.

i His glory doth not onely appeare in the heauen, but through all the world, and therefore all creatures are bound to praise him.

k Which things were to confirme the Prophet, that it was not the voice of man, and by the smoke was signified the blindness that had come vpon the Iewes.

l He speaketh this for two causes: the one, because hee that was a mortall creature, & therefore had more need to glorifie God then the Angels, did it not.

m And the other, because the more secret that man asprocheth to God, the more doth he know his owne sinne and corruption.

n Of the burnt offerings, where the fire neuer went out.

o This declarerth, that man cannot render true obedience to God, till hee hath purged vs.

p Whereby is declared, that for the malice of man God will not immediately take away his word, but he will saue it to be preached to their condemnation, when as they will not learne thereby to obey his will, and bee freed: hereby hee exhorteth the Ministers to doe their duty, and answereth to the wicked murmurers, that through their owne malice their heart is hardened.

Matth. 13. 13. 128. 18. 36. 11. 8. p As he was moued with the zeale of Gods glory, so was hee touched with a charitable affection toward the people.

q Meaning, the tenth part; or as some write, it was reuealed to Isaiah for the confirmation of his prophetic that ten thousand should come before their captiuitie, as were from Vzziah to Zedekiah.

r For the lowliness they shall seeme to be eaten vp: yet they shall after flourish as a tree which in winter loseth his leaues, and seemeth to be dead, yet in summer is fresh and green.

* King. 16. 5.

1 Or, Syria.

a To wit, the second time: for in the first battell Ahaz was overcome.

b Meaning, the Kings house.

c That is, Israel, because that tribe was the greatest, Gen. 48. 19.

d For ease.

e That is to say, the tell shall returne, which was his

And one cried to another, and said, h Holy, holy, holy is the Lord of hosts: the whole world is full of his glory.

4 And the lintels of the doore-cheekes k moued at the voyce of him that cried, and the house was filled with the smoke.

5 Then I said, h Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King, and Lord of hostes.

6 Then flew one of the Seraphims vnto mee with a hote cole in his hand, which hee had taken from the altar with the tongs:

7 And he touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I said, Here am I, send mee.

9 And he said, Goe, and say vnto this people, o Ye shall heare indeed, but ye shall not vnderstand: ye shall plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts and conuert, and hee heale them.

11 Then said I, Lord, p how long? And hee answered, Vntill the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate.

12 And the Lord haue remoued men farre away, and there be a great desolation in the mids of the land.

13 But yet in it shall bee a tenth, and shall returne, and shall be eaten vp as an olme, or as an oke, which haue a substance in them, when they cast their leaues: so the holy seed shall be the substance thereof.

14 This declarerth, that man cannot render true obedience to God, till hee hath purged vs. o Whereby is declared, that for the malice of man God will not immediately take away his word, but he will saue it to be preached to their condemnation, when as they will not learne thereby to obey his will, and bee freed: hereby hee exhorteth the Ministers to doe their duty, and answereth to the wicked murmurers, that through their owne malice their heart is hardened. Matth. 13. 13. 128. 18. 36. 11. 8. p As he was moued with the zeale of Gods glory, so was hee touched with a charitable affection toward the people. q Meaning, the tenth part; or as some write, it was reuealed to Isaiah for the confirmation of his prophetic that ten thousand should come before their captiuitie, as were from Vzziah to Zedekiah. r For the lowliness they shall seeme to be eaten vp: yet they shall after flourish as a tree which in winter loseth his leaues, and seemeth to be dead, yet in summer is fresh and green.

CHAP. VII.

1 Ierusalem besieged. 4 I as he comforteth the King. 14 Christ is promised.

And in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin, the king of ¶ Aram came vp, and Pekah the sonne of Remaliah king of Israel, to Ierusalem to fight against it, but he could not ouercome it.

2 And it was tolde the house of b David, saying, Aram is ioyned with c Ephraim: therefore his heart was e moued, and the heart of his people, as the trees of the forrest are moued by the winde.

3 ¶ Then said the Lord vnto Isaiah, Goe forth now to meeke Ahaz (thou and d Shear-iashub thy sonne) at the end of the conduit of the vpper poole, in the path of the fullers field.

4 And say vnto him, Take heed, and be still.

5 For he said, I will not, to signifie that the rest of the people should returne out of their captiuitie.

fear not, neither bee faint hearted for the two tailles of these smoking f firebrands: for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waiken them vp, and make a breach therein for vs, and set a King in the mids thereof, euen the sonne of g Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within fise and threescore yeere Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske i a signe for thee of the Lord thy God: aske it either in the depth beneath, or in the height aboue.

12 But Ahaz said, I wil not aske, neither will I tempt the Lord.

13 Then he said, Heare you now, O house of David, is it a small thing for you to giueue I men, that ye will also grieue my God?

14 Therefore the Lord m himselfe will giue you a signe, Behold, the virgin shall conceive and beare a sonne, and shee shall call his name ¶ Immanuel.

15 ¶ Butter and hony shall hee eat, till hee haue knowledge to refuse the euill, and to chule the good.

16 For afore the o childe shall haue knowledge to eschew the euill, and to chuse the good, the land that thou abhorrest, shall be forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that ¶ Ephraim departed from Iudah) euen the King of ¶ Ashur.

18 And in that day shall the Lord haffe for the r fie that is at the vttermost part of the floods of Egypt, and for the Bee which is in the land of Ashur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks and vpon all thornie places, and vpon all bushie f places.

20 In that day shall the Lord shau with a razor that is hired, euen by them beyond the Riuer, by the king of Ashur, the head and the haire of the feet, and it shall consume the beard.

21 And in the same day shall a man n nourish a yong kow and two sheepe.

22 And for the x abundance of milke, that they shall giue, hee shall eate butter: for butter and hony shall euery one eate, which is left within the land.

23 And for the x abundance of milke, that they shall giue, hee shall eate butter: for butter and hony shall euery one eate, which is left within the land.

24 And for the x abundance of milke, that they shall giue, hee shall eate butter: for butter and hony shall euery one eate, which is left within the land.

25 And for the x abundance of milke, that they shall giue, hee shall eate butter: for butter and hony shall euery one eate, which is left within the land.

f Which haue but a little smoke, and shall goe chy be quenched.

g Which was an Israelite, and as seemeth, enemy to the house of David.

h Counting from the sixe and twentieth yere of the reigne of Vzziah, at what time Amos prophesied this thing, and now I saith confirmeth that the Israelites should be led into perpetual captiuitie, which came to passe within twenty yere after that I saiah did this message.

i For the confirmation of this thing, that thine enemies shall be destroyed and thou preiueced.

k Not to beleeue Gods word without a signe, into tempt: Gods but to receive a signe when God offereth it for the ayde and helpe of our infirmities, into rebell against him.

l You thinke you haue to doe with men, when ye come to me, I will be a father to the fatherless, and a husband to the weepers: but it is God against whom you beare your yoke.

m Forasmuch as thou art vnworthy, the Lord for his owne promise sake will giue a signe, which shall be that Christ the Saviour of his Church, and the effect of all signes and miracles shall be reuealed.

n Or, Ged with vs, which name can express vnto thee how much I haue God on my side.

o Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men vntill the age of discretion.

p Not meaning Christ, but any child: for before a child can come to the yeres of discretion, the child is called a yong kow.

q Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men vntill the age of discretion.

r Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men vntill the age of discretion.

s Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men vntill the age of discretion.

t Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men vntill the age of discretion.

u Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men vntill the age of discretion.

v Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men vntill the age of discretion.

w Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men vntill the age of discretion.

x Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men vntill the age of discretion.

y Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men vntill the age of discretion.

y As they that
goe to seeke will
beasts among the
bushes.

z The mountaine
contrary to their
wishes, shalbe filled
with fish as shall bee
to them for luc-
cous.

23 And at the same day every place, wherein
shall be a thousand vines, shall be at a thousand
pieces of silver: for it shall be for the briers and for
the thornes.

24 With arrows and with y bowe shall one
come thither: because all the land shall be briers
and thornes.

24 But on z all the mountaines, which shall be
dugged with the mattocke, there shall not come
either the feare of briers and thornes: but they
shall bee for the sending out of bullocks, and for
the treading o. sheepe.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The
wilde life of the leues. 9 The dereliction of the Assyrians.
14 Corie the stumbling stone to the wicked. 19 The word of
God was heereingured at.

Moreouer the Lord said vnto me, Take thee a
great roll, and write in it with a mans
pen, Make speed to the spoile: haste to the pray.

2 Then I tooke vnto me faithful witnesses
to record, Uriah the Priest, and Zechariah the
sonne of Iebereiah.

3 After, I came vnto the Prophetesse, which
conceiued and bare a sonne. Then said the Lord to
me, Call his name, || Maher-shalhash-baz.

4 For before the childre shall haue know-
ledge to cry, My father, and my mother, he shall
take away the riches of Damascus, and the spoile
of Samaria, before the king of Asshur.

5 ¶ And the Lord spake yet againe vnto me,
saying,

6 Because this people hath refused the waters of
y Shiloah that runne softly, and reioyce with
Rezin, and the sonne of Remaliah,

7 Now therefore, behold, the Lord bringeth
vp vpon them the waters of the Riuier mighty
and great, euen the king of Asshur with all his
glory, and he shall come vp vpon all their riuers,
and goe ouer all their bankes,

8 And shall breake into Iudah, and shall ouer-
flow and passe through, and shall come vp to the
necke, and the stretching out of his wings shall
fill the breadth of thy land, O Immanuel.

9 Gather together on heapes, O ye people:
and ye shall be broken in pieces, and hearken all ye
of farre countreys: gird your selues, and you shall
be broken in pieces: giue your selues, and you shall
be broken in pieces.

10 Take counsell together, yet it shall be
brought to nought: pronounce a decree, yet shall
it not stand: for God is with vs.

11 For the Lord spake thus to mee in taking
m of mine hand, and taught me, that I should not
walke in the way of this people, saying,

12 Say ye not, A confederacie, to all them to
whom this people hath a confederacie, neither
feare you their leare, nor be afraid of them.

13 Sanctifie the Lord of hostes, and let him
be your feare, and let him be your dread,

14 And he shall be as a Sanctuary: but as a

stumbling stone, and as a rocke to fall vpon, to
both the houses of Israel, and as a snare and as a
net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and
shall fall and shall be broken and shall be snared and
shall be taken.

16 Binde vp the testimony: seale vp the Law
among my disciples.

17 Therefore I will waite vpon the Lord that
hath hid his face from the house of Iakob, and I
will looke for him.

18 Beholde, I and the children whom the
Lord hath giuen me, we as signes and as wonders
in Israel, by the Lord of hostes, which dwelleth
in mount Zion.

19 And when they shall say vnto you, Enquire
at them that haue a spirit of diuination, and at
the Soothsayers, which whisper and in murmur,
shalt not a people enquire at their God? from
the living to the dead?

20 To the y Law, and to the Testimony, if
they speake not according to this word: is it be-
cause there is no light in them.

21 Then he that is afflicted and famished, shall
goe to and fro in it: and when he shall be hun-
gry, he shall euen feed himselfe, and curse his king,
and his gods, and shall looke vponward.

22 And when he shall looke to the earth, be-
hold trouble, and darkness, vexation, and ang-
uish, and he shall be driuen to darkness.

y Seeke remedie in the word of God, where his will is declared. z They haue
no knowledge, but are blinde leaders of the blinde. a That is, in Iudah, where
they should haue had light, if they had not thus grievously offended God. b In
whom alone they put their trust. c They shall thinke that heauen and earth and
all creature are be- against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophesie of Christ 14
The delphation of the leues for their pride and contempt of
God.

Yet the darknesse shall not be according to
the affliction, but that it had when at the first
hee touched lightly the land of Zebulun and
the land of Naphthali, nor afterward when hee was
more grievous by the way of the sea beyond Ior-
den in Galilee of the Gentiles.

2 The people that walked in darkness, haue
seene a great light: they that dwelled in the land
of the shadow of death, vpon them hath the light
shined.

3 Thou hast multiplied the nation, and not
increased their ioy: they haue reioyced before thee
according to the ioy in harvest, and as men reio-
ice when they diuide a poile.

4 For the yoke of their burthen, and the
staffe of their shoulder, and the rod of their op-
pressor hast thou broken, as in the day of Midian.

5 Surely every battell of the warrior is with
noise, & with tumbling of garments in blood: but
thou shalt be with burning and denouncing of fire.

6 For vnto vs a child is borne, and vnto vs
a Sonne is giuen: and the government is vpon

r Though all for-
sake me, yet they that
are mine, keepe my
word for euell in
your hearts.
f Meaning, them
that are willing to
heare and obey the
word of God, whom
the world hateth, though
they were mon-
sters, and not wor-
thy to liue.

g This was a con-
solation in their
troubles, knowing
that nothing could
come vnto them,
but by the will of
the Lord.
n Answer the
wicked thus,
Should not Gods
people seeke liue
in their hearts?
o That is, will they
refuse to be taught
of the Prophet,
who is the mouth
of God, and seeke
help at the dead,
which is the illu-
sion of Satan?

z They haue
no knowledge, but
are blinde leaders
of the blinde. a
That is, in Iudah,
where they should
haue had light, if
they had not thus
grievously offend-
ed God. b In
whom alone they
put their trust. c
They shall thinke
that heauen and
earth and all
creature are be-
against them to
trouble them.

a Hoe comforteth
the Church againe
after her great
tribulations, pro-
mising comforte
to them to great
glory in Messiah.

b Whereas Is-
rael was punished,
first by Tiglath pi-
lezer, which was a
light scourge in re-
spect of that which
they suffered after-
ward by Salmene-
zar, who carried
the Israelites away
captiues.

c Whereas the
Iewes and Gen-
tiles dwelt toge-
ther by reason of
those twenty ci-
ties, which Salo-
mon gaue to Hi-
ram.

d Which were
captiue in Baby-
lon: and the Pro-
phet speakech of that thing which should come to passe three score yeeres after, as
though it were now done. e Meaning, the comfort of their deliuerance.
f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of
our deliuerance by Christ through the preaching of the Gospell. Math. 4. 15, 16.
g Their number was greater when they went into captiuitie, then when they
returned, but their ioy was greater at their returne. Hag. 2. 10. h Then gaue
them their perfit ioy, by deliueing them, and by destroying the tyrants that had kept
them in cruel bondage, as thou didst deliue them by Gideon from the Midianites.
Ind. 2. 21. i He speakech of the deliuerance of his Church, which hee hath deli-
uered miraculously from his enemies, but specially by the coming of Christ, of
whom he propheseth in the next verse.

his

a That thou maist
write in great let-
ters, to the ioyent
it may be more
easily read.

b Meaning after
the common fashi-
on, because all wien
might read it. c
Because the
thing was of great
importance, hee
tooke these two
witnesses, which
were of credite
with the people,
when hee for this
vp vpon the doore
of the Temple, al-
beit Uriah was a
flattering hypo-
crite. z King. 6. 11

d Meaning to his
wife, and this was
done in a vision,
for hee made speed
to his spoile: hasten
to the pray.

e Because any child
be able to speake.

f That is, the As-
sirie of Affrica.

g Which was a
mountaine at the
foot of mount
Zion, out of the
which ran a small
riuier throwe the
water, meaning that
they of Iudah, dis-
turbing their own
power, which was
small, desired to be
gouerned by Syria
and Iudaea.

h That is, the As-
syrins, which
dwell beyond
Euphrates.

i It shall be ready
to doe what them.

k He speakech this
to Messiah, or
Christ, in whom
all faithful were
comforted, and who would not suffer his Church to be defoyled eternally.

l To wit, yet that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage me, that I should not thinke for the infidelitie of this people, and
longest night office. n Confess not yet that are godly, to the league and friend-
ship that this people seeketh with strange & idolaters. o Meaning, rebateth should
not leave the thing that they feared, which haue an hope in God. p In putting
your trust only in him, in calling vpon him in aduerfite, patiently looking for his
help, and caring to doe any thing contrary to his will. q Hee will defend you
which are his elect, and reed all the rest, which is meant of Christ, against whom
the Iewes should stumble and fall, Luke 1. 34. rom. 9. 33. 1. pet. 2. 7, 8.

24 Therefore thus ſaith the Lord God of hoſts O my people that dwelleſt in Zion, be not afraid of Aſhur: he ſhall ſmite thee with a rod, and ſhall lift vp his ſtaff againſt thee after the manner of Egypt.

25 But yet a very litle time, & the wrath ſhall be conſumed, and mine anger in their deſtruction.

26 And the Lord of hoſts ſhall raiſe vp a ſcourge for them, according to the plague of Midian in the rocke Oreb: and as his ſtaff was vpon the ſea, ſo he will liſt it vp after the manner of Egypt.

27 And at that day ſhall his burden be taken away from off thy ſhoulder, and his yoke from off thy necke: and the yoke ſhall be deſtroyed becauſe of the anoynting.

28 He is come to Aſiath, he is paſſed into Migron: at Michmah ſhall he lay vp his armour.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid. Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cauſe Iſaiah to heare, O pſore Anathoth.

31 Madmenah is remoued: the inhabitants of Geb m haue gathered themſelues together.

32 Yet there is a time that he will ſtay at Nob: he ſhall liſt vp his hand toward the mount of the daughter Zion, the hill of Ieruſalem.

33 Behold, the Lord God of hoſts ſhall cut off the bough with feare, and they of high ſtature ſhall be cut off, and the high ſhall be humbled.

34 And he ſhall cut away the thicke places of the foreſt with yron, and Lebanon ſhall haue a mighty fall.

CHAP. XI.

1 Christ borne of the roote of Iſrah: 2 His vertues and kingdom. 3 The fruit of the Goshen. 4 The calling of the Gentiles.

But where ſhall come a rodde forth of the ſtocke of Iſaiah, and a graſſe ſhall grow out of his roots.

2 And the Spirit of the Lord ſhall reſt vpon him: the Spirit of wiſdom and vnderſtanding the Spirit of counſel and ſtrength, the Spirit of knowledge, and of the feare of the Lord,

3 And ſhall make him prudent in the feare of the Lord: for he ſhall not iudge after the ſight of his eyes, neither reprocue by the hearing of his eares.

4 But with righteousneſſe ſhall hee iudge the poore, and with equitie ſhall hee reprocue for the meeke of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And iuſtice ſhall be the girdle of his loynes, and faithfullneſſe the girdle of his reines.

6 The wolfe alſo ſhall dwell with the lambe, and the leopard ſhall lie with the kid, & the calfe, and the lion, and the fat beaſt together, and a litle child ſhall leade them.

7 And the cow and the beare ſhall feed: they young ones ſhall lie together: and the lion ſhall eat ſtraw like the bullocke.

8 And the ſucking child ſhall play vpon the hole of the aſpe, and the weaned child ſhall put his hand vpon the cockatrice hole.

9 Then ſhall none hurt nor deſtroy in all the mountaine of mine Holineſſe: for the earth ſhall be full of the knowledge of the Lord, as the waters

that couer the Sea.

10 And in that day the roote of Iſaiah, which ſhall ſtand vp for a ſigne vnto thee people, the nations ſhall ſecke vnto it, and his reſt ſhall be glorious.

11 And in the ſame day ſhall the Lord ſtretch out his hand againe the ſecond time, to poſſeſſe the remnant of the people, (which ſhall be left) of Aſſhur, and of Egypt and of Patros, and of Eſthiopia, and of Elam, and of Sinear, and of Hamath and of the yles of the ſea.

12 And hee ſhall ſet vp a ſigne to the nations, and aſſemble the diſperſed of Iſrael, and gather the ſcattered of Iudah from the foure corners of the world.

13 The hatred alſo of Ephraim ſhall depart, and the aduerſaries of Iudah ſhall be cut off: Ephraim ſhall not enuy Iudah, neither ſhall Iudah vex Ephraim.

14 But they ſhall flee vpon the ſhoulders of the Philiftines toward the Weſt: they ſhall ſpoyle them of the Eaſt together: Edom and Moab ſhall be the ſtreching out of their hands, and the children of Ammon their obedience.

15 The Lorde alſo ſhall utterly deſtroy the tongue of the Egyptians ſea, and with his mighty wind ſhall liſt vp his hand ouer the riuier, and ſhall ſmite him in his ſeuern ſtreames, and cauſe men to walke therein with ſhoes.

16 And there ſhall be a path to the remnant of his people which are left of Aſſhur, like as it was vnto Iſrael in the day that hee came vp out of the land of Egypt.

CHAP. XII.

A thankſgiving of the faithful for the merces of God.

And thou ſhalt ſay in that day, O Lord, I will praife thee: though thou waſt angry with me, my wrath is turned away, & thou comforteſt me.

2 Beholde, God ſmy: ſaluation: I will truſt, & will not teare: for the Lord God is my ſtrength and ſong: he alſo is become my ſaluation.

3 Therefore with ioy ſhall yee draw waters out of the welſ of ſaluation.

4 And yee ſhall ſay in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowne in all the world.

6 Crie out, and ſhout, O inhabitant of Zion: for great is the Holy one of Iſrael in the mids of thee.

out of ſountaine that is full. * 1 Chron. 16. 8. d Yee that are of the Church,

CHAP. XIII.

The Medes and Perſians ſhall deſtroy Babylon.

The burden of Babylon, which Iſaiah the ſonne of Amoz diſce.

2 Liſt vp a ſtandart vpon the mountaine: liſt vp the voice vnto them: wag the hand, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue ſanctified and I haue called the mighty to my wrath, and them that reioyce in my glory.

where with God would ſmite the ſtrange nations (whom they knew) to declare that God ſhall ſmite the Iſraelites: as his children, and theſe others ſhall ſmite their enemies: and alſo ſhall they knowe that they are ignorant, that they haue not knowledge of his Law and keepe it not. b To witte, that the Medes and the Perſians. c That in prepared & appointed to execute my iudgements. d Which willingly goe about the world where they appoint them, but how the wicked doe this, ſee Chap. to. 6.

e He propheth of the calling of the Gentiles.

f That is his Church, which he alſo calleth his reſt, Pſal. 132. 14.

g For God firſt deſcended his people out of Egypt, and now promiſeth to deliuer them out of their enemies hands, as from the Parthians, Perſians, Caldeans, & the of Antiochia, among whom they were diſperſed: and this chiefly meant of Chiill, who calleth his people being diſperſed ſhorow all the world.

h Here deſcribeth with the conſolation that ſhall be in his Church, and their victory againſt their enemies.

i Meaning, a corner of the cities, which eneth into the land, and hath the ſonne of a tongue.

k To wit, Nilus, the great riuier of Egypt, which eneth into the ſea with ſeuern ſtreames

l He ſheweth how the Church ſhall praife God when they are deliuered from their captivity.

m Our ſaluation ſtandeth onely in God, whoſe iuſtice vs an aſſured confidence, conſolacy, and occaſion to praife him for the ſame.

n Exod. 15. 2. Pſal. 118. 14.

o The greatnes of God ſhall be io abundant, that yee may reioyce in him as great plenty, as waters

p That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

q That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

r That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

s That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

t That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

u That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

v That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

w That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

x That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

y That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

z That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

aa That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

ab That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

ac That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

ad That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

ae That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

af That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

ag That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

ah That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

ai That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

aj That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

ak That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

al That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

am That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

an That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

ao That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

ap That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

aq That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

ar That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

as That is, the great calamities which was propheted to come on Babel, as a moſt precious burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plague

e The armie of
the Medes and
the Persians
against Babylon.
f Ye Babylonians.

4 The noise of a multitude in the mountains,
like a great people: a tumultuous voice of the
kingdomes of the nations gathered together: the
Lord of hostes numbeth the hoste of the battell.

5 They come from a farre country, from the
end of the heauen: run the Lord with the wea-
pons of his wrath to destroy the whole land.

6 Howle you for the day of the Lord is at
hand: it shall come as a destroyer from the Al-
mighty.

7 Therefore shall all hands be weakened, and
all mens hearts shall melt.

8 And they shall be afraide: anguish and for-
row shall take them, and they shall haue paine, as
a woman that travaileth: euery one shall bee a-
mazed at his neighbour, and their faces shall be like
flames of fire.

9 Behold, the day of the Lord commeth, cru-
ell, with wrath and fierce anger to lay the land
waste: and he shall destroy the sinners out of it.

10 For the stars of heauen and the planets
thereof shall not giue their light: the sunne shall
be darkened in his going forth, and the moone
shall not cause her light to shine.

11 And I will visite the wickednesse vpon the
i world, and their iniquitie vpon the wicked, & I
will cause the arrogancie of the proud to cease,
and I will cast downe the pride of tyrants.

12 I will make a man more precious then
fine gold, euen a man aboue the weight of gold of
Ophir.

13 Therefore I will shake the heauen, and
the earth shall remoue out of her place in the
wrath of the Lord of hostes, and in the day of
his fierce anger.

14 And it shall be as a chafed doe, and as a
sheep that no man taketh vp: euery man shall
turne to his owne people, and flee each one to his
owne land.

15 Euery one that is found, shall bee stricken
through: and whosoever ioyneth himselfe, shall
fall by the sword.

16 Their children also shall bee broken in
pieces before their eyes: their houses shall be spoiled,
and their wines rauished.

17 Behold, I will stirre vp the Medes against
them, which shall not regard silver, nor bee de-
sirous of gold.

18 With bowes also shall they destroy the
children, and shall haue no compassion vpon the
fruit of the wombe, and their eyes shall not spare
the children.

19 And Babel the glory of the kingdomes, the
beautie and pride of the Caldeans shall bee as the
destruction of God in Sodome and Gomorah.

20 It shall not be inhabited for euer, neither
shall it be dwelled in from generation to generation:
neither shall the Arabian pitch his tents
there, neither shall the shepherds make their
folds there.

21 But y Zim shall lodge there and their houses
shall be full of Ohim: Ostriches shall dwell
there, and the Satyrs shall daunce there.

22 And Im shall crye in their palaces, and dragons
in their pleasant palaces: and the time
thereof is ready to come, and the dayes thereof
shall not be prolonged.

CHAP. XIII.

1 The returne of the people from captiuitie. 4 The desolation of the
King of Babylon. 11 The death of the King. 29 The destruction
of the Poles.

Or the Lord will haue compassion of Iakob,
and will yet chuse Israel, and cause them to rest
in their owne land and the stranger shall ioine
himselfe vnto them, and they shall cleaue to the
house of Iakob.

2 And the people shall receaue them & bring
them to their owne place, and the house of Israel
shall possesse them in the land of the Lord, for ser-
uants and handmaidens: and they shall take them
prisoners whose captiues they were, and haue rule
ouer their oppressors.

3 And in that day when the Lord shall giue
these rest from thy sorrows, and from thy care,
and from the sore bondage, wherein thou diddest
serue,

4 Then shalt thou take vp this prouer be-
gainst the King of Babel, and say, How hath the
oppreffour ceased? and the gold thirstrie Babel re-
sted?

5 The Lord hath broken the rod of the wic-
ked, and the scepter of the rulers:

6 Which smote the people in anger with a
continual plague, and ruled the nations in wrath:
if any were persecuted he did not let.

7 The whole worlde is at rest and is quiet:
they sing for ioy.

8 Al o the fire trees reioyced of thee, and the
cedars of Lebanon, saying, Since thou art layde
downe, no better came vp against vs.

9 Hell benighted is moued for thee to meete
thee at thy coming, raising vp the dead for thee,
euen all the princes of the earth, and hath
raised from their thrones all the kings of the na-
tions.

10 All they shall crye and say vnto thee, Art
thou become weake also as we? art thou become
like vnto vs?

11 Thy pompe is brought downe to the
grau, and the found of thy violes: the wor-
me is spread vnder thee, and the wormes couer
thee.

12 How art thou fallen from heauen, O h Lu-
cifer, sonne of the morning? and cut downe to
the ground, which diddest cast lots vpon the na-
tions.

13 Yet thou saydest in thine heart, I will as-
cend into heauen and exalt my throne aboue be-
side the starres of God: I will sit also vpon the
mount of the Congregation in the sides of the
i North.

14 I will ascend about the height of the clouds,
and I will be like the most High.

15 But thou shalt be brought downe to the
grau, to the sides of the pit.

16 They that see thee, shall looke vpon thee
and consider thee, saying, Is this the man that
made the earth to tremble, and that did shake the
kingdomes.

17 Hee made the worlde as a wilderness, and
destroyed the cities thereof, and opened not the
house of his prisoners.

18 And the Kings of the nations, euen they all
sleep in glory, euery one in his owne house.

19 But thou art cast out of thy graue like an
abominable branch: like the raiment of those that
are flaine, and thou shalt thorow with a sword, which
go downe to the staves of the pit, as a carkeise tro-
den vnder feet.

20 Thou shalt not be ioyned with them in the
his clauie, m Thou wast not buried in the sepulchre of thy
was so aborted,

a Heleweth
why God will
to destroy his ene-
mies: to wit, be-
cause hee will des-
troy his Church.

b Meaning that
the Gentiles shall
bee ioyned with
the Church, and
worship God.

c Signifying, that
the fews should
be superiours to the
Gentiles, and that
they should bee

brought vnder the
seruice of Christ
by the preaching
of the Apostles,

d whereby all are
brought to the
subjection of
Christ, 2. Cor.

10. 5.

e That hee
suffered all vio-
lence and iniurie
to be done.

f Meaning, that
when tyrans
reigne, there can
be no rest nor
quietnesse, and
little detestable
thinge tyran-
ny is, see

g Ing the ruleless
a causes haue
occasion to re-
uenge at their de-
struction.

h As though they
learned, felt thou
shouldst trouble
the dead, as thou
diddest the liuing
and hee be de-
cided the proud ty-
ranny of the wic-
ked, which know
not that all crea-
tures with their
dissimulation that
they may reioyce,
g In stead of thy
costly carpes and
couetings.

i Thou that
thoughtest thy
selfe most glorious
and as it were p-
aced in the hea-
uon: for the mo-
ning starre that
goeth before the
sunne, is called
Lucifer, to whom
Nebuchad-Nez-
zar was com-
pared.

j Meaning, Jeru-
salem, whereof the
Temple was on
the North side, as
Psal. 48. 2. where,
by he meaneth
that tyrantys sight
against God, when
they persecute his
Church, and
would destroy
the ierusalem
place.

k In murthering
at there.

l To let them at
liberty: no-
thing, their tyran-
ny

grau,

g The Babylo-
nians, and grie-
fous be so much,
that their faces
shall burne as fire,
h That they that
are overcome, shall
thinke that all the
powers of heauen
& earth are again-
st them, Ezech. 3. 7.
Ioc. 1. 13. Matth.
24. 19.

i He compareth
Babylon to the
whole world, be-
cause they so ef-
fected themselves
by reason of their
greate empire.

k He noteth the
principall vice,
whereunto they
were moued, as
all are at that ab-
ound in wealth.

l He noteth the
great daughter
that is Babel, being
the enemye of all
neighbour: for gold,
or silver, or
manlike, as verse
17.

m Meaning the
power of Babylon
with their hired
louldiers.

n This was not
accomplished
Cyrenus king of
Babylon, but after
the death of Alex-
ander the great.

o Grm 13. 24.
Iere. 50. 45.

p Who vnto
go from country
to country to find
pasture for their
best, but there
shall they finde
none.

q Which were ci-
ties wild beasts,
or howles, or wic-
ked spirits, where-
by Satan deluded
man, as by the lai-
ries, goblins, and
such like fantasies.

n He calleth to the Moabites and Per-
sians, and all those
that should ex-
ecute Gods ven-
geance.

19 *For service.*

a Ar had begun
to destroy the Af-
syrians in Sene-
tib: so will I con-
tinue, and destroy
them wholly, when
I shall deliver you
from Babylon.

p From the Levites.
q Read Ch. 12. 1. 2.
r He will let the
Palestines out of
rejoice because
the Levites are di-
minished in their
power, for their
strength shall be
greater then euer
it was.

s The Israelites,
which were
bought to most
extreme mi-
ery: To wit, my
people.

t That is, some
of the Levites, Af-
syrans for they were
both North from
Palestina.

u But they shall
be all ready, and
i come together.
y Which shall
come to enquire
of the Ruler of
the Church.

z They shall an-
swer that y Lord
do defend his
Church, and them
that ioyne them-
selves thereto.

a Reede Ch. 12. 1.

b The chiefties,
whereby the whole
country was
meant.

c The Moabites
shall see that y
Idoles are fummie,
but it shall be too
late.

d Which were
cities of Moab.

e For as in the
West parts the
people used to let
their hair grow
long, when they
mourned, so in the
East parts they cut
it off.

f The Prophet
speakech therein
the paine of the
Moabites was
one that felt the
greatest ment of
God that had come vpon
them, and neuer
felt sorrow.

grace, because thou hast destroyed chine owne
land, and slaine thy people: the seed of the wicked
shall not be renowned for euer.

21 ¶ Prepare a slaughter for his children, for
the iniquitie of their fathers: let them not rise vp
nor possesse the land, nor fill the face of the world
with enemies.

22 ¶ For I will rise vp against them (saith the
Lord of hostes) & will cut off from Babel the name
and the remnant, and the sonne, and the nephew,
saith the Lord.

23 And I will make it a possession to the
hedgehog, and pooles of water, and I will sweepe
it with the besome of destruction, saith the Lord
of hostes.

24 The Lord of hostes hath sworne, saying,
Surely like as I haue purposed, so shall it come to
passe, and as I haue consulted, it shall stand:

25 ¶ That I will breake to pieces Alishur in my
land, and vpon my mountaines will I tread him
vnder foote: so that his yoke shall depart from
them, and his burden shall bee taken from off
their shoulder.

26 This is the counsell that is consulted vpon
the whole world, and this is the hand stretched
out ouer all the nations;

27 Because the Lord of hostes hath determi-
ned it, and who shall disanul it? and his hand
is stretched out, and who shall turne it away?

28 ¶ In the yeeare that king Akaz dyed, was
this y burden.

29 Reioyce not, (thou whole Palestina) be-
cause the rod of him that did beate thee, is broken:
for out of the serpents roote shall come forth
a cockatrice, and the fruit thereof shall bee a fierie
flying serpent.

30 For the first borne of the poore shall bee
fed and the needy shall lie downe in safetie: and
I will kil thy roote with famine, and it shall flay
thy remnant.

31 Howle, O gate, crie, O citie: thou whole
land of Palestina art disfolled, for there shall
come from the North a smoke, and none shall
be alone, at his time appointed.

32 What shall then one answer y the messen-
gers of the Gentiles? that the Lorde hath sta-
blished Zion, and the poore of his people shall
triumph in it.

CHAP. XV.

A prophesie against Moab.

THE burden of Moab. Surely y Ar of Moab
was destroyed, and brought to silence in a
night: surely Kir of Moab was destroyed, and
brought to silence in a night.

2 He shall goe vp to the Temple, & to Dibon
to the hie places to weepe: for y Nebo and for
Medeba shall Moab howle: vpon all their heads
shall he baldnesse, and euer beard shauen.

3 In their streetes shall they be girded with
sackcloth: on the toppes of their houses, and in
their streetes euer one shall howle, and come
downe with weeping.

4 And Heshbon shall cry, and Elealeh: their
voyce shall be heard vnto Lahaz: therefore the
warriours of Moab shall shoute: the sould of eu-
ery one shall lament in himselfe.

5 Mine heart shall cry for Moab: his fugi-
tious shall flee vnto Zoar, as an heifer of three yere
olde: for they shall goe vp with weeping by the

mounting vp of Luhith: and by the way of Ho-
ronaim they shall raise vp a crie of destruction.

6 For the waters of Nimrim shall be dried vp:
therefore the graile is withered, the herbes conu-
med, and there was no greene herbe.

7 Therefore what euery man hath left, and
their substance shall they beare to the brooke of
the willows.

8 For the crie went round about the borders
of Moab, and the howling thereof vnto Eglaim,
and the (kriking thereof vnto Beer-Elim.

9 Because the waters of Dimon shall bee full
of blood: for I will bring more vpon Dimon,
euen lions I vpon him that escapech of Moab, and
to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEND yee a lambe to the ruler of the world
from the rocke of the wilderness, vnto the
mountaine of the daughter Zion.

2 For it shall be as a bird that flyeth, and a
nest forsaken: the daughters of Moab shall bee
at the foordes of Arnon.

3 Gather a counsell, execute iudgement, make
thy shadow as the night in y mid day: hide them,
that are chased out, bewray not him that is fled.

4 Let my banished dwell with thee: Moab
be chow thy couer from the face of the destroy-
er: for the extortioner shall end: the destroyer
shall be consumed, and the oppressor shall cease
out of the land.

5 And in mercy shall the throne be prepared,
and he shall sit vpon it in stedfastnesse in the ta-
bernacle of Dauid, iudging, and seeking iudgement
and having iustice.

6 Wee haue heard of the pride of Moab (hee
is very proud) euen his pride, and his arrogancie,
and his indignation, but his lies shall not be so.

7 Therefore shall Moab howle vnto Moab,
euery one shall howle: for the foundations of
Kirharez shall yee mourne, yet they shall be
g stricken.

8 For the vineyards of Heshbon are cut down,
and the vine of Sibmah: the Lords of the hea-
then haue broken the principall vines thereof:
they are come vnto y Laazer: they wandered in the
wildernesse, their goodly branches stretched out
themselves, and went ouer the sea.

9 Therefore wil I weepe with the weeping
of Laazer, and of the vine of Sibmah, O Heshbon:
and Elealeh, I will make thee drunke with my
teares, because vpon thy summer fruits, and vpon
thy harvest I a flourishing is fallen.

10 And gladnes is taken away, and ioy out of
the plentiful field: and in the vineyards shall bee
no singing nor shouting for ioy: the treader shall
not tread wine in the wine presses: I haue caused
the reioycing to cease.

11 Wherefore, my bowels shall sound like an
harp for Moab, and mine inward parts for Kir-
harez.

12 And when it shall appeare that Moab shall
be weary of his high places, then shall he come to
his temple to pray, but he shall not preiuaile.

13 This is the word that the Lord hath spoken
against Moab since that time.

14 And now the Lord hath spoken, saying,
and shout for ioy, when they carrie by common ities from thee.
For very sorrow and compassion, n they shall vie all means to seeke
helpe of their Idoles and all inuaine: for Chemosh their great god shall not be able
to helpe them.

h Redefer wele
the miserales & dis-
tipation and flight
of the Moabites.

i To hide them.
flee, and their
good there, c
Of them that
are aliue.

l So that by no
means they
should escape the
hand of God: thus
will God punish
the enemies of
his Church.

a That is, offer a
sacrifice, whereby
be decideth their
long delay which
would not repeat
when the Lord
called them, shew-
ing them that it is
now too late, for
ing the vengeance
of God is vpon
them.

b There is no re-
medie, but you
must flee.

c He sheweth
what Moab should
haue done, when
Israel their neigh-
bour was in affli-
ction, to whom be-
cause they would
cause to shadow
out comfort, they
are now left com-
fortlesse.

d The Assyrians
shall oppress the
Israelites, but see
a while.

e Meaning, Christ.

f Thol vaile con-
science and proud
brags shall deceiue
them, as lice.

g For all your
mourning, yet the
citie shall be de-
stroyed, euen vnto
the foundations.

h That is, the Af-
syrans and other
enemies.

i Meaning that
the country of
Moab was now
destroyed, and all
the precious
things thereof
were caried into
the borders, yea
into other coun-
tries, and ouer
the sea.

k He sheweth that
their plague was
so great, that it
would haue mou-
ed any man to
lament with them,
as Psal. 141. 5.

l The enemies are
come vpon thee,
as Ierem. 48. 37.

m They shall vie all means to seeke
helpe of their Idoles and all inuaine: for Chemosh their great god shall not be able
to helpe them.

CHAP. XVII.

A prophesie of the destruction of Damascus and Ephraim. 7 Calamity moueth to deperance.

THe burden of ^bDamascus. Behold, Damascus is taken away from being a city, for it shall be a ruinous heape.

2 The cities of ^aArer shall be forsaken: they shall be for the flocks; for they shall lie *there*, and none shall make them afraid.

3 The munition also shall cease from ^dEphraim, and the kingdom from Damascus, and the remnant of Aram shall be as the glory of the children of Israel, faith the Lord of hosts.

4 And in that day the glory off Iacob shall be impoverished, and the fainesse of his flesh shall be made leane.

5 And it shall be as when the haruest man gathereth ^athe corne, and repeth the eares with his arme, and hee shall be as he that gathereth the eares in the valley of ^bRephaim.

6 Yet a gathering of grapes shall be left in it, as the shaking of an olive tree, two or three berries are in the top of the ymoth boughes, and foure or fve in the hie branches of the fruite thereof, faith the Lord God of Israel.

7 At that day shall a man look to his maker, and his eyes shall looke to the holy One of Israel.

8 And hee shall not looke to the alters, the works of his owne hands, neither shall he looke to those things which his owne fingers have made, as grones and images.

9 In that day shall the cities of their strength be as the forsaking of boughes & branches, which ^athey did forsake, because of the children of Israel, and there shall be desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shall thou set pleasant plants, and shalt graffe strange vine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy seed to flourish: *but* the haruest shall be gone in the day of possession, and *there* shall be deperate sorrow.

12 ^aAh, the multitude of many people, they shall make a sound like the noise of the sea: for the noise of the people shall make a sound like the noise of mighty waters.

13 The people shall make a sound like the noise of many waters: *but* God shall rebrenke them, and they shall see farre off, and shall bee chased as the chaffe of the mountaine before the wind, and as a routing thing before the whirlwind.

14 And loe, in the evening there is ^atrouble: *but* afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that rob vs.

(shall no more be able to defend their inhabitants, then bulles the enemy to plague them. m Which are excellent, and countries. n As the Lord threatned the wicked in his lawes. o) Prophet lamenteth, considering the horrible plague that was lay by the Assyrians, which were infinite in number, and gathered Hee addeth this for the consolation of the Israelites, which were oppressed the enemies the Assyrians to a tempest, which risheth & burning is gone,

2 *A prophesie of the destruction of Damascus and Ephraim. 7*
Calamity mooveth to repentance.

THe burden of ^bDamascus. Behold, Damascus is taken away from being a city, for it shall be a ruinous heape.

2 The cities of ^cAroer shall be forsaken: they shall bee for the flocks: for they shall lie *there*, and none shall make them afraid.

3 The munition also shall cease from ^dEphraim, and the Kingdom from Damascus, and the remnant of Aroer shall be as the glory of the children of Israel, faith the Lord of hosts.

4 And in that day the glory of ^eIsaakob shall be imperished, and the fatnesse of his flesh shall be made leane.

5 And it shall be as when the haruest man gathereth ^fthe corne, and repeeth the eares with his arme, and hee shall be as he that gathereth the eares in the valley of ^gRephaim.

6 Yet a gathering of grapes shall be left in it, as the shaking of an oliue tree, two or three berries are in the top of the ypmost boughes, and foure or fise in the hic branches of the fruite thereof, faith the Lord God of Israel.

7 At that day shall a man look to his maker, and his eyes shall looke to the holy One of Israel.

8 And hee shall not looke to the altars, the works of his owne hands, neither shall hee look to those things which his owne fingers haue made, as grones and images.

9 In that day shall the cities of their strength be as the forsaking of boughes & branches, which ^hthey did forsake, because of the children of Israel, and there shall be desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange ⁱvine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy seed to flourish: *but* the haruest shall be gone in the day ^jof possession, and *there shall be* desperate sorrow.

12 ^kAh, the multitude of many people, they shall make a sound like the noyse of the sea: for the noyse of the people shall make a sound like the noyse of mighty waters.

13 The people shall make a sound like the noyse of many waters: *but* God shall prebneke them, and they shall see farte off, and shall bee chafed as the chaffe of the mountaines before the wind, and as a rouling thing before the whirlwind.

14 And loe, in the evening there is ^la trouble: *but* afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that rob vs.

(shall no more be able to defend their inhabitants, then busters their enemy to plague them. m. Which are excellent, and countries. n. As the Lord threateneth the wicked in his lawe. o. Prophet lamenteth, considering the horrible plague that was layd by the Assyrians, which were infinite in number, and gathered Hee addeeth this for the consolation of the Iusticiall, which were oppressed the enemies the Assyrians to a tempest, which rifest e morning is gone.)

2 Of the enemies of the Church. 7 And of the vocation of the Gentiles.

O H, the land shadowing with wings, which
is beyond the riuers of Ethiopia,
2 Sending ambassadours by the sea, euen in
vessels of beedes vpon the waters, saying, c Goe,
ye swift messengers, to a nation that is scattered
abroad and poyled, vnto a terrible d people from
their beginning, euen hitherto : a nation by little
and little euen troden vnder foot, whose land the
c floods haue spoyled.

3 All ye the inhabitants of the world, and
dwellers in the earth, shall see when f he setteth vp
a signe in the mountains, and when hee bloweth
the trumpet, ye shall heare.

4 For so the Lord layde vnto mee, I will g rest
and behold in my tabernacle, as h the heat drying
vp the raine, and as a cloude of dew in the heat of
haruest.

5 For afore the haruest, when the floure is finished,
and the fruit is riping in the floure, then hee
shall cut down the branches with hooks, and shall
take away, and cutt off the boughes.

6 They shall be left together vnto the fowles
of the mountains, and to the beasts of the earth:
for the fowle shall summer vpon it, and euery
beast of the earth shall winter vpon it.

7 At that time shall a present be brought vnto
the Lord of hostes (a people y is scattered abroad,
and poyled, & of a terrible people from their
beginning hitherto, a nation by little and little euen
troden vnder foote, whose land the riuers haue
spoyled) to the place of the Name of the Lord of
hostes, euen the mount Zion.

8 Meaning, the
Ethiopsians, Chap. 8. 7. f When the Lord prepareth to fight against the Ethiopians, g I will lay away from punishing the wicked. h The two nations are most profitable for the riping of vniuers, whereby hee meaneth, that he will
further to fauour them, and giue them abundance for a time, but he will suddenly cut
them off. i Notely men shall consume them, but the bruite beasts. k Meaning, that God
will pittie his Church, and recueie that little remnant as an offering vnto himselfe.

1 The destruction of the Egyptians by the Assyrians. 18 Of their
conversion to the Lord.

[illegible]

Read Chap.
13. 1.
Be cause the E-
gyptians trusted in
their country in
the multitude of
their idols, & in
the valianties of
their men, the Lord
sheweth that hee
will come ouer all
their trust in a
swift cloud, & that
their idols shall
tremble at his
comming, and
that mens hearts
shall faint.
As hee caufed the
Ammonites, Moab-
ites, and Idome-
ans to kill one an-
other, when they
came to defy
the Church of
God. Gen. 20. 2.
chap. Chap. 4. 6
Meaning, that
the great host, where-
of men from his
ould keep them va-
rises, as though they

1 The Eberew word is month, wotethy they inuote the spring rowe of the whien the water githeth in out of a month. 2 The Scripture vs. to describe the dectrication of a country by taking away of h. com most is uenicted, as by wisde, rich, h. h. and uenictet taring, wotethy c. an anyr. ar enriched. 3 Galed also Tana, lamoucity v. o. Nilus. 4 He uenictet the Aucterity of Pharaoh. who per- suaded the king thine was wise, and noble, and in this his soule was much altered. 5 Hee altered himselfe, sayi, I am wise. 6 Or Memphis, thers Al-odia, and now called the great Caia. 7 In the principall vpholder thereof are the chiefest cause of their destruction. 8 For the spirit of misdane he hath made them drunken & glidly with the spirit of errot. 9 Neither the great nor the small, the strong nor the weak. 10 Considering that though their occasion the lawes, made not God their defence but put their trust in them, and were thersore now punished, they shall feare left the like light vpon them. 11 Shall make one confession of faith with the people of God by the speech of Canaan, meaning, the language wherein God was then lealed. 12 Shall reuocance their superstitions & profit to serue God right. 13 Meaning of five cities fer should ferue God, and the like reman in their wickedness: and in of the first part there should be bur one left. 14 These shall be evident signes and tokens, that Gods religion is there: which manifest of speech vnto the Patriarchs, and ancient times when God had not as yet appointed the place and full manner how he would be worshipped. 15 This declar- eth that this prophete should be accomplished in the time of Christ. 16 By these ceremonies he comprehended the spiritual seruire vnder Christ. 17 By the ceremo- nials which were then chiefe enuies of the church, he sheweth that the Gentiles and the Iewes should be th. yndert their one faith and religion, and should be all one fold vnder Christ their shepherd.

7 The grasse in the river, and at the head of the rivers, and all that groweth by the river shall wither, and be drinen away and be no more.

8 The fishers also shall mourne, and all they that cast angell into the river, shall lament, & they that spread their net vpon the waters, shall be weakened.

9 Moreover, they that worke in flaxe of diuers sorts, shall be confounded, & they that weaue nets.

10 For their nets shall be broken, and all they that make ponds shall be heavy in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellors of Pharaoh is become foolish: how say we vnto Pharaoh, I am the sonne of the wife? I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of I Noph are deceived, they have deceived Egypt, upon the corners of the tribes thereof.

14 The Lord hath mingled among them the spirit of errors: and they have caused Egypt to erre in euery worke thereof as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may do, nor the tale, the branch nor the rush.

16 In that day shall Egypt bee like vnto women: for it shall be afraid and feare, because of the mouing of the hand of the Lord of hostes, which he shaketh out er.

17 And the land of Iudah shall be a feare vnto Egypt: euery one that maketh mention of it, shall be afraid thereat, because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shall five cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hostes: one shall be called the cite of destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, and a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppressors, and he shall send them a Saviour, and a great man, and shall deliuer them.

21 And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and do sacrifice and oblation, and shall vow vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, & he shall be intreated of them, and shall heale them.

23 In that day shall there bee a path from Egypt to Ashtur, and Ashtur shall come into Egypt, and Egypt into Ashtur: so the Egyptians shall worship with Ashtur.

24 In that day shall Israel bee the third with Egypt and Ashtur, euen a blessing in the mids of the land.

25 For the Lord of hostes shall blese it, saying, Blessed be my people Egypt & Ashtur, the worke of mine hands, and Israels mine inheritance.

CHAPTER XX.

The three yeeres capacity of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.

IN the yeere that a Tartan came to Ashtod, (when Sargon king of Ashtur lent him) and had fought against Ashtod, and taken it.

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, and loofe the sackcloth from thy loynes, and put off thy shoe from thy foote. And he did so, walking naked, and barefoot.

3 And the Lord said, Like as my seruant Isaiah hath walked naked and barefoot three yeeres, as a signe and wonder vpon Egypt, and Ethiopia,

4 So shall the king of Ashtur take away the captivity of Egypt, and the captiuitie of Ethiopia, both yong men and old men, naked and barefoot, with their buttocks vncouered, to the shame of Egypt.

5 And they shall feare, and bee ashamed of Ethiopia their expectation, and of Egypt their glory.

6 Then shall the inhabitant of this yle say in that day, Behold, such is our expectation, which we fled for helpe to be deliuered from the king of Ashtur, and how shall we be deliuered?

CHAPTER XXI.

Of the destruction of Babylon by the Persians and Medes. 15 The ruines of Iudaea, 17 and of Arabia.

THE burden of the desert feare. As the whirlwinds in the South vse to passe from the wilderness, so shall it be come from the horrible land.

2 A grievous vision was shewed vnto mee, The transgressour against a transgressour, and the destroyer against a destroyer. Go vnto Elam, besiege Media: I have caused all the mourning thereof to cease.

3 Therefore are my loines filled with sorrow: sorrowes have taken me as the sorrowes of a woman that traueleth: I was bowed downe when I heard it, and I was amazed when I saw it.

4 Mine heart failed: fearfullnes troubled me: the night of my pleasures hath beene turned into feare vnto me.

5 Prepare thou the table: watch in the watch tower: cate, drinke: arise ye princes, anoint the shield.

6 For thus hath the Lord said vnto mee, Go, set a watchman, to tell what he seeth.

7 And he saw a charret with two horsmen: a charret of an asse, and a charret of a camel: and he hearkened and tooke diligent heed.

8 And he cri'd, A lion: my lord, I stand continually vpon the watch tower in the day time, and I am set in my watch eyeright:

9 And behold this mans charret cometh with two horsmen, And he answered and said, Babel is fallen: it is fallen, and all the images of her gods hath beene broken vnto the ground.

10 Omny threshing, and the corn of my floor, That which I have heard of the Lord of hostes the God of Israel, haue I shewed vnto you.

11 The burden of Dumah. He calleth vnto king they shall be commanded to runne to their weapons. I to wit, in a vision by the spirit of prophetic.

2 Meaning, charres of men of war, and others that carried the baggage. 3 Meaning Darius, which ouercame Babylon. 4 The watchman, whom Isaiah set vp, told him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. 5 Ier. 51. 38. 1. 14. 8. 6 Meaning Babylon. 7 Ier. 51. 38. 1. 14. 8. 8 which was a city of the Elamites, and was besieged of Dumah, Gen. 14.

a Who was a captaine of Sanechib a King 18. 17. b A cite of the Philistins. c The Ebrews writeth: Sanechib was so called. d Which signifieth that the Prophet did lament the misery that he saw prepared before the three yeeres that he went naked and barefooted.

e In whole sayde they trusted. f Of whom they boasted & gloried. g Meaning, Iudaea, which was com- pilled about with their enemies, as an yle with waters.

a On the sea side betweene Iudaea and Cilicia was a wilderness, where- by he meateh Caldea. b That is, the ruine of Babylon by the Medes and Persians. c The Assyrians & Caldees, which had destroyed other nations, shall be overcome of the Medes and Persians: and this he prophesied an hundred yere before it came to passe. d By Elam he meane the Persians. e Because they shall find no succour, they shall mourne no more, or, I have caused them to cease mourning, whom I had caused to be grieved. f This the Prophet speaketh in the person of the Babylonians. g He prophesied the death of Belshazzar, as Dan. 5. 30. who in 7 yeres of his pleasures was destroyed. h Whither they are exiled & drin- king I to wit, in a vision by the spirit of prophetic.

p A mountaine of the Idumeans. q He defeb: both the quietnes of the people of Dumah, who were night and day in fear of their enemies, and enquire to and fro to enquire newes. r For feare the Arabians shall flee into the woods, and he appointeth what way they shall take. s Signifying, that for feare they shall not ary to eat or drinke. t He appointeth them to expiate for one yeere only, & then they should be destroyed. u Reade Chap. 16. 14. x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge, or to escape Gods wrath, but only to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 Hee prophesie the destruction of Ierusalem by Nebuchadnezzar. 15 A threatening against Shebna. 20 To whose office Eliakim is preferred.

The burden of the valley of vision. What bayleth thee now that thou art wholly gone vp vnto the house tops?

2 Thou that art full of noyse, a citie full of bruit, a ioyous citie: thy slaine men shall not be slaine with sword, nor die in battell.

3 All thy princes shall flee together from the bow: thy shalbe bound: all that shalbe found in thee, shalbe bound together, which haue fled from Ierusalem.

4 Therefore, said I, Turne away from mee, I will weepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it was day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a heruing vnto the mountaines.

6 ¶ And Elam bare the quier in a mans chariet with horsemen, and Kir yncouered the shield.

7 And thy chiefe valleyes were full of chariets, and the horsemen for themselues in aray against the gate.

8 And he discovered the couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

9 And ye haue fence the breaches of the city of Dauid: but they were many, and ye gathered the waters of the lower poole.

10 And ye numbered the houses of Ierusalem, and the houses haue ye broken downe to fortifie the wall.

11 And haue also made a ditch betweene the two wallies, for the waters of the old poole, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of old.

¶ By returning to God succide that great plague which they should els suffer by Nebuchadnezzar. k The secret place where the armour was to wit in the house of the forest. l King. 22. 1 Ye leaue the famous places which were neglected in times of peace: meaning the whole Citie and the City of Dauid which was within the compass of the citie. m Either to pull downe such as hurt, or els to know what men they were able to make. n To prove if it need should be of water. o To God that made Ierusalem: that is, they trusted more in their worldly means, then in God.

12 And in that day did the Lord God of hosts call vnto weeping and mourning, and to baldnes, and girding with sackcloth.

13 And behold ioy and gladnes, slaying oxen, and killing sheepe, eating flesh, & drinking wine, & eating and drinking for to morrow we shall die.

14 And it was declared in the eares of the Lord of hostes, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

15 Thus saith the Lord God of hosts, goe get thee to that treasure, to Shebna, the steward of the house, and say,

16 What hast thou to do here? and whome hast thou here? that thou shouldst here heve thee out a sepulchre, as he that heueth out his sepulchre in an hie place, or that graue an habitation for himselfe in a rocke?

17 Behold, the Lord will cary thee away with a great captivity, and will surely couer thee.

18 Hee will surely rolle and turne thee like a ball in a large countrey. there shalt thou die, and there the charies of thy glory shall be the shame of thy Lords house.

19 And I will drie thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and he shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the key of the house of Dauid will I lay vpon his shoulder: so hee shall open, and no man shall shut, and hee shall shut, and no man shall open.

23 And I will fasten him as a nayle in a sure place, and hee shall be for the throne of glory to his fathers house.

24 And they shall hang vpon him all the glory of his fathers house, euen of the nephewes and posteritie: all small vessels, from the vessels of the cups, euen to all the instruments of musike.

25 In that day saith the Lord of hosts, shall a nail be fastened in the sure place, depart, & shalbe broken, and fall, & the burden that was vpon it, shalbe cut off: for the Lord hath spoken it.

¶ By the craft of Shebna. x I will commit vnto him the full charge & gouernment of the kings house. y I will establish him, and confirme him in his office: of this phrase, reade Ezra 9. 9. z Meaning that both small and great that shall come of Eliakim, shall haue praise and glory by this faithful officer. a He meaneth Shebna, who in mans iudgment should neuer haue fallen.

CHAP. XXIII.

1 A prophesie against Tyrus. 17 A promise that it shall be reuered.

The burden of Tyrus. Howe ye ships of Tarshish for it is destroyed, so that there is none house: none shall come from the land of Chittim: it is reuealed vnto them.

2 Be still, ye that dwell in the yles: the merchants of Zidon, and such as passe ouer the sea, haue I replenished thee.

3 The seed of Nilus growing by the abundance of waters, and the harvest of the riuer was her reuenues, and she was a mart of the nations.

4 Be haught, thou Zidon: for the sea hath spoken, euen the strength of the sea, saying, I haue not trauelled, nor brought forth childre, neither

p In Reade of repentance, ye were ioyfull and made great cheere, concerning the destruction of the Prophets, saying, Let vs eate and drinke: for our Prophets say, that we shall die to morrow.

q Because the Ebrew word doth also signifie one that doth nourish and chee the, there are of the learned that thinke that this wicked man did nourish frendship with the Assyrian & Egyptian to betray the church, and to provide for himselfe against all dangers in the meane season he kept craftily, and gate of the best offices to his hand under Ezekiel, euer aspiring to the height. r Meaning, that hee was a stranger, and came vp of nothing.

s Whereas he thought to make his name immortal by his famous sepulchre, hee died most miserable among the Assyrians.

t Signifying, that whatsoever dignity the wicked attained vnto, at length it will turne into the shame of those princes, by whom they are preferred.

u To be steward againe, out of the which office he had bene put by the craft of Shebna.

x I will establish him, and confirme him in his office: of this phrase, reade Ezra 9. 9.

y I will establish him, and confirme him in his office: of this phrase, reade Ezra 9. 9.

z Meaning that both small and great that shall come of Eliakim, shall haue praise and glory by this faithful officer.

a He meaneth Shebna, who in mans iudgment should neuer haue fallen.

b Reade chap. 13. c Ye of Cilicia that can e this her for merchandise.

d Tyus is destroyed by Nebuchadnezzar.

e By Chittim they mean all the yles and countreys whichward from Palestine.

f All men know of this destruction. g Haue named thee, and enriched thee.

The fall of Tyrus.

Isaiah.

nourished yong men, nor brought vp virgins.

5 When the time cometh to the Egyptians they shall be ^k forry, concerning the rumour of Tyrus.

6 Goe youe ouer to Tarshish: howle ye that dwell in the yles.

7 Is not this that your glorious city: her antiquitye of ancient dayes: her owne leete shall leade her a farre off to be a iourner.

8 Who hath decreed this against Tyrus (that ^m crowneth ⁿ men) whose merchants are princes? whose chapmen ^r the nobles of the worlde?

9 The Lord of hostis hath decreed this: to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to the daughter of Tarshish: there s no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commaundement concerning the place of merchandise, to destroy the power thereof.

12 And he saide, Thou shalt no more reioyce when thou art oppressed: O virgin daughter of Zidon, rise vp goe ouer vnto Chittim: yet there thou shalt haue no rest.

13 Behold the land of the Caldeans: this was no people: q Asur founded it by the inhabitants of the wilderness: they set vp the towers thereof: they raised the palaces thereof, and he brought it to ruine.

14 Howle yee shippes of Tarshish, for your strength is destroyed.

15 And in that day shall Tyrus be forgotten seventy yeeres (according to the yeeres of one king) at the ende of seventy yeeres shall Tyrus ^uing as an harlot.

16 Take an harpe and go about the city: (thou harlot that hast been forgotten) ^v make sweete melody, sing mo songs that thou mayest be remembered.

17 And at the end of seventy yeeres shall the Lord visit Tyrus, & the shal returne to her wages, and shall commit fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be ^z holy vnto the Lord: it shall not be layd vp nor kept in store: but her merchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

19 When she is long forgotten, seeketh by all means to entertaine her louers: y Though she haue been chastised of the Lord, yet she shall returne to her olde wicked practices, and for gaue shall giue her telle to all mens looke like an harlot. ^z He tweeth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from auarice and alicy gaue, vnto the true worshiping of God, and liberality toward his Saints.

CHAP. XXIIII.

A prophesie of the curse of God for the sinnes of the people. 13 A remnant reuered shall praise the Lord.

1 Beholde the Lord maketh the earth empty, and he maketh it waste: hee turneth it vpside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like ^b Priest, and like seruant, like master, like maide, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vury.

3 Because of this name of dignity, it was also applied to them, which were net of Acazons family, and so signified a man of dignity. ^a 3 Sam. 8. 18. and 20. 25. 1. Chron. 18. 17. and by these words the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policie, ^a Hef. 4. 9.

3 The earth shall bee cleane emptied, and vterly spoiled: for the Lord hath spoken this word

4 The earth lameneth and fadeth away, the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth also deceiveth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerslasting Couenent.

6 Therefore hath the curse denoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are ^e burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie of vanitie is broken downe: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the mirth of the worlde is gone away.

12 In the citie is left desolation, and the gate is shitten with destruction.

13 Surely thus shall it be in the mids of the earth, among the people, ^h as the shaking of an olive tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from ⁱ the sea.

15 Wherefore praise yee thee Lord in the valleys, ⁱ in the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost part of the earth wee haue heard prayes, ⁱ wee glorie to the ^k iust, and I said, My leanness, my leanness, woe is mee: the transgressors haue offended: yea, the transgressors haue grievously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noise of the feare, shall fall into the pit: and he that commeth vp out of the pit, shall be taken in the snare: for the windows from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remoued like a tent, and the iniquity thereof shall be heauy vpon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord visit the host above that is on high, even the kings of the world that are vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shall shut vp in the prison, and after many dayes shall they be visited.

23 Then the moone shall be abashed and the sun ashamed, when the Lord of hostis shall reigne in mount Zion and in Ierusalem: and glorie shall be before his ancient men.

no more then they did at Noahs flood. ^a There is no power so high or mighty, but God will visite him with his rods. ^a Now with his rods, as I haue said, he shall visite his Church, the glory thereof shall shine, and his ministers (which are called his ancient men) that the sunne and the moone shall be darkened in comparison thereof.

CHAP.

CHAP. XXV.

A thanksgiving to God in that thou be strength himselfe iudge of the world by punishing the wicked and maintaining the godly.

O Lord, thou art my God, I will exalt thee, I will praise thy Name: for thou hast done wonderful things, according to the counsels of old, with a stable truth.

2 For thou hast made of a ^b citie an heape, of a strong citie, a ruine: ^c *even* the palace of strangers of a citie, it shall never be built.

3 Therefore shall the ^d mighty people give glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, ^e *even* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heat: for the ^f blast of the mighty is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, as the heate in a dry place: hee will bring downe the song of the mighty, as the heat in the shadow of a cloud.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, ^e *even* a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine the covering that couereth all people, and the vaile that is spread vpon all nations.

8 Hee will destroy death for euer: and the Lord God will ^k wipe away the teares, from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe this is our God: we haue waited for him, & he will saue vs, this is the Lord, we haue waited for him, we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Moab shall be threshed vnder him, ^e *even* as straw is threshed in ^m Madmenah.

11 And hee shall stretch out his hand in the midst of them (as hee that swimmeth stretcheth them out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The offence also of the height of thy wals shall he bring downe and lay low, and cast them to the ground, ^e *even* vnto the dust.

i Meaning, that ignorance and blindness, whereby we are kept backe from Christ, & he will take away all occasions of sorrow, and fill his with perfect ioy, *Reuel. 17. and 21. 4.* *1.* By Moab are meant all the enemies of this Church. *m* There were two cities of this name: one in Iudah, *1. Chron. 2. 29.* and another in the Land of Moab, *Ier. 48. 2.* which seemeth to haue bene a principal place of corne, *Chap. 20. 31.*

CHAP. XXVI.

A song of the faithful, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall this thing be sung in the Land of Iudah, We haue a strong citie: ^b saluation shall God see for walles and bulwarks.

2 Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an assured ^d purpose wilt thou preserve perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For he will bring downe them that dwell on high: ^e the high citie hee will abate: ^e *even* vnto the ground will he cast it downe, & bring it vnto dust.

6 The foot shall tread it downe, ^e *even* the feet of the poore, and the steps of the needy.

e changed. *e* There is no power so high that can let God, when hee God will set the poore afflicted ouer the power of the wicked.

7 The way of the iust is righteousness: thou wilt make equal the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy ^g iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seek thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne ^h righteousness.

10 Let mercy be shewed to the wicked, yet he will not learne righteousness: in the land of vprightnesse will hee do wickedly, and will not behold the maiesty of the Lord.

11 O Lord, they will not beholde thine high hand: ⁱ *but* they shall see it, and bee confounded with the zeale of the people, & the fire of thine enemies shall deuour them.

12 Lord vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, ^j *abide* with lords beside thee, haue ruled vs, ^k *but* wee will remember thee onely, and thy Name.

14 The ^l dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased ^o the nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they ^p visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with child, that draweth neere to the traualle, is in sorrow, and cryeth in her paines, so haue we bene in thy sight O Lord.

18 Wee haue conceived, wee haue borne in paine, as though we should haue brought forth ^r wind: there was no helpe in the earth, neither did the inhabitants of the world fall.

19 ^q Thy dead men shall liue: ^e *even* with my body shall they rise. Awake & sing yee that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 Come, my people: enter thou into thy chambers and shut thy doore against thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For lo, the Lord cometh out of his place, to visite the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose her blood, and shall no more hide her flaine.

again by the raine in the spring time: so they that lie in the dust, shall rise vp in ioy when they see the dew of Gods grace. *x* Hee exhorted the faithful to be patient in their afflictions, and to waite vpon Gods worke. *y* The earth shall vomite and call out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

CHAP. XXVII.

A prophesie against the kingdom of Sathan, 2 And of the ioy of the Church for their deliuerance.

IN that a day the Lord with his sore and great and mighty sword shall visite Liuiathan, that piercing serpent, ^e *even* Liuiathan that crooked serpent, & he shall lay the dragon that is in the sea. 2 In that day shall the vineyard of redde wine.

3 I the Lord doe keepe it: I will water it euery morning: lest any aslaile it, I will keep it night and day.

e Meaning, of the best wine, that this vineyard, that is, the Church, liueth bring forth, as most agreeable to the Lord.

g We haue constantly abid in the afflictions wherewith thou hast afflicted vs. *h* Meaning, that by afflictions men shall learne to feare God. *i* The wicked though God shew them euident signes of his grace, shall be neuer the better. *k* Though enuie and indignation against thy people The fire and vengeance, wherewith thou shalt destroy thine enemies. *m* The Babylonians, which haue not gouerned according to thy word. *n* Meaning, that the reprobate, *even* in this life shall haue the beginning of euertlasting death. *o* To wit, the company of the faithful by the calling of the Gentiles. *p* That is, the faithful thy rod were moued to pray vnto thee for deliuerance. *q* To wit, in extreme sorrow. *r* Our sorowes had none end, neither did we ioy the comfort that we looked for. *s* The wicked and men without religion, shall not be destroyed. *t* Hee exhorteth the faithful to their afflictions, shewing them that *eu*en in death they shall haue life, & they shall most certainly rise to glory, the contrary should come to the wicked, as *ver. 14.* *u* As herbes doe in winter flourish.

v The dust, shall rise vp in ioy when they see the dew of Gods grace. *x* Hee exhorted the faithful to be patient in their afflictions, and to waite vpon Gods worke. *y* The earth shall vomite and call out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

a At the time appointed. *b* That is, by his mighty power, and by his word. *c* Here prophesied here of the destruction of Sathan and his kingdom vnder the name of Liuiathan, Ashtar and Egypt.

d Therefore he will defile, the
b Hagdom of Sathan, because he lo-
ueth his Church
h his own me-
telsake, and can
not be angry with
it, but willerth that
he may powe his
anger vpon the
wicked iudels,
whom he mecteth
by byres and
thornes.
e He maraileth
that Iſrael will not
come by gentle-
nelle, except God
make them to
feele his rodd, and
to bring them vnto
to him.
f Though I ſubiſt
and diſmiſh my
people for a time,
yet ſhall the roote
being againe and
bring forth in
great abundance,
g He ſeeketh that
God paſſeth his
temper, and his
mercy is in iuſtice.
h That is, you
will not deſtroy
the roote of this
church though the
branches thereof
ſeeme to periſh by
the blaſphemie
of diſſention.
i He ſeeth that
there is no peni-
tence, nor full
reconciliation to
God, till the heart
be purged from al
idolatrie, and the monuments thereof deſtroyed.
k Notwithſtanding his knowe
that he will thew them after: yet Ieruſalem ſhall be deſtroyed, and graſe for caſtel
ſhall grow in it. I God ſhall not haue need of mighty enemies: for the very weo-
men ſhall do it, to their great ſhame. m He ſhall deſtroy all from Ephraim to
Ninus, for ſome ſtedward Egypte thinking to haue eſcaped. n In the time of
Cyruſ, by whom they ſhould bee deliuered: but this was chiefly accompliſhed vnder
Cyruſ.

4 Anger d is not in mee: who would ſee the
briers & the thorns againſt me in battell? I would
goe through them, I would burne them together,
5 Or will hee ſeele my ſtrength, that he may
make peace with me, and bee as one with me?
6 Hereafter Iakob ſhall take root: Iſrael
ſhall flouriſh and grow, and the world ſhall be
filled with fruit.
7 Hath hee ſmitten g him, as hee ſmore thoſe
that ſmote him? or is he ſlaue according to the
ſlaughter of them that were ſlaine by him?
8 In b meaſure in the branches thereof wilt
thou contend with it, when he bloweth with his
rough winde in the day of the Eaſt winde.
9 By this therefore ſhall the iniquitie of Iakob
be purged, and this is all i fruit, the taking
away of his ſin: when he ſhall make all the ſtones
of the altars, as chalke ſtones broken in pieces,
that the groues and images may not ſtand vp.
10 Yet the d defended citie ſhall be deſolate, and
the habitation ſhall be forſaken and left like a wil-
derneſſe. There ſhall the calf feed, and there ſhall
he lie and conſume the branches thereof.
11 When the boughes of it are dry, they ſhall
bee broken: the l women come and ſet them on
fire: for it is a people of none vnderſtanding:
therefore he that made them, ſhall not haue com-
paſſion of them, and hee that formed them, ſhall
haue no mercy on them.
12 And in that day ſhall the Lord theſh from
the chanel of the Ruer vnto the ruer of Egypt, and
ye ſhall be gathered, one by one, O children of
Iſrael.
13 In that day alſo ſhall the great trumpe bee
blown, and they ſhall come, which periſhed in
the land of Aſhur, and they that were chaſed in-
to the land of Egypt, and they ſhall worſhip the
Lord in the holy Mount at Ieruſalem.
14 Notwithſtanding his knowe
that he will thew them after: yet Ieruſalem ſhall be deſtroyed, and graſe for caſtel
ſhall grow in it. I God ſhall not haue need of mighty enemies: for the very weo-
men ſhall do it, to their great ſhame. m He ſhall deſtroy all from Ephraim to
Ninus, for ſome ſtedward Egypte thinking to haue eſcaped. n In the time of
Cyruſ, by whom they ſhould bee deliuered: but this was chiefly accompliſhed vnder
Cyruſ.

CHAP. XXVIII.

Againſt the pride and drunkenneſſe of Iſrael. 9 The vntoward-
neſſe of them that ſhall, deſerue the word of God. 24 God doeth
all things in time and place.

W O to the crowne of pride, the drunkards
of Ephraim: for his glorious beauty ſhall
be a fading glory, which is vpon the head of the
b valley of them that bee fat, and are overcome
with wine.
2 Beholde, the Lord hath a mightie and
c ſtrong haile like a tempeſt of haile, and a whirle-
winde that onerthroweth, like a tempeſt of mightie
waters that ouerflow, which throwe to the
ground mightily.
3 They ſhall bee troden vnder foot, e vnder the
crownes & the pride of the drunkards of Ephraim.
4 For his glorious beauty ſhall bee a fading
glorie, which is vpon the head of the valley of
them that bee fat, and as d the halfe fruſte afore
Summer, which when hee that looketh vpon it,
ſeeth it, while it is in his hand, hee eateth it.
5 In that day ſhall the Lord of hoſtes bee for
a crowne of glory, and for a diademe of beautie
vnto the reſidue of his people.
6 And for a ſpirit of iudgement to him that

ſitteth in iudgement, and for f ſtrength vnto them
that turne away the battell to the gate.
7 But g they haue erred because of wine, and
are out of the way by ſtrong drinke: the Prieſt
& the Prophet haue erred by ſtrong drinke: they
are ſwallowed vp with wine: they haue gone a-
ſtray through ſtrong drinke: they faile in viſion:
they ſtumble in iudgement.
8 For all their tables are full of filthie vomit-
ing: no place is cleane.
9 Whom ſhall hee teach knowledge? and
whome ſhall hee make to vnderſtand the things that
he heareth them that are weaned from the
milke, and drawn from the breſts.
10 For i precept muſt be vpon precept, precept
vpon precept, line vnto line, line vnto line, there
a little, and there a little.
11 For with a ſtammering k tongue, and with a
ſtrange language ſhall hee ſpeake vnto this people.
12 Vnto whom l I hee ſaid, m This is the reſt:
n giue reſt to him that is weary, and this is the re-
ſtifying, but they would not heare.
13 Therefore ſhall the worde of the o Lorde
bee vnto them precept vpon precept, precept vpon
precept, line vnto line, line vnto line, there a little
and there a little: that they may go, and fall back-
ward, and be broken, and be ſnared, and be taken.
14 Wherefore heare the worde of the Lorde
ye ſcornfull men, that rule this people, which is
at Ieruſalem.
15 Becauſe ye haue ſaid, We haue made a p co-
uenant with death, and with hell are we at agree-
ment: though a ſcourge runne ouer, and paſſe
through it ſhall not come at vs: for we haue made
q full ſhood our refuge, and vnder vanitie are wee
hid.
16 Therefore thus ſaith the Lord God, Behold,
I will lay in Zion a ſtone, r a tried ſtone, a preci-
ous corner ſtone, a ſure foundation. Hee that be-
leueth, ſhall not make haſte.
17 Iudgement alſo will I lay to the rule, and
righeteouſneſſe to the balance, and the s haile ſhall
ſweepe away the vaine confidence, and the waters
ſhall ouerflow t the ſecret place.
18 And your covenant with death ſhall be diſ-
annulled, and your agreement with hell ſhall not
ſtand: when a ſcourge ſhall runne ouer and paſſe
through them, ſhall ye be troden downe by it.
19 When it paſſeth ouer, it ſhall take you a-
way: for it ſhall paſſe through euery morning in
the day, and in the night, and there ſhall be onely
y feare, to make you to vnderſtand the hearing.
20 For the bed is z ſtrait, that it cannot ſuf-
fice, and the couering narrowe, that one cannot
wrap himſelfe.
21 For the Lord ſhall ſtand as in mount s Para-
zim: he ſhall be wroth as in the valley b of Gibeon,
that he may do his worke, his ſtrange worke,
and bring to paſſe his aſte, his ſtrange aſte.
22 Now therefore bee no mockers, left your
bonds increaſe: for I haue heard of the Lord of
hoſtes a conſumption, euen determined vpon the
whole earth.
23 Hearken ye, and heare my voyce: hearken
ye, and heare my ſpeech.

f He will giue
conſeill to the gou-
ernour ſtrength to
driue the enemies
in at their owne
gates.
g Meaning the hy-
pocrites which
were among them,
and were toge-
ther corrupt in liſe
& doctrine, which
is here meant by
diſſonance and
vomiting.
h For there was
none that was able
to ſtand any
good doctrine, but
were fooliſh and
as vinctes to yong
babes.
i They muſt haue
one thing oftentimes
told.
k Let one teach
what he can, yet
they ſhall no more
vnderſtand him,
when ſhall he ſpeake
in ſtrange lan-
guage.
l That is, the
Prophet, whom
God ſhould ſend.
m Thus the do-
ctrine, whereupon
ye ought to ſtay
and reſt.
n It ſhew to them
that are weary and
haue need of reſt,
what is the true
reſt.
o Be cauſe they will
not receiue the
word of God when
it is offered, it com-
meth of their own
malice, ſo after
their hearts be so
hardened, that they
care not for it, as
before, Chap. 9. p.
q They thought
they had ſhifted to
auoid Gods
iudgements, and
that they could
eſcape though all
other periſhed.
r Though the Pro-
phet condemned
their idolatry, and
vaine truſt of falſe-
hood and vanities,
yet the wicked
thought in them-
ſelues, that they
would truſt in
theſe things.
s That is, Gibeon,
by whom all the
building muſt be
triued & vpholden.
Plal. 118. 22. mat.
21. 42. act. 4. 11.
rom. 9. 33. 1 pet.
2. 6.
t He ſhall quiet
and ſeekle roue o.
u. remedies but
be content with
theſe things.
v That is, Gibeon,
by whom all the
building muſt be
triued & vpholden.
Plal. 118. 22. mat.
21. 42. act. 4. 11.
rom. 9. 33. 1 pet.
2. 6.
w He ſhall quiet
and ſeekle roue o.
u. remedies but
be content with
theſe things.
x That is, Gibeon,
by whom all the
building muſt be
triued & vpholden.
Plal. 118. 22. mat.
21. 42. act. 4. 11.
rom. 9. 33. 1 pet.
2. 6.

Chriſt. 1 In the reſtitution of his Church iudgement and iuſtice ſhall reſide,
u Gods correſtions and aſſiſtion. z Affliction ſhall diſſeuer their vaine confidence,
which they kept ſecret to themſelues. y Terror and deſtruction ſhall
make you to learne that, which exhortations and gentleneſſe could not bring you
vnto. z Your affliction ſhall be ſo fore, that you are not able to endure it.
a When David ouercame the Philiftins 1 Sam 5. 24. 1 Chron. 14. 11. b Where
Iſaiah diſcouered the Kings of the Amorites, Iſa. 10. 12.

e As the plowman
hath his appointed
time, and diuers
instruments for his
labour, so hath the
Lord for diuer-
gence: for the pu-
nishment some at
one time, & some
at another, some
a lence one fort and
some alterando-
ther, for that his
chofen feed is bea-
ten, and tried, but
not broken, as are
the wicked.

24 Doeth the plowman plow all the day, to
fow? doeth he open, and breaks the clots of his
ground?

25 When he hath made it plaine, will he not
then sow the fitches, and fow cummin, and cast in
wheate by measure, and the appointed barley and
rye in their place?

26 For his God doth instruct him to haue dis-
cretion, and doth teach him.

27 For fitches shal not be threshed with a thresh-
ing instrument, neither shall a cart wheele be
turned about vpon the cummin: but the fitches
are beaten out with a staffe, & cummin with a rod.

28 Bread come when it is threshed, hee doeth
not alway thresh it, neither doth the wheele of his
cart still make a noyse, neither will he breake it
with the teeth thereof.

29 This also cometh from the Lord of hostes,
which is wonderfull in counsell, and excellent in
workes.

CHAP. XXIX.

A prophetic against Ierusalem. 13 The vengeance of God
which shall follow the traditions of man.

Altho' an altar, altar of the citie that David dwelt
in: adde yeere vnto yeere: let them kill
lambs.

2 But I will bring the altar into distresse and
there shall be heauinesse and sorrow, and it shall
be vnto me like an altar.

3 And I will besiege thee as a citie, and fight
against thee on a mount, and will cast vp ramparts
against thee.

4 So shalt thou be humbled, and shalt speake
out of the ground, and thy speech shall be as out
of the dust: thy voyce also shall be out of the
ground like him that hath a spirit of diuination,
and thy talking shall whisper out of the dust.

5 Moreover the multitude of thy strangers
shall be like small dust, and the multitude of strong
men shall be as chaffe that passeth away: and it
shall be in a moment, *even* suddenly.

6 Thou shalt be visited of the Lord of hostes
with thunder, and shaking, and a great noyse, a
whirlwinde, and a tempest, and a flume of a de-
uouring fire.

7 And the multitude of all the nations that
fight against the altar, shall be as a dream or vi-
sion by night: *even* all they that make the warre
against it, and strong holds against it, and lay
siege vnto it.

8 And it shall be like as an hungry man dreameth,
and behold, hee eateth: and when he awaketh
his soule is empty: or like as a thirly man
dreameth, and loe he is drinking, and when he
awaketh, behold, he is faint, and his soule longeth:
so shall the multitude of all nations be that fight
against mount Zion.

9 Stay your selues, and wonder: they are
blinde, and make y^eu blinde: they are drunken,
but not with wine: they stagger, but not by
strong drinke.

10 For the Lord hath couered you with a spi-
rit of slumber, and hath shut vp your eyes: to the
Prophets, and your chiefe Sees hath he couered.

11 And the vision of them all is become vnto
you, as the words of a booke that is sealed vp,
which they deliuer to one that can reade, saying,
Reade this, I pray thee. Then shall he say, I can
not: for it is sealed.

Meaning, that it is all like either to reade, or not to reade, *en-*
cept God open the heart to vnderstand.

12 And the booke is giuen vnto him that
can not reade, saying, Reade this, I pray thee. And hee
shall say, I cannot reade.

13 Therefore the Lord said, Because this peo-
ple come neere vnto mee with their mouth, and
honour me with their lips, but haue removed their
heart farre from me, and their feare toward mee
was taught by the precept of men,

14 Therefore behold, I will againe doe a mar-
uclous worke in this people, *even* a maruclous
worke, and a wonder: for the wisdom of their
wife men shall periish, and the vnderstanding of
their prudent men shall be hid.

15 Woe vnto them that seeke deepe to hide
their counsell from the Lord, for their works are
in darknesse, and they say, Who seeth vs? and who
knoweth vs?

16 Your turning of diuers shall it not be este-
emed as the potters clay? for shall the worke say
of him that made it, Hee made mee not? or the
thing formed, say of him that fashioned it, Hee
had no vnderstanding?

17 Is it not yet but a litle while, and I ebanon
shall be turned into Carmel? and Carmel shall be
counted as a forest?

18 And in that day shall the deafe heare the
words of the booke, and the eyes of the blind shall
see out of obscuritie, and out of darknesse.

19 The meeke of the Lord shall receiue ioy a-
gaine, and the poore men shall reioyce in the Ho-
ly one of Israel.

20 For the cruell man shall cease, and the scorn-
full shall be confumed: and all that hastened to in-
quize, shall be cut off:

21 Which made a man to sinne in the word,
andooke him in a snare: which reprobued them
in the gate, and made the iust to fall without
cause.

22 Therefore thus sayeth the Lord vnto the
house of Iacob, *when* he that redeemed Abraham:
Iacob shall not now be confounded, neither
now shall his face be pale.

23 But when hee feedeth his children, the worke
of mine hands, in the midst of him they shall fan-
cifie my Name, and sanctifie the Holy one of Iaa-
kob, and shall feare the God of Israel.

24 Then they that erred in spirit, and shall haue
vnderstanding, and they that murmured, shall
learne doctrine.

CHAP. XXX

He reprooueth the iews, which in their aduersitie forget their own
countrie, and implore for assistance Egyptus, to destroy
the Babylonians. 16 Therefore his strength, what vnderstanding shall
come against them, 18 his affliction they see to their present.

Woe to the rebellious children, faith the
Lord, that take counsell, but not of mee,
and couer with a cowering, but not by my spi-
rit, that they may lay sinne vpon sinne:

2 Which walke forth to doe downe into
Egypt: (and haue not asked at my mouth) to
strengthen themselves with the strength of Pha-
raoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your
shame, and the trust in the shadow of Egypt your
confusion.

4 For his princes were at Zoan, and his am-
bassadors came vnto Hanes.

5 They shall be a shamed of the people that
cannot profit their, nor help nor doe them good,
but shall be a shame and a reproch.

k Because they are
by perities, and doe
scurie in heart, as
Matth. 23.

l That is, their re-
ligion was leaened
by man's doctrine
and not by any
word.

m Meaning, that
whereas God is not
a worshipped accor-
ding to his word
both magistrates
and ministers are
but fools, and
without vnder-
standing.

n This is spoken
of them which in
heart despise
Gods word, and
mocked at the ad-
monitions, but
outwardly bare
a good face.

o If thy craft
faile the Lord, you
cannot be able to
cleape mine hands
no more then the
clay that is in the
potters hands hath
power to deliuee
it selfe.

p Shall there be
a change of all
things, and Carmel
that is a plentiful
place in respect of
it, shall be them,
may be taken as a
forest, as Chap. 1.

q s. k. thus hee spea-
keth to comfort
the faithful.

r They that went
about to find fault
with the Prophets
words, and would
not abide admo-
nitions, but would
cuningle them and
bring them into
danger.

s Signifying, that
except God giue
vnderstanding and
knowledge, man
cannot but still
erre and murmure
against him.

t The chiefe of
Israel went into
Egypt in ambassa-
y to seeke helpe, and
abode at these
cities.

6 ¶ The burden of the beasts of the South, in a land of trouble and anguish, from whence shall come the yong and old lyon, the viper and scierie flying serpent *against them* that shall beare their riches vpon the shoulters of the colts, and their treasures vpon the bunches of the camels, to a people that cannot profit.

7 For the Egyptians are vanity, and they shall helpe in vaine, therefore haue I cryed vnto e her, Their strength *is* vnto fit full.

8 Now goe, and write it before them in a table, and note it in a booke, that it may be for the last day and for euer and euer :

9 That it is a rebellious people, lying children, and children that would not heare the Law of the Lord.

10 Which say vnto the Seers, See not, and to the prophets, prophesie not vnto vs right things: but leake flattering things vnto vs: prophesie *of* errors.

11 Depart out of the way: goe aside out of the path: caueth the Holy one of Israel to cease from vs.

12 Therefore thus saith the Holy one of Israel, Becau' you haue cast off this word, and trust in violence, and wickednes, and stay therupon,

13 Therefore this iniquity shall be vnto you as a breach that filleth, or a swelling in a high wall, whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pie, and in the breaking thereof is not found a sheard to take fire out of the hearth, or to take water out of the pit.

15 For thus said the Lord God, the Holy one of Israel, In rest and quietnesse shall ye be saued: in quietnesse and in confidence shall bee your strength, but ye would not.

16 For ye haue said, No, but we will flee away vpon horses. Therefore shall ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand *as* one shall flee at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as a ship mast vpon the top of a mountaine, and as a beaken vpon a hill.

18 Yet therefore wil the Lord waite, that he may haue mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of iudgement. Blessed are they that they waite for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weep no more: he wil certainly haue mercie vpon thee at the voice of thy crye: when he heareth thee, he wil answere thee.

20 And when the Lord hath giuen you the bread of aduersitie, and the water of affliction, thy raine shall be no more kept backe, but thine eyes shall see thy raine.

21 And thine eares shall heare a word behind thee, saying, This is the way, walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall pollute the covering of the images of silver, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt say vnto it, Get thee hence.

23 Then shall hee giue raine vnto thy feede, when thou shalt fowle the ground, and bread of the increase of the earth, and it shall be fat and as oyle: in that day shall thy cattell bee fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shouell and with the fanne.

25 And vpon euery hie mountaine, and vpon euery hie hill shall there be riuers and freames of waters in the day of the great slaughter, when the towres shall fall.

26 Moreouer, the light of the Moone shall be as the light of the sunne, and the light of the sunne shall be seuen fold, and like the light of seuen dayes in the day that the Lord shall bind vp the breach of his people, and heale the stroke of their wound.

27 Behold, the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauy: his lips are full of indignation and his tongue is a denouncing fire.

28 And his spirit is as a river that ouerfloweth vp to the necke: it diuideth asunder, to faine the nations with the fanne of a vanitie, and there shall be a bridle to caue them to erre in the iawes of the people.

29 But there shall be a song vnto you as in the night, when a solemn feast is kept: and gladnesse of heart, as he that cometh with a pipe to goe vnto the mount of the Lord, to the Mightie one of Irael.

30 And the Lord shall cause his glorious voice to be heard, and shall declare the lighting downe of his arme with the anger of his countenance, and flame of a denouncing fire, with scattering and tempest, and hailstones.

31 For with the voice of the Lord shall Ashtar be destroyed, which smote with the rod.

32 And in euery place that the staffe shall passe, it shall cleaue fast which the Lord shall lay vpon him with tabrets and harpes, and with battels, and lifting vp of hands shall he fight against it.

33 For Tophet is prepared of old: it is euen prepared for the King: he hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a riuer of brimstone, doeth kinde it.

34 Here it is taken for hell, where the wicked are tormented, so that their estate or degree cannot exempt the wicked, speeches are declared the condition of the wicked after this life.

CHAP. XXXI.

1 *Hee carth seemeth forsake God, and seeketh for the help of man.*

2 ¶ Vnto them that goe downe into Egypt for helpe, and stay vpon horses, and trust in chariots, because they are many, and in horsemen, because they be very strong: but they looke not vnto the Holy one of Israel, nor beseeke vnto the Lord.

3 But he yet is wisest: therefore he wil bring euill, and not turne backe his word, but he wil arise against the house of the wicked, and against the helpe of them that worke vanitie.

4 Now the Egyptians are men and not God, and their horses flesh, and not spirit: and when the Lord shall stretch out his hand, the helper

the superstition & idolatry of the Egyptians, and so forsake God, that they forsake the Lord, that put their trust in worldly not trust in both. e And knoweth their craftie enterprises, not. d Meaning, both the Egyptians and the israelites.

shall

x By these diuers manner of speech he sheweth that the felicitie of the Church shall be great, that none is able sufficiently to expresse it.

y When the Church shall be restored, the glory thereof shall passe foure times the brightnesse of the sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdom of Christ.

z This threatening is against the Alitians the chiefe enemies of the people of God.

a To driue them to nothing: and thus God conuinceth the wicked by that means, whereby he cleareth his.

b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the iolent self, which began in the cunning.

c Gods plague.

d It shall destroy.

e With ioy and assurance of the victory.

f Against Babel: meaning the Alitians and Babylonians.

g Here it is taken for hell, where the wicked are tormented, so that their estate or degree cannot exempt the wicked, speeches are declared the condition of the wicked after this life.

h 2 King. 19. 10.

i By these figurative

a There were two special causes, why the israelites should not ioyne amitie with the Egyptians: first because the Lord had commanded them neuer to returne thither. Dent. 17. 16. and 28. 68.

b Left they should forget the benefits of their redemption: and secondly, left they should be corrupted with

ter. 28. b Meaning, for they can and will bring all so

shall

shall

shall

shall

shall

shall

shall

a He that is the
lowest, that if they
would put their
trust in him, he is
so able that none
can resist his pow-
er: and is to careful
over them, as a
father over his yong
which carefully
about the for their
defence, which fi-
nally in the scrip-
ture vides in de-
scrips, as Deut 32.
1. a. mat 23. 7.
f He toucheth
their confidence
that they might
carefully feel their
guiltiness, and so
for to re-
pent as much as
as now they are al-
most drowned and
past recovery.
g By these fruits
your repentance
shalbe known, as
Chap. 1. 18.
h When your re-
pentance appeareth
i This is a com-
mended home after when Saneherib his armie was discomfited, and
he fled to the callee

shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me, As the Lyon or Lyons whelpes roareth vpon his pray, against whom if a multitude of shepherds be called, he will not be afraid at their voyce, neither will humble himselfe at their noyfe: so shall the Lord of hosts come downe to fight for mount Zion, and for the hill thereof.

5 As birds that flye, so shall the Lord of hosts defend Ierusalem by defending and deliuering, by passing through and preforming it.

6 O ye children of Israel, turne againe, in as much as ye are sunkene deepe in rebellion.

7 For in this day every man shall cast out his idoles of siluer, and his idoles of gold, which your hands haue made you, *even* a sune.

8 h Then shall Ashtar fall by the sword, nor of man, neither shall the sword of man deuoure him, and he shall flee from the sword, and his yong men shall faile.

9 And he shall go for feare to his towne, and his princes shall be afraid of the standart, faith the Lord, whose fire is in Zion, and his furnace in Ierusalem.

CHAP. XXXII.

The condition of good rulers and officers described by the government of Hezekiah, with a description of the figure of Christ.

BEhold, a King shall reigne in iustice, and the Princes shall rule in iudgement.

2 And that man shall bee as a hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadow of a great rocke in a weary land.

3 The eyes of the seeing shall not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutert shall be ready to speake distinctly.

5 A niggard shall no more be called liberrall, nor the churlerich.

6 But the niggard will speake of niggardnes, and his heart will worke iniquity, and do wickedly, and speake falsely against the Lord, to make emptie the hungry soule, and to cause the drinke of the thirftie to faile.

7 For the weapons of the churle are wicked: hee deuiceth wicked counsels to vndoe the poore with lying words: and to speake against the poore in iudgment.

8 But the liberrall man will deuise of liberrall things, and he will continue his liberralie.

9 Rise vp ye women that are at ease: heare my voyce, ye carelesse daughters hearken to my words

10 Yee women that are carelesse, shall bee in feare & aboute a yere in dayes: for the vintage shall faile, and the gatherings shall come no more.

11 Yee women, that are at ease, bee alonied; feare, O yee carelesse women: put off the clothes: make bare, and gird sackclothes vpon the loynes.

12 Men shall lament for their teares: *even* for the pleasant fields and for the fruitful vine.

13 Vpon the lande of my people shall grow thornes and briers: yea, vpon all the houses of men.

g God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods. i By the teares he meaneth the pleasant fields, whereby men are nourished, as children with the teares: or, the moethers for sorrow, and leane the shall lacke milke.

joy in the citie of reioicing,

14 Because the palace shall be forsaken, and the noise of the city shall be left: the towne and fortress shall be denues for euer, and the delight of wild asses, and a pasture for Rockes,

15 Vntil the spirit be powred vpon vs from above, and the wilderness become a fruitful field and the plenteous field be counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitful field.

17 And the worke of iustice shall be peace, *even* the worke of iustice and quietnesse, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forest, and the citie shall be left in the low place.

20 Blessed are ye that low vpon all waters, and drive thither the feet of the oxe and the asse, and they that had some beginning of goodlines, shall bring forth fruit in such abundance that their former life shall seeme but as a wilderness, where no fruits were. n They shall not need to build it in high places for feare of the enemy: for God will defend it, and turne away the stormes for hurting of their communities. o That is, vpon far ground and well watered, which bringeth forth in abundance, or in places which before were covered with waters, and now made drie for your vices.

o The fields shall be barren, that they shall send out their cattell to eate vp the first crop, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of Seneherib whom God hath punished by his Church.

WO to thee that spoylest, and wast not spoiled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoile, thou shalt be spoiled: when thou shalt make an end of doing wickedly, they shall doe wickedly against thee.

2 O Lord haue mercie vpon vs, wee haue waited for thee: be thou, which wast their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the people fled: at thine exalting the nations were scattered.

4 And your spoyle shall be gathered like the gathering of caterpillers: and hee shall goe against him like the leaping of grasshoppers.

5 The Lord is exalted: for he dwelleth on high: he hath builded Zion with iudgment & iustice.

6 And there shall be stability of thy times, strength, aluation, wisdom, and knowledge: for the feare of the Lord shall be his treasure.

7 Behold, their messengers shall cry without, & the ambassadors of peace shall weep bitterly.

8 The paths are waste: the wayfaring man ceaseth: he hath broken the couenant: hee hath contemned the cities: he regarded no man.

9 The earth mourneth and fainthe: Lebanon is ashamed and hewen downe: Sharon is like a wilderness, and Babylon is shaken and Carmel.

10 Now will I arise, faith the Lord: now will I be exalted, now will I lift vp my selfe.

11 Ye shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall bee as the burning of

Or, multitude.
k That is, when the Church shall be restored: that the Prophets, because they haue denounc-
ed Gods iudgement against the wicked, yet to comfort the godly, left they thought faile.
l The field which is now fruitful, shall be but as a barren field in comparison of that it shall be then, as Chap. 29. 17. which shall be filled in Courts time: for then they that were before as the barren wilderness, being regenerate, shall be fruitful, and they that had some beginning of goodlines, shall bring forth fruit in such abundance that their former life shall seeme but as a wilderness, where no fruits were. n They shall not need to build it in high places for feare of the enemy: for God will defend it, and turne away the stormes for hurting of their communities. o That is, vpon far ground and well watered, which bringeth forth in abundance, or in places which before were covered with waters, and now made drie for your vices. o The fields shall be barren, that they shall send out their cattell to eate vp the first crop, which abundance shall be signes of Gods fauour and loue towards them.

a Meaning, the enemies of the Church, as were the Caldeans, and Assyrians: but chiefly of Saneherib but not only.
b When this appointed time shall come that God shall take away thy power: and that which thou hast wrongfully gotten shall be giuen to others, as 1. c. The Caldeans shall do like to the Assyrians, as the Assyrians did to Israel and the Medes and Persians shall do the same to the Caldeans.
d He declareth hereby what is the chiefest cause of the faithful, when troubles come, to pray and seek helpe of God.
e Which helpe our fathers so often as they called vpon thee.
f That is, the Assyrians fled before the army of the Caldeans, or the Caldeans for feare of the Medes and Persians.
g When thou, O Lord, diddest lift up thine arme to punish thine enemies. h Ye that as caterpillers destroyed with your number the whole Church, shall have no strength to resist your enemies: the Church, but shall be gathered on an heap and destroyed. i Meaning, the Medes and Persians against the Caldeans. k That is, in the dayes of Hezekiah. l Sent from Saneherib. m Whom they of Ierusalem intended to intreare of peace. n These are the words of the Ambassadors, when they returned from Saneherib. o Which was a plentifull country, meaning that Saneherib would destroy all. p To helpe and deliuer my Church. q This is spoken against the enemies, who thought all was their owne, but he sheweth that their enterprise shall be in vaine, and that the first which they had kindled for others, should consume them.

1 Heauen geance
 shalbe to great that
 all the world shall
 be thereof.
 2 Which doe not
 beleue the words
 of the Prophet
 and the assurance
 of their deliuerance.
 3 Meaning that
 God will be a sure
 defence to them
 that line according
 to his word.
 4 They shall see
 Hezekiah deliue-
 red from his ene-
 mies & rescued to
 honour and glory.
 5 They shall be
 more than in a-
 more were by Sa-
 ncherib, but goe
 where it pleaseth
 him.
 6 Before that this
 liberty cometh,
 thou shalt thinke
 that thou art in
 great danger: for
 the enemy shall so
 sharply assaulte you
 that thou shalt cry,
 Where is thy strength
 that witheth the
 names of them
 that are taxed?
 7 another, Where is
 the receiuer? an
 other shall cry for
 him that valneth
 the rich hooues,
 but God will deli-
 uer you from this
 leare.
 8 Let vs be con-
 tent with this smal-
 lizer of Shiloh,
 and not desire a
 great Palace and
 a ciuill where the
 enemies may bin-
 ge in ships and de-
 stroy vs.
 9 He derideth the
 Assyrians and eno-
 mies of the Church,
 declaring their destruc-
 tion as they that per-
 ish by shipwracke. b He comforteth the Church,
 and sheweth
 that they shall be en-
 riched with all benefi-
 ces both of body and
 soule.

time: and as the thornes cut vp shall they be burne
 in the fire.

13 Heare, ye that are so farre off, what I haue
 done, and ye that are nere know my power.

14 The f fanners in Zion are afraid: a feare is
 come vpon the hypocrites: who among vs shall
 dwell with the denouncing fire? who among vs
 shall dwell with the cursting burnings?

15 He that walketh in iustice, and speaketh
 righteous things, refusing gaine of oppressio, shak-
 ing his hands from taking of gifts, stopping his
 eares from hearing of blood, and shutting his
 eyes from seeing euill.

16 He shall dwell on the high: his defence shall be
 the munitions of rocks: bread shall be giuen him,
 and his waters shall be sure.

17 Thine eyes shall see the king in his glory:
 they shall behold the land & farre off.

18 Thine heart shall meditate feare: Where
 is the scribe? where is the receiuer? where is hee
 that counted the towres?

19 Thou shalt not see a fierce people, a people
 of a darke speech, that thou canst not perceiue,
 and of a flaming tongue that thou canst not
 vnderstand.

20 Look vpon Zion the citie of our solemne
 feasts: thine eyes shall see Ierusalem a quiet ha-
 bitation, a Tabernacle that cannot be removed:
 and the stakes thereof can neuer be taken away,
 neither shall any of the cordes thereof be broken.

21 For surely there the mighty Lord will bee
 vnto vs, as a place of floodes and broad riuers,
 whereby shall passe no shippe with oares, neither
 shall great shippe passe thereby.

22 For the Lord is our Iudge, the Lord is our
 lawgiuer: the Lord is our King, he will faue vs.

23 Thy cords are loosed: they could not wel
 strengthen their make, neither could they spread
 the saile: then shall the prey bee diuided for a
 great spoyle, and the lame shall take away the prey.

24 And none inhabitant shall say, I am like:
 the people that dwell therein, shall haue their in-
 iquities forgiven.

CHAP. XXXIIII.

1 He sheweth that God purpeth the wicked for his iust that he
 heareth toward his Church.

Come neere, ye nations and heare, and hea-
 ren, ye people: let the earth heare, & all that
 is therein, the world, & all that proceedeth thereof.
 2 For I indignation of the Lord is vpon all nations,
 & his wrath vpon all their armies: he hath de-
 stroyed them, and deliuered them to the slaughter.
 3 And their staine shall be cast out, and their
 stinkes shall come vp out of their bodies, and the
 mountains shall be melted with their blood.

4 And all the hoste of heauen shall be disol-
 ued, and the heauens shall be folded like a booke:
 and all their hostes shall fall as the leaue fallth
 from the vine, and as the sheeth fallth from the
 figtree.

5 For my sword shall be drunken in the hea-
 uen: behold, it shall come downe vpon Edom,
 euen vpon the people of my curse to iudgment.

6 The sword of the Lord is filled with blood:
 it is made fat with the fat & with the blood of the

word be weary with the dding of blood. c They had an opinion
 of the same as the Patriarch Iahab, but to effect were accused
 into his Church, as the Popistes are.

lambs & the goats, with the fat of the kidneys
 of the rams: for the Lord hath a sacrifice in Boz-
 rah, and a great laughter in the land of Edom.

7 And the unicorn shall come downe with
 them, and the heifers with the bulles, and their
 land shall be drunken with blood, and their dust
 made fat with fatnesse.

8 For it is the day of the Lords vengeance,
 and the yeere of recompence for the iudgment of
 Zion.

9 And the riuers thereof shall be turned into
 pitch, and the dust thereof into brimstone, and
 the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the
 smoke thereof shall goe vp euermore: it shall bee
 desolate from generation to generation: none
 shall passe through it for euer.

11 But the Pelican and the hedgehog shall
 possesse it, and the great owle, and the rauen shall
 dwell in it, and he shall stretch out vpon it the line
 of vanity, and the stones of emptinesse.

12 The nobles thereof shall call to the king-
 dome, and there shall be none, and all the princes
 thereof shall be as nothing.

13 And it shall bring forth thornes in the pa-
 laces thereof, nettles and thistles in the strong
 holdes thereof, and it shall bee an habitation for
 dragons, and a court for ostriches.

14 There shall meet also Zim and Iim, and the
 Satyre shall crie to his fellow, and the shrill
 owle shall rest there, and shall finde for her selfe
 a quiet dwelling.

15 There shall the owle make her nest, and
 lay, and hatch, and gather them vnder her sha-
 dow: there shall the vultures also be gathered,
 euery one with her make.

16 Seeke in the booke of the Lord, and readi-
 none of these shall faile, none shall want her
 make: for his mouth hath commanded, and his
 very spirit hath gathered them.

17 And he hath cast the lot for them, and his
 hand hath diuided it vnto them by line: they shall
 possesse it for euer: from generation to genera-
 tion shall they dwell in it.

CAMP. XXXV.

1 The great joy of them that beleue in Christ. 3 Their office
 who preach the Gospel. 8 The fruits that follow thereof.

The desert and the wilderness shall reioyce,
 and the waste ground shall be glad and flourish
 as the rose.

2 It shall flourish abundantly and shall greatly
 reioyce also and ioy: the glory of Lebanon shall
 be giuen vnto it: the beauty of Carmel, and of
 Sharon, they shall see the glory of the Lord, and
 the excellencie of our God.

3 Strengthen the weak hands, and comfort
 the feeble knees.

4 Say vnto them that are fearefull, Be ye
 strong, feare not: behold, your God cometh with
 vengeance: euen God with a recompense,
 he will come and faue you.

5 Then shall the eyes of the blinde be light-
 ened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart,
 and the dumb mans tongue shall sing: for in the wil-
 dernesses shall waters break out, & rivers in the de-
 sert.

d He will shew all to encourage one another, and specially the
 ministers to exhort
 and strengthen the weak, that they may patiently abide the coming of God,
 when it is at hand. e To defy your enemies. f When the knowledge of
 Christ is received, g That they were barren and desolate of the graces of God,
 shall beare them giuen them by Christ.

1 That is, both
 of yong and old,
 poore and rich of
 his enemies.
 g That famous
 citie shall be con-
 sumed as a sacrifice
 burnt to ashes.
 h The mightie and
 rich shall be well
 destroyed as the
 incursions.

i He alludeth to
 the destruction of
 Sodom & Gomo-
 rah, Gen. 19. 19.

k Reade chap. 12.
 21. and Zeph. 2. 14.

l In vaine shall any
 man goe about to
 build it againe.
 m Meaning, there
 shall be neither or-
 der nor policy, con-
 stant of common
 weale.

n Reade Chap.
 13. 21.

o Signifying that
 Idumea should be
 an horrible deso-
 lation and barren
 wilderness.

p That is, the
 Law where such
 causes are threat-
 ned against the
 wicked.

q To witte, beards
 and foules.

r That is, the
 mouth of the
 Lord.

s He hath giuen
 the beasts and
 foules liue for
 an inheritance.

a He prophesieth
 of the full restora-
 tion of the Church
 both of the lawes
 and Gentiles vnder
 Christ, which
 shall be fully ac-
 complished at the
 last day: albeit as
 yet it is compared
 to a desert and
 waste.

b The Church
 which was before
 compared to a bar-
 ren wilderness, shall
 by Christ be made
 most pleasant
 and beautiful.

c He sheweth that
 the presence of
 God is the cause
 that the Church
 doth bring forth
 fruit and flourish.

d He will shew all to encourage one another, and specially the
 ministers to exhort
 and strengthen the weak, that they may patiently abide the coming of God,
 when it is at hand. e To defy your enemies. f When the knowledge of
 Christ is received, g That they were barren and desolate of the graces of God,
 shall beare them giuen them by Christ.

7 And the dry ground shalbe as a poole, and the thirstie as springs of water: in the habitacion of dragons, where they lay, shalbe a place for reeds and rushes.

8 And there shalbe a path and a way, and the way shal be called holy: the polluted shall not passe by it: for he shal be with them, and walk in the way, and the fooles shal not erre.

9 There shal bee no lyon, nor noysome beastes shal ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shal retorne and come to Zion with prayse: and euerlasting ioy shal be vpon their heades: they shal obtayne ioy and gladnesse, and sorrow and mourning shal flee away.

CHAP. XXXVI.

1 Saneheribh Iudeah Ra. Phakes to besiege Ierusalem. 15 His blasphemies against God.

Now in the fourteenth yeere of king Hezekiah, Saneheribh king of Ashur came vp against all the strong cities of Iudah, & took them.

2 And the King of Ashur sent Rabshakeh from Lachish toward Ierusalem vnto king Hezekiah, with a great host, & he flood by the conduit of the vpper poole in the path of the fullers field.

3 Then came fourth vnto him Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Ioah the sonne of Alaph the Recorder.

4 And Rabshakeh sayd vnto them, Telyou Hezekiah, I pray you, thus saith the great King, the king of Ashur, What confidence is this, wherein thou trustest?

5 I say, Surely I haue eloquence, but counsel & strength are for the warre: on whom then dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand and pierce it, so as Pharaoh king of Egypt, vnto all that trust in him.

7 But if thou say to me, Wee trust in the Lord our God, is not that he, whose his places, & whose altars Hezekiah took down, & said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Ashur, and I will giue thee two thousand horses if thou bee able on thy part to fit riders vpon them.

9 For how canst thou despise any captaine of the least of my lords seruantes? and put thy trust on Egypt for charres and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, I goe vp against this land and destroy it.

11 Then said Eliakim, and Shebna, and Ioah vnto Rabshakeh, Speake I pray thee, to thy seruantes in Aramites language (for we vnderstand it) and talke not with vs in the Tewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee to speake these wordes, and not to the men that sit on the wall?

And hee would deceiue them, to yeeld himselfe to the Assyrians, and so not hope for any helpe of God, for, I haue becke. Hee reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines. I Thus the wicked to deceiue vs, will pretend the Name of the Lord: but we mult trie the spirits, whether they be of God or no. k They were afraid, left by his wordes he should haue flattered the people against the king, and also pretended to grow to some appointment with him.

that they may eat their owne doung, and drinke their owne pissle with you?

13 So Rabshakeh flood, and cried with a loud voyce in the Tewes language, and said, Heare the wordes of the great King, of the King of Ashur.

14 Thus saith the King, I et not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliue vs: this cite shal not bee giuen ouer into the hand of the king of Ashur.

16 Hearken not to Hezekiah: for thus sayth the king of Ashur, Make appointment with mee, and come out to mee, that euery man may eat of his owne vine, and euery man of his owne figge, and drinke euery man the water of his owne well.

17 Till I come and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyards,

18 Left Hezekiah deceiue you, saying, The Lord will deliue vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Asur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuim? or how haue they deliuered Samaria out of my hand?

20 Who is hee among all the goddes of these lands, that hath deliuered their cuntry out of mine hand, that the Lord should deliue Ierusalem out of mine hand?

21 Then they kept silence, and answered him not a word: for the Kings commandment was saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the Chancellor, and Ioah the sonne of Alaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

CHAP. XXXVII.

1 Hezekiah heareth counsel of Ioah, who prayeth him the Lord. 10 The blasphemie of Saneherib. 16 Hezekiahs prayer. 35 The arme of Saneherib in shame of the Angel. 38 And he himselfe is slain by the ierusalem.

And when the king Hezekiah heard it, hee rent his clothes, and put on sackcloth and came into the House of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the Chancellor, with the Elders of the Priests, clothed in sackcloth vnto Isaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard the wordes of Rabshakeh, whome the king of Ashur his master hath sent to raile on the liuing God, and to reproch him with wordes, which the Lord thy God hath heard, then I lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the king Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the king of Ashur haue blasphemed mee.

For the flesh, that hee knoweth not the sinne, or heareth not the cause, & declaring that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

1 Ebrase water of their feet.

1 The Ebrewe word significth blessing, wherby this was kedap. 2 race would haue persuaded the people, that their condition shoulde be better vnder Saneherib, then vnder Hezekiah. 3 Thotis of Antioch in Syria, of the which the, two other cities also were: wherby we see how eery town had his peculiar idole, and how the wicked man, hee that hee doeth not vnderstand that: God maketh them his scourge, and punisheth cities for sinne. 4 Not that they did not see they by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vain, to vie. 5 In reason, it is thus fitch, wherby rage they should haue made more provoked.

2 King, i.e. a. 3 Insigne of griele and reprobacion. 4 To haue comfort of him by the word of God, that his faith might be conformed, and so his prayer be more earnest: teaching hereby that in all dangers these were the onely remedies, to seeke vnto God and his ministers. 5 We are in as great sorrow as a woman that travaileth with child, and cannot be deliuered.

6 That is will de. 7 He by effect that hee hath done: for when God deliecth to punish, it temeth him.

e He doeth not
only promise to
prolong his life,
but to give him
rest and quietness
from the Assyrians,
who might
have renewed their
army to revenge
their former discom-
fiture.

d For Hezekiah
had asked for the
confirmation of his
sickness a sign, as
ver. 22. & 3. King.
20. 8. whereunto
was moved by the
singular motion of
Gods Spirit.

e Read a. King.
20. 10.

f He left this song
of his lamentation
& thanksgiving to
all posterity, as a
monument at his
own infirmity
and thankful heart
for Gods benefits,
as David did,
Psal. 51.

g At what time it
was told me that
I should die.

h I shall no more
praise the Lord
here in this Temple
among my faith-
ful, thus God in-
fereth his dearest
children to want
this consolation
for a time, that his
grace afterward
may the more ap-
pear when they
feele their owne
weaknesse.

i By my sinne I
have provoked
God to take my
life from me.

k That is, in one
day, or shortly.

l Our night I
thought I should
live till morning;
but my pangs in
night perswaded
me the contrary.

m He weeth f. hor-
ror that the faith-
full have when
they apprehend
Gods iudgement
against their sinne.

n I was so op-
pressed with sorrow,
that I was not able
to utter my words
but only to weene
and sigh.

o To wit sorrow
and griefe both of
body and mind.

37 And finde, I beseech thee, Lord, remember
now how I have walked before thee in truth, and
with a perfect heart, and have done that which is
good in thy sight: and Hezekiah wept fore.

38 ¶ Then came the word of the Lord to Ishaiah, saying,

39 Go, and say vnto Hezekiah, Thus saith the
Lord God of Dauid thy father, I have heard thy
prayer; and senecthy teares: behold, I will adde
vnto thy dayes fiftene yeeres.

40 And I will deliuer thee out of the hand of
the King of Asshur, and this cite: for I will defend
this cite.

41 And this signe shalt thou haue of the Lord,
that the Lord will doe this thing that hee hath
spoken,

42 Beholde, I will bring againe the shadow of
the degrees (whereby it is gone downe in the dial
of Ahaz by the sunne) ten degrees backward: so
the sunne returned by ten degrees, by the which
degrees it was gone downe.

43 ¶ The writing of Hezekiah king of Iudah,
when hee had bin sicke, and was recovered of his
sickness.

44 I laid in the cutting off of my daies, I shall
go to the gates of the graue. I am deprived of the
residue of my yeeres.

45 I said, I shall not see the Lord, when the Lord
in the land of the liuing: I shall fee man no more
among the inhabitants of the world.

46 Mine habitation is departed, and is remooued
from me, like a shepherds tent: I haue cut off
like a weauer my life: he will cut me off from the
height: from day to night, thou wilt make an end
of mee.

47 I reckoned 1 to the morning: but he brake
all my bones, like a lion: from day to night wilt
thou make an end of me.

48 Like a crane or a swallow, so did I chatter:
I did moune as a dove: mine eyes were lift vp on
hie: O Lord, O hath oppressed me, comfort me.

49 What shall I say? or hee hath said it to me,
and hee hath done it: I shall walke weakly all my
yeeres in the bitterness of my soule.

50 O Lord, vnto them that ouerline them, and to
all that are in them, the life of my spirit shall bee
known, that thou causedst me to sleepe, and hast
giuen life to me.

51 Behold, for thy felicity I had bitter griefe, but
it was thy pleasure to deliuer my soule from the
pit of corruption: for thou hast cast all my sinnes
behind thy backe.

52 For in the graue cannot confesse thee: death
cannot praise thee: they that goe downe into the
pit, cannot hope for thy trouth.

53 But the liuing, the liuing, hee shall confesse
thee, as I doe this day: the father to the children
shall declare thy trouth.

54 The Lord was ready to saue mee: therefore

God hath declared by his Prophet that I shall die, & therefore
I will yeeld vnto him. I shall haue no release, but continually sorrowe while I
liue. ¶ They that ouerline them that are ouerlaid, and all they that are in
the yeeres shall acknowledge his benefits. ¶ That after that thou hadst con-
demned mee to death, thou restoredst mee to life. ¶ Whereas I thought to haue
liued in rest and ease being deliuered from mine enemy, I had griefe vpon griefe.
¶ Hee effected more the redemption of his sinners, and Gods louing, then a thou-
sand times. ¶ A Fox which had giuen place man in this world to glorifie him,
now hee take it as his wrath when they dayes were shortened, either
because they seemed vnworthy for their sinnes to liue longer in his seruice, or for
their zeale to Gods glory, seeing that there are so fewe in earth that doe regard
it, Plaine 6. 2. and 14. 17. ¶ All posterity shall acknowledge, and the fathers
according to their duty toward their children shall instruct them in thy graces and
merciounesse and me.

we will sing my song, all the dayes of your life in
the house of the Lord.

21 Then said Ishaiah, Take a lump of dry figs
and lay it vpon the boyles, and he shall recouer.

22 Also Hezekiah had said, What is the signe,
that I shall goe vp into the house of the Lord?

C H A P. XXXIX.

Hezekiah is reproached because hee flattered his selfe, vnto the
ambassadors of Babylon.

AT the same time, as Merodach Baladan the
sonne of Baladan, king of Babel sent letters
and a present to Hezekiah: for he had heard that
he had bene sicke, and was recovered.

2 And Hezekiah was glad of them, and shewed
them the house of the treasures, the siluer, and
the gold, and the pices, and the precious oymen-
t, and all the house of his armour, and al that
was found in his treasures: there was nothing in
his house, nor in all his kingdome, that Hezekiah
shewed them not.

3 Then came Ishaiah the Prophet vnto King
Hezekiah, and sayd vnto him, What haide these
men? and from whence came they to thee? And
Hezekiah sayd, They are come from a farre coun-
try vnto me, from Babel.

4 Then said he, What haue they seen in thine
house? And Hezekiah answered, All that is in mine
house haue they seene: there is nothing among
my treasures, that I haue not shewed them.

5 And Ishaiah said to Hezekiah, Heare the word
of the Lord of hostes,

6 Behold, the dayes come, that all that is in
thine house, and which thy fathers haue laid vp in
store vntill this day, shall be caried to Babel: no-
thing shall be left, saith the Lord.

7 And of thy sonnes that shall proceed out of
thee, and which thou shalt beget, shall they take
away; and they shall be eunuches in the palace
of the king of Babel.

8 ¶ Then said Hezekiah to Ishaiah, The word
of the Lord is good, which thou hast spoken: and
hee sayde, Yet let there be peace, and trouth in my
dayes.

C H A P. XL.

A Remission of sinnes by Christ. 3 The coming of Iohn Bap-
tist. 18 The Prophet reproacheth the idolaters and them that
trust fast in the Lord.

Comfort ye, comfort ye my people, will your
God say.

2 Speake comfortably to Ierusalem, and cry
vnto her, that her warfare is accomplished, that
her iniquity is pardoned: for shee hath receiued of
the Lords hand double for all her sinnes.

3 A voyce crieth in the wilderness, Pre-
pare ye the way of the Lord: make straight in the
desert a path for our God.

4 Euery valley shall bee exalted, and euery
mountaine and hill shall bee made lowe: and the
crooked shall bee straight, and the rough places
plaine.

5 And the glory of the Lord shall be reueiled,
and all flesh shall seeit together: for the mouth
of the Lord hath spoken it.

6 ¶ At the same time, as Merodach Baladan the
sonne of Baladan, king of Babel sent letters
and a present to Hezekiah: for he had heard that
he had bene sicke, and was recovered.

y Heiwehth
what is the heule
of the Congregation
and Church, to
wit to giue the
Lord thanks for
his benefits.
z Read a King, 20. 7.
a Asker 7.

a King, 20. 12.
b This was the
first king of Baby-
lon which ouer-
came the Assyrians
to the tenth peece
of his eigne.
c Partly moued
with the greatest
miracle partly
because hee feared
himselfe enemy to
his enemies, but
chiefly because he
would ioyne with
them whom God
favoured and haue
their helpe, if oc-
casione issued.

c Read a King,
20. 7. and a Chron.
32. 25. 31.

d He asked him
of the particulars
to make him vn-
derstand the craft
of the wicked,
which hee was
being overcome
with their flattery,
and blinded with
ambition, could
not see.

e Is the grieuous-
ness of the punish-
ment is declared
how greatly God
deserveth habitation
and vaine glo-
ry.

f That is, is offences
and leprosy.

g Read a King,
20. 19.

a This is a con-
solation for the
Chio ch, assuring
them, that they
shall neuer desiste
of Propheys,
whereby hee exhor-
teth the true min-
isters of God that
there were, & those
that should
come after him,
to comfort the
poore afflicted,
and to almighten
of their deliuerance
both of body and
soule.

b The time of her
affliction.

c Meaning, suffi-

cient, as Chap. 61. 7. and full correction, or double grace, whereas hee desired de-
liverance from sin. ¶ To wit, of the Prophets. ¶ That is, in Babylon and
other places where they were kept in captiuitie and miserie. ¶ Mankind, Cyrus
and Darius, which should deliuer Gods people out of captiuitie, and make them a
ready way to Ierusalem: and this was fully accomplished when Iohn the Baptist
brought tidings of Iesus Christs coming, who was the true deliuerer of his
Church from sinne and Satan. Math. 3. 2. ¶ Whatsoever may let or hinder this
deliuerance, shall be removed. ¶ This miracle shall be so great, that it shall be
known throughout the world.

i The voice of
God which spake
to the people
Irahan

k Meaning all
maus will come
and naturally pow-
er, James 1. 2.
1 Pet. 2. 12.

l The Spirit of
God hath discov-
ered the vanity in
all these things to
have any excellency
of themselves.

m Though
denying the confi-
dence of the faculty
of maintenance,
many of the lawless
should perish, and
of some para-
lisis of his deli-
uerance, yet Gods
promises should be
fulfilled, and they
there remained.

n Though
denying the confi-
dence of the faculty
of maintenance,
many of the lawless
should perish, and
of some para-
lisis of his deli-
uerance, yet Gods
promises should be
fulfilled, and they
there remained.

o He hath
wrought all
the perfection of
all man's
mentality,
which is to have
God's presence.

p His power
shall be sufficient
without help of
any other, and
shall have all
measures in him-
self to bring his
will to passe.

q He shall
show his
omniscience and
his power
over them that are
wise, and his
wisdom and
wisdom.

r Declaring
that
God only hath
all power, or doth
he give fame for
the defence and
maintenance of
his Church.

s He shall
show his
omniscience and
his power
over them that are
wise, and his
wisdom and
wisdom.

t He shall
show his
omniscience and
his power
over them that are
wise, and his
wisdom and
wisdom.

u He shall
show his
omniscience and
his power
over them that are
wise, and his
wisdom and
wisdom.

v He shall
show his
omniscience and
his power
over them that are
wise, and his
wisdom and
wisdom.

w He shall
show his
omniscience and
his power
over them that are
wise, and his
wisdom and
wisdom.

x He shall
show his
omniscience and
his power
over them that are
wise, and his
wisdom and
wisdom.

y He shall
show his
omniscience and
his power
over them that are
wise, and his
wisdom and
wisdom.

z He shall
show his
omniscience and
his power
over them that are
wise, and his
wisdom and
wisdom.

16 A voice said, cry. And he said, What shall I cry? all flesh is grass, and all the grace thereof was the flower of the field.

17 The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people are grass.

18 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

19 O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift up thy voice, be not afraid: say unto the cities of Judah, Behold, *a* your God.

20 Behold, the Lord God will come with power, and his arm shall rule for him: behold, his reward is with him, and his work before him.

21 Hee shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall guide them with a young.

22 Who hath measured the waters in his fist? and counted heaven with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hills in a balance?

23 Who hath instructed the spirit of the Lord? or was his counsellor, or taught him?

24 Of whom took he counsel, and who instructed him and taught him in the way of judgment? or taught him knowledge, and shewed unto him the way of vnderstanding?

25 Behold, the nations are as a drop of a bucket, and are counted as the dust of the balance: behold, he taketh away the yles as a little dust.

26 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

27 All nations before him are as *a* nothing, and they are counted to him, lesse then nothing, and vanity.

28 To whom then *a* wil ye liken God? or what similitude will ye set vpon him?

29 The workman man melteth an image, or the goldsmith beatech it out in golde, or the goldsmith maketh silver plates.

30 Doeth not *a* the poore chuse out a tree that will not rot, for an oblation? he seeketh also vnto him a cunning workman, to prepare an image, that shall not be moued.

31 know ye nothing? haue ye not heard? it hath it not bene tolde you from the beginning? haue ye not vnderstood it by the *a* foundation of the earth?

32 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grasshoppers, hee stretcheth out the heauens as a curtaine, & spreadeth them out as a tent to dwell in.

33 He bringeth the princes to nothing, and maketh the iudges of the earth as vanity.

34 As though they were not planted, as though they were not sown, as though their stock tooke no roote in the earth: for he did euen blow vpon them, and they withered, and the weirewind will take them away as stubble.

35 To whom now will ye liken mee, that I should be like him, sayth the Holy one?

36 Lift up your eyes on high, and behold who hath created these things, and bringeth about their

armies by number, and calleth them all by names: by the greatnes of his power and mighty strength nothing faileth.

37 Why sayest thou, O Iakob, and speakest, O Israel, *a* My way is hid from the Lord, and my iudgement is passed ouer of my God?

38 Knowest thou not? or hast thou not heard, that the euellasting God, the Lord hath created the ends of the earth? he neither fainteth, nor is weary: there is no searching of his vnderstanding.

39 But he giueth strength vnto him that fainteth, and vnto him that hath no strength, hee encreaseth power.

40 Euen the young men shall faint, and bee weary, and the young men shall stumble and fall.

41 But they that wait vpon the Lord, shall renew their strength: they shall lift vp the wings, as the eagles: they shall run, and not bee weary, and they shall walke and not faint.

CHAP. XLI.

a God mercy in showing his people, & their idolatry. *27* Delirance promise to Zion.

1 Bepe *a* silence before me, O ylands, and let the people *a* renew their strength: let them come neere, and let them speake: let vs come together into iudgment.

2 Who raised vp *a* justice from the East, and called him to his foot? and gaue the nations before him, and subdued the kings? hee gaue them as dust to his sword, and as scattered stubble vnto his bowe.

3 Hee pursued them, and passed safely by the way that he had not gone with his feet.

4 Who hath wrought & done it? he that callest the *a* generations from the beginning. I the Lord *a* am the first, & with the last I am the same.

5 The yles saw it, and did *a* feare, and the ends of the earth were abashed, drew neere, and came.

6 Eueny man helped his neighbour, and sayd to his brother, *a* Be strong.

7 So the workman comforted the founder, and hee that smote with *a* hammer, him that smote by course, saying, It is ready for the soldering, and hee fastened it with nayles that it should not be moued.

8 But thou, Israel art my seruant, and thou Iakob, whom I haue chosen, the seed of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and sayd vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the *a* right hand of my iustice.

11 Behold, all they that prouoke thee, shall be ashamed and confounded: they shall be as nothing, and they that strue with thee shall perish.

12 Thou shalt seeke them and shalt not find them, *a* nor wilt thou find them, for they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou *a* worme Iakob, and yet

e He rebuketh the lowly, because they did not rely on the prouidence of God, but thought that he had forgotten them in their troubles.

d and therefore all power is in his hand to deliuee when his time cometh.

c showing men that they are not worthy to be called the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and do not acknowledge that all cometh of God.

a God, although he pleads his cause with all nations, requirerh silence that he may be heard in his right.

b That is gather all their power and supports.

c Who called Abraham (who was the paterne of Gods iustice in deliuering his church) from the idolatry of the Caldeans goe to and fro at his commandement, and placed him in the land of Canaan?

d Who hath created men, and maintained his succession.

e Though *a* world set up serueth many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euene bene and shalbe for euer.

f Considering mine excellent works among my people. They assembled themselves, and conspired against me to maintain their idolatry.

h He noteth the obliuiousness of the idolaters to maintain their impieties.

i And therefore oughtest not to pollute thy selfe with the superstition of *a* Gentiles.

k That is, by the force of my promise, in the performance whereof I will shew my selfe faithful and iust. I because they shall be destroyed. m Thus he calleth them because they were condemned of all the world, and that they considering their owne poore estate, should seeke vnto him for helpe.

^a Because they will not acknowledge the benefit of the Lord, who is ready to deliver them from their sinfulness: they be spoiled of their enemies through their unbelief and incontinence. ^b A The Lord will not move to sinners, who will be the enemies of his elect, who he hath spoiled. ^c Meaning, Gods wrath.

21 The Lord is willing for his righteousnes sake, that he may magnifie the law, and exalt it.
 22 But this people is ^a robbed & spoiled, and shall be al inured in dungeons; and they shall be hid in prison houses: they shall be for a pray, and none shall deliver a spoile, and none shall say, Restore.
 23 Who among you shall hearken to this, and take heed, and heare for afterwards?
 24 Who gaue Iacob for a spoile, and Israel to the robbers? Did not the Lord, because wee have sinned against him? for they would not walk in his wayes, neither be obedient vnto his Law.
 25 Therefore bee both powred vpon him his fierce wrath, and the strength of battell: and it set him on fire round about, and he knew not, and it burned him vp, yet he considered not.

CHAP. XLIII.

^a The Lord comforteth his people, who propounde deliverance to his elect. ^b Teturum God will alway.

Be now thus saith the Lord ^a that created thee O Iacob: and he that formed thee, O Israel.
 Fear not: for I haue redeemed thee: I haue called thee by thy Name, thou art mine.

2 When thou passest through the waters, I will be with thee, & through the floods, that they doe not ouerflowe thee. When thou walkest through the very fire, thou shalt not bee burnt, neither shall the flame kinde vpon thee.

3 For I am the Lord thy God, the holy One of Israel, thy saviour: I gaue ^a Egypt for thy ransome, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, and thou wast honorable, & I loued thee, therefore will I giue ^a man for thee, and people for thy sake.

5 Fear not for I am with thee: I will bring thy seed from the East, and gather thee from the West.

6 I will say to the North, Give: and to the South, Keepe not backe: bring my seruants from far, and my daughters from the ends of the earth.

7 Every one shall bee called by my Name: for I created him for my glory, foined him and made him.

8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations bee gathered together, and let the people bee assembled: who among them can declare this, and shew vs former things? let them bring forth their witnesses, that they may be iustified: but let them heare, and say, It is truth.

10 You are my witnesses: saith the Lord, and my seruant, whom I haue chosen: thereore ye shall know and beleue me; and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, even I am the Lord, and beside me there is no Saviour.

12 I haue declared, and I haue sated, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliver out of mine hand: I will doe it, and who shall let it?

14 Thus saith the Lord your redeemer, the holy one of Israel, For you saie I haue sent to Babylon, and brought it downe: they are al fugitives, and the Chaldeans are in the ships.

15 I am the Lord your holy One, the creator of Israel your king.

16 Thus saith the Lord which maketh a way in the sea, and a path in the mighty waters.

17 When hee bringeth out the charer and horie, the armie, and the power lie together, and shall not rise; they are extinct, and quenched as towes.

18 Remember yee not the former things, neither regard the things of old.

19 Behold I do a new thing: now shall it come forth: that you not know it? I will euen make a way in the desert, and floods in the wilderness.

20 The wilde beastes shall honour mee, the dragons and the ostriches, because I gaue water in the desert, and floods in the wilderness to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my praise.

22 And thou hast not called vpon me, O Iacob, but thou hast wearied me, O Israel.

23 Thou hast not brought mee the sheepe of thy burnt offerings, neither hath thou honoured me with thy sacrifices. I haue not caused thee to serue wth an offering, nor wearied thee with incense.

24 Thou boughtest mee no sweete savour with money, neither hast thou made me drunke with the fat of thy sacrifices, but thou hast made mee to serue with thy finnes, and wearied mee with thine iniquities.

25 I, even I am he that putteth away thine iniquities for mine owne sake, and will not remember thy finnes.

26 Put me in remembrance: let vs be iudged together: count thou; thou mayest be iustified.

27 Thy first father hath sinned, and thy teachers haue transgressed against me.

28 Therefore I haue prophaned the rulers of the Sanctuary, and haue made Iacob a curse, and Israel a reproch.

by he sheweth that his mercies were the onely cause of their much as they had deferred the contrary. ^a Meaning in true faith and obedience, ^b Either for the composition of the twentynymeth. Ezech. 24. 24. or for the sweet incense, Ezech. 39. 7. ^c The hath made mee beate in thine burnt offering by thy finnes. ^d If I forget anything that may be worthy of iudgement, nor put in remembrance and speake for thy selfe. ^e Thine anctresses: thy Priests, and thy Prophets. ^f That is, rejected, abhorred and destroyed them at other times.

CHAP. XLIIII.

^a The Lord promitteth comfort, and that hee will asswage his people. ^b The voice of the elect. ^c The voice of the elect.

Yet now heare, O Iacob, my seruant, and Israel, whom I haue chosen.

2 Thus saith the Lord, that made thee, and formed thee from the wombe: he will helpe thee, Fear not, O Iacob, my seruant, and thou righteous whom I haue chosen.

3 For I will powre water vpon thee the thirstie, and floods vpon the drie ground: I will powre my Spirit vpon thy seed, and my blessing vpon thy budde.

4 And they shall grow as among the grasie, and as the willowes by the riuers of waters.

5 One shall say, I am the Lordes: another

because man of himselfe is as the drie and barren land, he prophesie to mo, that is, thy children and posterity shall increase wonderfully after their deliverance from Babylon.

by Darius and Cyrus. ^a They shall ere when they would escape by water, seeing that the eorie of Euphrates is named so. their way by the eorie.

^b When hee delivered Israel from Pharaoh, Ezech. 14. 22.

^c When the Israelites passed thorow Iordan, Iosh. 3. 17.

^d When hee delivered his people out of Egypt, Pharaoh and his mighty armie.

^e Meaning, that their deliverance out of Babylon should be more famous then that from Egypt was, Ier. 33. 7. Hag. 2. 10. 2. Cor. 5. 17. 2. Thim. 2. 15.

^f They shall haue such abundance of all things as they return home, euen in the drie and barren places.

^g That very beasts shall feele my benefit, and that acknowledge them much more men ought to be thankful for the same.

^h Thou shalt not be wearied as thou oughtest to haue done.

ⁱ Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^j Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^k Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^l Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^m Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

ⁿ Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^o Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^p Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^q Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^r Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^s Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^t Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^u Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^v Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^w Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^x Because thou hast not willingly received which I did command thee, thou diddest grieve me. Wherefore, I forsake thee, and thou shalt be a curse, and thou shalt be a reproch.

^a After these threateninges hee promitteth deliverance to his elect, because he hath regenerate them, adopted them, and called them. ^b When thou fellest dangers, and conspiracies on all sides, remember this benefit, & the loue of thy God, and that shall encourage thee. ^c By water and fire hee meeteth all kind of troubles and perils. ^d I turned Saneheribs power against the fe countries, and made them to suffer that affliction which thou shalt haue done, and so were as my ransome. chap. 37. 9. ^e I will not; are any man that cherish them should perish: for God more often than one of his faith, shall then all the wicked in the world. ^f He prophesie of their deliverance from the captivity of Babylon, and of the falling of the vniuersall Church, according to that which is written, Dan. 9. 2. 3.

^g Meaning, that he could not be misadvised of them, except he would neglect his owne Name and glory. ^h Signifying that no power could fill him in doing this marvellous work, nor all their iudges are able to doe the like, as Chap. 41. 22. ⁱ To proueth that the things which are spoken of them, are true. ^j Showing, that the malice of the wicked hideth them in the knowledge of the truth, because they will not heare when God speaketh by his word. ^k The Prophets and people to whom I haue giuen my Lawe. ^l Meaning, specially Christ, and by him all the faithful.

e By this diversity of speech he meaneth one thing, that is, that the people shall be holy, and receive the true religion of God, as Psal. 85. 1. I am always like my selfe that is merciful toward my Church and most able to maintain it as Chap. 4. 1. and 48. 2. such. 1. 17. and 12. g And appoint them that shall deliver the Church. h That is, declare vnto me how I ought to proceed herein. i God calleth the Idollaters ancient because he preferred them to all other in his eternal election k Meaning, their idoles. l Reade Chap. 43. 10. m Whatsoever they bestow vpon their idoles to make them to seeme glorious, n That is, the idollaters seeing their idoles blind must needs be witnesses of their owne blindness, and feeling that they are not able to helpe them must confesse that they haue no power. o Meaning that whatsoever is made by the hand of man, it is esteemed as God, is most detestable. p Whereby appeareth their blasphemy, which call images the bookes of the Idollaters, seeing that they are not onely here called vnprescribable, but Chap. 43. 14. abominable. q Ieremy call them the worke of errouers, Iere. 1. 15. Habakkuk, a lying teachers. 1. 18. r That is, which by any way consent either in the making of worshipping. s Signifying, that the multitude shall not then see the idolaters, when God will take vengeance, although they exalte themselves thereby among men. f He describeth the raging affection of the idolaters, which forget their owne necessities to see forth their deuotion towards their idoles. t To place it in some Temple. u He feareth the obsequy and malice of the idolaters, which thought they see by daily experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part and make a god of the other, as the Papists make their cake god, and the rest of their idoles. x That is, hee either makes a table or trenchers. y The Prophet giueth here an answer to all them that wonder how it is possible that any should be so blind to commit such abomination, saying that God hath blinded their eyes, and hardened their hearts, f. 48. v. 17.

e shall be called by the name of Iakob : and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel. 6 Thus saith the Lord the king of Israel and his redeemer, the Lord of hosts, 1 I am the first, & I am the last, and without me there no God. 7 And who is like mee, that shall I call and shall declare it, and set it in order before me, since I appointed the ancient people : and what is at hand, and what things are to come ? let k them shew vnto them. 8 Feare ye not, neither be afraid : haue not I told thee of old, and haue declared it : you are euen my witnesses, whether there be a God beside me, and that there is no God that I know not. 9 All they that make an image, are vanities, and their detestable things shall nothing profit : and they are their owne witnesses, n that they see not, nor know : therefore they shall be confounded. 10 Who hath made a o god, or molten an image, that is profitable for nothing ? 11 Behold, all that are of the fellowship thereof, shall be confounded : for the workemen themselves are men : let them all be gathered together and stand vp, yet they shall feare, and be confounded together. 12 The smith taketh an instrument, and worketh in the coales, & fashioneth it with hammers, and worketh it with the strength of his armes : yea, he is an hungred, and his strength faileth, he drinketh no water, and is faint. 13 The carpenter stretcheth out a line : he fashioneth it with a red dreh, he plaineth it, & hee putteth it in the compass, and maketh it after the figure of a man, a d according to the beauty of a man, that it may remaine in a house. 14 He will hew him down cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest : he planteth a firre tree, and the raine doeth nourish it. 15 And man burneth thereof : for he will take thereof, and warme himselfe : hee also kindleth it, and baketh bread, yet he maketh a god, and worshippeth it : he maketh it an idole, and boweth vnto it. 16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof hee x eateth flesh : he roseth the roste, and is satisfied : also he warmeth himselfe, and saith, Ah, I am warme, I haue bene at the fire. 17 And the residue thereof hee maketh a god, euen his idole : he boweth vnto it, & worshippeth and prayeth vnto it, and sayeth, Deliver mee : for thou art my god. 18 They haue not knownen, nor vnderstood : y for God hath thur their eyes that they cannot see, and their hearts, that they cannot vnderstand. 19 And none t considereth in his heart, neither u there knowledge nor vnderstanding to say I haue burnt halfe of it euen in the fire, and haue

baked bread also vpon the coales thereof : I haue roasted flesh, and eaten it, and shall I make the residue thereof an abomination ? shall I bow to the stocke of a tree ? 20 He feedeth z of ashes : a seduced heart hath deceived him that he cannot deliuer his soule, nor say, Is there not a lie in my right hand ? 21 Remember these (O Iakob and Israel) for thou art my seruant : I haue formed thee : thou art my seruant : O Israel forget me not. 22 I haue put away thy transgressions like a cloud, and thy finnes as a mist, turne vnto me, for I haue redeemed thee. 23 b Reioyce ye heavens : for the Lord hath done it : shout, ye lower parts of the earth : brag forth in praises, ye mountains, O forest, and euery tree therein : for the Lord hath redeemed Iakob, and he will be glorified in Israel. 24 Thus saith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heavens alone, and stretched out the earth by my selfe. 25 I destroy the tokens of the soothsayers, and make them that coniecture, fooles, and turne the wise men backward, and make their knowledge foolishnesse. 26 ¶ He confirmeth the word of his d seruant, and permitteth the counsel of his messengers, saying to Ierusalem, Thou shalt be inhabited, and to the cities of Iudah, Ye shall be built vp, and I will repaire the decayed places thereof. 27 Hee sayth to the e deepe, Be dry, and I will dry vp thy floods. 28 ¶ He saith to Cyrus, Thou art my shepheard : and he shall performe all my desire, saying also to Ierusalem, Thou shalt be built : and to the Temple Thy foundation shall be surely layd, and deliuerance. e He sheweth that Gods work should be no less notable in them than when he brought them out of Egypt though the sea. f To assure them of their deliuerance, he nameth the person by whom it should be more then an hundred years before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 2 God is in all his works. 30 The ending of the historie.

T Thus saith the Lord vnto a Cyrus his anointed, whose right hand I haue holden to subdue nations before him : therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut. 2 I will go before thee, & make thee d crooked straight : I will breake the brazen doores, and burst the yron barres. 3 And I will giue thee the treasures of darkness, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, euen the God of Israel. 4 For Iakob my seruants f sake, and Israel mine elect, I will enen call thee by thy name, and name thee, though thou hast not knowne me. 5 I am the Lord, and there is none other : there is no God besides me : I regarded thee though thou hast not knowne me. 6 That they may know from the rising of the sun, and from the West, that there is none besides me, I am the Lord, and there is none other. 7 I forme the light, and create darkenes : I knowledge as prophane men may base of his power, & so was compelled to deliuer Gods people. f Not for any thing that is in thee, or for the worthinesse. g I haue giuen thee strength power and authority. h I send peace and warre, prosperitie and aduersitie, Amos. 3. 6.

z Haisabned as one that would eat ashes, thinking to satisfie his hunger. a Shewing that mans heart is most inclined to idolatry, and therefore hee warne his people by these examples, that they should not cleaue to any but to the living God, when they should be among the idolaters. b He sheweth that the worke of the Lord toward his people shall be so great that the insensible creatures shall be moued therewith. c He arieth them against the looth-fayers of Babylon, which would haue borne them in hand, that they knew by the statutes that God would use deliuer them, and that Babylon should stand. d Of Iahiah and the rest of his Prophets, which did assure the Church of Gods laour and deliuerance. e He sheweth that Gods work should be no less notable in them than when he brought them out of Egypt though the sea. f To assure them of their deliuerance, he nameth the person by whom it should be more then an hundred years before he was borne. g I send peace and warre, prosperitie and aduersitie, Amos. 3. 6. make

make peace, and create euill: I the Lord doe all these things.

8 Yee hauens, ^{and} the dewe from aboue, and let the clouds drop downe ⁱⁿ righteousness: let the earth open, and let saluation & iustice grow forth let it bring them forth together, I the Lord haue created him.

9 Woe bee vnto him that striueth with his maker, the portheard with the portheards of the earth. What the clay say to him that fashioned it, What makest thou? or thy work, What hath none hands?

10 Woe vnto him that sayeth to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the holy One of Israel and his maker, Aske me ^a of things to come concerning my sonnes, and concerning the works of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spread out the heauens, I haue euen commanded all their ^a armie.

13 I haue raised ^a him vp in righteousness, and I will direct all his wayes: he shall build my city, and he shall let my captiues, not for price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour ^a of Egypt, and the merchandise of Ethiopia, and of the Sybears, men of stature shall come vnto thee, and they shall be of thine: they shall follow thee, and shall goe in chaires: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verily, thou O God, ^a hastest thy selfe, O God, the Saviour of Israel.

16 All they shall be ashamed and also confounded: they shall go to confusion together, that are the makers of images.

17 But Israel shall be saved in the Lord, with an euermaking saluation: ye shall not be ashamed nor confounded without end.

18 For thus saith the Lord (that created heauen, God himselfe that formed the earth, & made it: he that prepared it, hee created it not in vaine: he formed it to be inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, neither ^a in a place of darkness in the earth: I said not in vaine vnto the seed of Iacob, Seek ye me: I the Lord doe speake righteousness, and declare righteous things.

20 Assemble your selues, and come drawe neere together, yee chiefest of the Gentiles: they haue no knowledge that fer vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning, ^a hath told it of old? Hae not I the Lord? and there is none other God beside me, a iust God, and a Saviour: there is none beside mee.

22 Looke vnto mee, and yee shall be saved all

the ends of the earth shall be saved: for I am God, and there is none other.

23 I haue sworn by my selfe: the word is gone out of my mouth in righteousness, and shall not returne, That euer^b knee shall bow vnto me, and euer^b tongue shall sweare by me.

24 Surely the shall say, In the Lord haue I righteousness, and strength: he shall come vnto him, and all that ^a prouoke him shall be ashamed.

25 The whole feede of Israel shall be justified and glory in the Lord.

world, Rom. 11. phil. 2. 10. whereby he signifieth, that we must in heart, but declare the same also by outward profession. c Meaning, the faithfull shall praise and confesse this. d All the contentments of God.

CHAP. XLVI.

The destruction of Babylon and of their waies. 3 He calleth the towers in the confiration of his waies.

Babylon is bowed downe: Nebo is fallen: their Idols were vpon the beasts, and vpon the cattell: they which had beare you, were laden with a weary burden.

2 They are bowed downe, and fallen together: for they could not rid them of the burden, and their ^a soule is gone into captivity.

3 Heare ye me, O house of Iacob; and all that remaine of the house of Israel, which are borne of me from the wombe, and brought vp of mee from the birth.

4 Therefore vnto old age, I the same, euen I will beare you, vntill the hoare haire: I haue made you: I will also beare you, and I will carry you, and I will deliuer you.

5 ¶ To whom will ye make me like, or make me equal, or compare me that I should be like him?

6 They draw gold out of the bag, and weigh silver in the balance, and hire a goldsmith to make a god of it, and they bow downe and worship it.

7 They beare it vpon the shoulders, they carry him and let him in his place: fo doth he stand, and cannot remoue from his place. Though one cry vnto him, yet can he not answer, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe to ^a mind, O ye transgressors.

9 Remember the former things of old: for I am God, and there is none other God, and there is nothing like me.

10 Which declare the last thing from the beginning: and from old the things that were not done, saying, My counsell shall stand, and I will doe what I please.

11 I will call a bird from the East, and the man of my ^a counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare me, ye stubburne hearted, that are farre from iustice.

13 I bring mineere my iustice: it shall not be far off, & my saluation shall not cary: for I will giue saluation in Zion, and my glory vnto Israel.

which shall come as swift as a bird, and fight against Babylon, haue appointed to execute that which I haue determined. I which by your incredulitie would let the performance of my promise, hee that shall cause to be fulfilled the promise of God, Rom. 3. 3.

CHAP. XLVII.

The destruction of Babylon, and the cause is therefore.

Come downe and sit in the dust: O a Virgine, daughter Babel, sit on the ground: there is no bethrone

2 He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.

3 That is, that the thing which I haue promised shall be faithfully performed.

4 The knowledge of God, & the true worshipping shall be thorough all the not only ferue God

Meaning, the faithfull shall praise and confesse this. d All the contentments of God.

a These were the chiefest idoles of Babylon.

b Because they were of gold and silver, the Medes and Persians carried them away.

c The heathens that carried the idoles (sell downe vnder their burden.

d He denieth the idoles, which had not another soule nor sense.

e Hee sheweth the difference between the idolaters and the true God for they must be carried of others, but God himselfe carrieth him.

f Seeing I haue begotten you, I will nourish and preserve you for ever.

g The people of God, feeling their owne calamity and the flourishing estate of the Babylonians, should be tempted to thinke that their God

was not so mighty as the idoles of their enemies: therefore hee denieth the original of all the idoles to make them to be abhorred of all men: shewing that the most that can be spoken in their commendation, is but to proue them

idle. Rom. 6. 15. h Becomes a signifying that all idolaters are without wit or sense, like mad men.

i That is, Cyrus, k Him by whom I haue appointed to execute that which I haue determined. I which by your incredulitie would let the performance of my promise, hee that shall cause to be fulfilled the promise of God, Rom. 3. 3.

l Which by your incredulitie would let the performance of my promise, hee that shall cause to be fulfilled the promise of God, Rom. 3. 3.

m Which by your incredulitie would let the performance of my promise, hee that shall cause to be fulfilled the promise of God, Rom. 3. 3.

n Which by your incredulitie would let the performance of my promise, hee that shall cause to be fulfilled the promise of God, Rom. 3. 3.

o Which haue lived in wealth & wantonnes, & haue not yet been on yeborn by an, continue.

b Thy govern-
ment shall be taken
from thee.

c That shall be
brought to nought
will be sure to in-
crease the mill
to cause the mill
to be the office of
flaves.

d The things
wherein the feet
of the feet
pride, shall be made
vile, even from the
head to the foot.

e I will live no
manity nor pry
toward thee.

f The Israelites
shall confesse that
the Lord hath
done his Churches
falsely.

g For very shame,
and hide thy selfe.
h They abused
Gods iudgements,
thinking that hee
punished the Isra-
elites, because he
would utterly call
them off, & there-
fore in stead of
praying their mi-
sty, thou diddest
increase it.

i So that thy pu-
nishment shall be
great, as it is possi-
ble to be imagined.
k Thou diddest
think that thine
own wisdom
and policie would
have lasted thee.

l Hee decideth
their vine confi-
dence, that put
their trust in any
thing but in God,
condemning also
such vaine scien-
ces, which serve
to no use but to
delude the people,
and to bring them
from depending
onely on God.
m They shall utterly
perish, & no part
of them remaine.
n They shall see
every one to that
place which hee
thought by his
speculations to be
his mount: but that
shall deceiue them.

a Hee detesteth
his hypocrite
which wanted
himselfe to be
Israelites & were
not in indeed.
b Meaning the
fountain and
flocke.

c They make a
show, as though
they would have
more other God.
d Hee beweth that
they could not see him as any thing, for as much as hee had
performed what hee had promised.

b throne, O daughter of the Caldeans: for thou
shalt no more be called, Tender and delicate.

2 Take the millstones, and a grinde meale:
loose thy lockes: & make bare the feete: vncouer
the leg, and passe through the floods.

3 Thy filthinesse shall be discovered, and thy
shame shall be seene: I will take vengeance, and
I will not mete thee as a man.

4 Our redeemer, the Lord of hostes & his
Name, the holy one of Israel.

5 Sit still, and get thee into darkenesse, O
daughter of the Caldeans: for thou shalt no more
be called, The Lady of kingdoms.

6 I was wroth with my people, I have polluted
mine inheritance, & given them into thine hand:
thou didst shew them no mercy, but thou didst
lay thy very heavy yoke vpon the ancient,

7 And thou saydest, I shall be a lady for euer,
for that thou didst not let my minde to these things,
neither didst thou remember y^e latter end thereof.

8 Therefore now heare, thou that art giuen to
pleasures, and dwellest carelesse, she sayeth in her
heart, I am & none els: I shall not sit as a widow,
neither shall I know the losse of children.

9 But these two things shall come to thee sud-
denly on one day, the losse of children & widow-
hood: they shall come vpon thee in their per-
fection for the multitude of thy diuinations, and
for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse:
thou hast said, None seeth me. Thy wisdom
and thy knowledge they have caused thee to rebel,
thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and
thou shalt not know the morning thereof: de-
struction shall fall vpon thee, which thou shalt
not be able to put away: destruction shall come
vpon thee suddenly, or thou be ware.

12 Stand now among the inchanters, and in
the multitude of thy soothsayers (with whom
thou hast wearied thy selfe from thy youth) if so
be thou mayest haue profit, or if so be thou mayest
haue strength.

13 Thou art wearied in the multitude of thy
counseils: let now the astrologers, the starre ga-
zers, and prognosticators stand vp, and saue thee
from these things that shall come vpon thee.

14 Behold, they shall be as stubble: the fire
shall burne them: they shall not deliuer their owne
lives from the power of the flame: there shall be no
coales to warme, at any light to sit by.

15 Thus shall they see thee, with whom
thou hast wearied thee, when thy merchants from
thy youth: euery one shall wander to his owne
quarter: none shall saue thee.

CHAP. XLVIII.

The hypocrite of the times is reproved. 11 The Lord alone
will be worshipped. 20 His seruants come of Babylon

Heare ye this, O house of Iakob, which are
called by the name of Israel, and are come
out of the waters of Iudah which sweare by the
Name of the Lord, and make mention of the God
of Israel, but not in truth nor in righteousness.

2 For they are called of the holy cite, and
say themselves vpon the God of Israel, whose
Name is the Lord our hostes.

3 They have declared the former things of old,
and they went out of my mouth, & I shewed them:
I did them suddenly, and they came to passe.

4 Because I knew that thou art of sinate, and
thy necke is an yron sinew, and thy brow brasie,

5 Therefore I have declared it to thee of old:
before it came to passe, I shewed it thee, lest thou
shouldst say, Mine idol hath done them, and my
carued image, and my molten image hath com-
manded them.

6 Thou hast heard, behold all this, and will
not see: I declare it: I have shewed thee new
things euen now, and hidde things, which thou
knewest not.

7 They are created now, and not of old, and
euen before this thou heardest them not, lest thou
shouldst say, Behold, I knew them.

8 Yet thou heardest them not, neither diddest
know them, neither yet was thine ear opened of
old: for I knew that thou wouldest grievously
transgresse: therefore haue I called thee a trans-
gressor from the wombe.

9 For my Names sake will I defer my wrath,
and for my praise will I refrain it from thee, that
I cut thee not off.

10 Behold I haue fined thee, but not as silver,
I haue chosen thee in the furnace of affliction.

11 For mine own sake, for mine own sake will
I do it: for how should my Name be polluted?
surely I will not giue my glory vnto another.

12 Heare me, O Iakob and Israel, my called,
I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of
the earth, & my right hand hath spanned the hea-
uens: when I call them, they stand vp together.

14 All your, assemblie you fluney, and heare:
which among them hath declared these things?
The Lord hath loued him: he will do his will in
Babel, and his arme shall be against the Caldeans.

15 I, when I haue spoken it, and I haue called
him, I haue brought him, & his way shall prosper.

16 Come neere vnto me: heare ye this: I haue
not spoken it in secret from the beginning: from
the now: that the thing was, I was there, and now
the Lord God and his Spirit hath sent me.

17 Thus saith the Lord thy redeemer, the Holy
one of Israel, I am the Lord thy God, which teach
thee to protest, and lead thee by the way that
thou shouldst goe.

18 Oh, that thou hadst hearkened to my com-
mandements: I then had thy prosperity bin as the
flood, & thy righteousness as the waves of the sea.

19 Thy seed also had bene as the sand, and the
fruite of thy body like the grauell thereof: his
name should not haue bene cut off nor destroyed
before me.

20 Go ye out of Babel: see ye from the Cal-
deans, with a voyce of ioy: tell and declare this:
shew it forth to the end of the earth: say ye, The
Lord hath redeemed his seruant Iakob.

21 And they were not thirftie: hee led them
thorow the wilderness: hee caused the waters to
flowe out of the rocke for them: for hee claued the
rocke, and the water gushed out.

22 There is no peace, saith the Lord, vnto the
wicked.

What things shall doe thee good. That is, the prosperous estate of Israel.
y After that he had forewarned them of their captivity, and of the reuelation, he
sheweth them the greatness that shall come of their deliverance. z Hee sheweth
that it shall be as easie to deliuer them, as hee did their out of Egypt. a Thus
he speaketh that the wicked hypocrites should not abuse Gods promise, in whom
was neuer faith nor repentance, as Chap 57. 11.

CHAP. XLIX.

The Lords exhorteth all nations to beleeue his promise.
6 Verses

c I haue done for
thee more than I
promised, that thy
libertie shall be
impudently might
haue bene ouer-
come.

f How thou should
st be deliued out
of Babylon.

g Will ye not
acknowledge thine
benefits, and
declare vnto
others?

h Shewing that
mans agency is
the cause why
God doeth not
declare all things
at once, lest they
should attribute
this knowledge to
their owne
wisdom.

i From the time
that I brought
thee out of Egypt:
for that deliue-
rance was as the
birth of the
Church.

k As it was my
free mercy that
I did chuse thee:
so is it my free
mercy that thou
shalt be free.

l For I had respect
to thy weakness
and infirmity: for
in sinners there is
some pure heart,
but in the wicked
nothing but dross.

m I took thee
out of the land
where thou should
st haue bene
confinde.

n God iudgeth
the salvation of
his with his own
honour: so that
they cannot per-
ish, but his glory
should be dimi-
nished, as Deut.
32. 17.

o Heide Chap.
42. 8.

p Heide Chap.
61. 4.

q To obey me,
and to doe what
I haue com-
manded them.

r Meaning Cyrus,
whom hee had
chosen to deli-
uer Babylon.

s Since the time
that I declared
my selfe to your
fathers.

t Thus the Pro-
phet speaketh
himselfe, and
to assure them
of these things.

6 Christ is the deliverer of all that believe, and will deliver them from the tyranny of their enemies.

Hear ye me, O yles, and hearken, ye people from farre. The Lord hath called ^a me from ^b the wombe, & made mention of my name from my mothers belly.

² And he hath made my mouth like a sharpe sword: vnder the shadow of his hand hath ^c he hid me, and made me a choisen shaft, and hid me in his quiver;

³ And sayd vnto mee, Thou art my seruant, ^d Israel, for I will be glorious in thee.

⁴ And I sayd, I haue laboured in vaine: I haue spent my strength in vaine, and for nothing: but my iudgement ^e with the Lord, and my worke with my God.

⁵ And now faith the Lord, that formed mee from the wombe to bee his seruant, that I may bring Iakob againe to him (though Israel bee not gathered, ^f yet shall I be glorious in the eyes of the Lord: and my God shall be my strength.)

⁶ And he sayd, It is a small thing that thou shouldst be my seruant to raise vp the tribes of Iakob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

⁷ Thus faith the Lord the redeemer of Israel, and his Holy one, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shall see, and ^g karise, and princes shall worship, because of the Lord, that is faithfull: and the Holy one of Israel, which hath choisen thee.

⁸ Thus faith the Lord, ^h In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preſerue thee, and will giue ⁱ thee for a covenant of the people, that thou mayest raise vp ^j the ^k earth, and obtaine the inheritance of the desolate heritages:

⁹ That thou mayest say to the ^l prisoners, Goe forth: and to them that are in darkenesse, Shew your felues: they shall feede in the wayes, and their ^m pastures shall bee in all the toppes of the hilles.

¹⁰ They shall not be hungry, neither shall they be thirstie, neither shall the heate smite them nor the sunne: for he that hath compassion ⁿ on them, shall leade them: euen to the fountains of water shall he drue them.

¹¹ And I will make all my mountaines, as a way, and my paths shall be exalted.

¹² Beholde, these shall come from farre: and loe, these from the North and from the West, and these from the land of ^o Sinim.

¹³ Reioyce, O ^p heauens: and bee ioyfull, O earth: brast forth into praise, O mountaines: for God hath comforted his people, and will haue mercy vpon his afflicted.

¹⁴ But Zion sayd, The Lord hath forsaken me, and my Lord hath forgotten me.

¹⁵ Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

¹⁶ Behold, I haue grauen thee vpon the palme

^p Being in Christs protection, they shall bee safe against all dangers and free from the fear of the enemies. ^q Meaning, that there should be nothing in their way from Babylon that should hinder or hurt them: but this is accomplished spiritually. ^r Meaning, the South country. To that Christ shall deliver his from all the parts of the world. ^s Iste Ch. 44. 25. ^t Hee observeth what the faithfull will suffer in their long affliction, and answereth their crye to comfort them, with a most proper promise, and full of consolation.

of mine ^u handes: thy ^v walles are euer in my sight.

¹⁷ Thy builders make ^w haste: thy destroyers and they that made thee waste, are departed from thee.

¹⁸ Lift vp thine eyes round about and behold: all these gather themselves together and come to thee: as I live, sayth the Lord, thou shalt surely ^x put them all vpon thee as a garment, and gird thy selfe with them like a bride:

¹⁹ For thy desolations, and thy waste places, and thy land defoyled, shall surely be now narrow for them that shall dwell in it, and they that shall desire thee shall be farre away.

²⁰ The children of thy barrennesse shall say againe in thine eares, The place is strait for mee: giue place to me that I may dwell.

²¹ Then shalt thou say in thine heart, Who hath begotten me these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

²² Thus sayth the Lord God, Behold, I will lift vp mine hand to the ^y Gentiles, and set vp my standard to the people, and they shall bring thy sonnes in their armes: and thy daughters shall be carried vpon their shoulders.

²³ And Kings ^z shall bee thy nursing fathers, and ^{aa} Queenes shall be thy nurses: they shall worship thee with their faces toward the earth, and lick vp the dust of thy feete: and thou shalt knowe that I am the Lord: for they shall not be ashamed that waite for me.

²⁴ Shall the pray be ^{ab} taken from the mighty? or the iust captiue deliuered?

²⁵ But thus faith the Lord, ^{ac} Euen the captiue-ty of the mighty shall be taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

²⁶ And will feede them that spoyle thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweet wine: & all flesh shall knowe that I the Lord am thy Saviour and thy Redeemer, the mighty One of Iakob.

CHAP. L.

^a The lawe forsaken for a time. ^b Yes the power of God is now dimi- nished. ^c Christs obedience and victory.

Thus faith the Lord, Where is that ^d bill of your mothers diuorcement, ^e whom I haue cast off? or who is the creditor to whom I sold you? Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

² Wherefore ^f came I, and there was no man? I called, and none answered: is mine hand fo- shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I drie vp the sea: I make the floods desert: their fish rot- teth for want of water, and dieth for thirst.

³ I clothe the heauens with darkenesse, and make ^g facke their couering.

⁴ The Lord God hath giuen ^h mee a tongue of the learned, that I should knowe to minister a word in time to him that is ⁱ weary: he will raise

their doctrine, and conuert. ^j Am I too late to helpe you, ^k as I haue holpen your fathers of olde, when I dried vp the red sea, and killed the fish in the ri- uers, and also afterwards in Iordan? ^l As I did in Egypt in token of my displeasure Exod. 10. 21. ^m The Prophet doth reſpect here the perſon and charge of them that are iuſtly called to the ministry of Gods word: ⁿ To him that is, oppressed by affliction and miſery.

a Because I would not forget thee.

x Meaning, the good order of po- licie & discipline.

y I haue accus- tomed care to build thee vp againe, and to destroy thine enemies.

z Heetheweth what are the or- naments of the Church: to haue many children, which are as- sembled by the word of God and gouerned by his Spirit.

aa Heetheweth that Christ will not on- ly gather this great number of the Iewes, but also of the Gentiles.

ab Meaning, that Kings shall be con- uerted to the Gos- pel, and below

their power and authority, shall be the professors of the Church.

ac Being ioynd with the Church, th- shall humble them- selves to Christ

thead, & giue him all honour.

d He maketh this as an objection, as though the Calde- ans were strong, and had them in iust possession.

e This is the an- swere to their ob- jection, that none is stronger than the Lord, neither hath a more iust title vnto them.

f I will canie them to destroy one an- other, as Iudg. 7. 25

g Ch. on. 10. 32. Chap. 19. 2.

h Meaning that he had not forsaken her, but through her owne occa- sion, as Hol. 1. 2.

i Which should declare that I haue cut her off, mean- ing that they could then weep.

j Signifying that he sold them not for any debt or poverty, but that they sold them- selves to sinnes, by their owne lusts and plea- sures.

k He came by his Prophets and mi- nisters, but they would not beleeue

their doctrine, and conuert.

l As I did in Egypt in token of my displeasure

Exod. 10. 21.

m The Prophet doth reſpect here the perſon and charge of them that are iuſtly called to the ministry of Gods word:

n To him that is, oppressed by affliction and miſery.

o Am I too late to helpe you, as I haue holpen your fathers of olde, when I dried vp the red sea, and killed the fish in the ri- uers, and also afterwards in Iordan?

p The Prophet doth reſpect here the perſon and charge of them that are iuſtly called to the ministry of Gods word:

q To him that is, oppressed by affliction and miſery.

i As they that are taught and made meeke by him. k I did not shrink from God for any persecution or calamitie. Whereby he sheweth that the true ministers of God can looke for none other recompense of the wicked but after this sort, and also what is their comfort.

l Shewing that it is a rare thing that any should doe right God true ministers, though they labour to bring them from hell to heauen. m You haue taught consolation by your owne deuises, and haue refused the light, and consolation which God hath offered: therefore ye shall remaine in sorrow, and not be comforted.

a He comforteth the Church, that they should not be discouraged for their small number b That is, to Abraham, of whom ye were begotten, and to Sarah, of whom ye were borne.

c As plentiful as Paradise, Gen. 2. 3. d I will rule, and gouerne my Church by my word and doctrine.

e The time that I will accomplish my promise. f My power and strength. g He sheweth that the horrible changes and mutations of all things, and how he will preserve his Church in the midst of all these dangers.

h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

i Meaning Egypt, Psalm 87. 4. k To wit, Pharaoh, Esck. 30. 9.

mee vp in the morning: in the morning he will waken mine eare to heare, i as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the^k smiters, and my cheekes to the nippers: I hidde not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 Ho is neere that iustificeth me: who wil contend with me? Let vs stand together: who is mine aduersary? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne me? loe, they shall waxe old as a garment: the mothe shall eate them vp.

10 Who is among you that feareth the Lord? let him heare the voyce of his seruant: hee that walketh in darknesse and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kinde ^a a fire, and are compassed about with sparkes: walk in the light of your fire: and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorrow.

CHAP. LI.

1 To trust in God alone by Abraham example. 2 Right to feare men, 17 The great affliction of Ierusalem, 22 and her deliuerance.

HEARE me ^a ye that follow after righteousness, and ye that seeke the Lord: looke vnto the rocke whence ye are hewen, and to the hole of the pit whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone: and blessed him and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert like Eden, and her wilderness like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken ye vnto me my people, and giue eare vnto me, O my people: for a Law shall proceed from me, and I will bring forth my iudgement for the light of the people.

5 My^c righteousness is neere: my saluation goeth forth, and mine^f armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the^g heauens shall vanish away like smoake, and the earth shall waxe old like a garment, and they that dwell therein shall perish in like manner: but my saluation shall be for euer, and my righteousness shall not be abolished.

7 Hearken vnto me ye that know righteousness: the people in whose heart ^h is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the mothe shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousness shall be for euer, and my saluation from generation to generation.

9 Rise vp, Rise vp, and put on strength, O arme of the Lord: rise vp as in the old time in the generations of the world. Art not thou the same, that hath cut ⁱ Rahab, and wounded the dragon?

10 Art not thou the same, which hath dryed the Sea, when the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall I returne, and come with ioy vnto Zion, and euermore lasting ioy shall be vpon their head: they shall obtaine ioy and gladnesse: I and sorrow and mourning shall flee away.

12 I, when I am he, that comfort you. Who are thou, that thou shouldst feare a mortal man, and the sonne of man, which shall be made as grasie?

13 And forgetteth the Lord thy maker, that hath spread out the heauens, and laid the foundations of the earth, and hath feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue^o hatheneth to be loosed, and that he should not dye in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided the sea when his waues roared: the Lord of hosts is his Name.

16 And I haue put my words in thyⁿ mouth, and haue defended thee in the shadow of mine hand, that I may plant the^o heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hath drunken at the hand of the Lord the cup of his wrath: thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whom she hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two things are come vnto thee: who wilt lament thee? desolation and destruction and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, & lie at the head of all the strettes as a wilde bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoile thee: which haue laid to my foule, Bow downe, that we may go ouer, and thou shalt lay thy body as the ground, and as the strette to them that went ouer.

CHAP. LII.

1 A consolation to the people of God. 7 Of the misfortune thereof.

ARise, arise: put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem the holy cite: for henceforth thou shalt no more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the dust: arise, and sit downe: O Ierusalem, loose the bands of thy necke, O thou captiue daughter, Zion.

3 For thus saith the Lord, Yee were sold for

1 From Babylon

m He comforteth them by the short time of their banishment: for in fewe yeres they were restored, and the greatest Empire of the world destroyed.

n Meaning of Ierusalem, and of all true ministers, who are defended by his protection.

o That all things may be restored to heauen and earth, Ephes. 1. 10.

p Thou hast bene iustly punished and sufficiently, as Chas 4. 2, and this punishment in the elect is by measure, and according as God giueth grace.

q To beare it: but in the rebuke it is the iust vengeance of God to drine them to an insensiblenesse and madnesse, as Iere. 25. 15. 16.

r Whereof the one is outward, as of the thing that cometh to the body, as warre and famine: and the other is inward, and apperaineth to the mind: that is to be without comfort: therefore he saith, Now shalt thou be comforted?

s But with trouble and feare?

a No wicked tyrant which shall subiect Gods true religion, and oppress the conscientious.

b But of the garments of sorrow & heauines, and put on the apparel of ioy and gladnesse.

⁶ The Babylo-
nians payd nothing
to me for you:
therefore I will
take you againe
without ranome.
⁷ When Iakob
wonderth in
time of famine,
⁸ The Egyp-
tians might piete
some cause to op-
presse my people
because they wor-
shipped and reme-
mbered among them,
but the Affli-
ctious have not tole
to excolleth in tyran-
ie by: and there-
fore will I punish
them more then I
did the Egyptians.
⁹ I saw, by the
wicked which
think that I have
no power to deli-
ver them.
¹⁰ Signifying, that
the ioy and good
things of their deli-
verance should
make their afflic-
tion in the meane
time more easie:
but this is chiefly
meane the spiri-
tuali ioy, as
Nahum. i. 15.
rom. 10. 15.
¹¹ The Prophets
which are thy
watchmen, shall
publish this thy
deliverance: this
was given to
Zerubbabel, Ezra,
and Nehemiah,
but was accom-
plished vnder
Christ.
¹² As ready to smite
his enemies, and to
deliver his people:
He warneth the
faithfull not to
pollute themselves with the superstitions of the Babylo-
nians, as Cha. 48. 20. 2. Cor. 6. 17. 1. For the time is
had that the Priests and Levites chiefly (and so by them
all the people, which shall be Levites in this Office) shall say come the vessels of
the Temple which Nebuchad nezzar had taken away, my Assyrian fathers did out
of Egypt: ² Meaning Christ, by whom our spiritual deliverance should be
worked, whereof this was a figure. ³ In the corrupt judgement of man, Christ in
his person was esteemed. ⁴ Hee shall spread his word through many nations.
⁵ In signe of penitence, and as being astonished at his excellencie. ⁶ By the pre-
aching of the Gospell.

for sought: therefore shall yee be redeemed without money.

⁴ For this faith the Lord God, My people went downe aforetime into Egypt to sojourne there, and Ashur e oppressed them without cause.

⁵ Now therefore what have I here, saith the Lord, that my people is taken away for nought, & they that rule over them, make them to howle, saith the Lord? and my Name all the day continually is blasphemed?

⁶ Therefore my people shall know my Name: therefore shall they know in that day, that I am he that do speake: behold, it is I.

⁷ How beautiful vpon the mountaines are the feete of him, that declareth and publisheth peace: that declareth good tidings, and publisheth saluation, saying vnto Zion, Thy God reigneth!

⁸ The voice of thy watchmen shall be heard: they shall lift vp their voyce, and shoute together: for thy shall see eye to eye, when the Lord shall bring againe Zion.

⁹ O ye desolate places of Ierusalem, be glad and reioyce together, for the Lord hath comforted his people: he hath redeemed Ierusalem.

¹⁰ The Lord hath made bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

¹¹ Depart, depart yee: goe out from thence and touch no vncleane thing: goe out of the mids of her, be ye cleane, that I beare the vessels of the Lord.

¹² For ye shall not goe out with hast, nor depart by fleeing away: but the Lord wil go before you, & the God of Israel wil gather you together.

¹³ Behold, my seruant shall prosper, he shall be exalted and extolled, and be very high.

¹⁴ As many were astonished at thee (his visage was so deformed of men, and his forme of the sonnes of men) so shall hee sprinkle many nations: the kings shall shut their mouths at him: for that which had not bene told them, shall they see, and that which they had not heard, shall they vnderstand.

⁴ Surely he hath borne our infirmities, and carried our sorrowes: yet wee did iudge him as plagued, and smitten of God, and humbled.

⁵ But he was wounded for our transgressions: he was broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes we are healed.

⁶ All wee like sheepe haue gone astray: wee haue turned euerie one to his owne way, and the Lord hath laid vpon him the iniquity of vs all.

⁷ Hee was oppressed, and hee was afflicted, yet did hee not open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

⁸ Hee was taken out from prison, and from iudgement: and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people he was plagued.

⁹ And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednesse, neither was any deceit in his mouth.

¹⁰ Yet the Lord would breake him and make him subiect to infirmities: when he shall make his soule an offering for sinne, he shall see seed, and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

¹¹ Hee shall see of the trouble of his soule, and shall be satisfied: by his knowledge shall my righteous seruant iustifie many: for he shall beare their iniquities.

¹² Therefore will I giue him a portion with the great, and he shall diuide the spoile with the strong, because hee hath poured out his soule vnto death: and hee was counted with the transgressours, and he bare the sinne of many, and prayed for the transgressors.

¹³ Therefore will I giue him a portion with the great, and he shall diuide the spoile with the strong, because hee hath poured out his soule vnto death: and hee was counted with the transgressours, and he bare the sinne of many, and prayed for the transgressors.

¹⁴ Therefore will I giue him a portion with the great, and he shall diuide the spoile with the strong, because hee hath poured out his soule vnto death: and hee was counted with the transgressours, and he bare the sinne of many, and prayed for the transgressors.

CHAP. LIIII.

¹ Moie of the Gentiles shall beleeue the Gospell then of the Iewes.
² God leaueh him for a time, to whom afterward hee sheweth mercie.

¹ For ye, O barren that diddest not beare: Breaketh forth into ioy and reioyce, thou that diddest not traile with child: for the desolate hath moe children then the married wife, saith the Lord.

² Enlarge the place of thy tents, and let them spread out the curtaines of thine habitations: spare not: stretch out thy cords, and make fast thy stakes.

³ For thou shalt increase on the right hand and on the left, and thy seed shall possesse the Gentiles, and dwell in the desolate cities.

⁴ Feare not for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproch of thy widowhood any more.

⁵ For he that made thee, is thine husband, (whose name is the Lord of hostes) and thy redeemer the holy one of Israel, shall be called the rance vnder Cyms was as her childhood and therefore this was the name of children that God should giue her, shee should seeme to want room to lodge them. ⁶ The afflictions which thou fferdest at the beginning, when thou wast refused for thy sinnes, Chap. 50. 1. That did regenerate thee by his holy Spirit,

¹ That is, the punishment due to our finnes: for the which hee hath both suffered and made satisfaction, Math. 8. 17. 1. pet. 2. 24.

² We iudged euil thinking that we were punishing for his owne sinnes, and out of ours. ³ Hee was ablied for our reconciliation, 1. Cor. 15. 3.

⁴ Meaning the punishment of our iniquity, and not the fault it selfe. ⁵ Not willingly obeyed his Fathers appointment, Mat. 26. 63. 23. 31. ⁶ From the croffe and graue, after that hee was condemned.

⁷ Though he dyed for sin, yet after his resurrection hee shall liue for euer: and this his death is to reuel his liue to his members, Rom. 6. 9.

⁸ God the Father delivered him into the hands of the wicked, and to the powers of the world to doe with him what they would.

⁹ Christ by offering himselfe to liue with him for euer. ¹⁰ That is, the fruit and effect of his labours, which is the saluation of his Church. ¹¹ Christ shall iustifie by faith through his word, whereat Moies could not iustifie by the law. ¹² Because he humbled himselfe, therefore hee shall be exalted to glory, Phil. 4. 7. 8. ¹³ That is, of all that beleeue in him.

¹ After that hee had declared the death of Christ, hee speaketh to the Church, because it should feele the fruit of the same, & callet her barren, because that she was a widow without hope to haue any children.

² The Church in this benefaction and captiuitie shall bring forth moe children, when shee was at liberty: or this may be spoken by admiration, considering the great number that should come of her: Her desire accomplished, when she came to her age, which was vnder the Gospell. ³ Signifying, that for the great number of children that God should giue her, shee should seeme to want room to lodge them. ⁴ The afflictions which thou fferdest at the beginning, when thou wast refused for thy sinnes, Chap. 50. 1. That did regenerate thee by his holy Spirit,

g His glory shall shine through the whole world, which seemed ^h before to be but ⁱ v in Iudaea.

h As a wife which wait forsaken in thy youth.

i As sure as the promise that I made to Noah, that the waters should no more overflow the earth.

k Hereby he declares the excellent estate of the Church vnder Christ.

l Or, as per, or pearl.

m In the hearing of his word, and inward moaning of his spirit.

n In stability and sureness, so that it shall stand for ever.

o And therefore shall not prevail.

p Meaning, the domesticall enemies of the Church as are the hypocrites.

q Signifying hereby, that man can doe nothing, but so farre as Gods giuen power.

r For seeing that all are his creatures, hee must needs gouerne and guide them.

God of the whole world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, saith thy God.

7 For a little while have I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in mine anger, I hid my face from thee for a little season, but with everlasting mercy have I had compassion on thee, sayeth the Lord thy Redeemer.

9 For this is vnto me as the waters of Noah: for as I have sworn that the waters of Noah should no more goe ouer the earth, so have I sworn that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remooue, and the hills shall fall downe: but my mercy shall not depart from thee, neither shall the covenant of my peace fail away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that halt no comfort, behold, I will lay thy stones with the carbuncle, and lay thy foundation with sapphires.

12 And I will make thy windowes of emeralds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and much peace shall be to thy children.

14 In ^m righteousness shalt thou be established, and be farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Behold, the enemy shall gather himselfe, but without me: whosoever shall gather himselfe in thee, ^o against thee, shall fall.

16 Beholde, I have created the smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I have created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and every tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousness is of mee, saith the Lord.

CHAP. LV.

x An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The joy of the Giftd.

a Christ by proposing his graces and gifts to his Church, except the hypocrites which are false with their imagined works, and the Epicures, which are full with their worldly lusts, and for thirst not after these waters.

b Signifying, that Gods benefits can not be bought for money.

c By waters, wine, milke and bread, he meaneth all things necessary to the spirituall life, as these are necessary to this corporall life.

d He reproofeth their ingratitude which refuse those things that God offereth willingly, and in the meane season spare neither cost nor labour to obtaine those which are nothing profitable.

e You shall be bought abundantly.

f The same covenant which through my mercie I ratified and confirmed to Dauid, that it should be eternall.

g Meaning Christ, of whom Dauid was a figure.

HO, every one that thirsteth, come ye to the waters, and ye that have buy no siluer, come, buy and eate: come, I say, buy wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer, and not for bread? and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delight in ^e fatnesse.

3 Encline your eares, and come vnto mee: heare, and your soule shall liue, and I will make an euermlasting covenant with you, ^f when the sure mercies of Dauid.

4 Behold, I gaue him for a witness to the people, for a prince and a master vnto the people.

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall runne vnto thee because of the Lord thy God, and the Holy one of Israel: for hee hath glorified thee.

6 Seeke ye the Lord while he may be found: call ye vpon him while he is neere.

7 Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for he is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine cometh downe, and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may giue feed to the fower, and bread vnto him that eateth.

11 So shall my word be, that goeth out of my mouth: it shall not returne vnto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioy, and be led forth with peace: the mountaines and the hills shall breake forth before you into ioy, and all the trees of the field shall clap their hands.

13 For thornes there shall grow fire trees: for nettles shall grow the myrrhe tree, and it shall be to the Lord ^o for a name, and for an euermlasting signe that shall not be taken away.

CHAP. LVI.

x An exhortation to iudgement and iustice. 10 Against shepherds that despoile their flocke.

THUS saith the Lord, 2 Keepe iudgement and doe iustice, for my saluation is at hand to come, and my righteousness shall be revealed.

2 Blessed is the man that doeth this, and the sonne of man which layeth hold on it: hee that keepeth the Sabbath, and polluteh it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which is ioyned to the Lord, speake and say, The Lord hath surely separated me from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth me, and take hold of my covenant,

5 Euen vnto them will I giue in mine House, and within my walls, a place, and a name better then of the sonnes, and of the daughters: I will giue them an euermlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteh it not, and embraceth my covenant,

7 Them will I bring also to mine holie mountain, and make them ioyfull in mine House of prayer: their burnt offerings and their sacrifices shall be accepted vpon mine altar: for mine

yea, vnder Christ the dignitie of the faithfull shall be greater: hee that leueth was as to whom the faithfull offer: conuall thanksgiving: yea, themselves and all that they haue, as a liuely and acceptable sacrifice.

h To wit, the Gentiles, which before thou didst not receive to be thy people.

i When he effecteth himselfe by the preaching of his word, hee hereby becometh that repentance must be ioyned with faith, & how we cannot call vpon God aright, except the fruits of our faith appeare.

l Although you are not soone reconciled one to another, and iudge me by your iudges, yet I am most easie to be reconciled.

m I offer my mercies to you.

n If these small things haue their effect as daily experience sheweth, much more all my promise which I haue made and confirmed, bring to passe the things which I haue spoken for thy deliuerance.

o See Chap. 4. 23. and 49. 13.

p To let forth his glory.

q Of Gods deliuerance, and that he will neuer forsake his Church.

a God sheweth what he requirith of them after that he hath deliuered them: to wit, the works of charity whereby true faith is declared.

b Which I will declare toward you, and powere to you heares by my Spirit.

c Vnder the Sabbath he comprehendeth the whole service of God, and true religion.

d Let none thinke I will vncircumcise the graces of the Lords.

e For the Lord will take away all impediments, and will forsake none which will keepe his true religion, and beleue in him.

f Meaning, in his Church.

g They shall be called after my people, and be of the same religion.

h Hee leueth was as to whom the faithfull offer: conuall thanksgiving: yea, themselves and all that they haue, as a liuely and acceptable sacrifice.

Not only for the lowest but for all others, March. 31. 13.

1. Meaning, the enemies of the Church as the Babylonians, Assyrians, &c. thus he speaketh to ease the hypocrites, and to assure the faithful that when this cometh, they may know it was told to them before.

2. He sheweth that this a fiction shall come through the fault of the governors, prophets, and pastors, whose ignorance, negligence, justice, and obsequie provoked Gods wrath against them.

3. We are well yet, and to morrow shall be better: therefore let vs not fear the plagues before they come: thus the wicked comforted the admonitions and exhortations which were made them in the Name of God.

4. From the plague that is at hand, and also because God will punish the wicked.

5. The foule of the righteousisable in joy, and their body shall rest in the grave unto the time of the resurrection, because they walked before the Lord.

6. He threateth the wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods word & his promises: boasting openly, that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he caleth them bastards & the children of fornicators, which losse God, and is fled to wicked means for succour.

7. Read Luke 18. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8. Meaning, every place was polluted with their idolatry, or every place that they found, they made an idol of it.

9. In the sacrifices which you offer before these idols, thought you did serve God. To wit, these altars in an open place, like and impudent harlot, that careth not for the sight of her husband.

10. In stead of setting up the word of God in thence places on the posts and doores of these idolatry in every place.

11. That is, diddest increase thine idolatry more and more.

12. Thou diddest see the famine of the Assyrians by gifts and presents, to helpeth against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more didst to menthy selfe.

13. All though thou sawest all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy fault, and leave off.

14. Hee denieth their vnprofitable diligence, which thought to haue made a lustre, and yet were deceiued.

15. Hee denieth their vnprofitable diligence, which thought to haue made a lustre, and yet were deceiued.

16. Hee denieth their vnprofitable diligence, which thought to haue made a lustre, and yet were deceiued.

17. Hee denieth their vnprofitable diligence, which thought to haue made a lustre, and yet were deceiued.

18. Hee denieth their vnprofitable diligence, which thought to haue made a lustre, and yet were deceiued.

19. Hee denieth their vnprofitable diligence, which thought to haue made a lustre, and yet were deceiued.

20. Hee denieth their vnprofitable diligence, which thought to haue made a lustre, and yet were deceiued.

house shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye beasts of the field, come to deuoure, euen all ye beasts of the forest.

10 Their watchmen are all blind: they haue no knowledge: they are all dumbe dogs. they can not bark: they lie and sleepe, and delight in sleepe.

11 And these greedy dogs can neuer have enough: and these shepherds can neuer vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and wee will fill our selues with strong drinke, and to morrow shall be as this day, and much more abundant.

13 We are well yet, and to morrow shall be better: therefore let vs not fear the plagues before they come: thus the wicked comforted the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

1 God saith away the good, that hee should see the horrible plagues to come. 3 Of the wicked adulterers, 9 and their waine complaine.

The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come.

2 A Peace shall come, they shall rest in their beds, euery one that walketh before him.

3 But you c witches children, come hither, the seed of the adulterer and of the whore.

4 On whom haue ye iested? vpon whom haue ye gaped and thrust out your tongue? are not ye rebellious children, and a false seed?

5 Inflamed with idols vnder euery greene tree: and sacrificing the children in the valleys vnder the tops of the rockes?

6 Thy portion is in the smoothe stones c of the riuier. they they are thy lot: euen to them hast thou powred a drinke offering: and thou hast offered a sacrifice. Should I delight in these?

7 Thou hast made thy bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behind the dores also and posts hast thou set vp thy remembrance, for thou hast discovered thy selfe to another then mee, and wentest vp, and didst enlarge thy bed, and make a couenant betwene thee and them, and loudest their bed in euery place where thou fastest it.

9 Thou wentest to the Kings with oyle, and diddest increase thine oymnts, and send thy messengers farre off, and diddest humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifold iourneys, yet saidst thou not, I There is no hope: thou wast found life by thine hand, therefore

11 In the sacrifices which you offer before these idols, thought you did serve God. To wit, these altars in an open place, like and impudent harlot, that careth not for the sight of her husband.

12 In stead of setting up the word of God in thence places on the posts and doores of these idolatry in every place.

13. That is, diddest increase thine idolatry more and more.

14. Thou diddest see the famine of the Assyrians by gifts and presents, to helpeth against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more didst to menthy selfe.

thou wast not grieved.

11 And whom didst thou reuerence or feare, seeing thou hast lied vnto me, and hast not remembered me, neither set thy minde thereon? is it not because I holde my peace, and that of long time? therefore thou fastest not me.

12 I will declare thy righteousnesse and thy works, and they shall not profit thee.

13 When thou criest, let them that thou hast gathered together deliuer thee: but the wind shall take them all away: vanity shall pull them away: but he that trusteth in me, shall inherite the land, and shall possesse mine holy Mountaine.

14 And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

15 For this saith he that is high and excellent, hee that inhabiteth the eternitie, whose name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I bee alwayes wroth, for the spirit should faile before me: and I haue made the breath.

17 For his wicked countenance I am angry with him, and haue smitten him: I hid mee, and was angry, yet hee went away, and turned after the way of his owne heart.

18 I haue seene his wayes, and wil heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the fruit of the lipps, to bee peace: peace vnto them that are y farre off, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can not rest, whose waters cast vp myre and dirt.

21 There is no peace, saith my God, to the wicked.

home. 2 Their euill conscience doeth euer torment them, can neuer haue rest, read Chap. 48. 22.

CHAP. LVIII.

1 The office of Gods ministers. 2 The workers of the hypocrites. 6 The fast of the false fast. 13 Of the true Sabbath.

Crie aloud, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iaakob their sinnes.

2 Yet they b seeke mee daily, and will know my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of mee the ordinances of iustice: they will draw neere vnto God, saying,

3 Wherefore haue we fasted, and thou seest it not? wee haue punished our selues, and thou regardst it not. Beholde, in the day of your fast you will seeke your will, and require all your debts.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye doe to day, to make your voyce to be heard aboute.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow neither fast nor religion. e So long as you vse contentions and prayers shall not be heard,

n Broken promise with me.

o Meaning, that the wicked abuse Gods lenitie, and grow to further wickednesse.

p That is, they taught in effidencies, and impieties which the wicked call Gods seruice: thus hee denieth their obsequie.

q Meaning, the Assyrians and others, whole help they looked for.

r God shall say to Darius and Cyrus.

s I will not vse my power against fraile man, whose life is but a blast.

t That is, for the vices and faults of the people, which is meant here by countenance.

u Though they were obliuious, yet I did not withdraw my mercy from them.

x That is, I frame the speech and words of my messengers which shall bring peace.

y As well to him that is in captiuitie as to him that remaineth at home.

z And therefore they

downe

downe his head, as a bul-rush, and to lie downe in sackcloth and ashes: wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery y^e yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from his thine owne flesh?

8 Then shall thy light breake forth as the morning, and thine health shall grow speedily: thy rightcouenesse shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the hand, and wicked speaking:

10 If thou wilt poure out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darkness, and thy darknesse shall be as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drouth, and make fast thy bones: and thou shalt bee like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde waste places: thou shalt raise vp the foundations for many generations, & thou shalt be called the repairer of the breach, and the restorer of the pathes to dwell in.

13 If thou wilt turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lord, and shalt honour him, nor doing thine owne ways, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delite in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

^a The wicked press through their owne iniquities. ^b The confession of faith. ^c God a our will perseuereth in Church though all men faile.

^a Ehold, the Lords hand is not shortened, that it cannot faue: neither is his care heauie, that it cannot heare.

^a But your iniquities haue separated betweene you and your God, and your finnes haue hidde his face from you, that he will not heare.

^a For your handes are defiled with a blood, and your fingers with iniquitie: your lippes haue spoken lies, and your tongue hath murmured iniquitie.

^a No man calleth for iustice: no man contendeth for truth: they trust in vanitie & speake vaine things: they conceiue mischief, and bring forth iniquitie.

^a They hatch cockatrice^d egges, and weaue the spiders^e web: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

^a Their webs shall be no garment, neither shall they couer themselves with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

^a Their feete runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their pathes.

^a The way of peace they know not, and there is none equitie in their goings: they haue made them crooked pathes: who ouer goeth therein, shall not know peace.

^a Therefore is iudgement farre from vs, neither doeth iustice come neere vnto vs: we waite for light, but loe it is darknesse: for brightnesse, but we walke in darknesse.

^a We grope for the wall like the blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

^a We roare all like i beares, and mourne like doves, we looke for equitie, but there is none: for health, but it is farre from vs.

^a For our trespasses are many before thee, and our finnes tell thee against vs: for our trespasses are with vs, and we know our iniquities.

^a In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of crueltie and rebellion conceiuing and vttering out of the heart false matters.

^a Therefore is iudgement turned backward, and iustice standeth farre off, for truth is fallen in the street, and equitie cannot enter.

^a Yea, truch faith, and hee that refraineth from euill maketh himselfe a pray: and when the Lord law it, it displeased him, that there was no iudgement.

^a And when hee saw that there was no man, hee wondered that none would offer himselfe. Therefore his arme did p^r faue it, and his rightcouenesse it selfe did sustaine it.

^a For he put on righteousnes, as an habergeon, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

^a As to make recompense, as to requite the fury of the aduersaries with a recompence to his enemies: he will fully repay thei^r ylands.

^a So shall they feare the Name of the Lord from the West, and his glorie from the rising of the Sunne: for the enemy shall come like a flood: but the Spirit of the Lord shall chafe him away.

^a And the Redeemer shall come vnto Zion, and vnto them that turne from iniquitie in Iacob, saith the Lord.

^a And I will make this my Couenant with them, saith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seed of thy feed, saith the Lord, from henceforth euen for euer.

^a Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, & promitteth to giue them both to his Church for euer.

CHAP. LX.

^a The Gentiles shall come to the knowledge of the Gospel. ^b They shall come to the Church in abundance. ^c They shall haue abundance though they suffer for a time.

^a Rise, O Ierusalem: be bright, for thy light is come, and the glory of the Lord is risen vpon thee.

^a For beholde, darknesse shall couer the earth, and grosse darknesse the people: but the

^a Signifying, that all men are in darknesse till God giue them the light of his Spirit, and that his light shineth to none, but to those that are in his Church.

^a That you leave off all your extorcion.

^a For in him thou shalt see as a glass.

^a That is, the prosperitie of the Church with which God will blesse thee.

^a The testimony of the goodnesse shall appeare before God & man.

^a Whereby is meant all manner of iniurie.

^a That is, haue compassion on their miseries.

^a Thine aduersitie shall be turned into prosperitie.

^a Signifying, that of the lowes should come such as should build againe the ruines of Ierusalem and Iudee: but chiefly this is meant of the spiritual Ierusalem whose builders were the Apostles.

^a If thou refrain thy selfe from thy wicked workes.

^a The wicked press through their owne iniquities.

^a The confession of faith.

^a God a our will perseuereth in Church though all men faile.

^a Num. 11. 23. Chap. 50. 2.

^a Ezech. 5. 25.

^a Reade Chap. 2. 15.

^a All men winke at the iniuries and oppressions, and note geue about to remedie them.

^a According to their wicked deuices, they hurt their neighbours.

^a Whatsoeuer cometh from them is poison, and bringeth death.

^a They are profitable to no purpose.

^a That is, Gods vengeance to punish our enemies.

^a Gods protection to defend vs.

^a We are altogether delituate of counsell, and can find no end of our miseries.

^a We expecte one sorrowes or outward signes, some more, some lesse.

^a This confession is generally to the Church to obteine remission of sins, and the Prophets did not exempt themselves from the same.

^a To wit, against our neighbours.

^a There is neither iustice, nor righteousnesse among them.

^a The wicked will destroy him.

^a Meaning, to doe iustice, and to remedy the things that were to be done.

^a That is, his Church, or his arme did helpe itself, and did not feele any other.

^a Signifying, that God hath all means at hand to deliuer his Church, and to punish their enemies.

^a To wit, your enemies, which dwell in diuers places, & beyond the sea.

^a He sheweth that there shall be great affliction in the Church, but God will euer deliuer his.

^a Whereby hee declareth that the true deliuerance from sinne and Saan belongeth to none, but to the children of God, whom he iustifieth.

^a The time of thy prosperitie and felicitie: whereas speaking of Babylon he commanded her to goe downe, Chap. 47. 1.

^a Signifying, that all men are in darknesse till God giue them the light of his Spirit, and that his light shineth to none, but to those that are in his Church.

e Meaning, that
Iud a should be
the morning star,
and that the Gen-
tiles should re-
ceive light
of her.

d An infinite
number, from all
countries, as Chap.
9 v. 24.

e For joy, the
heart is drawn in
for feruor.

f Meaning, that
every one shall
honour the Lord
with thankes-
giving, and be able
to sing that it
is the will of God
except we offer
our selves to
fear his glory,
and all that we
have.

g That is, the Ara-
bians, that have
great abundance
of camels.

h Because the Al-
tar was a figure of
Christ, Iud. 13. he
sheweth that
nothing can be ac-
ceptable to him,
which is not offered
at his Altar.

i Meaning, what
great number shall
come to the
Church, and with
what great dili-
gence and
zeale.

k The Gentiles
that are no ene-
mies shall become
friends, and fathers
of the
Church.

l Meaning, Cyrus
and his succeders,
but chiefly, this
accomplished in
them that feare
Christ being con-
verted by his
Gospel.

m He sheweth
that God hath gi-
ven all power, and
authoritie herein
ea ther the
of his Church, and
that every which
will use a true and
profitable Gane,
that he de-
sireth.

n There is no-
thing in ex-
cess, that
will not be
for the need-
ful of the
Church.

o Signifying, that
Gods Mercie
is not limited
in the Temple, which is but the place for his service, as
Iud. 13. v. 24.

p To worship his head Christ by obeying his doctrine. q Both
he and Iud. 13. v. 24. are ready to be helped, and succour thee. r Thy governors shall love
thee, and seek the wealth and prosperity. f Meaning, not a temporall felicity,
but a future Iud. 13. v. 24. which is fulfilled: Christ's kingdome.

10 And the Gentiles shall walke in thy light,
and Kings at the brightness of thy rising vp.

11 Lift vp thine eyes round about, and behold:
all these are gathered, and come to thee: thy
Iannes shall come from farre, and thy daughters
shall be nourished at thy side.

12 Then thou shalt see and shine: thy heart
shall be enlarged, and enlarged, because of the multitude
of the Sea shall be converted vnto thee, and
the riches of the Gentiles shall come vnto thee.

13 The multitude of camels shall cover thee:
and the dromedaries of Midian and of Ephah shall
they of Sheba shall come: they shall bring golde
and incense, and shew forth the prayes of the
Lord.

14 All the sheepe of Kedar shall be gathered
vnto thee: the rams of Nebaioth shall ierue thee:
they shall come vp to be accepted vpon mine Altar:
and I will b. autifie the house of my glory.

15 Who are these that fill like a cloude, and
as the doves to their windowes?

16 Surely the yles shall waite for mee, and the
ships of Tarshish, as at the beginning that they
may bring thy Iannes from farre, and thy siluer
and thine gold with them vnto the Name of the
Lord thy God, and to the Holy one of Israel, be-
cause he hath glorified thee.

17 And the sonne of strangers shall build vp
thy walles, and their Kings shall minister vnto
thee: for in my wrath I smote thee, but in my
mercy I had compassion on thee.

18 Therefore thy gates shall be open continually:
neither day nor night shall they be shut, that
men may bring vnto thee the riches of the Gen-
tiles, and that their Kings may be brought.

19 For the nation and the kingdom, that
will not serue thee, shall perish: and those nations
shall be utterly destroyed.

20 The glorie of Lebanon shall come vnto
thee, the firre tree, the elme and the boxe tree to-
gether, to beautifie the place of my Sanctuary: for
I will glorifie the place of my feet.

21 The Iannes also of them that afflicted thee,
shall come and bowe vnto thee: and all they that
despised thee, shall fall p downe at the soles of thy
feet: and they shall say, The city of the
Lord, Zion of the Holy one of Israel,

22 Whereas thou hast bene forsaken and ha-
ted, so that no man went by thee, I will make thee
an eternall glorie, and a ioy from generation to
generation.

23 Thou shalt also sucke the milke of the
Gentiles, and shalt sucke the breasts of Kings
and thou shalt know, that I the Lord am thy
Saviour, and thy Redeemer, the Mightie one of
Iacob.

24 For brass will I bring gold, and for yron
will I bring siluer, and for wood brass, and for
stones yon. I will also make thy government
peace, and thine exactors righteousnesse.

25 Violence shall no more be heard of in thy
land, neither defolation, nor destruction within
thy borders: but thou shalt call saluation, thy
walles, and praise thy gates.

26 Thou shalt haue no more Sunne to shine
by day, neither shall the brightness of the Moone
shine vnto thee: for the Lord shall be thine eu-
erlasting light, and thy God, thy glory.

27 Thy Sunne shall neuer goe downe, neither
shall thy Moone be hid: for the Lord shall be
thine euerlasting light, and the dayes of thy for-
row shall be ended.

28 Thy people also shall be all righteous: they
shall possess the land for euer, the heritage of my
planting shall be the worke of mine hands, that I
may be glorified.

29 A little one shall become as a thousand,
and a small one as a strong nation: if the Lord will
hasten it in due time.

CHAP. LXI.

The prophesie that Christ shall be anointed, and sent to preach
to the Jews of the faithfull.

The Spirit of the Lord God is upon mee,
therefore hath the Lord anointed mee: hee
hath sent mee to preach good tydings vnto the
poore, to binde vp the broken hearted, to preach
liberty to the captiues, and to them that are
bound: the opening of the prison.

To preach the acceptable yeere of the
Lord, and the day of vengeance of our God, to
comfort all that mourne,

To appoint vnto them that mourne in Zi-
on, and to giue vnto them because for ashes, the
oyle of ioy for mourning, the garment of glad-
nesse for the spirit of heauinesse, that they might
be called trees of righteousness, the planting
of the Lord, that he might be glorified.

And they shall build the olde waste places,
and raise vp the former defolations, and they shall
repare the cities that were desolate and waste
through many generations.

And the strangers shall stand and feede
your sheepe, and the sonnes of the strangers shall
be your plowmen, and dressers of your vines.

But ye shall bene named the Kings of the
Lord, and men shall fay vnto you, The ministers
of our God: Ye shall eate the riches of the Gen-
tiles, and shall be exalted with their glory.

For your shame you shall receive me double,
and for confusion, they shall reioyce in their
portion: for in their land they shall possess the
double: euerlasting ioy shall be vnto them.

For I the Lord loue iudgement, and hate
grobberie for burnt offering, and I will direct
their worke in truth, and will make an eu-
erlasting couenant with them.

And their feed shall be known among the
Gentiles, and their buddies among the people. All
that see them, shall know them, that they are the
seed which the Lord hath blessed.

I will greatly reioyce in the Lord, and my
soule shall be ioyfull in my God: for he hath cloth-
ed me with the garments of saluation, & covered
me with the robe of righteousness: hee hath
decked me like a bridegrome, and as a bride-
deth herselfe with her iewels.

For as the earth bringeth forth her bud, and
as the garden causeth to grow that which is
sown in it: so the Lord God will cause righteous-
nesse to grow, and praise before all the heathen,

For in times past, now they shall haue done authoritie ouer them, and possess
the world. I will not cease, either their offering which are righteous, de-
ceit, hypocrites, or that I will be of my glorie. I thank of the Church, I be-
sheweth what shall be the affliction, when they see the day of their deli-
uerance.

CHAP.

Signifying, that
all worldly men are
that cease, and that
Christ shall be all
in all. Reuel. 21. v.
and 22. v.

Th children of
the Church.

Meaning, that
the Church should
be miraculously
multiplied.

Leu. 4. v. 18

This apper-
tains to the
Prophets and mi-
nisters of Christ,
but chiefly to Christ,
of whose abun-
dant graces, every
one receiveth ac-
cording as it plea-
seth him to distri-
bute.

To them that
are iustly touched
with the feeling
of their finnes.

Which are in
the bondage of
sare.

The time when
he pleased God to
show his good fa-
uour vnto man,
which S. Paul cal-
leth the fulness of
time, Gal. 4. v.

For when God
deliuereth his
Church, he puni-
sheth his enemies.

Which was the
signe of mourning.

Trees that bring
forth good fruites,
as Math. 3. v.

That is, for a
long time.

They shall be
readie to serue
you in all your
necessities.

This is accom-
plished in the time
of Christ, by whom
all the lawfull are
made Priests
and Kings, 1. Pet.
2. v. 9. and 1. v.

Reade Chap. 60.
v. 1. v. 2.

Abundant re-
compence, as this
word is vsed,
Chap. 40. v. 2.

That is, the
Iewes.

To wit, of the
Gentiles.

Whereas the
Gentiles had do-
minion ouer the
Iewes.

CHAP. LXII.

1 The great desire that the Prophet hath had for Christes coming. 6 The diligence of the Pastors to Preach.

For Zions sake I will not holde my tongue, and for Ierusalem sake I will not rest, vntill the righteoulnesse thereof breake forth as the light, and saluation thereof as a burning lamp:

2 And the Gentiles shall see thy righteoulnesse and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also bee a crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be said vnto thee, Forsaken: neither shall it be said any more to thy land, Desolate, but thou shalt be called || Hephzi-bah, and thy land || Zeeulah: for the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a young man marrieth a virgin, so shall thy sonnes marry thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease: ye that are mindful of the Lord keepe not silence,

7 And give him no rest, till he repaire and vntill he set vp Ierusalem the praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more give thee corn to be meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and praise the Lord, and the gatherers thereof shall drinke in the courts of my Sanctuary.

10 I Go through, goe through the gates: prepare you the way for the people: cast vp, cast vp a way, and gather out the stones, and set vp a stander for the people.

11 Behold, the Lord hath proclaimed vnto the endes of the world, Tell the daughter Zion, Behold, thy Saviour cometh: Behold, his wages is with him, and his worke before him.

12 And they shall call him, The holy people, the redeemed of the Lord, and thou shalt be named, A city fought out and not forsaken.

13 For the restoration thereof all the world shall praise him. **1** Signifying the great number that should come to the Church, and what ye heere would prepare for the restitution of the same, as Chap. 57. 14. m. Yee Prophets and Ministers shew the people of this their deliverance: which was chiefly merited by Christ, Zach. 9. 9. matth. 1. 1. n. I see shall haue all power to bring his purpose to passe, as Chap. 40. 10. o. That is, one ooe whom God hath had a singular care to recouereth when he was lost.

CHAP. LXIII.

1 God shall destroy his enemies for the Churches sake. 7 Gods benefitions vnto his Church.

Who is this that cometh a from Edom, with red garments from Bozrah? hee is glorious in his apparel, and walketh in his great strength || I speake in righteoulnesse, and am mightie to saue.

2 Wherefore is thine apparel red, and thy garments like him that treadeth in the wine presse?

3 Hee hath destroyed them in Bozrah, the chiefe cite of the Idumians: for these were their greath enemies, and vnder the title of circumcision, and the kindred of Abraham claimed to themselves the chiefe religion, & hated he true worshippers Ps 137. b. God answered them that asked this question, Who is this? & said, Yee see now performed is deede the vengeance which my Prophets threatened. c. Another question so them which the Lord answered,

3 I haue troden the wine presse alone, and of all people there was none with mee: for I will tread them in mine anger, and treade them vnder foote in my wrath, and their blood shall besprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vpholde: therefore mine owne arme helped mee, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them drunken in mine indignation, and wil bring downe their strength to the earth.

7 I will remember the mercies of the Lord, and the prayes of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee said, Surely they are my people, children that will not lie: so hee was their Saviour.

9 In all their troubles hee was troubled, and the Angel of his presence saued them: in his loue and in his mercie he redeemed them, and he bare them and caryed them alwayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemy, and he fought against them.

11 Then hee remembered the olde time of Moses & his people, saying, Where is he that brought them vp out of the Sea with the meeke shepherd of his sheepe? where is hee that put his holy Spirit within him?

12 Hee led them by the right hand of Moses with his owne glorious arme, deuiding the water before them, to make himselfe an everlasting Name.

13 Hee ledde them through the deepe, as an horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 I Looked downe from heauen, and beheld from the dwelling place of thine holiness, and of thy glory, Where is thy zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from me.

16 Doubtlesse thou art our Father: though Abraham be ignorant of vs, and Isaac know vs not, yet thou, O Lord, art our Father, and our redeemer: thy Name is || ouer.

17 O Lord, why hast thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance.

18 The people of thine holiness haue pos-

is led to his pasture. p. Having declared Gods benefites shewed he himselfe to God by prayer, desiring him to continue the same graces, and them. q. Thy great action which thou barest towards vs. r. Meaning, from the whole body of the Church. s. Though Abraham would refuse vs to be his children, yet thou wilt not refuse thou our Father. t. By reason of thy holy spirit from vs, by whom we were gouerned, and so for our ingratitude didst deliue vs vp to our owne concupiscence, and didst punish for by sinne according to thy iust iudgement. u. Meaning, for the Couenants sake made to Abraham, Isaac, and Iacob his seruants.

d. Shewing that when God punisheth his enemies, it is for the profite and churche of his Church. e. God sheweth that hee hath w neede of mans helpe: for the deliuerance of his, and though men refuse to doe their duty through negligence and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, read Chap. 40. 15. f. I will strengthen them, and make them so giddy, that they shall not know which way to goe. g. The Prophete spake this to moue the people to remember Gods benefites in times past, that they may be comforted in their troubles. h. For I did chuse them to be mine, that they should be holy, and not deuee mine expectation. i. He bare their afflictions and griefes as though they had becom his owne. k. Which was a witness of Gods presence, and this was referred to Christ, to whom he lengtheth the office of Salvation. l. That is the people of Israel, being afflicted, called to remembrance Gods benefites, which hee had bestowed vpon their Fathers in times past. m. Blessing, Moses. n. That is in Moses that he might well gouerne the people: to reuerse this bluing of the Spirit to the people. o. Peaceably and gently, as an holie to his followers, hee to his followers, hee to his followers.

a. The Prophet faith that hee will occur real to declare vnto the people the good findings of their deliuerance. b. Till they haue full deliuerance: and this the Prophet spake to encourage all other ministers to the getting forth of the feds foot of the Lord. c. Thon shalt haue a more excellent fame then thou hast had hitherto. d. Hee haue thee as deare and precious as a King doeth his crowne. e. Thon shalt goe to be comforted as a woman forsaken her husband. f. For my deliuerance. g. Or, married. h. Thine may be complemented with children. i. Forasmuch as they confesse one faith and Religion with thee, they are in the same bond of marriage with thee, and they are called the children of the Church, as I say, as Christ maketh them plentiful to bring forth children vnto him. k. Prophets, Pastors, and Ministers. l. Hee exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same. m. For the restoration thereof all the world shall praise him. n. Signifying the great number that should come to the Church, and what ye heere would prepare for the restitution of the same, as Chap. 57. 14. m. Yee Prophets and Ministers shew the people of this their deliverance: which was chiefly merited by Christ, Zach. 9. 9. matth. 1. 1. n. I see shall haue all power to bring his purpose to passe, as Chap. 40. 10. o. That is, one ooe whom God hath had a singular care to recouereth when he was lost.

13 That in respect of the promise, which is perpetual about them, and how polluted the land of Canaan, the land and the hundred years: and that they lament, to moune God rather to remember his Covenant, then to punish their sinners.

CHAP. LXIII.

1 The Prophet prayeth for the sinners of the people, & Man's righteousness is like a filthy cloth.

a The Prophet continueth his prayer, desiring God to declare his love toward his Church by miracles, and mighty power, as he did in mount Sion.

b Meaning the raine, haile, fire, thunder, and lightnings.

c S. Paul velleth the same kind of admiration, 1 Cor. 13. 2. marveling at Gods great benefits shewed to his Church by the preaching of the Gospel.

d Thos sheweth favour toward our Father, when they are troubled in this world, and walked after his Commandments.

e They considered thy great mercies.

f That is, in thy mercies which he calleth the wayes of the Lord.

g Thos will have praise vpon vs.

h We are iustly punished and brought into captivity, because we have provoked thee to anger, and though we would mend our felices, yet our righteoussnes, and best vertues are before thee as vile clothes, or as (some read) like the menstruous clothes of a woman.

i Albeit, O Lord by thy iust judgement thou mayest utterly destroy vs as the poore may his yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to thy children. k For so the flesh iudgeth when God doeth not immediately vindiccate. l Which were dedicated to thy service, and to call vpon thy Name. m Wherein we reioiced and worshipped thee. n That is, at the contempt of thine own glory. o Though our sinnes have deferred this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocacion of the Gentiles and the reuelacion of the Jewes. 2 The voy of the elect, and the punishment of the wicked.

a Meaning, the Gentiles which knew not God should seeke after him when he had moved their hearts with his holy Spirit. Rom. 10. 14.

b Hee sheweth the cause of the reuelacion of the Jewes, because they would not obey him for any admonition of his Prophets, by whom hee called them continually and stretched out his hand to draw them.

1 Have bene sought of them that asked not: I was found of them that sought me not: I sayd, Behold mee, behold mee, vnto a nation that called not vpon my Name.

2 I haue b spread our mine hands all the day vnto a rebellious people, which walked in a way that was not good, ~~and~~ after their owne

11 That thou wouldst breake the heauens, and come downe, and that the mountaines might melt at thy preence!

2 As the melting fire burned, as the fire caused the waters to boile, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy preence.

3 When thou didest terrible things, which we looked not for, thou camest downe, and the mountaines melted at thy preence.

4 For since the beginning of the world, they haue not heard nor vnderstood with the care neither hath the eye seen ~~any~~ God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meete him, & that reioiced in thee, and did iustly: they remembred thee in thy wayes: in them thou art angry, for we haue sinned: & in them is continuance, & we shalbe laued.

6 But we haue all bene as an vncleane thing, and all our righteousnesses as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stretch vp himselfe to take holde of thee: for thou hast hid thy face from vs and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, & about measure, neither remember iniquitie for euer: loe, we beseech thee, behold, we are all thy people.

10 Thine holy cities lie waste: Zion is a wilderness, and Ieru'salem a desert.

11 The house of our Sanctuary & of our glory where our Fathers prayed thee is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still at these things, O Lord? wilt thou hold thy peace and stand about measure?

13 Albeit, O Lord by thy iust judgement thou mayest utterly destroy vs as the poore may his yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to thy children. k For so the flesh iudgeth when God doeth not immediately vindiccate. l Which were dedicated to thy service, and to call vpon thy Name. m Wherein we reioiced and worshipped thee. n That is, at the contempt of thine own glory. o Though our sinnes have deferred this, yet thou wilt not suffer thy glory thus to be diminished.

imaginationes.

3 A people that provoked mee euer vnto my face: that sacrificeth in gardens, and burneth incense vpon brickens.

4 Which remember among the graves, and lodge in the deserts, which eat swines flesh, and the broth of things polluted are in their vessels.

5 Which say, Stand apart come not neere to me: for I am holier then thou: these are a smoke in my wrath, and a fire that burneth all the day.

6 Behold, it is written before me: I will not keepe silence, but will render it, and recompense it into their bo'ome.

7 Your iniquities, and the iniquities of your fathers, shalbe together (saith the Lord) which haue burnt incense vpon the mountaines, & blasphemed me vpon the hills: therefore will I measure their old worke into their bo'ome.

8 Thus sayth the Lord, As the wine is found in the cluster, and one hath, Destroy it not, for a blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a feede out of Iacob, and out of Iudah, that shall inherit my mountaine: and mine elect shall inherite it, and my seruants shall dwell there.

10 And Sharon shalbe a sheeplefold, and the valley of Achor shall be a resting place for the cattell of my people, that haue sought me.

11 But ye are they that haue forsaken the Lord, and forgotten my holy Mountaine, and haue prepared a table for the multitude, and furnish the drinke offerings vnto the number.

12 Therefore will I p number you to the sword, and all you shall bow downe to the slaughter because I called, and yee did not answer. I spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus sayth the Lord God, Behold, my seruants shall eat, and ye shall be hungry: behold, my seruants shall drinke, and ye shall be thirstie: behold, my seruants shall reioyce, and ye shalbe affamed.

14 Beholde, my seruants shall sing for ioy of heart, and ye shall cry for sorow of heart and shall howle for vexation of minde.

15 And yee shall leaue your name as a curse vnto my chosen: for the Lord God shall slay you, and call his seruants by another name.

16 He that shall blesse in the earth shall blesse himselfe in the true God, and he that sweareth in the earth, shall sweare by the true God: for the former troubles are forgotten, and shall surely hide themselves from mine eyes.

17 For loe, I will create new heauens and a new earth: & the former shall not be remembered nor come into minde.

18 But ye you glad and reioyce for euer in the things that I shall create: for behold, I will create Ieru'salem, as a reioicing, and her people as a ioy.

19 And I will reioyce in Ieru'salem, and ioy in my people, and the voyce of weeping shall be

haue a way consolation, and full contentment of all things in their God, though sometimes they lacke these corporall things. f Meaning, that he would call the Gentiles, who should abhorre even the very name of the Jewes for their idolatry sake. g Then by the name of the leues. h By blessing, and by swearing, is meant the praising of God for his benefits, and the true worshipping of him, which shall not be only in Iuda, but throughout all the world. i I will no more suffer my Church to be desolate as in times past. y I will fo alter and change the state of my Church, that it shall seeme to dwell in a new world.

e He sheweth that to delight in our own iustities, is the declining from God and the beginning of all superstitious and idolatry.

d Which were dedicate to idoles. e Meaning their altars, which he thus named by contempt.

f To consule with spirit and to consule death, which was forbidden, Deut. 18. 11.

g Which was contrary to Gods Commandement, Leuit. 17. deut. 18. 8.

h Heweth that hypocrisie is euer ioyed with pride and contempt of others.

i Their punishment shall neuer haue end. k So that the remembrance of cannot be forgotten.

l Shalbe both punished together: and this declareth how the children are punished for their Fathers faults, to wit, when the same faults or like are found in them.

m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stockes, that is, the hypocrites.

n Which was plentiful place to Iudaea to feede sheepe, as Achor was for eastell.

o By the multitude and number he meaneth their innumerable idoles, of whom they thought they could neuer haue yough.

p Seeing you can not number your gods, I will number you with the sword.

q By my Prophets whom ye would not obey.

r By these words, Eate and drinke, he meaneth the blessed life of the faithful, which

shall be a way consolation, and full contentment of all things in their God, though sometimes they lacke these corporall things.

f Meaning, that he would call the Gentiles, who should abhorre even the very name of the Jewes for their idolatry sake.

g Then by the name of the leues. h By blessing, and by swearing, is meant the praising of God for his benefits, and the true worshipping of him, which shall not be only in Iuda, but throughout all the world.

i I will no more suffer my Church to be desolate as in times past. y I will fo alter and change the state of my Church, that it shall seeme to dwell in a new world.

2 Meaning, in this wonderful revelation of y^e Church there should be no weakness of youth, nor infirmities of age, but all should be fresh and flourishing; and this is accomplished in the heavenly Ierusalem when all finnes shall cease, and the tears shall be wiped away. **3** Whereby he sheweth that the infants and vaquent sinners have no part of this benediction. **4** He propoeth to the faithful the blessings which are contained in the Law, and to vnder temporal things. **5** Whereby he sheweth the spiritual promises. **6** Reade Chap. ix. 6.

no more heard in her, nor the voyce of crying. **20** There shall be no more there a child of yerres, nor an olde man that hath ² not filled his dayes: for he that shall be an hundred yerres old, shall die as a yong man: but the sinner being ² an hundred yerres old shall be accur'd. **21** And they shall ² build houses, and inhabit them, and they shall plant vineyards, and eate the fruit of them. **22** They shall not build, and another inhabit: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall enjoy in old age the work of their hands. **23** They shall not labour in vain, nor bring forth in feare: for they are the seed of the blessed of the Lord, and their buds with them. **24** Yea, before they call, I will answere, and whilst they speake, I will heare. **25** The ² Wolfe and the lambe shall feed together, and the lion shall eat straw like the bullock, and to the serpent, dust shall be his meat. They shall no more hurt nor destroy in al mine holy Mountaine, saith the Lord.

CHAP. LXVI.

1 God dwelleth not in Temples made with hands. **3** He desireth sacrifice due without increase and faile. **5** God comforteth them that are troubled for his sake. **19** The vocation of the Gentiles. **23** The punishment of the wicked in everlasting.

1 **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

THUS sayeth the Lord, * The ² heauen is my throne, and the earth is my footstool: where is that house that ye will build vnto me? & where is that place of my rest? **2** For all these things hath mine hand made, and all these things have bene, saith the Lord: and to him will I looke, even to him that is poore and of a contrite spirit, and trembleth at my words. **3** He that killeth a bullocke, ² as if he slew a man: he that sacrificeth a sheepe as if he cut off a dogs neck: he that offereth an oblation, ² as if he offered swines blood: he that remembereth inenities, ² as if he blessed an idole: yea, they have chosen their owne wayes, and their soule delighteth in their abominations. **4** Therefore will I ² chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answer: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not. **5** Heare the word of the Lord, al ye that tremble at his ² v word, Your bretheren that hated you, and cast you out for my Names sake, said, let the Lord be glorified: but he shall appeare to your ioy, and they shall be ashamed. **6** A voyce foundeth from the cite, ² when a voice from the Temple, the voice of the Lord, that recompenseth his enemies fully. **7** Before ² b the trauelled, she brought forth:

and before her paine came, she was deliuered of a man child. **8** Who hath heard such a thing? who hath seene such things? shall the earth be brought forth in one day? or shall a nation be borne at once? for alfoone as Zion traualled, she brought forth her children. **9** Shall I ² k cause to tranel, & not bring forth? shall I cause to bring forth, and shall be barren, saith thy God? **10** Reioyce ye with Ierusalem, & be glad with her, al ye that loue her: reioyce for ioy with her, al ye that mourne for her. **11** That ye may sucke, ² l and bee satisfied with the breasts of her consolation: that ye may milke out, and be delighted with the brightnesse of her glory. **12** For thus saith the Lord, Behold, I will extend ² peace ouer her like a flood, and the glory of the ² Gentiles like a flowing stream: then shall ye sucke, ye shall be ² borne vpon her sides, and be ioyfull vpon her knees. **13** As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem. **14** And when ye see this, your heart shall reioyce, ² and your ² bones shall flourish like an herbe: and the hand of the Lord shall be known among his seruants, and his indignation against his enemies. **15** For behold, the Lord will come with fire, and his charres like a whirlwind, that he may recompense his anger with wrath, and his indignation with the flame of fire. **16** For the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shall be many. **17** They that sanctifie themselves, and purifie themselves in the gardens behinde one tree in the midst of a vineyard, and such abominations, even the moue, shall be consumed together, saith the Lord. **18** For I will visit their workes and their imaginations, ² for it shall come that I will gather all nations, and tongues, and they shall come and see my glory. **19** And I will set ² a signe among them, and will send those that escape of them vnto the nations of y^e Tarshish, ² y Pul, and ² Lud, and to them that draw the bow, to Tubal, and to Iauan, yles afare off, that have not heard my name, neither have seen my glory, and they shall declare my glory among the Gentiles. **20** And they shall bring all your brethren for an offering vnto the Lord out of all nations, vpon ² g horses, and in charres, and in horsefitters, and vpon mules, and swift beastes, to Ierusalem mine holy Mountaine, saith the Lord, as the children of Israel offer in a cleane vessel in the house of the Lord. **21** And I will take of them for ² Priestes, and for Leuites, saith the Lord.

1 **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

of the infidels who by alludeth to the making of the polls of his people, which he persecuted, Exodus 12. 7. I will scatter the rest of the Iewes, which escape destruction into diuers nations. y That is, Cilicia. **2** Meaning, Africa. **3** To wit, Lydia, or Asia minor. **4** Signifying the Partians, or Italy. **5** Grecia. **6** Meaning, the Apostles, Disciples and others, which hee did first chuse of the Iewes to preach vnto the Gentiles. **7** That is, the Gentiles, which by faith shall be made the children of Abraham as ye are. **8** Whereby he meaneth that no necessitie meanes shall want when God shall call the Gentiles, to the knowledge of the Gospel. **9** To wit, of the Gentiles, as hee did Luke, Timothy, and Titus, and others after to preach his word.

Herby he signifieth the kingdom of Chail, wherein his Church shall be renewed, and where before there were appointed seasons to sacrifice: in such case shall he once continually Sabbath, so that all times and seasons shall be meete.

22 For as the newe i heauens, and the newe earth, which I will make, shall remaine before me, saith the Lord, so shall your feede and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth, and looke vpon the karkaises of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall bee an abhorring vnto all flesh.

ble calamitie that come to the wicked that are out of the Church, conditional toment of conscience, which if all our grasse be, and neuer lasteth them to be at rest, Mar 9 41. m This is the iust recompense for the wicked, which come to see God & his word, shall be by Gods iust iudgement abhorred of all his creatures

As hee hath declared the iudgement that shall be vpon the Church for the comfort of the godly, so doeth he shew what heretofore

IEREMIAH.

THE ARGUMENT.

THe Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to be hee that found out the booke of the Law, and gave it to Iosiah. This Prophet had excellent gifts of God, and most euident revelations of prophesie, so that by the commandement of the Lord, he began very young to prophesie, that is, in the thirteenth yere of Iosiah, and continued eightene yere vnder the said King, and thre moneths vnder Iehozabab, and vnder Iehoiakim eleuen yeres, or three moneths vnder Iehoiakim, and vnder Zedekiah eleuen yeres: vnto the time that they were carryed away into Babylon. So that this time amounteth to about seuerie yeres, besides the time that hee prophesied after the captiuitie. In this Booke hee declareth with teares and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatry, contumelious, subtiltie, crueltie, excess, rebellion, and contempt of Gods word, and for the confusion of the Church, runneth the iust time of their delinquence. And here chiefly are to be considered three things. First, the rebellion of the wicked, which waxe more subborne and obstinate when the Prophets doe admonish them most plainly of their destruction. Next, how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly, though God shew his iust iudgement against the wicked, yet will hee neuer shew himselfe a preformer of his Church, and when all means seeme to mans iudgement to be abolished, then will hee declare himselfe victorious in preserving his.

CHAP. I.

1 In what time Jeremiah prophesied. 2 Hee acknowledgeth his impietie, and strength of the Lord. 11 The Lord sheweth him his destruction of Ierusalem. 17 Hee committeth him to preach his word: which hee doeth.

a That is, the sermons and prophesies.

b Which is thought to be the book that found the booke of the Law vnder king Iosiah.

c Kings 22 8.

d This was a citie about three miles distant from Ierusalem, and belonging to the Priests the sonnes of Aaron, Ioh. 1. 8.

e This is spoken to confute his vocation and office, forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereto by God.

f Meaning the nephew of Iosiah: for Iehozabab was his father, who reigned but three moneths, and therefore

is not men named, so more it toucheth that reigned no longer. f Of the eleuenth yere of Zedekiah, who was also called Matanah, and at that time the Iewes were carryed away into Babylon by Nabuchadnezzar.

g The Scripture voucheth this manner of speech, in declare that God hath appointed his ministers in their offices: be fourth yere were borne in Ios. 40. 1. 16.

h For Jeremiah did not only prophesie against the Iewes but also against the Egyptians, Babylonians, Moabites, and other threatening should come upon the world, he was moved with a certain compassion on the one side to pite them that should thus perish, and on the other side by the infirmities of man nature, knowing how hard a thing it was to enterprise such a charge, 2a Ios. 6. 11. 2 Rod. 3. 21 and 4. 1.



He words of Jeremiah the sonne of Hilkiah, one of the Priests that were at Anathoth in the land of Benjamin.

2 To whom the word of the Lord came in the dayes of Iosiah the sonne of Amon king of Iudah, in the thirteenth yere of his reigne:

3 And also in the dayes of Iehoiakim the sonne of Iosiah king of Iudah vnto the ende of the eleuenth yere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto the carrying away of Ierusalem captiue in the fifth moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I formed thee in the womb, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Prophet vnto the nations.

6 Then said I, Oh Lord God, behold, I can not speake, for I am a child.

7 But the Lord sayd vnto me, Say not, I am a child: for thou shalt goe to all that I shall send thee, and whatsoever I command thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee, to deliue thee, saith the Lord.

9 Then the Lord stretched out his hand, and touched my mouth, and the Lord said vnto me, Behold, I haue put my words in thy mouth.

10 Behold, this day haue I set thee ouer the nations, and ouer the kingdoms, to plucke vp, and to root out, and to dectroy, and throw downe, to build, and to plant.

11 After this, the word of the Lord, came vnto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the Lord vnto mee, Thou hast seene aright: for I will hasten my worde to performe it.

13 Againe the word of the Lord came vnto me the second time, saying, What seest thou? And I sayd, I see a seething p pot looking out of the North.

14 Then said the Lord vnto mee, Out of the North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdoms of the North, saith the Lord, and they shall come, and euery one shall set his throne in the entering of the gates of Ierusalem, and on all the wals thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my iudgements touching all the wickednesse of them that haue forsaken me, and haue burnt incense vnto other gods, and worshipped the works of their own hands.

17 Thou therefore truste vpon thy loynes, and arise and speake vnto them all that I command

k Which declareth God maketh them meet, & assureth them whom he calleth to let forth his glory: giuing them all means necessary for the same, Exo. 4. 13. Ios. 6. 7.

l He sheweth what is the authority of Gods true ministers, which by his word haue power to beat downe whatsoever lieth

in itselfe vpon against God: and to plant & assure the humble, as such as they shal trust to the obedience of Gods word.

2 Cor. 10. 4. Heb. 4. 12 & these are the keys which Christ hath left to loose & binde, Math 18. 18.

m He ioyneth the signe with the word: for a more ample confirmation, on signifying by the red of the almond tree, which first budde, the hasty coming of the Babylonians against the Iewes.

n Signifying that the Iudaeans and Assyrians should be as a port to the Iewes which boyled in their pleasure and Affliction were Northward in respect of Ierusalem, which was the Caldeans dominion.

p I will giue them charge and power to execute my vengeance against the idolaters which haue tolken me for their idoles.

Thou thoughtest in thy gods, a stocks & stones could haue holpen thee, because they were many in number and pre-
sented in every place: but now let vs see whether either the multitude or their pretences can deli-
uer thee from my plague Ga 1. 1. q As thoughst did
thy youth in a nothing, fearing that your faults are too evident.
i That is, you haue killed your Prophets, that exhort you to re-
pentance, as Ze-
chariah, Haggai, &c.
f Haue I not given them abundance of all things?
g But will trust in our owne power and po-
wer, and po-
i With strange.
j The Prophets and the faithful are blaine in every corner of your country.
y For the Assyrian had taken a-
way the tentacles out of Israel, and destroyed Iuda-
e into Ierusalem: and the Egyptians Ioshaf, and vexed the Iewes in sundry sorts. z In
signe of lamentation, 22. 1 Sam. 1. 19.

in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.

29 Wherefore wilt thou yeelede with mee? ye all haue rebelled against me, saith the Lord.

30 I haue invited your children in vaine, they receiued no correction: your owne sworde hath deuoured your Prophets like a destroying lyon.

31 O generation, take heede to the word of the Lord: haue I become a wilderness vnto Israel, or a land of darknesse? Wherefore sayth my people thus, Wee are lords, & we will come no more vnto thee?

32 Can a may forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number.

33 Why dost thou prepare thy way, to seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all the places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from mee: behold, I wil enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt bee confounded of Egypt, as thou art confounded of Asshur.

37 For thou shalt goe forth from thence, and thine hands vpon thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

CHAP. III.

Cod callistihi people vnto repentance. 1. He promisseth the restitu-
tion of his Church. 2. He reprooueth Iuda and Israe, com-
paring them to a woman adulterous to her husband.

They say, If a man put away his wife, and the goe from him, and become another mans shall he returne againe vnto her? shall not this land be polluted? but thou hast played the harlot with many lovers: yet turne againe to me saith the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showres haue beene restrained, and the later raine came not, and thou hast defiled a whores forehead: thou wouldest not be ashamed.

4 Diddest thou not still crie vnto me, Thou art my father, and the guide of my youth?

5 Will hee keepe his anger for euer? will hee re-
serve it to the end? thus hast thou spoken, but thou dost euill euen more and more.

6 The Lord God also vnto me, in the dayes of Iosiah the King, Hast thou seene what this rebellious Iuda hath done? for the hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayd, when shee had done all this, Turne thou vnto me: but shee returned not, as her rebellious sister Iuda hath.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast her away, and gaue her a bill of diuorcement: yet her rebellious sister Iuda was not affraide, but shee went also and played the harlot.

9 So that for the lightnes of her whoredome she hath euened out the land: for the hath committed fornication with stones and stockes.

10 Neuertheless for all this, her rebellious sister Iuda hath not returned vnto mee with her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hath iustified her selfe more then the rebellious Iuda.

12 Goe & cry these words toward the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am merciful, saith the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, and hast scattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voice, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion.

15 And I wil giue you pastours according to mine heart, which shall feed you with knowledge and vnderstanding.

16 Moreover, when yee be increased and multiplied in the land, in those daies, saith the Lord, they shall say no more, The Arke of the covenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visite it, for that shall bee no more done.

17 At that time they shall call Ierusalem, The throne of the Lord, and all the nations shall bee gathered vnto it, euen to the Name of the Lord in Ierusalem: and thenceforth they shall follow no more the hardnesse of their wicked heart.

18 In those daies the house of Iuda shall walk with the house of Israel, and they shall come together out of the land of the North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I sayd, How did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and said, Thou shalt call me, saying, My father, and shalt not turne from me?

20 But as a woman rebellet against her husband: so haue yee rebelled against me, O house of Israel, saith the Lord.

21 A voice was heard vpon the high places, weeping, and supplications of the children of Israel: for they haue peruerced their way, and forgotten the Lord their God.

22 O yee disobedient children, returne, and I will heale your rebellions. Behold, wee come vnto thee, for thou art the Lord our God.

23 Truly the hope of saine hills is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our fathers labour, from our youth, their sheepe and their bullockes, their fannes and their daughters,

25 Wee lie downe in our confusion, and our shame

And gaue her into the hands of the Assyrians.

1 The Ebreue word may either signifie lightnesse or wantonnesse, or soile and bruite.

10 Iuda had sinned for a time that she did returne, as vnder Ioshaf and other good Kings, but she was continually taught, & wholly reformed, as appeared when an occasion was offered by any wicked Prince.

11 Israel hath not declared her selfe to wicked as Iuda which yet hath had more admonitions and examples to call her to repentance.

12 Whereas the Israelites were now kept in captiuitie by the Assyrians, to whom hee promised mercy, if they would repent.

13 There was no way, which thou diddest not haue to seeke after the idols, and to trot a pilgrimage.

14 This is to be vnderstood of the coming of Christ: for then they shall not seeke the Law, but by ceremonies, and all figures shall cease.

15 Meaning, the Church, where the Lord will bee present to the worlds end.

16 Match. 18. 10.

17 Where they are now in captiuitie.

18 The Ebreue word signifieth a friend or companion, and he may be taken for a husband, as it is vsed in 1. Cor. 1. 10.

20 Signifying, that God, whom they had forsaken would bring their enemies vpon them, who should leade them captiue, and make them to cry and lament.

21 This is spoken in the person of Israel: the shame of Iuda, which stayed so long to turne vnto God.

22 For their idolatry, Gods vengeance hath light vpon them and theirs.

a According as it is written, Deut.

24. 16. b If shee take another to wife againe.

c That is, with idols, and with them whom thou hast put thy confidence.

d And I will not call thee off, because thou art according to my meritt.

e Which dwelt in tents and watcht for them that passe by to spoile them.

f As God threatened by his Law, Deut. 32. 4.

g Thou wouldest not be ashamed of thine adice and report: and this impudencie is common to idolaters, which will not give off, though they be neuer so manifestly considered.

h He sheweth that the wicked in their miseries will cry vnto God, and vnto outward prayer, as the godly do, but because they turne not from their enill they are not heard, 1. Is. 58. 3. 4.

i Meaning, the tentidles.

fire forgiveness of the same, as Ezra. 9. 7. Psal. 106. 6. Isa. 46. 6.

1. *Truer repentance.* 4. *Hec exhorteth to the circumcision of the heart.* 5. *The destruction of Iudah is prophesied, for the malice of their hearts.* 19. *The Prophecies are fulfilled.*

2 And thou shalt^b sweare, The Lord liueth in
trueth, in iudgement, and in righteousness, and the
nations shall be blessed in him, and shall glory in
him.

5 ¹ Declare in Iudah, and shew forth in Ierusalem, and lay, Blow the trumpet in the land: cry, and gather together, and lay, Assemble you fellows, and let vs goe into I Zion cities.

6 Set vp a standard in the liqon: ² prepare to flee, and flay not: for I will bring a plague from the North, and a great destruction.

7 The ³ lion is come vp from his den, and the destroyer of the Gentiles is departed, & gone forth of his place to lay thy land waste, and thy cities shall be destroyed without an inhabitant.

8 Wherefore eird you with sackcloth: lament

9 And in that day saith the Lord, the heart of the king shall perish, and the heart of the princes and the Priestes shalbe astonished, and the g prophets shall wonder.

11 At that time shall it be sayd to this people
and to Ierusalem, a dry winde in the high places of
the wildernesse *commeth* toward the daughter of
my people, *but* neither ^k to fanne nor to cleanse.

13 Behold, hee shall come vp as the ^l cloudes,
and his charres *shalbe* as a tempest: his horses are
lighter then eagles. ^m Woe vnto vs, for we are de-
stroyed.

15 For a voice declareth fromⁿ Dan, and pub-
lisheth affliction from mount ° Ephraim.

It is to say away both come and chaffe. I Meaning that Nebuchad-
 come as suddenly, as a clond that is caried with the wind. m This
 the peffon of the people , who in their affliction should cry thus

31 For I haue heard a noife as of a woman trauailing, or as one labouring of her first child, *and* the voice of the daughter Zion that saith, stretch out her hands: for now is mine anguish because of the murderers.

2 For though they say, The Lord liueth, ye
do they sweare falsly.

all is but hypo
fie: for vnder
kind offweati

c Doeſt not thou ſee vprightnes and faithfull teaching? d Thou haſt oft times puniſhed them, but all is in vaine, 112.9.13.

e He ſpeakes this to the reproach of the, which ſhould genere and teach othe s, and yete farther out of the way when the ſimple people. f Meaning, Nebuchad-nezzar, and his armie.

g He ſheweth that to ſwear by any thing then by God, is to forſake him.

*Ezek.22.11.

h He commandeth the Babylonians and enemies to deſtroy them. i Reade chap.4.27

k Becauſe they gaue no credit to the wordes of his Prophets as iſa. 48.15. l Their wordes ſhall be of none effect, but vaine.

m They are not ſent of the Lord, and therefore that which they threaten to vs ſhall come vpon them. n Meaning, Ieremia. o To wit the Babylonians and Caldeans.

p Who ſhall kill many with their arrowes.

q Hee telleth the Lord declareth his vnspeakable iour toward his Church as Chap.4.27. r Chap.16.10. s Meaning, the prophet Ieremiah.

3 O Lord, are not thine eyes vpon the earth? thou haſt ſtricken them, but they haue not forrowed: thou haſt conſumed them, but they haue reſuſed to receiue correction: they haue made their faces harder then a ſtone, and haue reſuſed to returne.

4 Therefore I ſaid, Surely they are poore, they are fooliſh, for they knowe not the way of the Lord, nor the iudgement of his God.

5 I will get me vnto the great men, and will ſpeake vnto them: for they haue knowne the way of the Lord, and the iudgement of their God: but theſe haue altogether broken the yoke, and buſt the bonds.

6 Wherefore a Lion out of the foreſt ſhall ſlay them, and a Wolfe of the wildeſſe ſhall deſtroy them: a leopard ſhall watch out their cities: every one that goeth out thence, ſhall be torne in pieces: becauſe their treſpaſſes are many, and their rebellions are increaſed.

7 How ſhould I ſpare thee for this? thy children haue forſaken me, and ſworne by them that are no gods: though I fedde them to the full, yet they committed adultery, & aſſembled themſelues by companies in the harlots houſes.

8 They roſe vp in the morning like fedd horſes: for euery man newed after his neighbours wife.

9 Shall I not viſite for theſe things, ſaith the Lord? ſhall not my ſoule be auenged on ſuch a nation as this?

10 I climb vp vpon their walles, and deſtroy them, but make not a ſull end: I take away their battlements, for they are not the Lords.

11 For the houſe of Iſrael and the houſe of Iudah haue grievouſly treſpaſſed againſt mee, ſaith the Lord.

12 They haue denied the Lord, and ſayd, It is not he, neither ſhall the plague come vpon vs, neither ſhall we ſee ſword nor famine.

13 And the Prophets ſhalbe as wind, and the word is not in them: thus ſhall it come vnto them.

14 Wherefore thus ſaith the Lord God of hoſts, Becauſe ye ſpeake ſuch wordes, behold, I will put my wordes into thy mouth, like a fire, and this people ſhall be as wood, and it ſhall deuoure them.

15 Loe, I will bring a nation vpon you from ſarre, O houſe of Iſrael, ſaith the Lord, which is a mighty nation, and an ancient nation, a nation whole language thou knoweſt not, neither underſtandeſt what they ſay.

16 Whoſe quieter is as an open ſepulchre: they are all very ſtrong.

17 And they ſhall eate thine harveſt and thy bread: they ſhall deuoure thy finnes & thy daughters: they ſhall eat vp thy cheep and thy bullocks: they ſhall eate thy vines and thy figge trees: they ſhall deſtroy with the ſword thy fenced cities, wherein thou diſt truſt.

18 Neuertheleſſe, at thoſe daies, ſaith the Lord, I will not make a full end of you.

19 And when ye ſhall ſay, Wherefore doeth the Lord our God theſe things vnto vs? then ſhalt thou anſwere them, Like as ye haue forſaken mee, and ſerued ſtrange gods in your land, ſo ſhall ye ſerue ſtrangers in a land that is not yours.

20 Declare this in the houſe of Iakob, and publiſh it in Iudah, ſaying,

21 Heare now this, O fooliſh people, & without vnderſtanding, which haue eyes and ſee not, which haue eares and heare not.

22 Feare ye not me, ſaith the Lord? or will ye not be afraid at my preſence, which haue placed the land for the bounds of the ſea by the perpetual decree that it cannot paſſe it, & though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not paſſe ouer it.

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they ſay not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due ſeaſon: he reſerueth vnto vs the appointed weeks of the harveſt.

25 Yet your iniquities haue turned away theſe things, and your finnes haue hindered good things from you.

26 For among my people are found wicked perſons, that lay wait as hee that ſetteth ſnares: they haue made a pit to catch men.

27 As a cage is full of birds, ſo are their houſes full of deceit: thereby they are become great, and waxen rich.

28 They are waxen fat and ſhining: they doe ouerpaſſe the deedes of the wicked: they execute no iudgement, no not the iudgement of the fatherleſſe: yet they prosper, though they execute no iudgement for the poore.

29 Shall I not viſite for theſe things, ſaith the Lord? ſhall not my ſoule be auenged on ſuch a nation as this?

30 An horrible and filthy thing is committed in the land.

31 They prophets propheticallie, and the prieſts receive giftes in their hands, and my people delight therein. What will ye then doe in the end thereof?

CHAP. VI.

1 The coming of the Affyrians and Caldeans. 26 He exhorteſt the Iewes to repentance.

O Ye children of Benjamin, prepare to flee out of the mids of Ieruſalem, and blowe the trumpet in Tekoa: ſet vp a ſtandart vpon Bethacerem: for a plague appeareth out of the North and great deſtruction.

2 I haue compared the daughter of Zion toda beautiful and dainty woman.

3 The Paſtors with their flockes ſhall come vnto her: they ſhall pitch their tents round about by her, and euery one ſhall feede in his place.

4 Prepare warre againſt her: ariſe and let vs go vp toward the South: wo vnto vs: for the day declineth, and the ſhadowes of the evening are ſtretched out.

5 Ariſe, and let vs go vp by night and deſtroy her palaces.

6 For thus hath the Lord of hoſtes ſayd, Hew down wood, and caſt a mount againſt Ieruſalem: this citie muſt bee viſited: all oppreſſion is in the mids of it.

7 As the ſountaine caſteth out her waters, ſo ſhee caſteth out her malice: & cruelty and ſpoyle is continually heard in her before me with ſorrow and ſtrokes.

8 Behold thou inſtrued, O Ieruſalem, leſt my ſoule depart from thee, leſt I make thee deſolate

be deſtroyed, and haue it commeth of themſelues. h He warneth them to amend by his corrections, and to turne to him by repentance.

i For without heart. * Iſa. 6. matt. 13. 14. after 28. 27. rom. 11. 8.

* Job. 26. 10.

i If there be any ſay, we receive not Gods blessings in abundance, we muſt conſider that it is for our owne iniquities, Iſa. 59. 12.

* Iſa. 1. 23. 24. 7. 9. They feele not the plague of God for it.

u Meaning, that there could be nothing but diſcord where the miniſters were wicked perſons and corrupt, 40r beare rule.

a He ſpeakes this to them chiefly becauſe they ſhould take heed by the example of the brethren the other half of their tribe which were now carried away priſoners.

b Which was a citie in Iudah, five miles fro Beth-lehem. c Chro. 11. 6. c Reade Nehc. 3. 14.

d I haue entreated her gently and giuen her abundance of all things.

e She ſhalbe ſo deſtroyed, that the cheepe may be fed in her.

f He ſpeakes this in the perſon of the Babylonians which complaine that y time ſaileth them before they haue brought their enterpriſes to paſſe. g He ſheweth the cauſe why they ſhould

14 Therefore will I do vnto this house, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you, and to your fathers, as I haue done vnto Shilo.

15 And I will cast you out of my sight, as I haue cast out all your brethern, euen the whole seede of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift vp cry or prayer for them, neither increase me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah, and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kinde the fire, and the women knead the dough to make cakes to the Queene of heauen, and to powre out drinke offerings vnto other Gods, that they may prouoke me vnto anger.

19 Doe they prouoke mee to anger, sayth the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus sayth the Lorde God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the fildes, and vpon the fruit of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hostes, the God of Israel, Put your burnt offerings vnto your sacrifices, and eate the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices:

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and ye shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare but went after the counsels & the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, euen vnto this day, I haue sent vnto you all my seruants the Prophets, rising vp early euery day and sending them.

26 Yet would they not heare me nor encline their eare, but hardened their necke & did worse then their fathers.

27 Therefore shalt thou speake all these wordes vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answer thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reiected and forsaken the generation of this people.

30 For the children of Iudah haue done euill in my sight, sayth the Lord: they haue set their abominations in the House, whereupon my Name is called to pollute it.

31 And they haue built the hie place of Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I haue commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth

the Lord, that it shal no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth all there be no place.

33 And the carkeises of this people shall bee meate for the foules of the heauen, and for the beasts of the earth, and none shall fray them away.

34 *Then I will cause to cease from the cities of Iudah, and from the streetes of Ierusalem the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voice of the bride: for the land shall be desolate.

CHAP. VIII.

1 The destruction of the temes. 4 The Lord admonisheth the people to amendment. 10 Hieroprophetheth the lying doctrine and the counsell of the Prophets and Priests.

AT that time, sayeth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graues.

2 And they shall spread them before the sunne and the moone, and all the host of heaven, whom they haue loved, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shalbe as doun vpon the earth.

3 And death shall be desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayeth the Lord of hostes.

4 Thou shalt say vnto them also, Thus sayth the Lord, Shall they fall, and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gaue themselves to decit, and would not returne.

6 I hearkened and heard, but none spake a right: no man repented him of his wickednesse, saying, What haue I done? euery day one turned to their race, as the horse rusheth into the battell.

7 Euen the stork in the ayre knoweth her appointed times, and the turtle, and the crane and the swallow obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, Wee are wise, and the Law of the Lord is with vs? Loe certainly in vaine made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken: loe they haue reiected the word of the Lord, and what wisdom is in them?

10 Therefore will I giue their wiues vnto others, and their fields to them that shall possesse them: for euery one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth filly.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visite them, they shall bee cast downe, sayth the Lord.

*Ezekiel 26. 12.

a The enemie for greedinesse of gaue shall rise your graues, and say you before these idoles, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocrisse, and euen they followeth his owne fantasie without any consideration. e He accuseth them in that that they are more ignorant of Gods iudgements then these birds are: for their appointed seasons to discern the cold and heat, as I said.

f The Law doth not profit you, neither need it to haue bene written for ought that you haue learned by it, g They that seeme wise, may be ashamed of their ignorance: for all wisdom consisteth in Gods word.

*Iha. 56. 11 chap. 5. 31. and 6. 13.

h Reade Chap. 6. 14.

g I will feed you into captivity as I haue done Ephraim, that is, the ten tribes.

h To accuse them that God had decreed with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can do nothing auaile them, whilst they remaine in their obstinacie against God, and will not vnto the means that he besteth to call them to repentance, Chap. 11. 14. and 14. 11.

i That is, they sacrifice to Sunne, Moone and Idoles, which they called the Queene of heauen, Chap. 49. 17. a. King. 23. 5.

k Shewing that it was not this chief purpose and intent that they should offer sacrifices: but they should regard, wherefore they were commanded to wit, to be ioined to the word as feeling and conuictions of remission of finnes: so Christ for without the word they were vaine and profitable.

l Which was about foureteen hundred yeeres.

m Reade vnto 13.

n Whereby hee sheweth that the passages ought not to lead their hearts to their obliuion: for the Lord will see the meanes of his seruants, to make the wicked more faulty and to proue his.

o To signify mourning, as Iob 1. 30. micah. 1. 16.

p Against whom he had not occasion to proue out his wrath.

q Of Topheth, reade a. King. 23. 10.

r Not commanded the contrary as Reu. 8. 21. and 20. 25. deute 18. 10.

i He speaketh in the person of the people, who when the eemie cometh, will runne about to hide themselves, and acknowledge that it is Gods hand. k Thats, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iudgment. Chap. 9. v. 15. and 23. 15. * Chap. 14. 19. l Rede Chap. 4. 15. m God threateneth to send the Babylonians among them, who shall vicerly destroy them in such sort, as by no means they shall escape. n Rede Chap. 4. 19. o Thus the Lord speaketh. p The people wondereth that they haue so long time looked for succour in vaine. q The Prophet speakes this. r Meaning, that no man helpe or meane could saue them: for in Gilad was precious balme. Chap. 46. 21. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their Soules, and dwelt at Gilad. Hose 6. 8.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leafe shall fade, and the things that I haue given them shall depart from them.

14 Why doe we stay? I assemblie my selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water which k gall to drinke, because we haue sinned against the Lord.

15 We looked for peace, but no good came, and for a time of health, and behold troubles.

16 The weying of his hories was heard from Dan, the whole land trembled at the noise of the weying of his strong horses: for they are come, and haue decouered the land with all that is in it, the citie and those that dwell therein.

17 For beholde, I will in send serpents and cockatrices among you, which will not be charmed, and they shall fling you, saith the Lord.

18 I would haue comforted my selfe against sorow, but mine heart is heavy in me.

19 Behold, the voyce of the crie of the daughter of my people for feare of them of a far country. Is not the Lord in Zion? is not her king in her? Why haue they prouoked mee to anger with their grauen images, and with the vanities of a strange god?

20 The harvest is past, the Summer is ended, and we are not holpen.

21 I am fore vexed for the hurt of the daughter of my people, I am heavy, and astonishment hath taken me.

22 Is there no balme at Gilad? is there no Physician there? Why then is not the health of the daughter of my people recovered?

23 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we onely to relye. 26 The vncircumcision of the heart.

OH, that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaue of the daughter of my people.

2 Oh, that I had in the wilderness a cottage of waytaring men, that I might leaue my people, and goe from them: for they be all adulterers, and an assemblie of rebels,

3 And they bend their tongues like their bowes for lies: but they haue no courage for the truth vpon the earth: for they proceed from euill to worse, and they haue not known mee, saith the Lord.

4 Let euery one take heed of his neighbour, and trust you not in any brother: for euery brother will vse deceit, and euery friend will deale deceitfully.

5 And euery one will deceiue his friend, and will not speake the truth: for they haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the middes of deceiuers: because of their deceit they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hostes, Behold, I will melt them, and trie them: for what should I els doe for the daughter of my people?

8 Their tongue as an arrow thout, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart hee layeth wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soule bee auenged on such a nation as this?

10 Vpon the mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wilderness a mourning, because they are burnt vp, so that none can passe thorow them: neither can men heare the voyce of the flocke: both the fowle of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste without an inhabitant.

12 Who is his wife to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perish, and is burnt vp like a wilderness, that none passe thorow?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubbornnes of their owne heart, and after Baalims, which their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and giue them waters of gall to drinke.

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heede, and call for the mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eyeliddes gush out of water.

19 For a lamentable noise is heard out of Zion, How are wee destroyed, and vtterly confounded, for we haue forsaken the land, and our dwellings haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, & teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our windows, and is entered into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeises often shall lie, euen as the dowing vpon the field, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that he vnderstandeth, and knoweth me. For I am the Lord, which shew mercie, iudgement, and

h With the effect of affliction.

* Psa 128. 16 and 120. 4.

i Signifying, that at the places about Ierusalem should be destroyed.

k Meaning, that they are all without sense & vnderstanding, and that God hath taken his spirit from them.

l He threateth that the children cannot excuse themselves by their fathers: for both father and child, if they be wicked, shall perish.

m Read Chap. 8. 14 n Seeing you can not lament youe own finnes call for the foolish women, whom of a superfluous you haue to lament for the dead, that they by their fathers teares may prouoke you to some sorrow.

o As though they were weary of vs, because of our iniquities. i. iust. 18. 28. and 30. 22.

p He derideth the impietie of the women which made an arte of mourning, and taught to weepe with insined teares.

q Signifying, that there is no meane to deliuer the wicked from Gods iudgements: but when they thinke to be most free, & most farre off, then are they fowest taken.

r Forasmuch as none can saue himselfe by his owne labour, or any worldly meane, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who can onely deliuer vs. 1 Cor. 1. 31. 2 Cor. 10. 17.

s These three points are necessary to know aright: his mercie wherein consisteth our salvation: his iudgement, which he executeth continually against the wicked & his iustitie, whereby he defendeth and maintaineth the faithfull.

righteousnesse in the earth: or in these things I delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that I will visit all them which are circuncised with the vncircumcised:

26 Egypt and Iudah and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wilderness: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

CHAP. X.

1 The coultrells in the flarres are not to be feared. 2 The weaknesse of idols. 3 Gods power of God. 21 When Pastors are become as beasts.

Hear ye the word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, I came not the way of the heathen, and be not afraid for the signs of heaven, though the heathen be a raid of such.

3 For the customs of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe.

4 And another decketh it with silver, and with gold: they after it with nailes and hammers, that it fall not.

5 The idols stand vp as the palme tree, but speake not: they are borne because they cannot go: feare them not, for they cannot do euill, neither can they doe good.

6 There is none like vnto thee, O Lord: thou art great, and thy Name is great in power.

7 Who would not feare thee, O King of nations? for to thee appeareth the dominion: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: for the Rockes are a doctrine of vanitie.

9 Siluer plates are brought from Tatshish, and golde from Vphaz, for the worke of the workman, and the hands of the founder: the blew like, and the purple in their clothing: all the things are made by cunning men.

10 But the Lord is the God of us: he is the liuing God, and an euertlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods that haue not made the heauens and the earth, shall perishe from the earth, and from vnder these heauens)

12 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

13 Hee giueth by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

a Meaning both Jewes and Gentiles, as in the next verse he sheweth the cause, Chap. 4.

a God forbiddeth his people to give credit or faith to the constellations and conjunction of flares and planets, which haue no power of themselves, but are governed by him and their secret motions and influences are not known to man and therefore there can be no certain iudgement thereof, Dent. 18. 9.

b Meaning not only in the obseruation of the flares, but their lawes & ceremonies whereby they confirme their idolatrie, which is forbidden Deut. 18. 10. c The Prophets vnto us plainly and simply to let forth the vaine superstitious of idolaters, that our might learn to be ashamed of, that whereunto their consciences must inuite, read Isa. 44. 12.

d He teacheth the people to liue by their eyes to God, who hath all power, and there are ought in us to be feared: and herein he sheweth them not only the euill they are ought to eschew, but the good which they ought to follow, Re. 1. 4.

e Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people. f Whence they found the bell gold: shewing that they thought nothing so rare as for their idoles. Some read: Ophir. 2. King. 10. 28. g This denieth that all that hath bene in this chapter spoken of idoles, was to some the Jewes when they should be in Caldeas among the idolaters, and now with one sentence he instructeth them both how to professe their owne religion against the idolaters, and how to asure them to their shame which should exhort them to idolatry and therefore he writeth this sentence in the Caldeas tongue for a memoriall, whereas all the rest of his writing is Hebrew.

14 Every man is a beast by his owne knowledge: every founder is confounded by the graven image: for his melting is but fallshood, and there is no breath therein:

15 They are vanity, and the worke of error: in the time of their visitation they shall perishe.

16 The portion of Iaaok is not like mine: for he is the maker of all things, and Israel is the rodde of his inheritance: the Lord of hostes is his Name.

17 Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall finde it.

19 Woe is me for thy destruction, and my grievous plague: but I thought, Yet it is my sorrow, and I will beare it.

20 My Tabernacle is destroyed, and all my cords are broken, my children are gone from me and are not: there is none to spread out my tent any more, and to let vp my curtains.

21 For the Pastours are become beasts, and haue not sought the Lord, therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the North country, to make the cities of Iudah desolate, and a den of dragons.

23 O Lord, I know, that the way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord correct mee, but with thy iudgement, not in thine anger, lest thou bring mee to nothing.

25 Powe out thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaaok, and deuoured him, and consumed him, and haue made his habitacion desolate.

Ammonites, but hearing of Zedekiahs rebellion, he turned his power to besiege Jerusalem, Eze. 21. 2. therefore the Prophet saith, that this was the Lords direction. g Considering that God had reuersed vnto him the curse of the curse of his captivity, Chap. 7. 16. he only prayeth, that he would punish them with mercy which Iaaok suffered in measure, Chap. 27. 8. meaning his rods by their infirmities. i Cor. 10. 12. feare by iudgement it meant not only the punishment, but also the mercifull moderation of the same, Chap. 20. 11. k Forasmuch as God cannot easily be known and glorified by his merite that he vseth toward his Church, but alio by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both in the one and in the other, Psal. 79. 6.

CHAP. XI.

1 A curse of them that they not the word of Gods covenant, 20 The people of Iudah following the steps of their fathers, worship strange gods: 25 The Lord forbiddeth Ieremiahs to pray for them.

The worde that came to Ieremiah from the Lord, saying,

2 Heare ye the words of this covenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And saye thou vnto them, Thus sayeth the Lord God of Israel, Cursed be the man that obeyeth not the words of this covenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the iron furnace, saying, Obey my voyce, and doe according to all these things which I command you: so shall ye be my people, and I how they ear shewed themselves rebellious and ingrate toward him, and so are sub. ed to the curse of the Law, Deut. 27. 26.

h The more that man thinketh to doe any thing weth by his owne wilddome, and not as God instructeth him the more doth he proue himselfe to be a vile beast. i By these wordes, Portion and Rod, he signifieth their inheritance: meaning that God should be all sufficient for them: and that their felicity consisted in him alone, & therefore they ought to reuence all other helps & factors, as of idols, &c. Dent. 32. 9. Psal. 135. 5. k The Prophet willett the Jewes to prepare themselves to this captivity, shewing that it was now at hand, that they should seele the things whereof he had told them.

l It is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to be haue themselves toward God.

m He sheweth how tenacious shall be.

n The garments and minicles.

o Read Chap. 4. 25.

p He speaketh of this because that Nebuchadnezzar purposed to haue made war against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to besiege Jerusalem, Eze. 21. 2. therefore the Prophet saith, that this was the Lords direction. g Considering that God had reuersed vnto him the curse of the curse of his captivity, Chap. 7. 16. he only prayeth, that he would punish them with mercy which Iaaok suffered in measure, Chap. 27. 8. meaning his rods by their infirmities. i Cor. 10. 12. feare by iudgement it meant not only the punishment, but also the mercifull moderation of the same, Chap. 20. 11. k Forasmuch as God cannot easily be known and glorified by his merite that he vseth toward his Church, but alio by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both in the one and in the other, Psal. 79. 6.

a He call it the Jewes to the consideration of Gods merites, who therefore should be made a covenant of steadfast affection with them, and how he euer performed it on his behalfe, and how him, and brake will

will be your God,

5 That I may confirme the othe, that I haue sworn vnto your fathers to giue them a lande, which shall floweth with milke and honie, as appereth this day. Then answered ^b I, and said, So be it, O Lord.

6 Then the Lord said vnto mee, Cry all these wordes in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the wordes of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, ^c rising early and protesting, laying, Obey my voyce.

8 Neuerthelesse they would not obey, nor encline their eare: but euery one walked in the stubburnesse of his ^d wicked heart: therefore I will bring vpon them all the ^e wordes of this couenant which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A ^f conspiracy is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: ^g thus the house of Israel and the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they cry vnto me, ^h I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem go, and cry vnto the gods vnto whom they offer incense, but they shall not bee able to helpe them in time of their trouble.

13 ⁱ b For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k

The linnen girdle.

Ieremiah.

i To read of beating my linnen, and wearing onely my colours, they dye charge, and diuerſite of colours of their idols and fayellions: therefore their enemies as thicke as the looles of the ayre shall come aſſaunt them to deſtroy them.

h He propheth of the deſtruction of Iſrael, by the captiues of Nebuchad nezzar, whom he callech yoſiars.

i Be cauſe no man regardeth my word, or the plagues that I haue ſent vpon the lood.

m To wit, the Prophets.

n They lamented the finnes of the people.

o For I haue read of aſſaunt, me to greaw worle and worle, as Gods plagueſtiffed.

p Meaning, the wicked enemies of his Church which he blaſphemed his Name agd

q After that I haue puniſhed the Gentiles, I will haue mercie vpon them.

of diuers colours? are not the birds about her, ſaying, Come, aſſemble all the beaſts of the field, come to eate her?

10 Many paſtours haue deſtroyed my vineyard, and troden my portion vnder foote: of my pleaſant portion they haue made a deſolate wildeerneſſe.

11 They haue layde it waſte, and it, beeing lieth, mourneth vnto mee, and the whole land lieth waſte, becauſe no man ſetteth his minde on it.

12 The deſtroyers are come vpon all the high places in the wildeerneſſe: for the ſword of the Lord ſhall deuoure from the one end of the land euen to the other end of the land: no fleſh ſhall haue peace.

13 They haue ſowen wheate, and reaped thornes: they were ſicke, and had no profit: and they were aſhamed of vpon their fruites becauſe of the fierce wrath of the Lord.

14 Thus ſayth the Lord againſt all mine euill neighbours, that touch the inheritance, which I haue cauſed my people Iſrael to inherit, Beholde, I will plucke them out of their land, and plucke out the houſe of Iudah from among them.

15 And after that I haue plucked them out, I q will returne, and haue compaſſion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the wayes of my people, to ſwear by my Name, (The Lord lieth, as they taught my people to ſwear by Baal) then ſhall they be built in the middes of my people.

17 But if they will not obey, then will I vterly plucke vp, and deſtroy that nation, ſayeth the Lord.

C H A P. XIII.

The deſtruction of the Iewes prefigured. 13 Why ſhalt manne be ſent to be the people of God, and why they were forſaken, 15 He exhorteth them to repentance.

Thus ſaith the Lord vnto mee, Goe, and buy thee a linnen girdle, and put it vpon thy loines, and put it not in water.

2 So I brought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto mee the ſecond time, ſaying,

4 Take the girdle that thou haſt bought, which is vpon thy loynes, and ariſe, goe toward Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord ſaide vnto me, Ariſe, goe toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, ſaying,

9 Thus ſaith the Lord, After this maner wil I

deſtroy the pride of Iudah, and the great pride of Ieruſalem.

10 This wicked people haue reſuſed to heare my word, and walke after the ſtubborneſſe of their owne heart, and walke after other gods to ſerue them, and to worſhip them: therefore they ſhall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, ſo haue I tied to me the whole houſe of Iſrael, and the whole houſe of Iudah, ſaith the Lord, that they might be: my people: that they might haue a name and praiſe, and glory, but they would not heare.

12 Therefore thou ſhalt ſay vnto them this word, Thus ſaith the Lord God of Iſrael, Euery bottell ſhall be filled with wine, and they ſhall ſay vnto thee, Do we not know that euery bottell ſhall be filled with wine?

13 Then ſhalt thou ſay vnto them, Thus ſaith the Lord, Behold I will fill all the inhabitants of this land, euen the kings that ſit vpon the throne of Dauid, and the Priests and the Prophets and all the inhabitants of Ieruſalem with drunkenneſſe.

14 And I wil daſh them one againſt another, euen the fathers and the ſonnes together, ſaith the Lord: I will not pite, I will not pitie, nor haue compaſſion, but deſtroy them.

15 Heare and giue eare, be not proud: for the Lord hath ſpoken it.

16 Giue glory to the Lord your God before he bring darkneſſe, and or euer your feet ſtumble in the dark mountains, & whiles you looke for light, hee turne it into the ſhadow of death and make it as darkneſſe.

17 But if ye will not heare this, my ſoule ſhall weepe in ſecret for your pride, and mine eye ſhall weepe and drop downe teares, becauſe the Iſraels ſlocke is caried away captiue.

18 Say vnto the King and to the Queene, Humble your ſilues, ſit downe, for the crowne of your glory ſhall come downe from your heades.

19 The cities of the South ſhall bee ſhut vp, and no man ſhall open them: all Iudah ſhall be caried away captiue: it ſhall bee wholly caried away captiue.

20 Lift vp your eyes, and beholde them that come from the North: where is the ſlocke that was giuen thee, euen thy beautifull ſlocke?

21 What wilt thou ſay when he ſhall viſit thee? (for thou haſt taught them to bee captiues, and as chiefe over thee) ſhall not ſorrow take thee as a woman in trauaile?

22 And if thou ſay in thine heart, Wherefore come theſe things vpon me? For the multitude of thine iniquities are thy ſkirts diſcovered & thy heeles made bare.

23 Can the blacke Moore change his ſkin? or the leopard his ſpots? then may ye alſo doe good, that are accuſtomed to doe euill.

24 Therefore will I ſcatter them, as the ſtubble that is taken away with the South wind.

25 This is thy portion, & the part of thy meaſures from me, ſayth the Lord, becauſe thou haſt forgotten me, and truſted in lies.

26 Therefore I haue alſo diſcovered thy ſkirts vpon thy face, that thy ſhame may appeare.

27 I haue ſene thine adulteries, and thy neryings, the filthines of thy whoredome on the hills

b Euery one of you ſhall be filled with ſpiritually drunkenneſſe and bee without all knowledge to ſeeke how to helpe your ſelues,

c If ſhalbe as caſſiſtor me to deſtroy the greatſt, as is for a man to breake earthen bottell.

d That is, a ſiſtor and miſery by the Babylonians, Iſa. 8. 22.

e Meaning, for helpe and ſupport of the Egyptians, I You ſhall ſorely be led away captiue, and according to mine affection toward you, ſhall weepe and lament for your ſtubborneſſe.

g For Iobachin and his mother rendred themſelues by Ieremiaſhus coun ſell to the king of Babylon, 2. King. 14. 19.

h That is, of Iuſt which lieth Southward from Babylon.

i He ſpeaketh the king whote his people is become, k By ſeeking to ſtrangers for helpe, thou haſt made thy ſelfe ſtill to fight againſt thee, l Thy cloke of hypocriſie ſhall be pulled off, and thy ſhame ſhall be ſcene.

m As thine iniquities haue beene manifeſt to all the world, ſo ſhall thy ſhame and puniſhment, n He comparith idolaters to whores loſt after mates.

a Becauſe this iſrael Perath or Euphrates waſtland from Ieruſalem is evident that this was a viſion, whereby was ſignified that the Iewes ſhould paſſe ouer Euphrates to be captiues in Babylon, and there for length of time ſhould ſeeme to be ſoſtne, although they were ioyed to the Lord before as a girdle about a man.

a There is no place
so high as low,
whereas the marks
and signes of this
idolatry appeare
not.

in the fields, and thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

CHAP. XLIII.

8 Of the death that should come. 9 The prayer of the people asking mercie of the Lord. 10 The unfaithfull people are not heard. 11 Of prayer, fasting, and false prophesies that seduce the people.

THe word of the Lord that came vnto Ieremiah, concerning the || death.

1 Ludah hath mourned, and the gates thereof are desolate, they haue bene brought to heauinesse vnto the ground, and the crye of Ierusalem goeth vp.

2 And their nobles haue sent their inferiours to the water, who came to the welles, and found no water: they returned with their vessels empty: they were ashamed and confounded, and couered their heads.

3 For the ground was destroyed, because there was no raie in the earth: the plowmen were ashamed, and couered their heads.

4 Yea, the hinde also calued in the field, and forsooke it, because there was no grasse.

5 And the wilde asses did stand in the high places, & drew in their wind like dragons, their eyes did faile, because there was no grasse.

6 O Lord, though our iniquities testifie against vs, deale with vs according to thy name: for our rebellions are many, we sinned against thee.

7 O the hope of Israel, the fauour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by, to tarry for a night?

8 Why art thou as a man astonied, and as a strong man that cannot helpe? yet thou, O Lord, art in the mids of vs, and thy Name is called vpon vs: for sake vs not.

9 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not restrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquitie, and visite their sinnes.

10 Then said the Lord vnto mee, i Thou shalt not pray to doe this people good.

11 When they fast, I will not heare their crye, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

12 Then answered I, Ah Lord God, behold, the prophets say vnto them, Ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

13 Then the Lord said vnto mee, The prophets prophesie lies in my Name. I haue not sent them, neither did I command them, neither spake I vnto them, but they prophesie vnto you a false vision and diuination, and vanitie, and deceitfulness of their owne heart.

14 Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword & famine shall not bee in this land, by sword and famine shall those prophets be consumed.

15 And the people to whom these prophets do prophesie, shall be cast out in the streets of Ierusalem, because of the famine, & the sword, and there shall bee none to bury them: but they and their wines, and their sonnes, and their daughters: for I will powre their wickednes vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes droppe downe! teares night and day without ceasing: for the virgin daughter of my people is destroyed with a great destruction, and with a fore grievous plague.

18 For if I goe into the field, behold the slain with the sword: and if I enter into the city, behold them that are sick for hunger also: moreover, the Prophet also and the Priest go a wandering into a land that they know not.

19 Hast thou utterly reiecte? O Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that wee cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 Wee acknowledge, O Lord, our wickednesse and the iniquitie of our fathers: for we haue sinned against thee.

21 Do not abhorre vs for thy Names sake cast not downe the throne of thy glory: remember and breake not thy couenant with vs.

22 Are there any among the vanities of the Gentiles, that can giue raie? or can the heauens giue shoue? Is it not thou, O Lord our God? therefore wee will wait vpon thee: for thou hast made all these things.

which is the onely meane to auoid this famine, which was the plague. p Meaning, their idoles, reads Chap. 15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 but threatneth to destroy them with foure plagues.

Then said the Lord vnto mee, A Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, * Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kinds, saith the Lord, the word to flay, and the dogs to teare in pieces, and the fowles of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I will scatter them also in all kindomes of the earth, because of Manasse the sonne of Hezekiah king of Iudah, for that which hee did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall be sorrie for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken mee, saith the Lord, and gone backward: therefore will I stretch out mine hand againe thee, and destroy thee: for I am wearie with repenting.

7 And I will scatter them with the fanne in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes are increased by me about the sand of the sea: I haue brought vpon them, and against the assembly of the young men a destroyer at noone day: I haue caused him to fall vpon them, and the city, suddenly, and || speedily.

9 Shee that hath borne & cūen, hath bene made weak: her heart hath failed: the sunne hath failed: her, whiles it was day, the hath bene confounded, and ashamed, and the residue of them

1 The false prophets promised peace & assistance, but Ieremiah callethe to teares and repentance for their afflictions, which is at hand, as Chap. 9. 1. Jam. 5. 16. and 7. 18. m Both high and low shall be led captive into Babylon.

o Though the Prophet knew that God had cast off the multitude which were hypocrites, and bafled children, yet he was assured that for his promise sake hee would haue still a Church, for the which he prayeth.

p He teacheth the Church a forme of prayer to humble themselves to God by true repentance, beginning of Gods

a Meaning, that if there were any man liuing amongst them with great zeale toward the people as I were these two, yet that he would not grant request, forasmuch as he had determined the contri: 7. Ezech 14. 14. * Zech 11. 9.

b The dogs, birds and beasts should deuoure them that were slaine.

c The word signifieth to run to and fro: for feare, & vanities of conscience, as did Kaine.

d Not that the people was punished for the kings sinne only, but for their owne finnes also, because they consented to his wickednesse.

2. King 21. 9. e That is, I will not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had sinned their husbands.

h Or, suddenly.

i Shee that had borne many, shall haue children.

j She was destroyed in the mids of her prosperities.

a Which came forsooke crime, as verse 4.

b The word signifieth to be made blacke, & so is here taken for extreme sorrow.

c To wit, with ashes in token of sorrow.

d Meaning, that the brist beasts for drought were compelled to forsake their yong, contrary to nature, and to goe seek water which they could not find.

e Which are founte of nature, that they cannot bee cooled with drinking of water, but still gaspe for the aire to refresh them.

f He sheweth the onely way to remedy Gods plagues which is by vnfeined confession of our sinnes, & returning to him by repentance.

g That taketh no care for vs.

h As one that hath strength to helpe, and yet is afraid to put to his hand.

i Reads Chap 7. 16 and 11. 14.

k He pieteth the people, & accuseth the false prophets, which deuced them but the Lord answered, that both the prophets, which deuced, and the people, which suffered themselves to be seduced, shall perishe, Chap. 23. 13. and 27. 8. 9. and 28. 8.

* Chap. 23. 21. and 27. 15. & 29. 9.

a They shall once againe feele my power, and mercy for their delinquance, that they may learne to worship me.

21 Beholde, therefore I will this once teach them: I will shewe them mine hande and my power, and they shall know that my Name is the Lord.

CHAP. XVII.

The forwardnes of the leaues. 5 Curfed be those that put their confidence in man. 9 Mans heart is deceived. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath is commended.

The sinne of Iudah is written with a pen of iron, and with the point of a diamond, and grauen vpon the table of their heart, and vpon the hornes of your e altars.

2 They remember their altars as their children, with their groues by the greene trees vpon the high hilles.

3 O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoiled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, and in thee shall be a rest from thine heritage that I gaue thee, and I will cause thee to seeue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, which shall burne for euer.

5 Thus saith the Lord, 8 Curfed be the man that trusteth in man, and maketh flesh his arme, and withdreweth his heart from the Lord.

6 For he shall be like the heath in the wilderness, and shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the ruer, and shall not feele when the heat cometh, but her leafe shall be greene, and shall not care for the yere of drought, neither shall cease from yeelding fruit.

9 The heart is deceitfull and wicked about all things, who can know it?

10 I the Lord search the heart, and trie the reines, euē to giue euery man according to his wayes, and according to the fruite of his workes.

11 As the Partrich gathereth the young, which she hath not brought forth: so hee that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.

12 As a glorious throne exalted from the beginning, so was the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale mee, O Lord, and I shall see whole: save mee, and I shall be saved: for thou art my praye.

Their own lewd imaginations deceive them, and bring them to these inconveniences: but God will examine their deedes by the malice of their hearts. 1 Sam. 16. 7. 1 Chron. 28. 9. Psal. 7. to Chap. 1. 17. 20. and 2. 12. 23. K As the Partrich by calling gathereth others, which hee facketh, when they see that hee is not their damme: so the covetous man is forsaken of his riches, because hee cometh by them falsely. 1 Shewing that the godly ought to ploy nothing, but in God, who doth exalt him, and hath left a signe of his fauour in his Temple. In their aimes shall hee be registered in the booke of life. Hee desireth God to preserve him that hee fall not into temptation, considering the great contempt of Gods word, and the multitude that fall from God.

15 Behold, o they say vnto mee, Where is the word of the Lord? let it come now.

16 But I haue not thrust in my selfe for a pasture after thee, neither haue I del. ed the day of misery, thou knowest that which came out of my lips, was right before thee.

17 Be not a terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stand in the gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem:

20 And say vnto them, Heare the word of the Lord ye Kings of Iudah, & all Iudah & all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your soules and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem:

22 Neither carrie forth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuertheless, if ye will heare me, saith the Lord, and beare no burden through the gates of the city in the Sabbath day, but sanctifie the Sabbath day, so that yee doe no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of the citie, and shall sit vpon the throne of David, and shall ride vpon chares, and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem, and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, & from the South, which shall bring burnt offerings, and sacrifices, and meate offerings, and incense, & shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

God sheweth by the example of a potter, that it is in his power to destroy the destroyers of his word. 18 The conspiracy of the leuies against Ieremiah. 19 His prayer against his adversaries.

The word which came to Ieremiah from the Lord, saying,

2 Ari'e, & goe downe into the potters house, and there shall I shew thee my wordes.

3 Then I went downe to the potters house, & behold he wrought a worke on the wheelles.

4 And the vessell that he made of clay, was broken in the hand of the potter, so he returned, and made it another vessell, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

o The wicked say that my prophesie shall not come to passe because they deferre it the time of thy vengeance. I am assured of my vocation, and therefore know that they shall see which thou speakest by me, shall come to passe, and that I speake not of any wordly execution.

q How often the wicked deale rigorously with me, yet let me find comfort in thee. Reade Chap. 71. 20.

r Whereas thy doctrine may be best vnderstood both of high and low.

s By naming the Sabbath day, wee comprehendeth the thing that is thereby signified: for they transgressed in the ceremony they must needs be culpable of the rest reade Exodus. 20. 8 and by the breaking of this one commandement, he maketh their transgressions of the whole Law, forasmuch as the first and second table are contained herein.

t Chap. 32. 4.

u As the potter hath power ouer the clay to make what hee will, or to breaketh when hee hath made them: so haue I power ouer you in the which you, as I seemeth good to me, I will destroy. 49. 4. wild. 15. 7. rom. 9. 2. 31.

b When the Scripture attibuteth repentance vnto God, it is not that he doth contrary to that which he hath ordained in his secret counsell: but when he threateth, it is a calling to repentance, and when he giueth man grace to repent, the threatening (which euer conteineth a condition in it) taketh no place: and this the Scripture calleth repentance in God, because it to appeareth to mans iudgement. c As men that had beene disobedient to rebellion, and to their owne felicity will. d As one man that hath this ill: I will thus conduict waters which he hath at home, to goe and seeke waters abroad to quench his thirst: to they ought not to seeke for helpe and succour at strangers, and leaue God which was present with them. e That is, the way of truth, which God had taught by his law, see Chap. 6. 16. f I will wine mine anger and not my fauour toward them. g This argument the wicked haue eneried against the seruants of God, The Church cannot erre: wee are the Church, and therefore whosoever speaketh against vs, they ought to die. h. King 22. 24. Chap. 7. 4. and 30. 3. malice 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghost. i. Let vs slander him, and accuse him: for we shall be beleued. j Seeing the obstinate malice of the aduersaries which grew daily more and more, the Prophet being moued with Gods Spirit, without any carnall affection prayeth for their destruction, because he knew that it should tend to Gods glory, and profit of his Church.

6 O house of Israel, cannot I doe with you as this pottor, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp and to roote it out, and to destroy it.

8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to builde it and to plant it.

10 But if it doe euill in my sight, and heare not my voice, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said e deperately, Surely we will walke after our owne imaginations, and doe euery man after the stubburnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Itrael hath done very filthily.

14 Will a man forsake the snow of Lebanon, which cometh from the rocke of the field? or shall the colde flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, and their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the pathes and way that is not troden,

16 To make their land desolate, and a perpetual derision, so that euery one that passeth thereby shall be astonished and wagge his head,

17 I will scatter them with an East wind before the enemy: I will shew them the backe, and I not the face in the day of their destruction.

18 Then sayd they, Come, and let vs imagine some deuise against Jeremiah: for the Lawe shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite him with the tongue, and let vs not giue heed to any of his words.

19 Hearken vnto me, O Lord, and heare the voice of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them and to turne away thy wrath from them.

21 Therefore, I deliuer vp their children to famine, and let them drop away by the force of the sword, and let their wines be robbed of their children, and be widowes: and let their husbands be put to death, and let their young men be slaine by the sword in the battell.

22 Let the cry be heard from their houses when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feet.

23 Yet Lord thou knowest all their counsell against me tender to death: forgieue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

He propheseth the destruction of Ierusalem for the contempt and despising of the word of God.

Thus said the Lord, Goe and buy an earthen bottell of a pottor, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the East gate: and thou shalt preach there the words that I shall tell thee,

3 And shalt say, Heare yee the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Itrael, Behold, I will bring a plague vpon this place, the which whosoever heareth, his eares shall bingle.

4 Because they haue forsaken me, and profaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue knownen, nor the kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my mind)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meate for the foules of the heauen, and to the besties of the field.

8 *And I will make this citie desolate and an hissing, so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

9 *And I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherwith their enemies that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a potters vessell, that cannot be made whole againe, and they shall burie them in Topheth till there bee no place to burie.

12 Thus will I doe vnto this place, sayth the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, & the houses of the kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpon whose roofs they haue burnt incense vnto all the host of heauen, and haue poured out drinke offerings vnto other gods.

14 Then came Jeremiah from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

Or, gate of the sunne.

a By Kings here and in other places are meant counsellors and gouernours of the people: which he called the ancients, see 1. b Reade of this phrase, 1. Sam. 3. 1. 12.

c Whereby is declared, that whatsoeuer is not commanded by Gods word touching his seruice, is against his word. d Reade Chap. 7. 31. and Kings 23. to. 10. 33.

e Chap. 18. 16. and 49. 13. and 30. 13.

f Deut. 18. 35. Amos. 4. 10.

g This visible signe was to confirme them touching the assurance of this plague which the Lord threatened by his Prophet.

h He noteth the great rage of the idolaters, which left no place free from their abominations, inasmuch as they polluted their owne houses therewith, as wee see yet among the Papists. g Reade Deut. 22. 8.

15 Thus faith the Lord of hosts the God of Israel, Behold, I will bring vpon this city, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their necks, and would not heare my words.

CHAP. XX.

a Jeremiah is smitten and cast into prison for preaching the word of God. *3* He prophesies the captivity of Babylon. *7* He complaineth that he is a mocking stocke for the word of God. *9* He is compelled by the kings to preache the word.

When Pashur, sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Pashur imoted Ieremiah the Prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord.

3 And on the morning Pashur brought Ieremiah out of the stocks. Then said Ieremiah vnto him, The Lord hath not called thy name Pashur, but | Magor-misabbib.

4 For thus saith the Lord, Behold, I will make thee to be a terror to thy selfe, & to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall beholde it, and I will giue all Iudah into the hand of the king of Babel, and he shall carry them captiue into Babel, and shall slay them with the sword.

5 Moreover I will deliuer all the substance of this city, and all the labours thereof, and all the precious things thereof, & all the treasures of the kings of Iudah will I giue into the hand of their enemies, which shall spoile them, and take them away, and carry them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, & there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceived me, and I am deceived: thou art stronger then I, and hast prevailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed desolation: therefore the word of the Lord was made a reproch vnto me, and in derision dayly.

9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare one euerie side. Declare, said they, and wee will declare it: all my familiars watched for mine halting, saying, It may be that he is deceived: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 But the Lord is with me like a mighty gyant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, and shall be greatly confounded, for they haue done vnwisely, and their euellasting shame shall neuer be forgotten.

12 But O Lord of hosts, that triest the righteous, and seest the reins and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise yet he Lord: for he hath deliuered the soule of the poore from the

hand of the wicked.

14 Curfed be the day wherein I was borne: and let not the day wherein my mother bare mee, be blessed.

15 Curfed be the man, that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man bee as the i cities, which the Lord hath ouerturned and repented not: and let him heare the crie in the morning, and the shouting at noone tide,

17 Because hee hath not slaine mee, when from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 How is it, that I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

He prophesies that Zedekiah shall be taken, and the city burned.

The word which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur the sonne of Malchiah, and Zephaniah, the sonnes of Maaseiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous works, that hee may returne vs from vs.

3 Then sayd Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this cite.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme even in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this cite, from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and hee shall smite them with the edge of the sword. hee shall not spare them, neither haue pittie nor compassion.

8 And vnto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death.

9 He that abideth in this cite, shall die by the sword, and by the famine, and by the pestilence: but hee that goeth out, and falleth to the Caldeans that besiege you, hee shall liue, and his life shall be vnto him for a prey.

10 For I haue set my face against this cite, for euill and not for good, sayth the Lord: it shall be giuen into the hand of the king of Babel, and hee shall burne it with fire.

11 And say vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of David, Thus sayth the Lord, Execute iudgement in the morning, & deliuer the oppressed out of the hand of the oppressour, lest

b How the children of God are overcomen in this battell of the flesh and the Spirit, and into what incomes, since they fall, till God raise them vp againe, reade Job 2.1. and chap 1.5. 10. *c* Alluding to the destruction of Sodom and Gomorrah. Gen. 19. 25. *d* Meaning, that the fruit thereof might neuer come to profite.

a Not that the king was touched with repentance of his sinnes, and sought to God, as did Hezekiah, when hee sent to Isaiah, 2. Kin. 19. 2. *b* 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moyses, Exod. 9. 8. *c* To wit, from your enemies, to deliuer your selves.

c By yielding yong felus to Nebuchadnezzar. *d* By resisting him. *e* Chap 38. 2. *f* As a thing recovered from extreme danger, Chap. 17. 2. and 39. 18 and 45. 5.

Chap. 22. 3. f Be diligent to do iustice, lest

a Thus we see that the thing which neither the king, nor the princes, nor the people durst enterprise against the Prophet of God, this priest was chief instrument of Satans first attempted, reade Chap. 18. 19. *b* Fear round about.

b Which haue suffered themselves to be abused by thy false prophesies.

c Herein appeareth the impatency, which oftentimes ouercometh the seruants of God, when they see not their labors to profite, and also seele their owne weaknesse, reade chap. 15. 18. *d* Thoudiddest thrust me forth to this worke against my will.

e He sheweth that he did his office in that hee reproued the people of their vices, & threatened them with Gods iudgements: but because he was decided and persecuted for this hee was discouraged and sought to haue cause to preache, faile that Gods spirit did force him thereunto.

f Thus the enemies conspired together to know what they had heard him say, that they might accuse him thereof, reade Chap. 20. 1.

g Here he sheweth how his faith did sturke against temptation and sought to the Lord for strength.

h 1. Sam. 16. 7. *i* 2. Chron. 28. 9. *j* Psal. 7. 9. *k* Chap. 11. 20. and 17. 10.

left my wrath go out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, O inhabitant of the valley, and rocke of the plaine, sayth the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visit you according to the fruit of your workes, sayth the Lord, and I will kindle a fire in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

Rehereth the King to iudgement, and righteously. 9 Why Jerusalem is brought into captivity. 13 The deathe of Sennacherib the sonne of Isaia prophesied.

Thus said the Lord, Goe downe to the house of the King of Iudah, and speake there this thing.

2 And say, Heare the word of the Lord, O King of Iudah, that sitteth vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lord, * Execute yee iudgement, and * righteousnesse, and deliuer the oppressed from the hand of the oppressour, and vex not the stranger, the fatherlesse and the widow: doe no violence, nor fiedde innocent blood in this place.

4 For if ye doe this thing, then shal the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charets, and vpon horses, both hee and his seruants, and his people.

5 But if yee will not heare these wordes, I will sweare by my selfe, sayth the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art * Gilead vnto me, and the head of Lebanon, * surely I will make thee a wilderness, and a citie not inhabited.

7 And I will * prepare destroyers against thee, every one with his weapons, and they shall cut downe thy chiefe cedar trees, and cast them in the fire.

8 * And many nations shal passe by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and serued them.

10 * Weepe not for the dead, and be not moued for them, * weepe for him that goeth out: for he shall returne no more, nor see his native countrey.

11 For thus saith the Lord, As touching * Shalum the sonne of Iosiah king of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But he shall die in the place, whither they haue led him captive, and shall see this land no more.

13 * Wee vnto him that buildeth his house by * vnrighteousnesse and his chambers without equitie: hee vnto his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so hee will make himselfe large windowes, and sicing with cedar, and paint

them with vermillion.

15 Shalt thou reigne, because thou clo'st thy selfe in cedar? Did not thy * father eate and drinke and prosper when hee executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, sayth the Lord?

17 But thine eyes and thine heart are but only for thy concouitnesse, and for to feed innocent blood, and for oppression, and for destruction, * euen to doe this.

18 Therefore thus sayth the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shal not lament * him, saying, Ah, my brother, or ah, sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 Hee shall bee buried as an asse * is buried, euen drawn and cast forth without the gates of Ierusalem.

20 * Goe vnto * Lebanon and cry: shoute in * Bathan, and crie by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperity: but thou saidst, I will not heare, this hath bene thy manner from thy youth, that thou wouldest not obey my voyce.

22 The wind shall feed all thy paffours, * and thy louers shal goe into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautiful shalt thou be when sorrowes come vpon thee, as the sorrow of a woman in trauaile?

24 As I liue, sayth the Lord, though * Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchadrezzar king of Babel, and into the hand of the Chaldeans.

26 And I will cause them to carrie thee away, and thy mother that bare thee into another countrey, where yee were not borne, and there shall yee die.

27 But to the land wherunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idle? or as a vessill, wherein is no pleasure? wherefore are they caried away, hee and his seed, and cast out into a land that they know not?

29 O * earth, earth, earth, heare the word of the Lord.

30 Thus saith the lord, Write this * man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seed that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

but hee abnded Gods promise, and therefore was iustly deprived of the kingdom. f Hee weeth, that all posterity shall be witnesses of this iust plague, as though it were registred for perpetuall memory. t Not that hee had no children, (for after hee begate Salathiel in the captiuitie, Matthew 1, 12.) But that none should reigne after him as King.

CHAP. XXIII.

1 Against false pastors. 5 A prophesie of the great Pastour Iesus Christ.

Meaning, Iosiah who was not giuen to ambition and superbiety, but was content with modestie, and did only delight in seeing forth Gods glory, and to doe iustice to all.

For every one shall haue enough to content for himselfe.

m Not honourably among his fathers, but as carions are cast in a hole because theie stinke should not infecte s. 2.

King 24 9 Iosephus Antiquit. 10. 8. writeth that the enemy slew him in the citie, and commanded him to be cast before the wallerunburied, Ioseph Chap. 36. 10.

n To call to the Assyrians for helpe.

o For this was the way out of Iudaea to Assyria wherby is meant that all helpe should faile for the Caldeans have subdued both them and the Egyptians.

p Both thy generousnes and they that should helpe thee, shall vanish away as wind.

q That that are built of the faire cedar trees of Lebanon.

r Who was called Iehoiachin, or Ieconiah, whom hee calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid and therefore for the promise sake could not be taken from his house:

s That that are built of the faire cedar trees of Lebanon.

t Not that hee had no children, (for after hee begate Salathiel in the captiuitie, Matthew 1, 12.) But that none should reigne after him as King.

u That that are built of the faire cedar trees of Lebanon.

v Who was called Iehoiachin, or Ieconiah, whom hee calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid and therefore for the promise sake could not be taken from his house:

w That that are built of the faire cedar trees of Lebanon.

x That that are built of the faire cedar trees of Lebanon.

y That that are built of the faire cedar trees of Lebanon.

z That that are built of the faire cedar trees of Lebanon.

* Chap. 21, 12.

a This was his ordinary manner of preaching before the kings before Iosiah vnto Zedekiah, which was about forty yeeres.

* Chap. 17, 25

b Shewing that there is none greater than hee in Heb. 6. 13 and that he will performe his word.

c He compareth Ierusalem to Gilead which was beyond Iordan, and chearfully of Iudaea to Lebanon.

d The Hebrew word signifieth to fancie, because the Lord deuoted himselfe to his wife and purpose such as hee prepared to execute his worke.

e I by buildings made of cedar trees.

f As they that wonder at a thing which they thought would neuer haue come to passe.

g King 24, 1.

h Whom some thinkere be Iehoiachin, & that Iosiah was his grandfather: but as I see, I see Iosiah was Iehoiakim, as I see 18.

i By bribes and extortion.

k King 24, 12.

l Whom some thinkere be Iehoiachin, & that Iosiah was his grandfather: but as I see, I see Iosiah was Iehoiakim, as I see 18.

m By bribes and extortion.

a Meaning, the princes, gouernours and faile prophets, in Ezek. 34. 2.

b For the which I haue ſpecial care, and haue prepared good Paſtours for them.

c Wholeſeaſon to feed the ſheepe, but they eate the fruit thereof, Ezek. 34. 7.

d Thus the Prophets enueſe to mixe the promiſes with ſuch threatenings, ſet the godly ſheepe to be ſcorned, beate downe, and therefore he ſheweth how God will gather his Church althoſe diſperſion.

e This prophesie is of the reſtitution of the Church in the time of Ieſus Chriſt, who is the true branch,

reade 1ſa. 11. 1. and 45. 8 chap. 33. 15. diſting. 24.

* Deut. 32. 18.

* Chap. 32. 16.

f. Reade Chap. 1. 6. 14.

Woe be vnto the paſtours that deſtroy and ſcatter b the ſheepe of my paſture, ſaith the Lord.

2 Therefore thus ſaith the Lord God of Iſrael vnto the paſtours that c feede my people, Yee haue ſcattered my flock, and thruſt them out, and haue not viſited them: Beholde, I will viſite you for the wickedneſſe of your workes, ſaith the Lord.

3 And I will gather the d remnant of my ſheepe out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they ſhall grow and increaſe.

4 And I will ſet vp ſhepheards ouer them, which ſhall feede them, and they ſhall dreene no more, nor be afraid, neither ſhall any of them bee lacking, ſaith the Lord.

5 Beholde, the dayes come, ſaith the Lord, that I will raiſe vnto David a righteous e branch, and a King ſhall reigne and prosper, and ſhall execute judgement and iuſtice in the earth.

6 In his dayes Iudah ſhall bee ſaned, and * Iſrael ſhall dwell ſaithly, and this is the Name whereby they ſhall call him, * The Lord our righteousneſſe.

7 Therefore beholde, the dayes come, ſaith the Lord, that they ſhall no more ſay, The f Lord lieth which brought vp the children of Iſrael out of the land of Egypt,

8 But, the Lord lieth, which brought vp and ledde the ſeede of the houſe of Iſrael out of the North countrey, and from all countreys where I had ſcattered them, and they ſhall dwell in their owne land.

9 Mine heart breaketh within me, becauſe of theſe prophets, all my bones ſhake: I am like a drunken man, (and like a man whom wine hath f ouercome) for the preſence of the Lord, and for his holy wordes.

10 For the land is full of adulterers, and becauſe of oathes the land mourneth, the pleaſant places of the wilderneſſe are dried vp, and their h comſe is euill, and their force is no right.

11 For both the Prophet and the Prieſt || doe wickedly: and their wickedneſſe haue I found in mine i Houſe, ſaith the Lord.

12 Wherefore their way ſhall be vnto them as ſlipperie wayes in the darkneſſe: they ſhall be driuen forth, and fall therein: for I will bring a plague vpon them, euen the yeere of their viſitation, ſaith the Lord.

13 And I haue ſene fooliſhnes in the prophets of Samaria, that prophesied in Baal, and cauſed my people Iſrael to erre.

14 I haue ſene alſo in the prophets of Ieruſalem k ſilchiſſe: they commit adultery and walke in lies; they ſtrengthen alſo the hands of the wicked, that none can returne from his wickedneſſe; they are all vnto l me as Sodome, and the inhabitants thereof as Gomorah.

15 Therefore thus ſaith the Lord of hoſtes concerning the prophets, Behold, I will feede them with m wormewood: and make them drinke the water of gall: for from the prophets of Ieruſalem is || wickedneſſe gone forth into all the land.

16 Thus ſaith the Lord of hoſtes, Heare not the wordes of the prophets that prophesie vnto you, and teach you vanitie: they ſpeake the viſion of their owne n heart, and not out of the mouth of the Lord.

17 They ſay ſtil vnto them that deſpiſe me, The Lord hath ſaid, Yee o ſhall haue peace: and they ſay vnto euery one that walketh after the ſtubborneſſe of his owne heart, No euill ſhall come vpon you.

18 For p who hath ſtood in the counſell of the Lord, that hee hath perceiued and heard his word? Who hath marked his word and heard it?

19 Behold, the tempeſt of the Lord goeth forth in his wrath, and a violent whirlwinde ſhall fall downe vpon the head of the wicked.

20 The anger of the Lord ſhal not returne vntill hee haue executed, and till hee haue performed the thoughts of his heart: in the latter dayes yee q ſhall vnderſtand it plainly.

21 * I haue not ſent theſe prophets ſayth the Lord, yet they ran: I haue not ſpoken to them, and yet they prophesied.

22 But if they had ſtood in my counſell, and I had declared my wordes to my people, then they ſhould haue turned them from their euil way, and from the wickedneſſe of their inventions.

23 Am I a God a k and, ſayeth the Lord, and not a God f farre off.

24 Can any hide himſelfe in ſecret places, that I ſhall not ſee him, ſaith the Lord? Doe not I fill heauen and earth, ſaith the Lord?

25 Thau heard what the prophets ſayd, that prophesie lies in my Name, ſaying, I: haue dreamed, I haue dreamed.

26 How long? † Doe thy prophets delight to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cauſe u my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him t tell a dreame, and hee that hath my word, let him ſpeake my word faithfully: y what is the chaſtiſe to the wheat, ſaith the Lord?

29 Is not my word euen like a fire? ſaith the Lord? and like an hammer, that breaketh the ſtone?

30 Therefore beholde, I will come againſt the prophets, ſaith the Lord, that z ſeale my word euery one from his his neighbour.

31 Beholde, I will come againſt the prophets ſaith the Lord, which haue ſweet tongues, and ſay, a He ſaith.

32 Beholde, I will come againſt them that prophesie falſe dreames, ſayeth the Lord, and doe tell them, and cauſe my people to erre by their lies, and by their flatteries, and I ſent them not, nor commaunded them: therefore they bring no profite vnto this people, ſayeth the Lord.

33 And when this people, or the Prophet, or a Prieſt ſhall aſke thee ſaying, What is the b burden of the Lord? thou ſhalt then ſay vnto them, What burden? I will cuen forſake you, ſaith the Lord.

34 And the Prophet, or the Prieſt, or the people that ſhall ſay, The c burden of the Lord, I ſhew Gods burden, which the ſinners were not able to ſuſtaine, in deciding the word, would aſke of the Prophets, what would ſay You ſeek nothing elſe, but to lay burdens on: thus they recited the word of God as a grievous burden. c Because this word was brought to contempt and deſiſion, I will reach their ſpeech and will cauſe this word to ceaſe, and reach them ſo, that ſhall ſaith the Lord.

o Reade Chap. 6. 14. and 8. 11.

p Thoſe they did deſiſe Ieremias, as though the word of God were not reuealed vnto him: ſo alſo ſpake Zekiah to Michaiah, a King. 22. 24.

q That that God hath ſeene me, and that my words ſhall be true.

* Chap. 12. 13, 14. and 27. 15. and 29. 8.

r Hee ſheweth the difference betwene the true Prophet, and the falſe, betweene the hireling and the true miniſter.

s Doe not I ſee your falſhood, how cloke it you cloke it, & c. h. reſp. ſouereign you commit it?

t I haue a prophesie reuealed vnto me, as Num. 12. 6. & c. I ſtill ſee the ſigns of the Prophets.

u I ſheweth that Satan raiſeth vp falſe Prophets to ſeduce the people from God.

x Let the falſe prophet declare that it is his owne ſenſe, and not ſunder my word, altho though it were a cloke to couce his lies.

y Meaning, that it is not iuſtifier for Gods miniſters to abſtine from lies, and to ſpeake the word of God: but that there be judgement in al- leading it: and that it ſhould be applied to the ſame purpoſe that it was ſpoken, Ezek. 3. 17. 1. cor. 2. 13. and 4. 1. 1. tim. 4. 15.

z p. 4. 10. 12.

a Which ſet forth in my Name that which I haue not commaunded.

b To wit, the Lord.

c The Prophets b. The ſinners were not able to ſuſtaine the burden of the word, as though the word were not commaunded.

d To wit, the Lord.

e The Prophets b. The ſinners were not able to ſuſtaine the burden of the word, as though the word were not commaunded.

g Meaning, the falſe prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap. 12. 13.

† Elor. paſſed over, or troubled.

h They runne headlong to wickedneſſe, and ſeeke vaine helpe.

i Or, as hypocrites, i My Temple is full of their idolatry and ſuperſtitious.

k They which ſhould haue produced by my rods againſt Samaria, are become worſe then they.

l I thought to the world they ſeeme holy fathers, yet I detest them: as I did theſe abominable cities, in Reade Chap. 8. 14.

|| Or, ſp. porſiſe.

n Which they haue inuented of their owne braine.

Baskets of figges.

will euen visit euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for euery mans word shall behis burden: for ye haue peruered the words of the liuing God, the Lord of hosts our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayth the Lord, Becau' e yee say this word, The burden of the Lord, and I haue sent vnto you, saying, Yee shall not say, The burden of the Lord,

39 Therefore behold, I, euen I will vtterly forget you, and I wil forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And will bring * an euermolting reproch vpon you, and a perpetuall shame which shall neuer be forgotten.

CHAP. XXIIII.

1 The vision of the basket of figs, 5 signifieth that part of the people should be brought againe from captivity. 8 And that Zedekiah and the rest of the people should be carried away.

THe Lord shewed mee, and beholde, two baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had caried away captiue Ieconiah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, *euen* like the figges that are first ripe: and the other basket had very naughtie figs, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seest thou, Ieremiah? And I said, Figgs: the good figs very good, and the naughty very naughty, which cannot be eaten they are so euill.

4 Again the word of the Lord came vnto me, saying,

5 Thus saith the Lord the God off Irael, Like the good figs, so will I know them that are caried away captiue of Iudah to be good, whom I haue sent out of this place, into the land of the Caldeans.

6 For I wil set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not root them out,

7 And I will giue them an heart to know me, that I am the Lord, and they shall be * my people, and I will be their God: for they shall returne vnto me with their whole heart.

8 * And as the naughtie figs which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem that remaine in this land, and them that dwell in the land of Egypt:

9 I wil euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a proverbe, for a common talke, and for a curse, in all places where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

1 He propheseth that they shall be in captivity fowentie yeeres, 12 And that after the fowentie yeeres the Babyloians should be destroyed. 15 The destruction of all nations is prophesied.

THe word that came to Ieremiah concerning all the people of Iudah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah that was in the first yeere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the son of Amon king of Iudah, euen vnto this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you * rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor incline your eares to obey.

5 They * said, Turne againe now euery one from his euill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your hands, and I will not punish you.

7 Neuerthelesse, yee would not heare mee, sayeth the Lord, but haue prouoked mee to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send and take to mee all the families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations ground about, and will destroy them, and make them an astonishment and an hissing, and a continual desolation.

10 * Moreover, I will take from them the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride, the noise of the milstones, and the light of the candle.

11 And this whole land shall be desolate, and and an astonishment, and these nations shall serue the king of Babel fuentie yeeres.

12 And when the fuentie yeeres are accomplished, I will visit the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetual desolation.

13 And I will bring vpon that land all my words which I haue pronounced against it, euen all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations, and great Kings shall captiuitie, 2 Chron. 36. 22 ezra 1. 1. chap. 7. 9. 10 dan. 9. 2. k For seeing the judgement began at his owne house, the enemies must needs be punished most grievously, Ezek. 9. 6. 2. pet 4. 17.

euen

d The thing which they mocke and contemne, shall come vpon them.

1 Or, sake you away.

** Chap. 30. 11.*

a The good figs signifieth them that were gone into captiuitie, and so saved their life, at Chap. 31. 8 and the naughty figs them that remained, which were yet inticed to the sword, famine, and pestilence.

b Wherby he approacheth the people of Ierusalem and his company, because they obeyed the Prophet, who exhorted them therunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding. ** Chap. 31. 33. hebr 8. 10. * Chap. 3. 9. 17.*

d which ledthither for lucreous.

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1. 1.

b Which was the fifth yeere and the ninth month of Iehoiakims reigne. *c* That is, I haue spared no diligence or labour, Chap. 7. 13.

d Here sheweth that the Prophet wholly with one consent did labour to pull the people from these vices, which then reigned: to wit, from idolatry and the vaine confidence of men: for vnder these two, all other were continued, 2 King. 17. 13. chap. 18. 1. and 21. 15. ioh. 3. 8.

e The Caldeans and all their power, *f* So the wicked and Satan himselfe are Gods seruants, because hee maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory.

g As the Philistines, Ammonites, Egyptians and others.

** Chap. 16. 9. 1 Or, destroy. h* Meaning that bread and all things that should serue vnto their feast, should be taken away.

i This reuelation was for the confirmation of his prophesie, because hee tolde them of the time that they should enter and remaine in

For seeing the judgement began at his owne house, the enemies must needs be punished most grievously.

1 That is, of the Babylonians, as Chap. 27.

uen I ferue them elues of them : thus wil I recompense them according to their deeds, & according to the works of their owne hands.

15 For thus hath the Lord God of Ifrael spoken vnto me, Take the cup of wine of this mine indignation at mine hand, and caufe all the nations to whom I fend thee, to drinke it.

16 And they shall drinke, and bee moued, and be madde, becaufe of the fword that I will fend among them.

17 Then took I the cup of the Lords hand, and made all people to drinke, vnto whom the Lord had fent me:

18 Euen Ierusalem and the cities of Iudah, and the kings thereof, and the princes thereof, to make them desolate, an astonishment, and hissing, and a curse, as appeareth this day:

19 Pharaoh also, king of Egypt, & his seruants, and his princes, and all his people:

20 And all sorts of people, and all the kings of the land of Vz: and all the kings of the land of the Philiftims, and of Affkelon, and Azzah, and Ekron, and the remnant of Affhodo:

21 Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, & all the kings of Zidon, and the kings of the Ryales, that are beyond the fea,

23 And Dedan, and Tema, and Buz, and all that dwell in the vttermost corners,

24 And all the kings of Arabia, & al the kings of Arabia that dwell in the desert,

25 And all the kings of Zimri, & all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, & all the kingdoms of the world, which are vpon the earth, and the king of Shehach shall drinke after them.

27 Therefore fay thou vnto them, Thus fayeth the Lord of hostes, the God of Ifrael, Drinke and bee drunken, and spue and fall, and rie no more, becaufe of the fword, which I will fend among you.

28 ¶ But if they refufe to take the cup at thine hand to drinke, then tel them, Thus faith the Lord of hostes, Ye shall certainly drinke.

29 For Ioe, I begin to plague the city, where my Name is called vpon, and should you go free? Yee shall not goe quit: for I will call for a fword vpon all the inhabitants of the earth, fayeth the Lord of hostes.

30 Therefore prophesie thou against them all thefe wordes, and fay vnto them, * The Lord shall roare from aboue, and thrust out his voyce from his holy habitation: hee shall roare vpon his habitation, and cry aloud, as they that presse the grapes, against all the habitations of the earth.

31 The found shall come to the endes of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and hee will giue them that are wicked, to the fword, sayth the Lord.

32 ¶ Thus fayeth the Lord of hostes, Echolde, a plague shall goe forth from nation to nation, and a great whirlewind shall bee raised vp from the coasts of the earth.

33 And y the flaine of the Lord shall be at that day, from one end of the earth, euen vnto the other end of the earth: they shall not be mourned, neither gathered nor buried, but shall be as the dongue vpon the ground.

34 Howle, & ye shepherds, and cry, and wallow your felues in the afhes, ye principal of the flocke: for your dayes of slaughter are accomplished, and of your difperfon, and ye shall fall like a precious vessels.

35 And the flight shall faile from the shepherds, and the efcauing from the principal of the flocke.

36 A voyce of the cry of the shepherds, and an howling of the principall of the flocke, shall be heard: for the Lord hath destroyed their pasture,

37 And the best pastures are destroyed becaufe of the wrath and indignation of the Lord.

38 He hath forsaken his court, as the lion: for their land is waste, becaufe of the wrath of the oppressour, and becaufe of the wrath of his indignation.

CHAP. XXVI.

2 Jeremiah moneth the people to repentance. 3 Hee taketh of the false prophets a Prefet, and broughte to iudgement. 13 Vnto the Prophet is killed of Iehoiakim, contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the sonne of Iofiah king of Iudah, came this word from the Lord, saying,

2 Thus faith the Lord, Stand in the court of the Lords house, and speake vnto all the cities of Iudah, which cometo worship in the Lords House, all the words that I command thee to speake vnto them: keepe not a word backe.

3 If so bee they will hearken, and turne every man from his euill way, that I may repent me of the plague, which I haue determined to bring vpon them, becaufe of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus fayeth the Lord, If yee will not heare me to walke in my lawes, which I haue fet before you,

5 And to heare the wordes of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending them, and wll not obey them,

9 Then will I make this House like, * Shiloh, and will make this city a curse to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Ieremiah speaking these wordes in the House of the Lord.

8 Now when Ieremiah had made an ende of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests, and the Prophets, and all the people tooke him, and said, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This House shall be like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Ieremiah in the house of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the Kings house into the House of the Lord, and fate downe in the entry of the new gate of the Lords House.

11 Then spake the Priests and the Prophets vnto the Princes, and to all the people, saying, This man is worthy to die: for he hath prophesied against this citie, as yee haue heard with your eares,

12 Then spake Ieremiah vnto all the Princes, and to all the people, saying, The Lord hath sent mee to prophesie against this house, and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your

2 Ye that are ciuile rulers and gouernours.

3 Which are most easily broken,

4 He shall not helpe them to seeke to Rec.

5 For peaceable.

6 That is, in that place of the Temple wherunto the people resort out of all Iudah to sacrifice.

7 To the intent that they should pretend an ignorance, as Ad. 30. 17.

8 Reade Chap. 18. 8.

9 Reade echa. 7. 26.

10 So that when they would cause any, they shall say, God do to thee as to Ierusalem.

11 Because of Gods promise to the Temple, Psa. 138. 14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therefore thought it blasphemous to speake against it.

12 Mar. 26. 61. 26. 6.

13 Not confiding in this was meate of the Church, where God will remaine for euer.

14 So called, because it was repaired by Iotham, a King. 15. 35

15 Gods iudgment of death brought to this man.

16 He both sheweth the euill of his doings plainly, and also threatneth that they should nothing auail, though they should put hope to death, but heape greater vengeance vpon their heads.

m Signifying, the extreme afflictions that God hath appointed for every one at Psa. 17. 8. I say. 17. and this cup, which the wicked drinke is more bitter then that which he giueth to his children, for he measureth the one by mercy, & the other by iustice.

n For now is beguneth, and shall be continue till it be accomplished.

o Reade Iob 2. 1. Which were cities of the Philiftims.

p Edom is here taken for his whole countrey, and Vz for a part thereof.

q As Grecia, Italy, and the rest of those countreies.

r These were people of Arabia which came of Dedan the sonne of Abraham and Ketubah.

s For these were two countreies so named the one called plenifull, and the other, barren or desett.

t Or, Persia.

u That is, of Babylon, as Chap. 51. 46.

x That is Ierusalem, reade euer. 12.

y Ioe. 3. 10. 2. 2.

z That is Ierusalem, reade euer. 12.

1. 2.

2.

3.

4.

5.

6.

7.

8.

9.

10.

your workes, and heare the voice of the Lord your God, that the Lord may repent him of the plague that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But know ye for certaine, that if ye put me to death, yee shall surely bring innocent blood vpon your selues, and vpon this cite, and vpon the inhabitants thereof: for of a truth the Lord hath sent mee vnto you, to speake all these words in your eares.

16 Then sayde the Princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morastite ^a prophesied in the dayes of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus sayeth the Lord of hostes, Zion shall be plowed like a fildes, and Ierusalem shall be an heape, and the mountaine of the house ^b shall be as the hie places of the forrest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did hee not feare the Lord, and prayed before the Lord, & the Lord repented him of the plague that hee had pronounced against them? Thus might we procure great euil against our selues.

20 And there was also a man that prophesied in the Name of the Lord, ^c one Vrijah the sonne of Shemajah, of Kirjath-jearum, who prophesied against this city, and against this land, according to all the words of Ieremiah.

21 Now when Ichoiakim the King with all his men of power, and all the princes heard his words, the king sought to slay him: But when Vrijah heard it, hee was afraid and fled, and went into Egypt.

22 Then Ichoiakim the king sent me into Egypt, ^d euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they set Vrijah out of Egypt, & brought him vnto Ichoiakim the king, who slew him with the sword, & cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam ^e the sonne of Shaphan was with Ieremiah that they should not giue him into the hand of the people to put him to death.

C H A P. XXVII.

1 Ieremiah at the commandment of the Lord smeth bandes to the king of Iudah and to other kings that were there, whereby they are constrained to be iudels vnto Nebuchad-nezzar. ¶ Hee warneth the people, and the Kings and rulers that they beleene not false Prophets.

IN the beginning of the reigne of Ichoiakim the sonne of Iosiah king of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee bonds and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, & to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which

come to Ierusalem vnto Zedekiah the king of Iudah.

4 And command them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man and the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these landes into the hand of Nebuchad-nezzar the king of Babel my seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his sonnes, and his sonnes sonnes, vntill the very time of his land come also: then many nations and great kings shall serue themselves of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visit, saith the Lord, with the sword, and with the famine and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets, nor your soothsayers, nor your dreamers, nor your enchanters, nor your forerers, which say vnto you thus, Ye shall not serue the king of Babel:

10 For they prophesie a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and serue him, tho' e wil I let remaine till in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the wordes of the prophets that peake vnto you, saying, Yee shall not serue the king of Babel: for they prophesie a lie vnto you.

15 For I haue not sent them, saith the Lord, yet they prophesie a lie in my Name, that I might cast you out, and that yee might perish, both you, and the prophets that prophesie vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the wordes of your prophets that prophesie vnto you, saying, Behold, ^a the vessels of the house of the Lord hath now shortly be brought againe from Babel: for they prophesie a lie vnto you.

17 Heare ye may not, but serue the king of Babel, that ye may liue: wherefore should this cite be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them sitt vnder the Lord of hostes, that the vessels, which are left in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

19 For thus sayth the Lord of hostes, concerning the pillars, and concerning the sea, and concerning the bakes, and concerning the residue of the vessels that remaine in this cite,

20 Which Nebuchad-nezzar King of Babel tooke not, when hee carried away captiue Ierusalem.

c Reade Chap. 29.

d Meaning, Enl-mendach, and his sonne Belshazzar. e They shall bring him and his kingdom into subjection, as Chap. 25. 14.

* Chap. 14. 24. and 25. 1. and 29. 6.

* Chap. 29. 3. f Which were taken when Ierusalem was led captiue into Babel.

g For it was not only the Prophets office to shew the word of God, but also to pray for the sinnes of the people. Gen. 20. 7. which they could not doe because they had no expiatory sacrifice: for God had pronounced the contrary.

* 2 Kings 25. 13.

* 2 Kings 26. 13. 14.

* Mich. 1. 1.

en. 2. 12.

a I Thar. of the house of the Lord, to wit, Zion.

b These examples the godly alledge to deterre them out of the Priests hands,

whose rage else would not haue bin satisfied, but by his death.

k So that the city was not destroyed, but by miracle was deliured out of the hands of the Chaldees.

l Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they proue nothing, but prouoke Gods judgement.

m Such the merr. m. As in the first Hezekiah's example, so in this other Ichoiakim's etc: is to be beheld: for Gods plague did light on him, and his household.

n Which declareth that nothing could haue appeased their fury, if God had not moued this noble man to stand valiantly in his defence.

o As touching the disposition of these prophesies, they gathered them into two booke, did not altogether obserue the order of times, but did set some alone, which should be alter, and contrariwise, which if the reader make well, it shall auoid many doubts, and make the reading much more easie.

p By such signes the Prophets vied some times to confirme their prophesies, which notwithstanding they could not doe of themselves, but in as much as they had a reuelation for the same. 1. 1. 2. 2. and therefore the false prophets to get more credit, did vie also such visible signes, but they had no conclusion. 1. King. 22. 11.

niah the sonne of Ichoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the King of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shall vntill the day that I visit ^h them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

The false prophesie of Hananiah. 21 Ieremiah reprooueth Hananiah and prophesieth.

ANd that same yeere in the beginning of the reign of Zedekiah king of Iudah, in the fourth yeere, and in the fifth moneth, Hananiah the sonne of Azur the prophet, which was of Gibeon, spake to mee in the House of the Lord in the presence of the Priests, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I have broken the yoke of the king of Babel.

3 Within two yeeres space I will bring into this place all the vessels of the Lords House, that Nebuchad-nezzar king of Babel took away from this place, and carried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Ichoiakim King of Iudah, with all them that were carried away captiue of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah sayd vnto the Prophet Hananiah in the presence of the Priests and in the presence of all the people that stood in the House of the Lord,

6 Euen the Prophet Ieremiah sayd, So bee it: the Lord doo, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of the Lords House, and all that is carried captiue from Babel into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before mee and before thee in time past, ^f prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet bee known that the Lord hath truly sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron,

14 For thus saith the Lord of hostes the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar king of Babel: for they shall serue him, and I haue given him the i beasts of the field also.

15 Then sayd the Prophet Ieremiah vnto the prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to tult in a lie.

16 Therefore thus saith the Lord, Behold, I will call thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet ^k died the same yeere in the fueneth moneth.

CHAP. XXIX.

Ieremiah writeth vnto them that are in captiuitie in Babylon. 1 Hee prophesieth their returne after seventy yeeres. 18 Hee prophesieth the destruction of the King and of the people that remaine in Ierusalem. 21 Hee sheweth vnto the Priests howe they shall restore the people. 22 The death of Sennachib is prophesied.

NOw these are the wordes of the Lord which the Lord Ieremiah the Prophet sent from Ierusalem vnto the residue of the Elders, which were carried away captiues, and to the Priests, and to the Prophets, and to all the people, whom Nebuchad-nezzar had carried away captiue from Ierusalem to Babel:

2 (After that Ieconiah the King, and the Queene, and the eunuchs, the princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem)

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Iudah sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are carried away captiues, whom I haue caused to be carried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eat the fruits of them.

6 Take you wiues, and beget sonnes and daughters, and take wiues for your sonnes, and give your daughters to husbands, that they may beare sonnes and daughters, that ye may bee increased there, and not diminished.

7 And seeke the profinity of the city, whither I haue caused you to be carried away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets and your soothsayers that bee among you, decieve you, neither giue eare to your dreames, which you dreame.

9 For they prophesie you a lie in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, that after seuentie yeeres bee accomplished at Babel, I will visite you and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts ^g I haue thought towards you, saith the Lord, ^h the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then shall you cry vnto mee, and yee shall go and pray vnto me, and I will heare you.

13 And yee shall see mee, and finde mee, because

^h There is a hard and cruel multitude.

ⁱ Signifying, that all should be his.

^k Dan. 2. 38.

^l Seeing this thing was euident in the eyes of the people and yet they returned not to the Lord, it manifesteth that manacles cannot move vs neither the word it selfe, except God touch the heart.

^m For some died in the way.

ⁿ Meaning, Ieconiahs mother.

^o Chap. 14. 1.

^p To encrease of some equall conditions.

^q To wit, the Lord whose works these was.

^r The Prophet speaketh not thus for the affliction that he bare to the Iyrans but that they should pray for the common good and quietnes, that their troubles might not be increased and that they might with more patience and less griefe wayte for the time of their deliuerance, which God had appointed most certaine: for else not only the Iyrans, but all the world, yea, and the innumerable creatures should reioyce when the tyrants should be destroyed.

^s Chap. 14. 1.

^t Chap. 14. 1.

^u Chap. 14. 1.

^v Chap. 14. 1.

^w Chap. 14. 1.

^x Chap. 14. 1.

^y Chap. 14. 1.

^z Chap. 14. 1.

^{aa} Chap. 14. 1.

^{ab} Chap. 14. 1.

^{ac} Chap. 14. 1.

^{ad} Chap. 14. 1.

^{ae} Chap. 14. 1.

^{af} Chap. 14. 1.

^{ag} Chap. 14. 1.

^{ah} Chap. 14. 1.

^{ai} Chap. 14. 1.

^a When Ieremiah began to beare these bonds and yokes.

^b After that the land had rested, as Levit. 25. 2.

^c This was a citie in Benjamin belonging to the bones of Asera, Iosh. 18. 17.

^d For two yeeres of saries.

^e He was so esteemed though hee was a false prophet.

^f That is, I would with the same for Gods honour, and wealth of my people, but he hath appointed the contrary.

^g Meaning, that the Prophet that did either denounce warre or peace, were tried either true or false by the success of these prophesies, albeit God maketh to come to passe some time that which the false prophet speaketh, to trie the faith of his, Deut. 13. 3.

^h This declareth the impudencie of the wicked heresings, which haue no zeale to the truth, but are led with ambition to get the lauer of men, and therefore cannot abide any thing that might discredit them, but burlt forth into rage, and contrary to their owne conscience passe not what lieth they report, or how wickedly they do, so that they may maintain their opinion.

ⁱ Meaning, that the Prophet that did either denounce warre or peace, were tried either true or false by the success of these prophesies, albeit God maketh to come to passe some time that which the false prophet speaketh, to trie the faith of his, Deut. 13. 3.

^j This declareth the impudencie of the wicked heresings, which haue no zeale to the truth, but are led with ambition to get the lauer of men, and therefore cannot abide any thing that might discredit them, but burlt forth into rage, and contrary to their owne conscience passe not what lieth they report, or how wickedly they do, so that they may maintain their opinion.

^k Meaning, that the Prophet that did either denounce warre or peace, were tried either true or false by the success of these prophesies, albeit God maketh to come to passe some time that which the false prophet speaketh, to trie the faith of his, Deut. 13. 3.

^l This declareth the impudencie of the wicked heresings, which haue no zeale to the truth, but are led with ambition to get the lauer of men, and therefore cannot abide any thing that might discredit them, but burlt forth into rage, and contrary to their owne conscience passe not what lieth they report, or how wickedly they do, so that they may maintain their opinion.

^m Meaning, that the Prophet that did either denounce warre or peace, were tried either true or false by the success of these prophesies, albeit God maketh to come to passe some time that which the false prophet speaketh, to trie the faith of his, Deut. 13. 3.

ⁿ This declareth the impudencie of the wicked heresings, which haue no zeale to the truth, but are led with ambition to get the lauer of men, and therefore cannot abide any thing that might discredit them, but burlt forth into rage, and contrary to their owne conscience passe not what lieth they report, or how wickedly they do, so that they may maintain their opinion.

^o Meaning, that the Prophet that did either denounce warre or peace, were tried either true or false by the success of these prophesies, albeit God maketh to come to passe some time that which the false prophet speaketh, to trie the faith of his, Deut. 13. 3.

^p This declareth the impudencie of the wicked heresings, which haue no zeale to the truth, but are led with ambition to get the lauer of men, and therefore cannot abide any thing that might discredit them, but burlt forth into rage, and contrary to their owne conscience passe not what lieth they report, or how wickedly they do, so that they may maintain their opinion.

^q Meaning, that the Prophet that did either denounce warre or peace, were tried either true or false by the success of these prophesies, albeit God maketh to come to passe some time that which the false prophet speaketh, to trie the faith of his, Deut. 13. 3.

^r This declareth the impudencie of the wicked heresings, which haue no zeale to the truth, but are led with ambition to get the lauer of men, and therefore cannot abide any thing that might discredit them, but burlt forth into rage, and contrary to their owne conscience passe not what lieth they report, or how wickedly they do, so that they may maintain their opinion.

^s Meaning, that the Prophet that did either denounce warre or peace, were tried either true or false by the success of these prophesies, albeit God maketh to come to passe some time that which the false prophet speaketh, to trie the faith of his, Deut. 13. 3.

^t This declareth the impudencie of the wicked heresings, which haue no zeale to the truth, but are led with ambition to get the lauer of men, and therefore cannot abide any thing that might discredit them, but burlt forth into rage, and contrary to their owne conscience passe not what lieth they report, or how wickedly they do, so that they may maintain their opinion.

^u Meaning, that the Prophet that did either denounce warre or peace, were tried either true or false by the success of these prophesies, albeit God maketh to come to passe some time that which the false prophet speaketh, to trie the faith of his, Deut. 13. 3.

^v This declareth the impudencie of the wicked heresings, which haue no zeale to the truth, but are led with ambition to get the lauer of men, and therefore cannot abide any thing that might discredit them, but burlt forth into rage, and contrary to their owne conscience passe not what lieth they report, or how wickedly they do, so that they may maintain their opinion.

^w Meaning, that the Prophet that did either denounce warre or peace, were tried either true or false by the success of these prophesies, albeit God maketh to come to passe some time that which the false prophet speaketh, to trie the faith of his, Deut. 13. 3.

^x This declareth the impudencie of the wicked heresings, which haue no zeale to the truth, but are led with ambition to get the lauer of men, and therefore cannot abide any thing that might discredit them, but burlt forth into rage, and contrary to their owne conscience passe not what lieth they report, or how wickedly they do, so that they may maintain their opinion.

^y Meaning, that the Prophet that did either denounce warre or peace, were tried either true or false by the success of these prophesies, albeit God maketh to come to passe some time that which the false prophet speaketh, to trie the faith of his, Deut. 13. 3.

Herein is commended Gods great meety reward his, who doth not destroy them for their sinnes, but corrects and chastises them, till he haue purged & pardoned them, and so burneth the rods by the which he did punish them. Is. 53. 7. m Meaning that the cite and the Temple should be restored to their former state. n He sheweth how the people shall with prayre and thanksgiving acknowledge this benefit.

o Meaning Zerubabel, who was the figure of Christ, in whom this was accomplished. p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father. q Left the wicked hypocrites should flatter themselves with their promises, the Prophet sheweth what shall be their portion. r When his Messiah and deliverer is sent.

a When this noble gouernour shall come, meaning Christ, not only to dash and crush, but the rest of the world shall be called. b Which were delivered from the cruelty of Pharaoh. c To wit, God. d The people thus reioice, as though he were not so beneficiall to them now, as he had bene of old. e The Lord anwereth that his loue is not changeable. f Thou shalt haue still occasion to reioyce: which is meetly tabrets & dancing, as their custome was after notable victories. Exod. 15. 20. iudg. 5. & chap. 11. 34. g Because the Israelites, which were the first to be reuered, were returned to Samaria, therefore this must be spiritually vnderstood vnder the kingdom of Christ, which was the rehauration of the true Israel. h That is, shall come thither, as Lewis. to 23. denat. a. 6. i The ministers of the word k. They shall extort all to the embracing of the Gospel. iudg. 1. 3. l He sheweth what shall be the concord and love of all vnder the Gospel, where none shall be refused for their infirmities: and euery one shall enioy one another to embrace it.

13 Therefore all they that deuoure thee, shall be deuoured, and all thine enemies euery one shall go into captiuitie: and they that spoyle thee, shall be spoiled, and all they that rob thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee, The cast away, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring againe the captiuitie of Iacobks tents, and haue compassion on his dwelling places: and the cite shall be builded vpon her owne heape, and the palace shall remaine after the manner thereof.

19 And out of them shall proceede thanksgiving, and the voice of them that are ioyous, & I will multiply them, and they shall not be few: I will also glorifie them, and they shall not be diminished.

20 Their children also shall bee as aforetime, and their congregation shall be established before me: and I will visit all that vexed them.

21 And their noble ruler shall be of themselves, and their gouernour shall proceed from the mids of them, and I will cause him to draw neere, and approach vnto me: for who is this that directeth his hart to come vnto me, saith the Lord?

22 And yee shall be my people, and I wil be your God.

23 Behold, I the tempest of the Lord goeth forth with wrath: the whirlewind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne vntill he haue done, and vntill he haue performed the intents of his heart: in the latter daies ye shall vnderstand it.

C H A P. XXXI.

1 Perseuereth Gods beneficence after his returne from Babylon, 2 And the spiritual way of the faithful in the Church.

At the same time, saith the Lord, will I bee the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, the people which he escaped the sword, found grace in the wilderness: he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me of old, say they: Yea, I haue loued thee with an euerslaſting loue, therefore with mercy I haue drawen thee.

4 Again, I will build thee, and thou shalt be builded, O virgin Israel: thou shalt fill it be adorned with thy timbrels, and shalt goe forth in the dance of them, that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of S Samaria, and the planters that plant thee, shall make them common.

6 For the dayes shall come, that the watchmen vpon the mount of Ephraim shall cry, Arise, and let vs goe vnto Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iacob, and shoute for ioy among the chiefe of the Gentiles: publish praise, and say, O Lord saue thy people the remnant of Israel.

8 Behold, I will bring them from the North

country, and gather them from the coasts of the world, with the blind and the lame among them, with the woman with childe, and her char is deliuered also: a great company shall returne hither.

9 They shall come in weeping, and with mercy will I bring them againe: I will lead them by the riuers of water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first borne.

10 Hear the word of the Lord, O ye Gentiles, and declare in the yles a farre off, and say, He that scattered Israel, will gather him, and will keepe him, as a shepherd doth his flocke.

11 For the Lord hath redeemed Iacob, and ranfomed him from the hand of him that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifullnesse of the Lord, euen for the wheate and for the wine, and for the oyle, and for the increase of sheepe and bullocks: and their soule shall be as a watered garden, and they shall haue no more sorrow.

13 Then shall the virgin reioyce in the dance, and the yong men and the old men together: for I will turne their mourning into ioy, & wil comfort them, and giue them ioy for their sorrowes.

14 And I wil replenish the foule of the Priests with fatnesse, and my people shall be satisfied with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning, and bitter weeping, Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemye:

17 And there is hope in thine end, saith the Lord, that thy children shall come againe to their owne borders.

18 I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vntrained calfe: y conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented, and after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproach of my youth.

20 Is Ephraim my deare sonne or pleasant child? yet since I spake vnto him, I fill remembred him: therefore my bowels are troubled for him: I wil surely haue compassion vpon him, saith the Lord.

21 Set thee vp signes: make thee heapes: set thine heart toward the path and way; that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A WOMAN shall compass a man.

23 Thus saith the Lord of hostes the God of Israel, yet shall they say this thing in the land of

m That is, lamenting their sinnes, which had not giuen care to the Prophets, & therefore it followeth that God receiued them to mercie, Chap. 54. 6. Some take it that they should weepe for ioy.

n Where they found none impediments but abundance of alchims, o That is, my dearly beloved, as the first child is to the father. p That is, from the Babylonians, & other enemies. q By the eternall benefits, he meaneth the spiritual graces which are in the Church, and whereof there should be euery plenty, Is. 58. 11, 12.

r In the company of faithful, which euerslaſt God for his benefits. s Meaning, the spiritual wisdom, knowledge, and zeale.

t To declare the greatness of Gods mercy in deliuering the Iewes, he sheweth them that they were like to the Beniamites of Israel: that is, utterly destroyed & carried away, in so much that it had the mother of Beniamin could haue risen againe to seeke for her child, if she should haue found none remaining. u That is, the people that were led captiue.

x Which was winted and could not be satisfied to the voke.

y He sheweth how the faithfull vse to pray, that is, desire God to turne them for sinne, which they cannot free of themselves. z In signe of repentance and delectation of my sin, a As though he would say, No, for by his iniquity he did what lay

him to cast me off. b To wit, in pitying him for my promise sake. c Marke by what way thou didst go into captiuitie, and thou shalt turne againe by the same. d Because their deliuerance from Babylon, was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit by Iesus Christ, whom a woman should conceive and beare in her womb. Which is a strange thing in early becaule he should be borne of a virgin without man, or he meaneth that Iewes, which was like a barren woman in her captiuitie, should be fruitful as the chaste is ioyed in marriage, and whom God bleſſeth with children.

Judah, and in the cities thereof, when I shal bring againe their captiuitie, the Lord blesse thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue fatiued the weary soule, and I haue replenished euery sorrowfull soule.

26 Therefore I awaked and beheld, and my sleepe was sweet vnto me.

27 Behold, the daies come saith the Lord, that I will sow the house of Israel, and the house of Iudah, with the seed of man, and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp, and to root out, and to throw downe, and to destroy, & to plague them, so will I watch ouer them, to build and to plant them, sayeth the Lord.

29 In those daies shall they say no more, The fathers haue eaten a fowre grape, and the childrens teeth are set on edge.

30 But euery one shall dye for his owne iniquitie: euery man that eateth the fowre grape, his teeth shall be set on edge:

31 Behold, the daies come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Iudah.

32 Not according to the covenant that I made with their fathers, when I took them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was an husband vnto them, saith the Lord.

33 But this shall bee the covenant that I will make with the house of Israel, After those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall I teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord: for they shall all know me from the least of them vnto the greatest of them, saith the Lord: for I will forgive their iniquity, and will remember their finnes no more.

35 Thus saith the Lord, which giueth the sunne for a light to the day, and the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done saith the Lord.

38 Behold, the daies come, saith the Lord, that the city shall be builded to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall go forth in his presence, vpon the hill Gareb, & shall compass about the whole.

40 And the whole valley of the dead bodies, & of the ashes, & all the fields vnto the brook of Kidron, & vnto the corner of the horsegate toward

the East shall be holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

CHAP. XXXII.

Ieremiah is cast into prison, because he prophesied that the city should be taken of the king of Babel. 7 Hee saith that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

The word that came vnto Ieremiah from the Lord, in the tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore dost thou prophesie and say, Thus saith the Lord, Behold, I will giue this cite into the hands of the king of Babel, and hee shall take it?

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, & shall speake with him mouth to mouth, and his eyes shall behold his face.

5 And he shall lead Zedekiah to Babel, and there shall he bee, until I visit him, saith the Lord, though ye fight with the Caldeans, ye shall not prosper.

6 And Ieremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee and say, Buy vnto thee my field, that is in Anathoth: for the title by kinred appertaineth vnto thee to buy it.

8 So Hanameel mine vncles sonne, came to me in the court of the prison, according to the word of the Lord, & said vnto me, Buy my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase bringeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, *even* *eleuen* *shekels*, and ten *pieces* of siluer.

10 And I writ it in the book, and signed it, and took mineests, and weighed him the siluer in the balances.

11 So I tooke the booke of the possession being sealed according to the Law, and custome, with the booke that was open.

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncle, and in the presence of the witneses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hosts the God of Israel, Take the writings, *even* this booke of the possession both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time.

15 For the Lord of hosts, the God of Israel saith thus, Houses, and fields and vineyards shall be possessed againe in this land.

16 Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

So that Ieremiah had now prophesied from the thirteenth yeere of Iosiah vnto the last yeere of Ieremiahs reigne which was almost forty yeeres.

Chap 29 16, 17, and 32.

b Till I take Zedekiah away by death: for he shall not dye by the sword, as he is meant, 34. 4. Which by vs meant, 37. should returne againe out of captiuitie, and enjoy their possessions and vineyards, as verse 15, and 44. Or, right returne it.

d Because he was next of the kinred, as with 2.

e Of the possession of the Levites, as Leuit. 25. 3. Which moonteth to out money aboute ten shillings six pence, if this hekel were the common hekel, read. Gen. 13. 15. for the hekel of the Temple was of double value, and ten pieces of silver were halfe a shekel: for twenty shekels the shekel.

g According to the custome the assent or evidence was sealed vpon with the common seale, and a copie thereof retained, which retained the same effect, but was not so autentical as the other, but was left open to be seen if any thing should doubt.

h And so to hide them in ground, that they might be preserved as tokens of their deliuerance.

17 Ah Lord God, behold, thou hast made the heaven and the earth by thy great power, and by thy stretched out arme, & there is nothing || hard vnto thee.

18 * Thou shewest mercy vnto thousands, and recompentst the iniquities of the fathers into the bosome of their children after them: O God the great & mighty, whose name is the Lord of hosts,

19 Great in counsel, and mighty in worke, (for thine eyes are open vpon all the waies of the sons of men, to giue to euery one according to his wayes, and according to the fruit of his works)

20 Which hast set signes and wonders in the land of Egypt vnto this day, and in Israel and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terror,

22 And hast giuen them this land, which thou didst sweare to their fathers to giue them, *even* a land that floweth with milke and hony,

23 And they came in and possessed it, but they obeyed not thy voice, neither walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Behold, the mountains, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by means of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast said vnto me, O Lord God, Buy vnto thee the field for siluer, and take witnesses: for the citie shall be giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Behold, I am the LORD GOD of all flesh: is there any thing too hard for mee?

28 Therefore thus saith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-rezzar, king of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie, and burne it with the houses, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke mee vnto anger.

30 For the children of Israel and the children of Iudah haue surely done euill before mee from their youth: for the children of Israel haue surely prouoked mee to anger with the workes of their hands, saith the Lord.

31 Therefore this citie hath bene vnto mee as a pronocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remoue it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke mee to anger, *even* they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them, & rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abomination in the house (whereupon my Name was called) to defile it.

35 And they built the high places of Baal, which are in the valley of Ben-hinnom, to cause their lonnes and their daughters to passe thorow the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination, to cause Iudah to sinne.

36 And now therefore, thus hath the Lord God of Israel spoken, concerning this citie, whereof ye say, It shall be deliuered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence,

37 * Behold, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

38 And they shall be * my people, and I will be their God.

39 And I will giue them * one heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I will make an * euerlasting couenent with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof yefay, it is desolate without man or beast and shall be giuen into the hand of the Caldeans.

44 Men shall buy * fields for siluer, and make writings, and seale them, and take witnesses in the land of Benjamin, & round about Ierusalem, and in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

* The Prophet was moued of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgoeth sinnes for his ownes glory. 15 Of the birth of Christ. 20 The kingdom of Christ in the Church shall neuer be ended.

Moreouer, the word of the Lord came vnto Ieremiah the second time (while he was yet shut vp in the court of the prison) saying,
2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto mee, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the kings of Iudah, which are destroyed by the mountains, and by the sword:

5 They come to a fight with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I haue slaine in mine anger, and in my wrath: for I haue hid my face from this citie, because of all their wickednesse.

6 ¶ Behold, I will giue it health and amendment: for I will cure them, and will reucale vnto them the abundance of peace and truth.

Or, bid.

Exod. 34. 9.

Leu. 19. 17.

Because the wicked are fabricat to the curse of God, he sheweth that their peticion which by nature are vnder this malediction, shall be pouished both for their owne wickednesse, and that the iniquitie of their fathers, which is likewise in them shall be also reuenged on their head. k Meaning, that his miracles in deliuering his people should neuer be forgotten.

The word signifies any thing that is cast vp, as a moor, or rampart, and is alioved for engines of warre, which were layd on an high place to shoot into a citie before that gens were in it.

That is, of euery creature: who as they are his worke, so doth he gouerne and giude them as pleaseth him, whereby he sheweth that he is the author of this their captivity for their finnes: so will hee for his mercies be to restore them againe to libertie. n From the time that I brought them out of Egypt and made them my people, and called them my first borne,

Reade Pro. 1. 23
ifts 65. s. chap. 7. 13
and 25. 3. and 36. 4
and 20. 1. 9. & chap.
25. 14. and 44. 4
and 2. chro. 36. 15.

That is, the altars which were made to offer sacrifice vpon to their idolcs.

1. King. 11. 4. 6.

2. King.

3. Reade Chap.

30. 16.

Deu. 30. 3.

Chap. 30. 22.

One confest
ancient religion,
as Ezek. 11. 19,
and 36. 17.
u Reade Chap.
31. 34. 35.

x This is the declaration of that, which was spoken, Verie 8.

a Which was in the kings house at Ierusalem, as Chap. 32. 1. 2.

b To wit, of Ierusalem, who as he made it, so will he preserve it, reade Ili. 27. 16.

c Reade Chap.

31. 24.

d The lewes think to ouercome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods iudicium is cause of all prosperitie as his arguement all aduersities.

f In the midst of his threatenings God remembreth his, and comforteth them.

g Declaring that there is no difference nor joy, but whereas we see remission of sins,

h Whereby hee sheweth that the Church wherein is remission of sinnes, is Gods honour and glory, so that whosoever is enemy to it, laboureth to dishonour Gods.

i Which was a foue appointed, for the Leuites to praye God by. 1. Chro. 16. 8. p. 14. 10. 12. 4. p. 14. 10. 1. and p. 14. 1. 18. 1. and p. 14. 1. 16. 1.

k Meaning, that all the country of Iudah shall be inhabited againe.

l That is, I will send the Messiah, which shall come in the house of David, of whom this prophetic is meant, as these all the lewes, and that which is written, Chap. 23. 5. To wit, Christ that shall call his Church. In That is, Christ is our Lord God, our righteousnes, sanctification, and redemption, 1. Cor. 1. 30. This is chiefly meant of the Spirituall sacrifice of thanksgiving, which is left to the Church in the time of Christ, who was the everlasting Priest, and the everlasting sacrifice figured by the sacrifices of the Law. p. 14. 1. 16. 1. 31. 35.

7 And I wil cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.
8 And I wil cleanse them from all their iniquitie, whereby they have sinned against me: yea, I will pardon all their iniquities, whereby they have sinned against mee, and whereby they have rebelled against mee.
9 And it shall bee to mee a name, a boy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth, that I shew vnto this cite.
10 Thus saith the Lord, Again the shall be heard in this place (which ye say shall be desolate without man, and without beast, even in the cities of Iudah, and in the strettes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)
11 The voice of ioy and the voice of gladnesse, the voice of the bridegrome, and the voice of the bride, the voice of them that shall say, I praise the Lord of hosts, because the Lord is good: for his mercy endureth for ever, and of them that offer the sacrifice of praise in the House of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.
12 Thus saith the Lord of hosts, Again in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flocks.
13 In the cities of the mountains, in the cities in the plaine, and in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.
14 Beholde, the dayes come, saith the Lord, that I will performe that good thing which I have promised vnto the house of Israel, and to the house of Iudah.
15 In those dayes and at that time, wil I cause the branch of righteousnesse to growe vp vnto David, and he shall execute iudgement and righteousness in the land.
16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and hee that shall call me her, is the Lord our righteousnesse.
17 For thus saith the Lord, David shall neuer want a man to sit vpon the throne of the house of Irael.
18 Neither shall the Priests and Leuites want a man before me to offer burnt offerings, and to offer meat offerings, and to doe sacrifice continually.
19 And the word of the Lord came vnto Ieremiah, saying,
20 Thus saith the Lord, If you can breake my covenant of the p day, and my covenant of the night, that there should not bee day, and night in their season,
21 Then may my covenant bee broken with David my servant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priests my ministers.
22 As the army of heauen cannot be numbred, neither the sand of the sea measured: so wil I multiply the seed of David my servant, and the Leuites, that minister vnto me.
23 ¶ Moreouer, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what I this people have spoken, saying, The two families, which the Lord hath cholen, hee hath enen cast them off: thus they have despised my people, that they should be no more a nation before them.
25 Thus saith the Lord, If my covenant bee not with day and night, and as if I have not appointed the order of heauen and earth,
26 Then will I cast away the seed of Iakoby, and David my servant, and not take of his seed to bee rulers over the seed of Abraham, Izhak, and Iakob: for I wil cause their captiuitie to returne, and haue compassion on them.
C H A P. XXXIII.
2 He threatneth that the cite, and the king Zedekiah shall be given into the hands of the king of Babylon. 13 Ieremiah shall cry out toward their seruants.
THe word which came vnto Ieremiah from the Lord (when a Nebuchad-rezzar king of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,
2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, I will give this cite into the hand of the king of Babel, and he shall burne it with fire,
3 And thou shalt not escape out of his hand, but shalt surely bee taken, and deliuered into his hand, and thine eyes shall behold the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe to Babel.
4 Yet heare the word of the Lord, O Zedekiah, king of Iudah: thus saith the Lord of thee, Thou shalt not die by the sword,
5 But thou shalt die in peace: and according to the burning for thy fathers the former kings which were before thee: so shall they burne odors for thee, and they shall lament thee, saying, Oh Lord: for I haue pronounced the word, saith the Lord.
6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,
7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah that were left, even against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)
8 This is the word that came vnto Ieremiah from the Lord, after that the king Zedekiah had made a covenant with all the people, which were at Ierusalem, to proclaim libertie vnto them,
9 That euery man should let his seruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, & that none should serue himselfe of them, to wit, of a few his brother.
10 Now when all the princes, and all the people which had agreed to the covenant, heard that euery one should let his seruant goe free, and euery one his handmaid, & that none should serue themselves of them any more, they obeyed and let them goe.
11 But afterward they repented, and caused the seruants and the handmaids, whom they had let goe free, to returne, and held them in subiection as seruants and handmaids.
12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,
13 Thus saith the Lord God of Israel, I made a covenant

a Meaning, the Caldeans & other infidels, which thought God had utterly cast off Iudah and Israel or Benjamin, because hee did correct them for a time for their amendment.

b Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.

c 1. Chro. 26. 10. Chap. 29. 16, 17. and 31. 3.

d Not of any violent death.

e The lewes shall lament for thee their lord and king.

f When the covenie was at hand, and they sawe themselves in danger, they would seeme holy, and so began some kind of reformations: but soone after they uttered their hypocisie. g According to the Law, Exod. 21. 2. dect. 15. 12, 1. Ebr. returned.

Or, bondage.

Deut. 15. 12.

f Meaning in the Temple, to declare that it was a most solemn and fraitcovenant made in the Name of the Lord.

g That is, I giue the sword liberte to destroy you.

h As touching this manner of solemn covenant which the ancients used by passing between the two parts of a beast, to signify that the transferror of the same covenant should be divided in pieces, reade Gen. 15. 10.

i To fight against the Egyptians, as Chap. 37. 11.

a For the disposition and order of these propheties, reade Chap. 27. 1. b They came of Habaab Moses father in law, who was an Israélite, but after rayned with them in the service of God,

c That is, a Prophet.

d Or, diuine.

covenant with your fathers, when I brought them out of the land of Egypt, out of the house of seruants, saying,

14 * At the terme of seuen yeeres let yee goe, euery man his brother an Hebrew which hath bene sold vnto thee: and when hee hath serued thee fixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And yee were now turned, and had done right in my sight in proclaiming libertie, euery man to his neighbour, and ye had made a covenant before mee in ^f the house whereupon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caused euery man his seruant, and euery man his hand-maid, whom yee had set at libertie at their pleasure, to returne and hold them in subiection, to bee vnto you as seruants and as hand-maids.

17 Therefore thus saith the Lord, ye haue not obeyed me, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I will proclaim a libertie for you saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terror to all the kingdoms of the earth.

18 And I will giue those men that haue broken my Covenant, and haue not kept the wordes of the Covenant which they had made before mee, when they cut the calf in twaine, and passed betweene the parts thereof.

19 The Princes of Iudah, and the Princes of Ierusalem, the Eunuches, & the Priests, and all the people of the land, which passed betweene the parts of the calf,

20 I will euene giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meate vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels host, which are gone vp from you.

22 Behold, I will command, saith the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He propheseth the obedience of the Rechabites, and thereby comforteth the spirit of the Iewes.

THe word which came vnto Ieremiah from the Lord, in the daies ^a of Ichoiakim the son of Iosiah King of Iudah, saying,

2 Goe into the house of the Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Ianaaziah, the sonne of Ieremiah the sonne of Habazziniah, & his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sons of Hanan the sonne of Igdaiah a man of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the treasure.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, and cuppes, and said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for Ionadab the sonne of Rechab our father commanded vs, saying, I ye shall drinke no wine: neither you nor your ionnes for euer.

7 Neither shall you build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tents, that yee may liue a long time in the land where ye be strangers.

8 Thus haue wee obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and wee drinke no wine all our daies, neither wee, our wives, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field nor feed,

10 But we haue remained in tents, and haue obeyed, and done according to all that Ionadab our father commanded vs.

11 But when Nebuchadnezzar King of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we dwelt at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will I ye not receiue doctrine, to obey my words saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that hee commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, * Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and yee shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 There ore thus saith the Lord of hostes, the God of Israel, Behold, I will bring vnto Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah saide to the house of the Rechabites, Thus saith the Lord of hostes, the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, & kept all his precepts, and done according vnto all that hee hath commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Ionadab the sonne of Rechab shall not want a man, to stand before me for euer.

CHAP. XXXVI.

1 To witte that as Ieremiah indistinctly, the lookes of the curses against Iudah and Israel. 2 Here is sent with the booke vnto the people, and read vnto them before them all. 14 Hee recalleth the words of the

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed, but hee saith, I haue sent vnto another end: that is, to declare their obedience to man, ikeing the Iewes would not obey: I God himselfe.

e Whom I haue the King of Babel, I haue vowed for his zeale. 2 Kin. 15. 1. Teaching them hereby to see all occasions of intemperance, ambition and auerity, and that they might know that they were strangers in the earth, and be ready to depart at allocations.

g Which was now for the space of three hundred yeeres from Ichoiakim to Ichoiakim.

h Which declareth that they were out of bound to their vow, that it could not be broken for any necessity: so where they were commanded to dwell in tents, they dwell now at Ierusalem, for fear of the warres.

i Whom I haue chosen to be my children, seeing these which were the children of Abraham: man obeyed the commandement of their father.

k I haue most diligently exhorted and warned you both by myselfe and my Prophets. * Chap. 18. 11. and 25. 5.

l That is, by his Prophets and ministers, which sheweth that it is as much as though he should speak to vs himselfe, when he sendeth his ministers to speak in his name.

m His posterity shall continue and be in my fauour for euer.

a Reade Chap.
25. 11.

b Which were
twenty & three
yere, Chap. 25. 3
counting from the
thirteenth yere
of Iohaias reigne.

c As he did indite

d Meaning in pri-
son, through the
malice of the
Priests.

e Which was pro-
claimed for feare
of the Babylo-
nians, as their cu-
stome was when
they feared warr
or any great
plague of God.
f He sheweth that
fasting without
prayer and repen-
tence, availeth no-
thing, but is meete
hypocritic.
g The fast was
often proclaimed,
and Baruch read
this roule, which
was a little before
that Ierusalem was
sitt taken, and
then Iehoiakim
and Daniel, and
his companions
were led away
captives.
h Which is the
East gate of the
Temple.

ulers, and readeth it before them also. 23 The king casteth it
in the fire. 28 There is another written as the commandments
of the Lord.

And in the fourth yere of Iehoiakim the son
of Iosiah king of Iudah, came this word vnto
Ieremias the son of the Lord, saying,

2 Take thee a roule or book, and write there-
in all the words that I haue spoken to thee against
Israel, and against Iudah, and against all the na-
tions, from the day that I spake vnto thee, euen
b from the daies of Iosiah vnto this day.

3 It may be that the house of Iudah will heare
of all the euill, which I determined to doe vnto
them, that they may returne euery man from his
euill way, that I may forgive their iniquitie and
their sinnes.

4 Then Ieremias called Baruch the sonne of
Neriah, and Baruch wrote at the mouth of Iere-
mias all the words of the Lord, which hee had
spoken vnto him, vpon a roule or booke.

5 And Ieremias commanded Baruch, saying,
I am a shut vp, and cannot goe into the house of
the Lord.

6 Therefore goe thou, and reade the roule
wherin thou hast written at my mouth the words
of the Lord, in the audience of the people in the
Lords house vpon the fasting day: & thou shalt
read them in the hearing of all Iudah, that come
out of their cities.

7 It may be that they will pray before the
Lord, and euery one returne from his euill way,
for great is the anger & the wrath, that the Lord
hath declared against this people.

8 So Baruch the sonne of Neriah did accord-
ing vnto all, that Ieremias the Prophet com-
manded him, reading in the booke the words of
the Lord in the Lords house.

9 ¶ And in the fifth yere of Iehoiakim the son
of Iosiah King of Iudah, in the ninth moneth,
they proclaimed a fast before the Lord to all the
people in Ierusalem, & to all the people that came
from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the words
of Ieremias in the house of the Lord, in the cham-
ber of Gemariah the sonne of Shaphan the Secre-
tary, in the hie court at the entry of the new
gate of the Lords house, in the hearing of all the
people.

11 When Michaiah the sonne of Gemariah,
the sonne of Shaphan had heard out of the book
all the words of the Lord,

12 Then hee went downe to the Kings house
into the Chancellours chamber, and loe, all the
princes sate there, euen Elishama the Chancellor,
and Delaiah the son of Shemaiah, and Elnathan
the sonne of Achbor, and Gemariah the sonne of
Shaphan, and Zedekiah the sonne of Hananiah,
and all the Princes.

13 Then Michaiah declared vnto them all the
words that hee had heard when Baruch read in
the booke in the audience of the people.

14 Therefore all the Princes sent Iehudi the
sonne of Nethaniah, the sonne of Shelemiah, the
son of Chusih, vnto Baruch, saying, Take in thine
hand the roule, wherein thou hast read, in the au-
dience of the people, and come. So Baruch the
sonne of Neriah tooke the roule in his hand, and
came vnto them.

15 And they said vnto him, Sit downe now,
and read it, that we may heare. So Baruch read it
in their audience,

16 Now when they had heard all the words,
they were afraid both one and other, and said
vnto Baruch, We will certifie the king of all these
words.

17 And they examined Baruch, saying, Tell vs
now, how didst thou write all these words, at his
mouth?

18 Then Baruch answered them, He pronoun-
ced all these words vnto me with his mouth, and
I wrote them with inke in the Booke.

19 Then said the Princes vnto Baruch, Goe,
kide thee, thou and Ieremias, and let no man
know where ye be.

20 ¶ And they went in to the king to the court,
but they laid vp the roule in the chamber of El-
shama the Chancellor, and told the king all the
words that he might heare.

21 So the king sent Iehudi to fet the roule, and
hee tooke it out of Elshama the Chancellours
chamber, & Iehudi read it in the audience of the
king, and in the audience of all the princes, which
stood beside the King.

22 Now the king sate in the winter house, in
the ninth moneth, and there was a fire burning
before him.

23 And when Iehudi had read three or foure
sides, he cut it with the pen-knife, and cast it into
the fire that was on the hearth, vntill all the roule
was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent their
garments, neither the king nor any of his seruants
that heard all these words.

25 Neuerthelselfe, Elnathan, and Delaiah, and
Gemariah had besought the King, that he would
not burn the roule: but he would not heare them.

26 But the King commanded Ierahmeel the
sonne of Hammelech, and Seraiah the sonne of
Azriel, and Shelemiah the sonne of Abd el,
to take Baruch the Scribe, and Ieremias the Pro-
phet, but the Lord hid them.

27 ¶ Then the word of the Lord came to Iere-
miah, after that the King had burnt the roule, and
the words which Baruch wrote at the mouth of
Ieremias saying,

28 Take thee againe another roule & write
in it all the former words that were in the first
roule which Iehoiakim the King of Iudah hath
burnt,

29 And thou shalt say to Iehoiakim King of
Iudah, Thus saith the Lord, thou hast burnt this
roule, saying, Why hast thou written therein,
saying, That the King of Babel shall certainly come
and destroy this land, and shall take thence
both man and beast?

30 Therefore thus saith the Lord of Iehoiakim
King of Iudah, He shall haue none to sit vpon
the throne of Dauid, & his dead body shall be
cast out in the day to the heate, and in the night
to the frost.

31 And I will visit him and his seed, and his
seruants for their iniquity, and I will bring vpon
them, and vpon the inhabitants of Ierusalem, and
vpon the men of Iudah, all the euill that I haue
pronounced against them: but they would not
heare.

32 Then tooke Ieremias another roule, and
gaue it Baruch the Scribe the sonne of Neriah,
which wrote therein at the mouth of Ieremias
all the words of the booke which Iehoiakim king
of Iudah had burnt in the fire, and there was ad-
ded besides them many like words.

i The godly were
afraid seeing God
so offended, and
the wicked were
astonied for the
horror of the
punishment.

k They that were
godly among the
Princes, sought the
counsel by whose
means it is like
that Ieremias was
deliuered: for they
knew the rage of
the king, and of
the wicked to be
such, that they
could not escape
without danger of
their liues.

l Which comen-
dation before of No-
uember, and part
of December.

m Shewing that
the wicked in
stead of repenting
when they heare
Gods iudgements,
grow into further
malice against him,
and his word;

n Thus we see the
continuall care
that God hath
ouer one: his to
passe one: him
from the rage of
the wicked.

o Though the wil-
ked thinke to haue
abolished the
word of God,
when they haue
burnt the booke
thereof: yet this
declareth that
God will not only
rule in vs againe,
but also increas-
e in greater au-
pundance to their
condemnation, as
verse 32.

p These are Iehoi-
akims words.
q Though Iehoi-
achin his sonne
succeeded him, yet
because he reigned
but three months
it was deemed as
no signe.

r Reade Chap.
22. 19.

C H A P. XXXVII.

1 Zedekiah succeeded Iehoiachin. 2 Iehoiachin was king of Iehoiachin. 3 Iehoiachin was king of Iehoiachin. 4 Iehoiachin was king of Iehoiachin. 5 Iehoiachin was king of Iehoiachin.

And king Zedekiah the sonne of Iosiah reigned for . . . Coniah the sonne of Iehoiachin, whom Nebuchad-rezzar king of Babel made king in the land of Iudah.

But neither honor his servants, nor the people o. the land would obey the word of the Lord which he spake by the ministry of the Prophet Ieremiah.

And Zedekiah the king sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray new unto the Lord our God for vs.

(Now Ieremiah went in and out among the people: for they had not put him into the prison.

Then Pharaohs host was come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.)

Then came the word of the Lord vnto the Prophet Ieremiah, saying,

Thus saith the Lord God of Israel, Thus shalt ye say to the king of Iudah, that sent ye vnto me to enquire of me, Echolah, Pharaohs hoste, which is come forth to help you, shall returne to Egypt into their owne land.

And the Caldeans shall come againe, and fight against this cite, and take it and burne it with fire.

Thus saith the Lord, || Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

For though ye had imitten the whole host of the Caldeans that fight against you, and there remained not wounded men among them, yet should cury man rise vnto his tent, and burne this cite with fire.

¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

Then Ieremiah went out of Ierusalem to goe into the land of Beniamin, separating himselfe thence from among the people.

And when hee was in the gate of Beniamin, there was a chiefe officer, whose name was Irijah the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou shalt flee to the Caldeans.

Then said Ieremiah, That is false, I flee not to the Caldeans but he would not heare him: so Irijah tooke Ieremiah, & brought him to the princes.

Wherefore the princes were angry with Ieremiah, and smote him, and layed him in prison in the house of Iehonathan the Scribe: for they had made that the prison.

When Ieremiah was entred into the dungeon, and into the prison, & had remained there a long time,

Then Zedekiah the king sent, and tooke him out, and the king asked him secretly in his house, & said, Is there any word from the Lord? And Ieremiah said, Yea: for, said he, thou shalt be deliuered into the hand of the king of Babel.

Moreover, Ieremiah said vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

¶ Where are now your prophets, which prophesied vnto you, saying, The king of Babel shall not come againe if you can gainst this land?

Therefore heare now, I pray thee, O my lord the king: let my prayer be accepted before thee, that thou cause mine returne to the house of Iehonathan the Seer, lest I die there.

Then Zedekiah the king commanded that they should put Ieremiah in the court of the prison, and that they should give him daily a peece of bread out of the bakers store, vntill all the bread in the cite were eaten vp. Thus Ieremiah remained in the court of the prison.

C H A P. XXXVIII.

By the motion of the waters Ieremiah was put into a dungeon, to the river of the fishes, which is called the river of the fishes. Thus saith the Lord, Thus shalt ye say to the king of Babel, Thus shalt ye say to the king of Babel, Thus shalt ye say to the king of Babel, Thus shalt ye say to the king of Babel.

Then Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of Malchiah, heard the words that Ieremiah had spoken vnto all the people, saying,

Thus saith the Lord, He that remaineth in this cite, shall die by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall live: or hee shall haue his life for a pray, and shall live.

Thus saith the Lord, This cite shall surely be given into the hand of the king of Babels army, which shall take it.

Therefore the Princes said vnto the king, We heerech you, let this man be put to death: for thus hee || weakeneth the hands of the men of warre: that remaine in this cite, and the hands of all the people, in speaking such words vnto them: for this man seeketh not the wealth of this people but the hurt.

Then Zedekiah the king said, Beholde, hee is in your hands, for the king can doe as he will.

Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coards: so the dungeon there was no water but mire: so Ieremiah stucke fast in the mire.

Nowe when Ebed-melech the blacke Moore, one of the Eunuchs which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the king fate in the gate of Beniamin.)

And Ebed-melech went out of the Kings house, and spake to the king, saying,

My lord the king, these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon and he dieth for hunger in the place where hee is: for there is no more bread in the cite.

Then the king commanded Ebed-melech the blacke Moore, saying, Take some bene thirty men with thee, and take Ieremiah the Prophet out of the dungeon before he die.

So Ebed-melech tooke the men with him, and went to the house of the king, vnder the surrie, and tooke there olde rotten aggr, and olde worne clouts, and let them downe by coards into the dungeon to Ieremiah.

And Ebed-melech the blacke Moore sayde vnto Ieremiah, Put now thee old rotten ragges and worne, vnder thine armeholes, betwene

* 2. King 24. 17.
2 Chron. 36. 10.
chap. 32. 1.
a Who was called Iehoiachin, or Iechoniah.
b And called him Zedekiah whereas before his name was Mattaniah.
c King 24. 17.
d Because he was afraid of the Caldeans that came against him.
e That is, without of prison, and at libertie.
f To helpe the Jewes.
g He went up.

For I have not up your murdes.

¶ As some thinke to goe into Anathoth his owne towne.
g By the which men went into the country of Beniamin.
h Ebed-melech.

¶ Because it was a wife and she it prison.

† Ebed-melech
i That is so long as this rewarde as he had to the chiefest thus God promised for his that he will cause these enemies to persecute them to that end whereunto he hath appointed them.

¶ For Zedekiah had sent etc to Ierusalem, to enquire at the Lord for the state of the country now when Nebuchad-rezzar came, as Chap. 21. 1.
b I reade Chap. 21. 9 and 45. 5.

¶ For I have not up your murdes.
c Thus we see howe the wicked when they cannot abide to heare the truth of Gods word, seeke to put the ministers to death as transgressors of policies.
d Wherein hee grievously offended in that that not only he would not heare the truth spoken by the Prophet, but also gave him to the list of the wicked to be crucified.
e To heare matters, and give sentence.
f Heere he is declared that the Prophet found more favour at the Kings hands, than he did by all them of his country which was to his great commendation.
g Ebed-melech is a Hebrew word.

the cordes, And Teremiah did fo.

13 So they drew vp Teremiah with cordes, and tooke him vp out of the dungeon, and Teremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Teremiah the Prophet vnto him into the third entrie that is in the house of the Lord, and the king said vnto Teremiah, I will aske thee a thing: hide nothing from me.

15 Then Teremiah sayd to Zedekiah, If I declare it vnto thee, wilt thou slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king swaie secretly vnto Teremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then sayd Teremiah vnto Zedekiah, Thus saith the Lord God of hosts, the God of Israel, If thou wilt go forth vnto the king of Babel's princes then thy soule shall liue, and this citie shall not bee burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babel's princes, then shall this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Teremiah, I am carefull for the Iewes that are fled vnto the Caldeans, lest they deliuer mee into their hands, and they mocke me.

20 But Teremiah said, They shall not deliuer thee: hearken vnto the voice of the Lord, I beseech thee, which I speake vnto thee: so shall it be wel vnto thee, and thy soule shall liue.

21 But if thou wilt reioice to goe forth, this is the word that the Lord hath shewed me.

22 And beholde all the women that are left in the king of Iudahs house, shall be brought forth to the king of Babel's princes, and those women shall say, Thy friends haue perfwaded thee, and haue preuailed against thee, thy feet are fastened in the mire, and they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt bee taken by the hand of the king of Babel: and this citie shalt thou cause to be burnt with fire.

24 Then said Zedekiah vnto Teremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, & say vnto thee, Declare vnto ys now, what thou hast said vnto the king, hide it not from ys, & we will not slay thee: also what the king said vnto thee.

26 Then shalt thou say vnto them, I humbly besought the king that hee would not cause mee to returne to Iehonathans house, to die there.

27 Then came all the princes vnto Teremiah and asked him. And hee told them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceived.

28 So Teremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and hee was there when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad nezzar king of Babel, 2 Zedekiah king of Iudah, 3 The Caldeans, 4 His wives are slain, 5 His eyes are put out, 6 Teremiah is brought forth, 7 Ebedmelech delivered from captivity.

IN the ninth yeere of Zedekiah king of Iudah in the tenth month, came Nebuchad-nezzar king of Babel and all his hoste against Ierusalem, and they besieged it.

2 And in the eleuenth yeere of Zedekiah in the fourth month, the ninth day of the moneth, the citie was broken a vp.

3 And all the princes of the king of Babel came in, and fate in the middle gate, even Neregal, Sharezer, Shammgar-nebo, Sarfchim, Rab-saris, Neregal, Sharezer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah saw them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the gate betweene the two wals, and he went toward the wilderness.

5 But the Caldeans hoste pursued after them, and tooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto Riblah in the land of Hamath, where hee gaue iudgment vpon him.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreouer, he put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the chiefe steward caried away captiue into Babel the remnant of the people that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the poore that had nothing in the land of Iudah, and gaue them vineyards and fieldes at the same time.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Teremiah to Nebuzar-adan the chiefe steward, saying,

12 Take him and look wee to him, and doe him no harme, but do vnto him as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebuzar-adan, Rab-saris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes:

14 Euen they sent, and tooke Teremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam, the sonne of Shaphan, that hee should cary him home: so hee dwelt among the people.

15 Now the word of the Lord came vnto Teremiah, while hee was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke-Moore, saying, Thus saith the Lord of hostes the God of Israel, Beholde, I will bring my words vpon this citie for euill, and not for good, and they shall bee accomplished in that day before thee.

17 But I will deliuer thee in that day, saith the Lord, and thou shalt not bee giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee and thou shalt not fall by the sword, but thy life shall bee for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

CHAP.

g Where the king had set him before to be at more liberty, 23 Chap. 37. 21.

h And yield thy selfe vnto them.

i Which declareth that he more feared the reproch of men then the threatening of God.

k When Teremiah and his mother with others were caried away these women of the kings house were left: which shalbe taken, saith the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the misse.

l Herein appeareth the infirmity of the Prophet, who did differre to faue a life, albeit it was not to the small of his doctrine, or to the hurt of any.

1 King 25. 1. Chap. 32. 4.

a The gates and walles were broken downe.

b Which was a postern doore, reade 1 Kin. 25. 4.

c Which is called Antiochia in Syria.

d For captain of the guard.

e For the rich and the mighty which put their trust in their shifts and meanes, were by Gods iust iudgements most rigorously handled.

f Ebr. by the hand of.

g Ebr. set time over upon him.

h Thus God preferred his Prophet by his meanes, whom he made the scourge to paine the king, and them that were his enemies.

i Whom the king of Babel had now appointed gouernour over the rest of the Iewes that he left behind.

j Thus God recompensed his zeale and fauour which he shewed to his Prophet in his troubles.

C H A P. XL.

Jeremiah hath licence to goe whether hee will. 6 Hee dwelleth with the people that remaine with Gedaliah.

THe word which came to Ieremiah from the Lord, after that Nebuzar-adan the chiefe steward had let him goe from Ramoth, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were carryed away captiue vnto Babel.

2 And the chiefe steward tooke Ieremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue ^b sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now behold, I looke thee this day from the chaines which were on thine handes: if it please thee to come with mee into Babel, come, & I will looke well vnto thee: but if it please thee not to come with mee into Babel, [†] tarry still: behold, all the land ^u || before thee: whither it seemeth good, and conuenient for thee to go, thither goe.

5 For yet hee was not turned: therefore *hee* said, returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer al the cities of Iudah, and dwell with him among the people, or goe wherefoer it pleasest thee to goe. So the chiefe steward gaue him vitayles and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaynes of the hoste, ^d which were in the feldest, *euen* they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not carried away captiue to Babel:

8 Then they came to Gedaliah to Mizpah, *euen* ^e Ishmael the sonne of Nethaniah, and Iohanan and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanemuth, and the sonnes of Ephai the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the son of Shaphan ^{*} iware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you:

10 As for mee, behold I will dwell at Mizpah to [†] serue the Caldeans, which will come vnto vs: but you, gather you wine and summer fruites, and oyle, and put them in your vessels, and dwell in your cities that ye haue [†] taken.

11 Likewise when all the Iewes that were in ^f Moab, and among the Ammonites, & in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam, the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruites, very much.

13 Moreover Iohanan the sonne of Kareah, and all the captaynes of the host that were in the fields, came to Gedaliah to Mizpah,

14 And sayd vnto him, Knowest thou not that ^g Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleueed them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe I pray thee, and I will say Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should hee kill thee, that all the Iewes which are gathered vnto thee, should bee scattered, and the remnant in Iudah perish?

16 But Gedaliah the son of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

C H A P. XLI.

2 Ishmael killeth Gedaliah quietly, and many other with him. 21 Iohanan is slaine after Ishmael.

BVt in the seventh moneth came Ishmael the sonne of Nethaniah, the sonne of Elisama of the feede royall, and the princes of the king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam, the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slew all the Iewes that were with Gedaliah at Mizpah, & all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samariah, *euen* foure score men hauing their beards shauen, and their clothes rent and cut, with ^d offerings & incense in their hands, to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meet them, weeping as hee went: and when he met them, he said vnto them, Come ^e to Gedaliah the sonne of Ahikam.

7 And when they came into the midst of the cite, Ishmael the sonne of Nethaniah slew them, and cast them into the midst of the pit, hee and the men that were with him.

8 But ten men were found among them, that said vnto Ishmael, Slay vs not: for we haue treasures in the felde, of wheate, and of barley, and of oyle, and of hony: so he staied, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Aia the king had made because of Baasha the king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael carried away captiue all the residue of the people that were in Mizpah, *euen* the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the son of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the son of Kareah, and

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thusthe godly which thinke no harme to others, are soon-ly deceived, and neuer lacke such as conspire their destruction.

a The cite was destroyed in the fourth month: and in the seventh month, which conteineth part of September, & part of October, was the gouernour Gedaliah slaine. *b* Meaning Zedekiah. *c* They did eate together as familiar friends.

d For they thought that the Temple had not bene destroyed, & therefore came vnto the feast of Tabernacles: but hearing of the burning thereof in the way they flew these signes of forewarne. *e* For his deatch was kept secret, and hee sained that he lamented for the destruction of Ierusalem and the Temple: but after slew them when they seemed to fauour Gedaliah. *f* A fortified Mizpah for feare of the enemy, and cast ditches and trenches. *i* King. 15.23.

a From this second verse vnto chap. 42, it seemeth to be as parenthesis, and separated matter: and therer this story beginneth againe, and this vision is declared what it was. *b* God moued this infidel to speake thus, to declare the great blindness and obduracy of Iewes, which could not seele that which this heathen man confessed. *†* Ebr. caue. *†* Or as they commandments.

a Which was a cite of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the kings blood, and after him, Chap. 41.2.

** 2 King. 25.24.*

† Or, to receiue them, or to inuest about for you.

† Or, chosen to dwell in. *f* Which were also for feare of the Caldeans.

g Which had bin
captives vnder
Zedekiah.

all these captaines of the hoste that were with him,
heard of all the euill that Ishmael the sonne of
Nethaniah had done,

12 Then they all tooke *their* men, and went to
fight with Ishmael the son of Nethaniah, & found
him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael
carried away captiue, sawe Iohanan the sonne of
Kareah, and all the captaines of the hoste that were
with him, they were glad.

14 So all the people that Ishmael had carried
away captiue from Mizpah, returned and came
again, and went vnto Iohanan the sonne of Ka-
reah.

15 But Ishmael the sonne of Nethaniah, esca-
ped from Iohanan with eight men, and went to
the *h* Ammonites.

16 Then tooke Iohanan the sonne of Kareah,
and all the captaines of the hoste that were with
him, all the remnant of the people, whom Ishmael
the sonne of Nethaniah had caried away captiue
from Mizpah, (after that hee had slaine Gedaliah
the sonne of Ahikam) *with* the strong men
of wane, and the women, and the children, and
the Eunuches, whom hee had brought againe
from Gibeon.

17 And they departed and dwelt in Geruth
i Chimham, which is by Beth-Ichen, to goe *out* to
enter into Egypt,

18 Because of the Caldeans: for they feared
them, because Ishmael the son of Nethaniah had
slaine Gedaliah the sonne of Ahikam, whom the
king of Babel made gouernour in the land.

CHAP. XLII.

a The captiues and remnant of Ierusalem were they ought to doe.
7 Hee admonisheth the remnant of the people not to goe into
Egypt.

THen all the captaines of the hoste, and Ioha-
nan the sonne of Kareah, and Tezaniah the
sonne of Hoshaiah, and all the people from the
least vnto the most came,

2 And sayde vnto Ieremiah the Prophet,
3 Heare our prayer wee beech thee, and pray for
vs vnto the Lord thy God, euen for all this rem-
nant (for wee are left *but* a fewe of many, as thine
eyes doe behold)

3 That the Lord thy God may fweue vs the
way wherein we may walke, and the thing that we
may doe.

4 Then Ieremiah the Prophet said vnto them,
I haue heard *you* behold, I will pray vnto the Lord
your God according to your words, & whatsoe-
uer thing the Lord shall answer you, I will declare
it vnto you: I will keepe nothing back from you.

5 Then they said to Ieremiah, 6 The Lord be
a witnes of truth, and saith betweene vs, if we do
not cun according to all things for the which the
Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey
the voice of the Lord God, to whom wee send
thee, that it may be well with vs, when we obey
the voice of the Lord our God.

7 ¶ And so after ten dayes came the word
of the Lord vnto Ieremiah.

8 Then called he Iohanan the son of Kareah,
and all the captaines of the hoste, which were with
him, and all the people from the least to the most.

9 And sayd vnto them, Thus sayth the Lord
God of Israel, vnto whom yee sent mee to present
your prayers before him,

10 If ye will dwell in this land, then I will build

you, and not destroy you, and I will plant you, and
not roote you out: for I *am* repent mee of the euill
that I haue done vnto you.

11 Feare not for the king of Babel, of whome
ye are afraid: be not afraid of him saith the Lord:
for I am with you, to saue you, and to deliuer you
e from his hand,

12 And I will grant you mercy that hee may
haue compassion vpon you, and he shall cause you
to dwell in your owne land.

13 But if ye say, We wil not dwell in this land,
neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the land of
Egypt, where we shall see no war, nor heare the
sound of the trumpet, nor haue hunger of bread,
and there will we dwell,

15 (And now therefore heare the word of the
Lord, ye remnant of Iudah: thus saith the Lord of
hosts, the God of Israel, If ye set your faces to en-
ter into Egypt, and goe to dwell there,)

16 Then the sword that ye feared, I shall take
you there in the land of Egypt, and the famine,
for the which ye care, shall there hang vpon you
in Egypt, and there shall ye die.

17 And all the men that set their faces to enter
into Egypt to dwell there, shall die by the sword,
by the famine, and by the pestilence, and none of
them shall remaine nor escape from the plague,
that I will bring vpon them.

18 For thus saith the Lord of hosts the God of
Israel, As mine anger and my wrath hath bene
powred forth vpon the inhabitants of Ierusalem:
so shall my wrath be powred forth vpon you,
when ye shall enter into Egypt, and yee shall be a
detestation, and an afflictment, and a curse, and
a reproch, and yee shall see this place no more.

19 O ye remnant of Iudah, the Lord hath said
concerning you, Goe not into Egypt: know cer-
tainly that I haue admonished you this day.

20 Surely ye dissembled in your hearts when
ye sent me vnto the Lord your God, saying, Pray
for vs vnto the Lord our God, and declare vnto
vs euen according vnto all that the Lord our
God shall say, and wee will do it.

21 Therefore I haue this day declared it you,
but you haue not obeyed the voyce of the Lord
your God, nor any thing for the which hee hath
sent me vnto you.

22 Now therefore, know certainly that ye shall
die by the sword, by the famine, and by the pesti-
lence: in the place whither yee desire to goe and
dwell.

CHAP. XLIII.

Iohanan carrie the remnant of the people into Egypt, contrary to
the command of Ieremiah 8 Ieremiah prophesie that hee desire will
be destroyed.

Now when Ieremiah had made an end of speak-
ing vnto the whole people all the words of the
Lord their God for the which the Lord their
God had sent him to them, *and* all these words,

2 Then spake Azariah the son of Hoshaiah,
and Iohanan the son of Kareah, and all the proud
men, saying vnto Ieremiah, 3 Thou speakest falsly:
the Lord our God hath not sent thee to say, Goe
not into Egypt to dwell there,

3 But Baruch the sonne of Neriah sprouoketh

open rage: for they can abide nothing but batteries. *reade* Ie 38. 20. d Hee
sheweth what is the nature of the hypocrites: to wit to faigne that they would obey
God and embrace his word, if they were selfe: but their hearts are contrary to the
truth: though indeed they bee most farre from all obedience. e Thus the wicked doe
not only contemne and hurte the messengers of God, but slander and spake wicked
of all them that support or fauour the godly.

d Reade Chap.
18.8.

e Because all kings
hearts and wayes
are in his hands, he
can turne them &
dispose, them as he
pleaseth him: and
therefore they need
not to feare man,
but onely obey
God. Ps 115.
1 Or yee shall die.

f Thus God turne
the policy of
the wicked to their
owne destruction:
for they thought
themselves for to
escape, and there-
fore hee had sent
Nathan and the
Egyptians, Chap. 46. 15.

g Reade Chap. 26
v. 44. 12 shew-
ing that this should
come vpon them
for their infidelity
and disobedience.
h For ye were fals-
ly minded to goe
into Egypt, where-
fore God spake
to the contrary.

i To wit, in Egypt.

a Who was also
called Iezaniah,
Chap. 43. 1.
b This declareth
that pride is the
cause of rebellion,
and contempt of
Gods ministers.
c When the hypo-
crites wicked
is discouered, they
draw forth into

h For Psalms the
king of the Am-
monites was the
cause of this mur-
der.

i Which place
David of old had
given to Chimham
the son of Barzai-
lai the Gileadite,
2 Sam. 19. 35.

j For Let vs pray
or fall before thee,
2 Chap. 36. 7.

a This declareth
the nature of hy-
pocrites, which
would know of
Gods word what
they should do, but
will not follow it,
but inasmuch as it
agrees with that
thing which they
haue purposed to
doe.
b There are none
more ready to a-
buse the Name of
God and take it in
uaine, then the hy-
pocrites, which o-
 colour their false-
hood with oath
of reverence, and
make it a reason
for them to de-
ceive the simple
and the godly.
c Here is declared
the vision and the
occasion thereof,
whereof mention
was made, Chap.
43. 14.

thee

thee, against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaynes of the hoste, and all the people obeyed not the voyce o. the Lord to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaynes of the hoste tooke all the remnant of Iudah, that were returned from all nations, whither they had bene diuien, to dwell in the land of Iudah :

6 Euen men and women and children, and the kings daughters, and euery person, that Nebuzardan the chiefe steward had left with Gedalah the son of Ahikam, the son of Shaphan, & Ieremiah the Prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to h Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and ihide them in the chare in the bricke kiln, which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God o Israel: Behold, I will fend and bring Nebuchadrezzar the King of Babel my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pavillion ouer them.

11 And when he shall come, he shall smite the land of Egypt: I such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword to the sword,

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, & he shall aray him selfe with the land of Egypt, as a shepherd putteth on his garment, and shall depart from thence in peace.

13 He shall break also the images of I Bethshemeth, that is in the land of Egypt, & the houses of the gods of the Egyptians shall he burne with fire.

C A H P. XLIIII.

Here propheth the people for their idolatry. 15 They that feight by the strength of the Lord, are chastened. 26 Thee. I shall be as of Egypt, and of the Iewes therein, is prophesied.

THE word that came to Ieremiah concerning all the Iewes, that dwell in the land of Egypt, and remained at Mgdol and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke meeto anger in that they went to burne incense, and to Ierue other gods whom they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets rising early and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare, nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore my wrath and mine anger was powred forth & was kindled in the cities of Iu-

dah, and in the streets of Ierusalem, and they are desolate and wasted as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Irael, Wherefore commit ye the great euill against your oules, to cut oil from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incense vnto other gods in the land of Egypt whether ye be gone to dwell: that ye might bring destruction vnto your selves, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednes of your fathers, and the wickednes of the kings of Iudah and the wickednes of their wiues, and your owne wickednes & the wickednes of your wiues, which they haue committed in the land of Iudah and in the streets of Ierusalem.

10 They are not humbled vnto this day neither haue they feared not walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will set my face against you to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah that haue set their faces to go into the land of Egypt there to dwell, and they shall all be consumed and fall in the land of Egypt: they shall then be consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a desolation and an astonishment, and a curse and a reproch.

13 For I wil visite them that dwell in the land of Egypt as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall scape or remaine, that they should returne into the land of Iudah, to the which they haue a desire to returne as dwell there: for none shall returne, but such as shall escape.

15 Then all the men which knewe that their wiues had burne incense vnto other gods, and all the women that stood by, a great multitude, euen all the people that dwell in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The worde that thou hast spoken vnto vs in the Name of the Lord, we will not heare it of thee,

17 But wee will doe whateuer thinge goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, and in the streets of Ierusalem: for then I had wee k plentie of vitayles, and were well and felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre our drinke offerings vnto her, we haue had I Ica: cense of all things, and haue bin consumed by the sword, and by the famine.

19 And when we burnt incense to the Queene of heauen, and powred out drinke offerings vnto

Hee sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might live in his care, & know if he haue not spared our fathers, yea kings, priores and rulers, and also whole countiees & nationes for their sinnes, that we vile wormes, cannot looke to escape punishment for ours. Or, heere is come, Amos. 9. 10

A Which haue fully set their minds, & are gone thus far on purpose, whether by he excepteth the innocents, as Ieremiah & Balaam that were forced: the curse the Lord threateth y he will set his face against them: that is, putrely destroy them.

¶ Hee Chap. 26. & 27. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Meaning, be a few.

¶ This declareth how dangerous a thing it is to decline once from God, and to follow our own fantasies: for Satan neuer loveth such and doth not leave the, till he haue brought them to extreme impietie and madnesse, euen to iustifie their wickednes against God and his Prophets.

¶ Reade Chap. 7. 13. It seemeth that the papists gathered at this place their Salve Ryma & Regum: calling the virgin Mary Queene of heauen, and to of the blessed virgin and mother of our Saviour Christ made and isles for here the Prophet condemneth their idolatry.

¶ Else were I might say ad. k This is fill the argument of idolaters, which desire religion by the belly and in stead of acknowledging Gods works, which doth both plenty and death, health and sickness, they attribute to their idolatry and to diuination Gods. Or, amos. 10. 2. 3.

f As from the Moabites, Ammonites, & Edomites, Chap. 41. 11.

g Whom these wicked led away by force.

h Active in Egypt nee to Nilus.

i Which signified that Nebuchadrezzar should come euen to the gates of Pharaoh, where were his bricke kilnes for his buildings. k Reade Chap. 35. 9.

l Every one shall be flaine by that means that God hath appointed, Chap. 15. 2.

m Meaning, most easily and loodoe. ly shall cary the Egyptians away. n Or, the house of the gods.

p These were all famous and strong cities in Egypt, where the Iewes that were fled dwelt for their safety, but the Prophet declareth that there is no hold so strong that can preuile them fro Gods vengeance. k Reade Chap. 7. 21 & 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. c Hee telleth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatry, that they might be woe by their example and by the like wickednesse prouoke the Lord: for the they should be double punished.

Or, in appaſſe her.

I Thiſe eacheth
v ſhow great dan-
ger it is for the
husbands to per-
me their wives
ny thing whereof
they be not affi-
red by Gods word
for thereby they
take an ocaſion
to iuſtifie their
doings and their
husbands ſhall
giue an account
thereof before
God, ſeide ſa. 3.
25
I ſay, it is not come
up into his heart?

in You haue com-
mitted double euil
in making wicked
vowes, and in per-
forming the ſame,
in this declare
a horrible plague
toward idolaters,
ſeing that God
will not vouchſafe
to haue his Name
mentioned by ſuch
as haue polluted it.
o We ſeeche the
Lord, God hath a
perpetuall care o-
uer his, whereof
they are ſeate-
ner for though
they be but two or
three, yet will he
deſtroy them when
he enemyeth
p He ſheweth the
meanes whereby
they ſhould be de-
ſtroyed, to aſſure
them of the cer-
tainty of the
plague, and yet
they remaine ſtill
in their obſtinate
till they periſh:
for Iſaiah ſa. 10.
de Antig cap.
11, writeth that
ſue yeres a certhe
taking of Ieremia-
nah. Nebuchad-
nezzar the youn-
ger, hining once
erome the Moa-
bites and the Am-
monites, went a-
gainſt Egypt, and
flow the king, and
fought theſe
lawes and other
into Babilon.

a Which was Iere-
miah diſciple and
wrote his prophe-
cies vnder him.
b Whereof, ſeide
chap 36. 10.
c Baruch moued
with an inconfi-
dence zealeſt Iere-
miah inſpiration
ment buſchely
for the deſtruction of

her, did we make her cakes || to make her glad,
and powre out drinke offerings vnto her without
our husbands?

20 Then ſaid Ieremiah vnto all the people, to
the men, and to the women, and to all the people
which had giuen him that anſwere, ſaying,

21 Did not the Lord remember the incenſe,
that yee burnt in the cities of Iudah, and in the
ſtreetes of Ieruſalem, both you and your fathers,
your Kings, and your Princes, and the people of
the land, and ſhath he not conſidered it?

22 So that the Lord could no longer forbear,
becauſe of the wickednes of your inventions, and
becauſe of the abominations, which yee haue
committed: therefore is your land deſolate, and
an aſtoniſhment, and a curſe, and without inha-
bitant, as appeareth this day.

23 Becauſe yee haue burnt incenſe, and be-
cauſe yee haue ſinned againſt the Lord, and haue
not obeyed the voyce of the Lord, nor walked in
his law, nor in his ſtatutes, nor in his teſtimo-
nies, therefore this plague is come vpon you, as
appeareth this day.

24 Moreover, Ieremiah ſaid vnto all the peo-
ple, and to all the women, Hears the word of the
Lord, all Iudah, that are in the land of Egypt.

25 ¶ Thus ſpeaketh the Lord of hoſts, the God
of Iſrael, ſaying, Yee and your wives haue both
ſpoken with your mouthes, and fulfilled with
your m hand, ſaying, We will performe our vowes
that we haue vowed to burne incenſe to the
Queene of heauen, and to powre out drinke oſ-
ferings to her: yee will performe your vowes, and
doe the things that yee haue vowed.

26 Therefore heare the word of the Lord, all
Iudah that dwell in the land of Egypt, Behold, I
haue ſworne by my great Name, ſaith the Lord,
that my Name o ſhall no more be called vpon by
the mouth of any man o Iudah, in all the land of
Egypt, ſaying: The Lord God ſaith.

27 Behold, I will watch over them for euil and
not for good, and all men of Iudah that are in the
land of Egypt, ſhall be conſumed by the ſword, and
by the famine, vntill they be vtterly deſtroyed.

28 Yet a ſmall number that eſcape the ſword,
o ſhall returne out of the land of Egypt into the
land of Iudah: and all the remnant of Iudah that
are gone into the land of Egypt to dwell there, ſhal
know whoſe words ſhall ſtand, mine or theirs.

29 And this ſhall be a ſigne vnto you, ſaith the
Lord, when I viſite you in this place, that yee may
know that my wordes ſhall ſurely ſtand againſt
you for euil.

30 Thus ſaith the Lord, Behold, I will p giue
Pharaoh Hophra King of Egypt into the hand of
his enemies, and into the hand of them that ſeeke
his life: as I gaue Zedekiah king of Iudah into
the hand of Nabuchadrezzar king of Babel his
enemies, who alſo ſought his life.

CHAP. XLV.

a Ieremiah cometh to Babilon, ſaying that hee ſhould not
periſh in the deſtruction of Ieruſalem.

¶ He word that Ieremiah the Prophet ſpake
vnto Baruch the ſonne of Neriah: when hee
had written theſe wordes in a booke at the
mouth of Ieremiah, in the fourth yere of Ichoia-
kim the ſonne of Ioſiah king of Iudah, ſaying,

2 Thus ſaith the Lord God of Iſrael vnto thee:
O Baruch,

3 Thou diſdeſt ſay, Woe is mee now: for the
Lord hath layd ſorrow vnto my ſorrow: Ie ſaith
the people, & the Temple, maketh this lamentation, as Paſa. 66

in my mourning, and I can find no reſt.

4 Thus ſhalt thou ſay vnto him, The Lord
ſaith thus, Behold, that which I haue built, will I
o deſtroy, and that which I haue planted, will I
plucke vp, euen this whole land.

5 And Ie ſeekſt thou great things for thy ſelfe?
ſeeke them not: for behold, I will bring a plague
vpon all Beſh, ſaith the Lord: but thy life will I
giue thee for a pray in all places, whither thou
goeſt.

CHAP. XLVI.

a He prophesieth the deſtruction of Egypt. 27 Deliuance is pro-
mised to Iſrael.

¶ The wordes of the Lord, which came to Iere-
miah the Prophet againſt the a Gentiles,
2 A againſt Egypt, againſt the army of t Pha-
raoh Necho king of Egypt, which was by the riuer
Perath in Carchemiſh, which Nebuchadrez-
zar king of Babel ſmote in the fourth yere of Ie-
hoiakim the ſonne of Ioſiah King of Iudah.

3 c Make ready buckler and ſhield, and goe
foorth to battell.

4 Make ready the horſes, & let the horſemen
get vp, and ſtand vp with your ſallets, ſurbiſh the
ſpeeres, and put on the brigandines,

5 d Wherefore haue I ſene them afraid, and
driuen backe? for their mightien men are ſmitten,
and are fled away, and looke not backe: for I ſcare
m round about, ſaith the Lord.

6 The ſwift ſhall not flee away, nor the ſtrong
man eſcape: they ſhall ſtumble, and fall toward the
e North by the riuer Perath.

7 Who is this that commeth vp as a flood,
whoſe waters are mooued like the riuers?

8 Egypt riſeth vp like the flood, and ha-
waters are mooued like the riuers, and he ſaith, I will
goe vp, and will couer the earth: I will deſtroy the
cities with them that dwell therein.

9 Come vp ye horſes, and rage ye charrets, and
let y valiant men come forth, o the blacke Mores,
and the Libyans that beare the ſhield, and the Ly-
dians that handle and bend the bow.

10 For this is the day of the Lord God of
hoſts, and a day of vengeance, that hee may a-
venge him of his enemies: for the ſworde ſhall
denoue, and it ſhall be ſatiate, and made drunke
with their blood: for the Lord God of hoſts hath
b a ſaſtice in the North country by the riuer
Perath.

11 Goe vp vnto Gilead, k and take balme, O
virgine, the daughter of Egypt: in vaiſne ſhalt
thou vie many m medicines: for thou ſhalt haue
no health.

12 The nations haue heard of thy ſhame, and
thy cry hath filled the land: for the ſtrong hath
ſtumbled againſt the ſtrong, and they are fallen
both together.

13 ¶ The word that the Lord ſpake to Iere-
miah the Prophet, how Nebuchadrezzar king of
Babel ſhould come and ſmite the land of Egypt.

14 Publiſh in Egypt and declare in Migdol,
and proclaim in Noph, and in Tahpanhes, and
ſay, Stand ſtill and prepare thee: for the ſworde
ſhall denoue round about thee.

15 Why are thy valiant men put backe? they
could not ſtand becauſe the Lord had driue them.

16 Hce made many to fall, and one fell vpon
another: and they ſaid, Arise, let vs goe againe to
our owne people, and to the land of our natiui-
tie from the ſworde of the violent.

17 They did cry there, Pharaoh king of Egypte

d Meaning that
God might de-
ſtroy this people
becauſe hee had
planted them.
e Thinketh thou
to haue honour
and credite?
wherein he ſhew-
eth his inſinimie.
f Read chap. 1. 2.

a That is, nine na-
tions, which are
round about the
land of Egypt.
b Reade 2. King.
23. 29. and 24. 7.
and 2. Chron. 25. 20.

c Hce warneth the
Egyptians to pre-
pare themſelues to
warre.

d The Prophet
had this viſion of
the Egyptians,
which ſhould be
put to flight by the
Babylonians at
Carchemiſh.

e The Babylonians
ſhall diſcom-
fit them at the
riuer Euphrates.
f He derideth the
boasting of the
Egyptians, who
thought by their
riches and power
to haue overcome
all the world, al-
luding to the riuer
Nilus, which at
certaine times o-
uerfloweth the
country of Egypt.

g For theſe na-
tions tooke part
with the Egypti-
ans.

h He calleth the
daughter of Gods
enemies aſſectice,
becauſe it is a
thing that doeth
pleaſe him, ſa.
34. 6.

i That is, at Car-
chemiſh.

k Forat Gilead
did grow molt ſo-
ueraigne balme
for wounds.

l So called be-
cauſe Egypt had
not yet bene o-
uercome by the
enemie.

m The ſwote of
medicine can pre-
uaile whereas
God giueth the
wound.

n As they that
ſhould repent
that they helped
the Egyptians.

o He decideth them which shall impute their ouerthrow to lacke of counsell & policy, or to fortune, and not obleruing of time: not considering that it is Gods iust iudgement.
p To wit, that the Egyptians shalbe destroyed.
q They haue abundance of all things and therefore are a disolent and proud.
r As verse 9.
s They shall be feare able to speake for feare of the Caldeans.
t Meaning, Egypt.
u Thus, they shall syle the great and mighty men of power.
x To wit, Nebuchad nezzar at my.
y Sometime the Hebrew word Ammon for the kings name of No, that is, of Alexandria.
z Meaning, that after the space of foure yeeres Egypt should be reioiced.
10. 23.
11. 23.
12. 23.
13. 23.
14. 23.
15. 23.
16. 23.
17. 23.
18. 23.
19. 23.
20. 23.
21. 23.
22. 23.
23. 23.
24. 23.
25. 23.
26. 23.
27. 23.
28. 23.
29. 23.
30. 23.
31. 23.
32. 23.
33. 23.
34. 23.
35. 23.
36. 23.
37. 23.
38. 23.
39. 23.
40. 23.
41. 23.
42. 23.
43. 23.
44. 23.
45. 23.
46. 23.
47. 23.
48. 23.
49. 23.
50. 23.
51. 23.
52. 23.
53. 23.
54. 23.
55. 23.
56. 23.
57. 23.
58. 23.
59. 23.
60. 23.
61. 23.
62. 23.
63. 23.
64. 23.
65. 23.
66. 23.
67. 23.
68. 23.
69. 23.
70. 23.
71. 23.
72. 23.
73. 23.
74. 23.
75. 23.
76. 23.
77. 23.
78. 23.
79. 23.
80. 23.
81. 23.
82. 23.
83. 23.
84. 23.
85. 23.
86. 23.
87. 23.
88. 23.
89. 23.
90. 23.
91. 23.
92. 23.
93. 23.
94. 23.
95. 23.
96. 23.
97. 23.
98. 23.
99. 23.

and of a great multitude, hath passed the time appointed.

18 As I liue saith the king, whose Name is the Lord of hostes, Surely as Tabor is in the mountaines, & as Carmel is in the sea: so shall it come.
19 O thou daughter dwelling in Egypt, make thee geare to goe into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt is like a faire calfe, but destruction cometh: out of the North it cometh.

21 Also her hired men are in the mids of her like leake calues: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.

22 The voice thereof shall goe forth like a serpent: for they shall march with an army, & come against her with axes, as hewers of wood.

23 They shall cut downe her forest, Cuth the Lord: for they cannot be couered, because they are more then the grasshoppers, & are innumerable.

24 The daughter of Egypt shall be confounded: she shall be deliuered into the hands of the people of the North.

25 ¶ Thus saith the Lord of hostes the God of Israel, Behold, I will visit the y common people of No and Pharaoh and Egypt, with their gods, and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the bandes of those that seeke thee: lues, and into the hand of Nebuchad-nezzar King of Babel, and into the hands of his seruants, and afterward she shall dwell as z in the old time, saith the Lord.

27 ¶ But feare not thou, O my seruant Iacob, and be not thou afraid, O Israel, for behold, I will deliuer thee from a farre country, and thy seed from the land of their captiuitie, and Iacob shall returne and be in rest & prosperitie, and none shall make him afraid.

28 Feare thou not, O Iacob my seruant, saith the Lord, for I am with thee, and I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

The word of the Lord that came to Ieremiah the prophet against the Philistims, before that Pharaoh smote Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the North, and shalbe as a swelling flood, and shal ouerflow the land, and all that is therein and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.

3 At the noise & stamping of the hoofs of his strong horses, at the noise of his charres, and at the rubbing of his wheels: the fathers shall not looke backe to their children, for feeblenes of hands.

4 Because of the day that cometh to destroy all the Philistims, & to destroy Tyrus and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the yle of Caphtor.

5 Baldnesse is come vpon Azzah: Ashkelon is cut vp with the rest of their valleys. How long wilt thou cut thy selfe?

6 O thou sword of the Lord, how long wilt it be or thou cease to turne again into thy scabbard, rest and be still.

7 How can it cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

CHAP. XLVIII.

The word of the Lord against the Moabites, 36 Because of their pride and cruelty.

Concerning Moab, thus saith the Lord of hostes the God of Israel, Woe vnto Nebo: for it is wasted: Kirithaim is confounded and taken: Migab is confounded and afraid.

2 Moab shall boast no more of Heshbon: for they haue defiled euill against it. Come, and let vs destroy it, that it be no more a nation: alio thou shalt be destroyed, O Madmen, and the sword shall pursue thee.

3 A voice of crying shalbe from Horonaim with desolation and great destruction.

4 Moab is destroyed: her litle ones haue caused their cry to be heard.

5 For at the going vp of Luhith, the mourners shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.

6 Flee and save your lues, and bee like vnto the cheath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his Priests and his Princes together.

8 And the destroyer shal come vpon all cities and no citie shall escape: the valley also shall perish, and the plaine shall be destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 ¶ Curled bee he that deeth the worke of the Lord, negligently, and curled bee he that keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth, and hee hath ferled on his lees, and hath not bene i powered from vessell to vessell, neither hath hee gone into captiuitie: therefore his taste remained in him, and his sent is not changed.

12 ¶ Therefore behold, the dayes come, sayeth the Lord, that I will send vnto him such as shall carie him away, and shall empie his vessels, and breake their botels.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 How thinke you thus, Wee are mightie and strong men of warre?

15 Moab is destroyed, & his cities burnt vp, & his chosen yong men are gone down to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hath fast hold.

17 All ye that are about him, mourne for him, and all ye that know his name, say, How is the strong staffe broken, and the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shall come vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Arcer, stand by the way, and behold: aske him that fleeth and that escapeth, and say, What is done?

20 m Moab is confounded: for it is destroyed: howle and cry, tell yee it in Arnon, that Moab is made waste,

h Meaning, it is not possible that the wicked should by any means escape or fly the Lord, when he will take vengeance.

i These were cities of the Moabites, which Nebuchad nezzar took before he came to fight against Nebo king of Egypt.
j Thus shall the Babylonians encourage one another.
k Read Isa. 23. 10

d Horonaim and Luhith were two places wherby the Moabites should flee, Isa. 23. 10.

e Hide your faces in barred places, where the enemy will not pursue after you, Chap. 17. 6
f That is, the idols which are the works of thine hands. Some read, in thy positions for the word may signifie, as 7. Sam. 1. 2. g. b. thy great idols, & his maine: i. hee led away captiues, so that they shall thinke now that it is in vain to looke for helpe at idols, Isa. 2. 2.

h He beweth that God would punish y Caldeans if they did not destroy the Egyptians, & that with a courage at callth this executing of his vengeance against his enemies, his works though the Caldeans fought against them, Isa. 10. 12.
i Or, incessantly.
j Hath not bene removed as the lewes haue, but banished at cafe, and so to wit, that it is selfe on his lees.
k As he calleth of Beth-el, not able to deliuer the Israelites: no more shall Chemosh deliuer y Moabites, 7 Ebs gone vp, or destroyed.
l How are they destroyed that put their trust in their strength and riches.
m Thus they that see shall weare,

21 And iudgement is come vpon the plaine country, vpon Halon and vpon Iahazah, and vpon Mephath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kirithaim, and vpon Beth-gaurah, and vpon Beth-neon,

24 And vpon Kirioth, & vpon Buzrah, and vpon all the cities of the land of Moab far or neere.

25 The horn of Moab is cut off, & his arme is broken saith the Lord.

26 Make yee him drunken: for he magnified himselfe against the Lord: Moab shall wallow in his vomite, and he also shall be in derision.

27 For didst not thou deride Israel, as though he had bin found among theeues? for when thou speakest of him, thou art as moued.

28 O yet that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doue that maketh her nest in the sides of the holes mouth.

29 We haue heard the pride of Moab, because exceeding proud his stoutnes, and his arrogancie, and his pride, and the haughtines of his heart.

30 I know his wrath, saith the Lord, but it shall not be low: and his distimulations, for they doe not right.

31 Therefore will I howle for Moab, and I will cry out for all Moab: mine hearts shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea of Iazer: the destroyer is fallen vpon thy summer fruits, & vpon thy vintage.

33 And ioy, and gladnesse is taken from the plentifull fildes, and from the land of Moab: and I haue caused wine to faile from the winepress: none shall tread with shouting: their shouting shall be no shouting.

34 From the cry of Heshbon vnto Elalch, and vnto Iahazah they made their noise: from Zoar vnto Horonaim, the heifer of three yere old shall goe lowing: for the waters also of Nimrim shall be wasted.

35 Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a shawme, and mine heart shall found like a shawme for the men of Kir-heres, because the riches that he hath gotten is perished.

37 For every head shall be bald, and every beard plucked: vpon all the hands shall be cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab, and in all the streets thereof: for I haue broken Moab like a vessel wherein no pleasure saith the Lord.

39 They shall howle, saying, How is hee destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Behold, the shal flee as an eagle, and shal spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are wonne, & the mighty mens hearts in Moab at y day shal be as the heart of a woman in trouble.

42 And Moab shal be destroyed from being a people, because he hath let y himselfe against the Lord.

43 Ye feare, and pit, and snare shal be vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pit, & he that getteth vpon the pit, shal be taken in the snare: for I will bring vpon it, when vpon Moab, the yere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe bee vnto thee, O Moab: the people of Chemoth perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet wil I bring againe the captiuitie of Moab in the latter dayes, saith the Lord, Thus saith the Lord, the God of Israel.

CHAP. XLIX.

The word of the Lord against the Ammonites, 7 Idumea. 23 Demetrius. 28 Kedar. 34 and Elam.

Vnto the children of Ammon, thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath their king possessed Gad? and his people dwell in his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noise of war to bee heard in 40 Rabbah of the Ammonites, and it shall bee a desolate heape, and her daughters shall bee burnt with fire: then shall Israel possess those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted cry yee daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shall go into captiuitie, and his Princes likewise.

4 Wherefore gloriest thou in the valleys? thy valley floweth away, O rebellious daughter: thee trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a feare vpon thee saith the Lord God of hostes, of all those that be about thee, and yee shall be scattered euery man right forth, and none shall gather him that fleeth.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus saith the Lord of hostes, I wisdome no more in Teman: is counsel perished from their children? is their wisdome vanished?

8 Flee, ye inhabitants of Dedan (they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leaue some grapes? If theuees come by night, they will destroy till they haue enough.

10 For I haue discovered Esau: I haue vnicouered his secrets, and he shal not be able to hide himselfe: his seed is wasted, and his brethren, and his neighbours, and there shal be none to say,

11 Leaueth my fathers children, and I will preserve them alius, and let thy widows trust in mee.

12 For thus saith the Lord, Behold, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shal escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue sowne by my selfe, saith the Lord, that Bozrah shal be waste, & for a reproch, and a desolation, and a curse, and all the cities thereof shal be perpetual desolations.

14 I haue heard a rumor from the Lord, & an

They fled thither thinking to haue succour of the Amorit.

The Amoritiz had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.

Which wanted themselves of their idle as though he could haue defended them.

Thatis, they shall be restored by the Mesian.

They were separated from the Moabites by the river Arnon, and thence that the theuees were carried away into captiuitie, they invaded the country of Gad.

To wit, of the Ammonites.

Meaning, of the straites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

Which was one of the chiefe cities of the Ammonites.

n Thatis, his power and strength.

o He willed the Caldees to lay adulations vpon vpon them, till they belike drunken men that fall downe in their shame, and are derided of all.

p For, shall I sell, or clap my hands.

q Thoreioyest to heare of his miserie.

r He shall not execute his malice against his neighbours.

s Reade Isa. 6.7.

t He shall not execute his malice against his neighbours.

u Which cite was in the vtmost border of Moab: and hereby signifieth that the whole land should be destroyed, and the people scattered away.

v Reade Isa. 15.5.

w Their costume was to play on flutes or instruments, heany and gome tones as beuasts and in the time of mourning.

x Mar. 9.33.

y Ie. 1.5.3.

z Ie. 7.18.

a Or, shawme.

b Thatis, Nebuchad-nezzar.

c Chap. 49.28.

d Thatis, Nebuchad-nezzar.

e Chap. 49.28.

f Thatis, Nebuchad-nezzar.

g Chap. 49.28.

h Thatis, Nebuchad-nezzar.

i Chap. 49.28.

j Thatis, Nebuchad-nezzar.

k Chap. 49.28.

l Thatis, Nebuchad-nezzar.

m Chap. 49.28.

n Thatis, Nebuchad-nezzar.

o Chap. 49.28.

p Thatis, Nebuchad-nezzar.

q Chap. 49.28.

r Thatis, Nebuchad-nezzar.

s Chap. 49.28.

t Thatis, Nebuchad-nezzar.

uer the widows and the fatherless. n I haue not spared mine owne people, and how should I spare thee. o Which was a chiefe citie of Edom.

ambassa.

p That is, Bozrah.

ambassadour is sent vnto the heathen, saying, Gather you together, and come against her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

p Judea.

16 Thylf feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldst make thy nest as hie as the eagle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: every one that goeth by it, shall be astonied, and shall hisse at all the plagues thereof.

18 As in the overthrow of Sodom and of Gomorah, and the places thereof neere about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, I he shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I will make *Israel* to rest, *when* I will make him to halte away from her, and who is a chosen man that I may appoynt against her? For who is like mee? and who will appoynt mee the time? and who is the shepherd that will stand before me?

20 Therefore heare the counsell of the Lord that he hath denied against Edom, and his purpose that he hath conceiued against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely he shall make their habitations desolate with him.

21 The earth is moued at the noyse of their fall the crye of their voices is heard in the red sea.

22 Behold, he shall come vp, and flie as the eagle, and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauelle.

23 ¶ Vnto *Damascus* hee saith, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight, and feare hath seized her: anguish and sorowes haue taken her as a woman in trauell.

25 How is the glorious citie not referred, the city of my joy?

26 Therefore her young men shall fall in her streets, and all her men of warre shall cut off in that day, saith the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Benhadad.

28 ¶ Vnder Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shall they take away: yea, they shall take to themselves their curtains, and all their vessels, and their camels: and they shall crye vnto them, Feare is on euery side.

30 Flee, get you farre off (e they haue consulted to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath denied a purpose against you.

31 ¶ Arise, and get you vp vnto the weedy nation that dwelleth without care, saith the Lord, which hath neither gates nor barres, but dwell alone.

32 And their camels shall be a boote, and the

multitude of their cattell a spoyle, and I will scatter them into all winds, and to the utmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And Hazor shall be a dwelling for dragons, and a delolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The words of the Lord that came to Ieremah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus saith the Lord of hostes, Behold, I will breake the bow of Elam, *even* the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the four quarters of heauen, and will scatter them toward all these windes, and there shall be no nation, whither the fugitiues of Elam shall nor come.

37 For I will cause Elam to bee affrayd before their enemies, and before them that seeke their liues, and will bring vpon them a plague, *even* the indignation of my wrath, saith the Lord, and I will den the sword after them, till I haue consumed them.

38 And I will set my throne in Elam, & I will destroy both the king & the princes from thence, saith the Lord: but in the latter daies I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. I.

Here propheseth the destruction of Babylon, and the deliurance of Israel, which was in captiuitie.

THe word that the Lord spake concerning Babel, and concerning the land of the Caldeans, by the ministry of Ieremah the Prophet.

2 Declare among the nations, and publish it, and let vp a standart, proclaim it and cencele it not: say, Babel is taken, Bel is confounded, Merodach is broken downe, her idoles are confounded, and their images are burst in pieces.

3 For out of the North there cometh vp a nation against her, which shall make her lande waste, and none shall dwell therein: they shall flee, and depart, both man and beaſt.

4 In those dayes, and at that time, sayeth the Lord, the children of Israel shall come, they and the children of Iudah together, going, and weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetuall couenant that shall not be forgotten.

6 ¶ My people hath bene as lost sheepe: their shepherds haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from a mountaine to hill, and forgotten their resting place.

7 All that found them haue deuoured them, & their enemies sayde, Wee offend not because they haue sinned against the Lord, the habitation of iustice, *even* the Lord the God of their fathers.

8 ¶ Flee from the mids of Babel, and depart out of the land of the Caldeans, and be ye as the hee goats before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mighty nations from the North countrey, and they shall flit themselves in aray against her, whereby shee shall be taken: their arrowes shall be as of a strong man, which is expell, for none shall returne in vaine.

10 And Caldea shall be a spoyle, all that spoyle her,

g That is, Persia, to calles of Elam: the son of Sennacherib. Because the Persians were good archers, he thought that the thing wherein they put their trust should not profit them.

i I will place Nebuchad-nezzar there, and in these propheticall words I speaketh of those countries which should be subdued vnder the fist of those few monarchies who - of Daniel maketh mention.

k This may be referred to the empire of the Persians & Medes after the Caldeans or vnto the time of Christ, as chap. 45. 47.

p Elv. hand.

a After that God hath vnted the Babylonians seruite to punish other nations, he sheweth that their time shall come to be punished.

b They were two of their chiefe idoles.

c To wit, the Medes and the Persians.

d When Cyrus shall take Babel.

e Reade Chas. 1. 9

f Their governors and ministers by their examples haue prouoked them to idolatry.

g They haue committed idolatry in euery place.

h For the Lord is cleauiug them in their Temple, and would haue maintained them by his iustice against their enemies.

i When thou shalt enquire you by Cyrus.

k That is, most forward and victorious.

q To wit Nebuchad-nezzar after he hath ouertome Iudah, which is meant by the swelling of Iorden, that come against moit Seir and Edom.

r That is, the Israelites, which the Edomites kept as prisoners, to halte away from thence.

s The captain and gouernour of the arme, meaning Nebuchad-nezzar.

t They shall not be able to resist his petie captiuitie.

u To wit, the empire.

x As Chap. 48. 40, was said of Moab.

y Which was the chiefe citie of Syria, whereby hee meant the whole countrey.

z When hee heard the sudden coming of the enemies.

a He speaketh this in the person of the king, and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was king of Syria.

c And hee built the palaces, which were called the palaces of Ben hadad.

d Meaning, the Arabians, and their borderers.

e Because they pleased to dwell in tents, he nameth the things that pertaine therunto.

f The enemies will dwell in your places.

g He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auail them.

I shall be made rich thereby.

For Ioy of the victory that yee had against my people.

o In signs of contempt and disdain.

o He speaketh to the enemies of the Medes and Persians.

p Though the Lord called the Babylonians his servants, and their work his works. In punishing his people, yet because they did it not to glorify God, but for the own malice, and to profit themselves, it is here called sin.

10. velded or made peace.

q Destroy her so that none be left to labour the ground, or to take the tithes thereof.

r Meaning, To glash pelear who carried away the ten tribes.

f He carried away the rest to wit, Idols and Benjamin.

t There is Babylon, thus the Lord calleth vp Cyrus.

10. velded or made peace.

u Nebuchadnezzar, who had made king down all the princes and people of the world.

10. velded or made peace.

10. velded or made peace.

10. velded or made peace.

10. velded or made peace.

her, I shall be satisfied, saith the Lord.

11 Because yee were glad and reioyced in destroying mine heritage, and because yee are grown fat, as the calves in the grass, and nayed like strong horses.

12 Therefore your mother shall be sore confounded, and the that bare you, shall be ashamed: behold, the vtmost of the nations shall be a desert, a dry land, and a wilderness.

13 Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: euerie one that goeth by Babel, shall be astonished, and hisle at all her plagues.

14 O Put your selues in aray against Babel round about: all ye that bend the bow, shoote at her, spare no arrows: for shee hath sinned against the Lord.

15 Crie against her round about: these hath I giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the tower from Babel, and him that handleth the steth in the time of harvest: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel like scattered sheepe: the lions haue disperied them: first the king of Asshur hath deuoured him, and last this Nebuchadnezzar king of Babel hath broken his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will visite the king of Babel, and his land, as I haue visited the king of Asshur.

19 And I will bring Israel againe to his habitation: he shall feed on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those daies, and at that time, saith the Lord, the iniquitie of Israel shall be fought for, and there shall be none: and the finnes of Iudah, and they shall not be found: for I will be mercifull vnto them, whom I reuerse.

21 Goe vp against the land of the rebels, euen against it, and against the inhabitants of // Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A crie of battell is in the land, and of great destruction.

23 How is the hammer of the whole world destroyed, and broken: how is Babel become desolate among the nations!

24 I haue incared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his treasure, & hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the land of the Caldeans.

26 Come against her from the vtmost border: open her store houses, tread on her as on sheapes, and destroy her vterly: let nothing of her be left.

27 Destroy all her bullockes: let them goe downe to the slaughter. Wo vnto them, for their day is come, and the time of their visitation.

28 The voice of them that flee, and escape out of the land of Babil, to declare in Zion the

vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel all ye that bend the bow, besiege it round about: let none thereof escape: recompense her according to her worke, and according to all that shee hath done, doe vnto her: for shee hath bene proud against the Lord, euen against the holy One of Israel.

30 Therefore shall her yong men fall in the streets, and all her men of warre shall be destroyed in that day, saith the Lord.

31 Beholde, I come vnto thee, O proude man, saith the Lord God of hostes: for thy day is come, euen the time that I will visite thee.

32 And the proude shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, & it shall deuoure all round about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong redeemer, whose Name is the Lord of hostes, he shall maintain their cause, that he may giue rest to the land, and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wife men.

36 A sword is vpon the footslayers, & they shall doe: a sword is vpon her strong men, and they shall be afraid.

37 A sword is vpon their horses, and vpon their chariots, and vpon all the multitude that are in the mids of her, and they shall be like women: a sword is vpon her treasures, and they shall be spoyled.

38 A drought is vpon her waters, and they shall be dried vp: for it is the land of grauen images, and they doe vpon their idoles.

39 Therefore the Jims with the Jims shall dwell there, and the ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed Sodom and Gomorah with the places thereof neere about, saith the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 Behold, a people shall come from the North, and a great nation, and many kings shall be raised vp from the coastes of the earth.

42 They shall hold the bowe and the buckler: they are cruel and vnmuricell: their voyce shall roare like the sea, and they shall ride vpon horses, and bee put in aray like men to the battell against thee O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands waxed feeble: sorrow came vpon him, euen for as of a woman in travail.

44 Behold, he shall come vp like a lion from the swelling of Iordan vnto strong habitation: for I will make Israel to rest, and I will make them to halte away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the shepherd that will stand before me.

45 Therefore heare the conspell of the Lord, that he hath deuised against Babel, and his purpose that he hath conceived against the land of the Caldeans: surely the least of the flocke shall

* Reul. 18.6.

x He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

a For Cyrus did cut the river Euphrates, and diuided the coultred thereof into many streames, so that it might be passed over: although there had bene on water, which thing he did by the counsell of two of Belshazzars captains, who conspired against their king, because he had gelded the one of them in despite and shame, the sonne of the other.

b Reul. 18. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

c Meaning, that the Persians should gather their armie of many nations.

d Which is meant of Belshazzar.

Don. 6. 4.

* Chap. 49. 19.

e Reade Chap. 49. 19.

100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.

100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.

100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.

100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.

draw them out: surely hee will make *their* habitation desolate with them.

46 At the noise of the winning of Babel the earth is moued, and the crie is heard among the nations.

CHAP. LI.

6 Why B. bylon is destroyed. 41. The vain confidence of the Babylonians. 43 The vanity of idols. 59 Ieremiash's speech to the people.

Thus saith the Lord, Behold, I will raise vp against Babel, & against the inhabitants || that lift vp their heart against me, a destroying wind,

2 And will end vnto Babel fanners that shall fanne her, and shall empie her land, for in the day of trouble they shall empie her on euery side.

3 Al o to the bender that bendeth his bowe, and to him that lifeth himselfe vp in his brigandine, will I say, Spare not her young men, but destroy all her hoste.

4 Thus the flaine shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel hath bene no widow, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the holy one of Israel.

6 ¶ Flee out of the middes of Babel, and deliuer euery man his soule. be not destroyed in her iniquitie: for this is the time of the Lordes vengeance: hee will render vnto her a recompense.

7 Babel hath bene as a golden cuppe in the 4 Lordes hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 * We would haue cured Babel, but she could not be healed: forsake her, & let vs go euery one into his owne country: for her iudgment is come vp vnto heauen, and is lifted vp to the clouds.

10 The Lord hath brought forth our righteounes: come and let vs declare in Zion the work of the Lord our God.

11 Make bright the arrowes: || gather the shields: the Lord hath raised vp the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the wals of Babel, make the watch strong: set vp the watchmen: prepare the fouts: for the Lord hath both deuided, and done that which hee spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine end is come, *even* the end of thy countourlesse.

14 The Lord of hostes hath sworn by himselfe, saying, Surely I will fill thee with men as with caterpillars, and they shall cry and shoute against thee.

15 * He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 Hee giueth by his voyce the multitude of waters in the beauen, and hee caufeth the cloudes to a cend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Euery man is a beast by his owne know-

ledge: euery founder is confounded by the graven image: for his melting is but falsehood, and there is no breath therein.

18 They are vanitie, and the worke of errors: in the time of their visitation they shall perish.

19 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee will I breake horse and horfman, and by thee will I breake the charut and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old & yong, and by thee will I breake the yong man and the maide.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dikes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, *even* in your sight, saith the Lord.

25 Beholde, I come vnto thee, O destroying mountaine, saith the Lord, which destroyed all the earth: and I will stretch out mine hand vpon thee, and rolle thee downe from the rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: blowe the trumpets among the nations: prepare the nations against her: call vp the kingdomes of Ararat, Minni, and Afhchenaz against her: appoint the prince against her: caule horses to come vp as the rough caterpillars.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and forow: for the deuce of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A post shall runne to meete the post, and a messenger to meete the messenger, to shewe the King of Babel, that his cite is taken on a side thereof,

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus sayth the Lord of hosts the God of Israel, The daughter of Babel is like a threshing floore: the time of her threshing is come: yet a little while, and the time of her harvest shall come.

34 Nebuchadnezzar the King of Babel hath deuoured me, and destroyed me: hee hath made me an empie vessell: he swallowed me vp like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The poyle of me, and that which was left of me, I brought vnto Babel, shall the inhabitants of Zion say: and my blood vnto the inhabitants

I When God shall execute his vengeance.

o That is, the true God of Israel is our like: as the idols: for hee can helpe when all things are desperate.

o He meaneth the Medes & Persians, as he did before call the Babylonians his hammer, Chap. 51. 23.

o Not that Babylon stood on a mountaine, but because it was strong and seemed invincible.

p From this strong holds & fortresses.

q By these three nations he meaneth Armenia the higher, and Armenia the lower, and Syria: for Cyrus had gathered an army of diuers nations.

r Turning the course of the riuer on one side was made open, and the reeds that did grow in the water, were destroyed which Cyrus did by the counsell of Gobias and Gabatha Belshazzars captaine.

f When the shalbe cut vp & threshed.

g This is spoken in the person of the leues bewailing their state, and the distressed Babylonians.

Or, of the land that is left.

2 The Medes and Persians that shall destroy them as the winde doeth the chaffe.

3 Though they were forsaken for a time, yet they were not utterly cut off: as though their husband were dead.

4 Heltheweth that there remaineth nothing for them that abide in Babylon but destruction, Chap. 17. 6. and 48. 6.

5 By whom the Lord powered out the drinke of his vengeance to who it pleased him.

6 For the great affliction that they haue felt by the Babylonians.

7 As at 1. 9. reuel. 14. 8.

8 Thus the people of God exhorte one another to goe to Zion and praise God.

9 In approving our cause, & punishing our enemies.

10 Or, fill or multiply.

11 For the wrong done to his people & to his Temple, Chap. 50. 38.

k Reade Chap. 51. 4.

n Thus the Lord
euen the in-
iury done to
his Churche
as doore to
humilitie, becauſe
their cauſe is his.

x When they are
inflamed with
lur-
reſting and
drin-
king. I will
teſt with
them, al-
luding to Bel-
ſazzars ban-
quet, Dan 3.
y Meaſuring Babel,
as Chap. 25. ad.

z The great army
of the Medes
and Perſians.

a That is, his gifts
& preſents which
he had receiued
as part of the
spoils of other
nations, as I
which the de-
ſtroyers brought
vnto him from
all countries.

b Meaning that
Babylon ſhould
not be deſtroyed
all at once, but
by little & little
ſhould be brought
to nothing: for the
firſt yeere came the
tridings, the next
yeere the ſiege, a
third yeere it
was taken: yet this
is not that horrible
deſtruction which
the Prophet
threatened in many
places for it was
after this when
they rebelled, and
Darius ouercame
them by the policy
of Zopyrus, & hang-
ed there thouſand
gentlemen, beſides
the common peo-
ple.

c All creatures in
heauen and earth
ſhall reioyce, and
bless God for the
deſtruction of Ba-
bylon by great
cry of his Church,
as Babylon did not
only deſtroy Iſra-
el, but many other
nations.

e Ye that a now
reſt in Baby-
lon.

f He ſheweth how
they ſould re-
member Ieruſalem
by lamenting the
miserable ſtuation
thereof
g For the walles
were two hundred
ſcore high.

of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſayeth the Lord, Behold, I will maintaine thy cause, and take vengeance for thee, and I will dry vp the ſea, and drie vp her ſprings.

37 And Babel ſhall be as heapes, a dwelling place for dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.

38 They ſhall roare together like lions, and yell as the lions welepes.

39 In their hearts I will make them feaſts, and I will make them drunken that they may reioyce, and ſleepe a perpetuall ſleepe, and not wake, ſaith the Lord.

40 I will bring them downe like lambs to the ſlaughter, and like rams and goats.

41 How is Yſehſhach taken! and how is the glory of the whole earth taken! how is Babel become an aſtoniſhment among the nations!

42 The ſea is come vp vpon Babel: ſhe is covered with the multitude of the waues thereof.

43 Her cities are deſolate: the land is dry and a wilderness, a land wherein no man dwelleth, neither doeth the ſonne of man paſſe thereby.

44 I will alſo viſit Bel in Babel, and I will bring out of his mouth that which he hath ſwallowed vp, and the nations ſhall runne no more vnto him, and the wall of Babel ſhall fall.

45 My people goe out of the mids of her, and deliuer yee euery man his ſoule from the fierce wrath of the Lord,

46 Leaſt your hearts euen faint, and yee feare the rumour, that ſhall be heard in the land: the rumour ſhall come this yeere, and after that in the other byere ſhall come a rumour, and cruelty in the land, and ruler againſt ruler.

47 Therefore beholde, the dayes come, that I will viſit the images of Babel, and the whole land ſhall be confounded, and all her ſtaine ſhall fall in the middes of her.

48 Then the heauen and the earth, and all that is therein, ſhall reioyce for Babel: for the deſtroyers ſhall come vnto her from the North, ſaith the Lord.

49 As Babel cauſed the ſtaine of Iſrael to fall, ſo by Babel the ſtaine of all the earth did fall.

50 Ye that e haue eſcaped the ſword go away, ſtand not ſtill: remember the Lord aſcare off, and let Ieruſalem come into your miade.

51 We are confounded becauſe we haue heard reproch: ſhame hath covered our faces, for ſtrangers are come into the Sanctuaries of the Lords Houſe.

52 Wherefore beholde, the dayes come, ſaith the Lord, that I will viſit her grauen images, and through all her land the wounded ſhall grone.

53 Though Babel ſhould mount vp to heauen, and though ſhe ſhould defend her ſtrength on high, yet from mee ſhall her deſtroyers come, ſaith the Lord.

54 A found of a cry cometh from Babel, and great deltruction from the land of the Caldeans.

55 Becauſe the Lord hath layde Babel waſte, and deſtroyed from her the great voyce, and her waues ſhall roare like great waters, and a found was made by their noiſe:

56 Becauſe the deſtroyer is come vpon her, aſen vpon Babel, and her ſtrong men are taken, their bowes are broken: for the Lord God that recompenteth, ſhall ſurely recompence,

57 And I will make drunke her Princes, and her wiſe men, her dukes, and her nobles, and her ſtrong men: and they ſhall ſleepe a perpetuall ſleepe, and not wake, ſaith the King, whole Name is the Lord of hoſtes.

58 Thus ſaith the Lord of hoſtes, The thicke wall of Babel ſhall be broken, and her high gates ſhall be burnt with fire, and the people ſhall labour in vaine, and the ſolke in the fire, for they ſhall be wearie.

59 The word which Ieremiah the Prophet commanded ſheraiah the ſonne of Neriah, the ſonne of Maſſaiah, when he went with Zedekiah the King of Iudah into Babel, in the fourth yeere of his reigne: and this ſheraiah was a peaceable Prince.

60 So Ieremiah wrote in a booke all the euill that ſhould come vpon Babel, euen all theſe things, that are written againſt Babel.

61 And Ieremiah ſaid to ſheraiah, When thou commeſt vnto Babel, and ſhalt ſee, and ſhalt reade all theſe words,

62 Then ſhalt thou ſay, O Lord, thou haſt ſpoken againſt this place, to deſtroy it, that none ſhould remaine in it, neither man nor beaſt, but that it ſhould be deſolate for euer.

63 And when thou haſt made an end of readeing this booke, thou ſhalt binde a ſtone to it and caſt it in the middes of Euphrates.

64 And ſhalt ſay, Thus ſhall Babel be drowned and ſhall not riſe from the euill, that I will bring vpon her: and they ſhall be wearie. Thus ſaith the words of Ieremiah.

CHAP. LII.

4 Ieruſalem is taken. 10 Zedekiahs ſonnes are liſted before his face and his eyes put out. 13 The citie burned. 31 Iehoiachin brought forth of priſon and ſet him a King.

Zedekiah was one and twentie yeeres olde when he began to reigne, and he reigned eluen yeeres in Ieruſalem, & his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Iehoiachin had done.

3 A Doubteſſe becauſe the wrath of the Lord was againſt Ieruſalem and Iudah, till he had caſt them out from his preſence, therefore Zedekiah rebelled againſt the king of Babel.

4 But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad-nezzar king of Babel, hee and all his hoſt againſt Ieruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the citie was beſieged vnto the eleuenth yeere of the King Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was ſore in the citie, ſo that there was no more bread for the people of the land.

7 Then the citie was broken vp, and all the men of warre fled, and went out of the citie by night, by the way of the gate betwene the two walles, which was by the Kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wilderness.

8 But the armie of the Caldeans purſued after the king, and took Zedekiah in the deſert of Tericho, and all his hoſte was ſcattered from him.

9 Then they tooke the King and caſt him vp vnto the king of Babel to Riblah in the land of Hamath, where he gaue iudgment vpon him.

10 And the king of Babel ſlew the ſonnes of Zedekiah before his eyes: he ſlew alſo all the princes

h I will ſo aſt-
nith them by aſ-
ſiſiſions, that they
ſhall not know
which way to
turne them.
i The thicke eſſe
of the wall was ſix
ſcore thicke.

k This was not in
the time of his cap-
tivity, but ſeven
yeeres before, when
he went either to
granulate Belu-
chadnezzar, or to
intercede of ſome
matters.

l Sion in his Re-
velation alludeth
to this place, when
he ſaith that he
Angel took a mil-
ſtone, and caſt it in-
to the ſea: ſignify-
ing thereby the de-
ſtruction of Baby-
lon, Reue 18. 21.
m They ſhall not
be able to reſiſt,
but ſhall labour
in vaine.

* 2 Kings 24. 18.
z Chron 36. 22.

a So the Lord
punished ſinne by
ſinne, & gaue him
up to his rebellio-
us heart till hee
had brought the
enemy vpon him,
to leaſt my away,
and his people.

* 2 Kings 25. 1.
and Chap. 39. 1.

b Reade Chap.
39. 4.

c Reade 2 Kings 25.
6. & Chap. 39. 5.

of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and carried him to Babel, and put him in prison till the day of his death.

12 Now in the fifth month in the 4 tenth day of the month (which was the nineteenth yeere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which stood before the king of Babel in Ierusalem,

13 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward carried away captiue certain of the poore of the people, and the residue of the people that remained in the citie, and those that were fledde, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

17 Also the pillars of brasie that were in the House of the Lord, and the bafes, and the brazen Sea, that was in the house of the Lord the Caldeans brake, and carried all the brasie of them to Babel.

18 The pots also and the s becons, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasie where-with they ministred, tooke they away.

19 And the bolles, and the asphans, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cups, and all that was of golde, and that was of siluer, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brazen bulles, that were vnder the bafes, which King Salomon had made in the House of the Lord: the brasie of all these vessels was without height.

21 And concerning the pillars, the height of one pillar was eigheteene cubites, and a threede of twelue cubits did compasse it, and the thicknesse thereof was foure fingers: it was hollow.

22 And a chapter of brasie was vpon it, and the height of one chapter was fve cubites with networke, and pomegranates vpon the chapters

round about, all of brasie: the second pillar also, and the pomegranates were like vnto thefe.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates vpon the networke were an hundred round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the outfight of the men of waire, and seven men that were in the kings prefence, which were found in the citie, and Sophar captaine of the hoste, who mustered the people of the land, and threecore men of the people of the land, that were found in the middles of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And the King of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was carried away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchad-nezzar carried away captiue, in the 7 seuenth yeere, euen thre thousand Iewes, and three and twentie.

29 In the 18 eighteenth yeere of Nebuchad-nezzar, he carried away captiue from Ierusalem eight hundred thirtie and two persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward carried away captiue of the Iewes seven hundred and fourtie and sixe persons: all the persons were foure thousand and fixe hundred.

31 And in the feuen and thirtieth yeere of the captiuitie of Iehoiachin king of Iudah, in the twelfth month, in the fve and twentieth day of the month, Evil-merodach king of Babel, in the first yeere of his reigne, lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison.

32 And spake kindly vnto him, & set his throne about the throne of the kings, that were with him in Babel.

33 And changed his prison garments, and he did continually eate bread before him all the dayes of his life.

34 His portion was a continuall portion giuen him of the king of Babel, euery day a certain, all the dayes of his life vntill he died.

i But because of the roundnesse no more could be fene but nicotie and fice.

k Which fered in the high Priests fist, if he had any necessary impediment.

l In the 2. King. 25. 19 is read but of fice: thole were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

m Which was the latterend of the seuenth yeere of his reigne, and the beginning of the eight.

n In the latterend also of this yeere, and the beginning of the nineteenth.

o That is, restored him to libertie and honor.

p And gave him princely apparell.

q That is, he had allowance in the court, and thus at length he had rest and quietnesse, because he obeyed Ieremiahs the Prophet, whereas the other were cruelly ordered, & would not obey him.

r That is, he had allowance in the court, and thus at length he had rest and quietnesse, because he obeyed Ieremiahs the Prophet, whereas the other were cruelly ordered, & would not obey him.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem. 5 And sheweth that they are plagued because of their sinnes. The first and second Chapter begin euery verse according to the letters of the Hebrew Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

How doeth the city remaine solitary that was full of people? shee is as a widow: she that was great among the nations, and a princeesse among the prouinces, is made tributarie.

2 She weepeth continually in the night, and her teares runne downe by her cheekes: among all her belouers, she hath none to comfort her: all her

friends haue dealt vnfaithfully with her, and are her enemies.

3 Iudah is carried away captiue, because of a delict, and because of great erudite: she dwelleth among the heathen, and findeth no rest: all her persecutors tooke her in the straits.

4 The wayes of Zion lament, because no man commeth to the solemne feasts, all her gates are desolate, her Priests sigh: her virgins are discomfited, and she is in heavinesse.

5 Her aduersaries are the chiefe, and her enemies proper, for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beautie is departed: her princes are become like

f For her crueltie toward the poore and oppression of Ieremiahs, Iere. 34. 11.

g As they vied to come vp with, mirth and ioy, Ier. 42. 4.

h Her belouers, i That is, haue rule over her, Deut. 33. 44.

d In the 2. King. 25. 8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2 Kings 25. 8.

f Of these pillars, read 2. King. 7. 15.

g Which were also made of brasie, as 2. King. 7. 45.

h It was so much in quantitie.

a The Prophet wondereth at the great indgement of God, seeing Ierusalem, which was so strong and so full of people, to be so destroyed and desolate.

b Which had chiefe rule over many prouinces and countreys. c So that she taketh no rest. d Meaning, the Egyptians and Assyrians, which promised helpe.



h As men pined away with sorow, and that have no courage.

i In her miserie she considered the great benefits and commodities that he had lost.

k At her religion and Ierusalem 20. God, which was the greatest grile to the gollie.

l She is not altered of her sinne, although it be manifest.

m Thus Ierusalem lamenteth mourning others to pity her, and to learne by her example.

n Thus Ierusalem lamenteth mourning others to pity her, and to learne by her example.

o This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seeke vnto him for remedie.

p Mine heauie sinnes are continually before his eyes, as he that ethen a thing to his hand for a remembrance.

q He hath troden down vnder foote as they that tread grapes in the winepresse.

r. ere. 14. 17. chap. 2. 8.

s Which became of her pollutions was separate from her husband, Ier. 17. 19, and was abhorred for the time.

t Eldr. mouth.

u That is, they desired nanger.

h As Harts that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things that shee had in times past, when her people fell into the hand of the enemy, and none did helpe her: the aduersaries sawe her, and d. d. mocke at her Sabbathes.

8 Ierusalem hath grievously sinned, therefore shee s. in der. son: all that honoured her, despite her because they haue seene her filthinesse: yea, shee figheth and turneth backward.

9 Her filthinesse is in her skirts: she remembred not her last end, therefore shee came downe wonderfully: she had no comforter: O Lord, behold mine affliction, for the enemy is proud.

10 The enemy hath stretched out his hand vpon all her pleasant things: for shee hath seene the heathen enter into her Sanctuary, whom shee thou diddest command, that they should not enter into thy Church.

11 All her people sigh and seeke their bread: they haue giuen their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all yee that passe by this way? behold and see if there be any sorow like vnto ray sorow, which is done vnto me, where-with the Lord hath afflicted me in the day of his fierce wrath.

13 From aboute hath hee sent fire into my bones, which preuailth against me: hee hath spread a net for my feet, and turned me backe: he hath made me deolate, and daily in heauieesse.

14 The yoke of my transgressions is bound vpon his hand: they are wrapped, and come vpon vpon my necke: hee hath made my strength to fill: the Lord hath deliuered me into their hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of me: he hath called an assembly against me to destroy my young men: the Lord hath troden the winepresse vpon the virgine the daughter of Iudah.

16 For these things I weepe: mine eye, mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemy preuailed.

17 Zion stretcheth out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Iakob round about him: Ierusalem is as a menstruous woman in the middes of them.

18 The Lord is righteous: for I haue rebelled against his commandement: heare I pray you, all people, and behold my sorow: my virgins and my young men are gone into captiuitie.

19 I called for my louers, but they deceived me: my Priests and mine Elders perished in the cite while they sought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauinesse: the sword spoileth abroad as death aboute at home.

21 They haue heard that I mourne, haue there is none to comfort me: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22 Let all their wickednes come before thee: doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

CHAP. II.

1 Now hath the Lord darkened the daughter of Zion in his wrath: and hath cast downe from heauen vnto the earth the beaute of Ierusalem, and remembred not his footstool in the day of his wrath.

2 The Lord hath destroyed all the habitations of Iakob, and not spared: he hath thrown down in his wrath the strong holds of the daughter of Iudah: hee hath cast them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the horn of Irael: hee hath drawn backe his right hand from before the enemy, and there was kindled in Iakob like a flame of fire, which deuoured round about.

4 He hath bent his bow like an enemy: his right hand was stretched vp as an aduersary, and slewe all that was pleasant to the eye in the tabernacle of the daughter of Zion, he poured out his wrath like fire.

5 The Lord was as an enemy: hee hath deuoted Irael, and consumed all his palaces: hee hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden hee hath destroyed his Congregation: the Lord hath coued the Feasts and Sabbathes to bee forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his Altar: he hath abhorred his Sanctuary: he hath giuen into the hand of the enemy the wals of her palaces: they haue made a noise in the house of the Lord, as in the day of offlennitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: he stretched out a line: he hath not withdrawn his hand from destroying: therefore hee made the rampart and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her king and her princes are among the Gentiles: the Lawe is no more, neither can her Prophets receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselves with sackcloth: the virgines of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powdered vpon the earth, for the destruction of the daughter of my people, because the children and sucklings liue in the streets of the cite.

12 They haue said to their mothers, Where is bread and drinke? when they swooned as the wounded in the streets of the cite, and when they gaue vp the ghost in their mothers bosome.

13 What thing shall I take to winnesse for thee? What thing shall I compare to thee, O daughter

1 Of desiring vengeance against the enemy, read Ier. 1. 16, and 18. 2. 1. For gather them like grapes.

2 That is, brought her from prosperity into adversity.

3 Bath giuen her a mist ere fall.

4 Alluding to the Temple, or to the Ark of the covenant, which was called the footstool of the Lord, because they should not let their minds follow, but liue in low, but liue in low, but liue in low.

5 Meaning, the glory and strength, as Sam. 1. 2.

6 That is, his sin: which he was wont to send vs, when our enemies oppressed vs.

7 Showing that there is no remedy but destruction, where God is the enemy.

8 As the people were accustomed to praise God in the solemn feasts with a loud voice, for now the enemies blaspheme him with shouting and crying.

9 This is a figurative speech, as that was, when he said, the wayes did lament, Chap. 1. 4.

10 meaning, then this sorow was so great that the infernall things had their part thereof.

11 For, fude.

12 For, faine.

13 For, wheat and wine.

14 Meaning, that her calamity was so euident, that it needed no witnesses.

daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach is great like the sea: who can heal thee?

14 Thy prophets haue looked out vaine and foolish things for thee, and they haue not discovered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false prophesies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wag their head vpon the daughter Ierusalem, saying, Is this the city that men call, The perfection of beauty, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs denoue it: certainly this is the day that we looked for: we haue found and seene it.

17 * The Lord hath done that which hee had purposed: he hath fulfilled his word that hee had determined of old time: he hath thrown downe, and not spared: he hath caused thine enemy to reioyce ouer thee, and let vp the horn of thine aduersaries.

18 Their heart cryed vnto the Lord, O wall of the daughter of Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the Watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streets.

20 Beholde, O Lord, and consider to whom thou hast done thus: shall the women eate their fruit, and children of a spanne long? shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The young and the olde lie on the ground in the streets: my virgins and my young men are fill'd by the sword: thou hast slaine them in the day of thy wrath: thou hast killed, & not spared.

22 Thou hast called as in a solemn day my || terrous round about, so that in the day of the Lordes wrath none escaped nor remained: thou that I haue nourished and brought vp, hath mine enemy consumed.

CHAP. III.

I Am the man that hath seene a affliction in the rod of his indignation.

2 He hath led me, and brought me into darkness, but not to light.

3 Surely he is turned against me: hee turneth his hand against me all the day.

4 My flesh and my skinne hath hee caused to waxe old, as he hath broken my bones.

5 He hath builded against me and compassed me with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 Hee hath hedged about me, that I cannot get out: he hath made my ch. ineshuane.

8 Also when I cry and shout, hee shattereth out my prayer.

9 He hath stopped vp my wayes with hewen stone, and turned away my pathes.

and eatech them to clinke that they are not heard, which thing they might pray more carefully and the utter. d And keepr eth me in hold as a prisoner.

10 * He was vnto me as a beare lying in wait, and as a lion in secret places.

11 He hath stopp'd my wayes, and pulled mee in pieces: he hath made me desolate.

12 He hath bent his bow, & made me a marke for the arrow.

13 He caused the arrowes of his quiver to enter into my reins.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitterness, & made me drunken with wormewood.

16 He hath all broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgot prosperitie.

18 And I said, My strength and my hope is perished from the Lord.

19 Remembering mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that wee are not consumed, because his compassions faile not.

23 They are renewed euery morning: great is thy faithfulness.

24 The Lord my || portion, faith my soule: therefore will I hope in him.

25 The Lord is good vnto them that trust in him, and to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his youth.

28 Hee sitteth alone, and keepeth silence because he hath borne it vpon him.

29 Hee putteth his mouth in the dust, if there may be hope.

30 Hee giueth his cheek to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though hee end affliction, yet will hee haue compass. on according to the multitude of his mercies.

33 For he doth not punish || willingly, nor afflict the children of men,

34 In stamping vnder his feete all the prisoners of the earth,

35 In ouerthrowing the right of a man before the face of the most high,

36 In subverting a man in his cause: the Lord seeth it not.

37 Who is he then that saith, and it commeth to passe, and the Lord commandeth it not?

38 Out of the mouth of the most high proceeded not euill and good?

39 Wherefore then is the liuing man sorrowfull? he can asseck for his sinne.

40 Let vs search and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, thou seest thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine, and not spared.

44 Thou hast couered thy face with a cloude, that our prayer should not passe thow.

He hath no pitie on me.

1 Ebr. Iouer, 1 With great anguish and sorrow hee hath made me to lole my sense

2 I thus with paine was in duertion and in betwene hope and despaire, as he godly times: yet in the end the Spirit getteth the victory.

3 He sheweth that God thus vnto exercise vs, to the intent that hereby they may know themselves, and feeble his mercies.

4 Considering the wickedness of man it is marvellous that he remaineth alive: but only that God put his owne mercies to the test, & for his promise, will neuer haue his Church to remaine, though they be neuer so few in number, Isa 1.9.

5 We seee that he benefits daily.

6 The godly put their whole confidence in God, and therefore iooke for none other inheritance, as Psal. 138.

7 Hee sheweth that we can neuer begin to measure the exercise vnder the crosse, that when the afflictions grow greater, our patience also by experience may be strengner.

8 Hee mouereth not against God, but patiently.

9 He humblyeth himselfe as they that fall downe with their faces to the ground, and so with patience waiteth for incoeur.

10 Hee taketh no pleasure in it, but doth it of necessity for an emendment, when hee suffereth the wicked to oppresse the pious.

11 Hee with his heart doth not delight therein.

12 Hee teacheth that nothing is done without Gods prouidence.

13 That is aduersity and prosperitie, Amos 3.6.

14 When God afflicteth him in that is both hearts and hands: for he to let vp the hands is but hypocritie.

k Because the false prophesies called themselves seers, as the other were called, therefore hee sheweth that they saw a mife because they did not reprove the peoples faults, but flattered them in their finnes, which was the cause of their destruction. 30r, bnduims.

* Leuit. 26.15, 25. denis. 28.15, 25.

* Ierem. 14.17. chap. 1. 10.

10r, brought vp in their owne bands.

10r, enemies whom I feared.

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites when he declared the destruction of Ierusalem, as Ierem. 20.3.

b He speaketh thus as one that felt Gods heavy iudgements which he greatly leared and therefore fettereth them out with this discourse of words.

c This is a great reuerence to the godly, when they seen in the finite of their prayers, and God vnto do, that they might pray more carefully and the utter. d And keepr eth me in hold as a prisoner.

diseriesto come,
e. c. We are ioy-
synto them.

rians.

d As our fathers
haue bin punished
for their finnes, so
we that are cap-
bles of the same
finnes, are punished.
e Because of the
enemities that came
from the wilder-
nesse, and would
not suffer vs to goe
and seeke our ne-
cessary food.
f That is, by the
enemies hand.
g Their flauerie
was so great, that
they were not able
to abide it.
h There were no
more lawes nor
forme of common
wealth.

tians, and to Ashtur to be satisfied with bread,
7 Our fathers haue sinned, and are not, and we
haue borne ^a their iniquities.
8 Seruants haue ruled ouer vs, none would
deliuer vs out of their hands.
9 Wee gate our bread with the perill of our
liues, because of the word ^e of the wildernesse.
10 Our skinnie was blacke like an ouen, be-
cause of the terrible famine.
11 They defiled the women in Zion, and the
maidens in the cities of Iudah.
12 The princes are hanged vp by ^f their
hand: the faces of the Elders were not had in ho-
nour.
13 They tooke the young men to grind, and the
children fell vnder ^g the wood.
14 The Elders haue ceased from the ^h gate,

and the young men from their songs.
15 The ioy of our heart is gone, our daunce is
turned into mourning.
16 The crowne of our head is fallen: woe now
vnto vs, that we haue sinned.
17 Therefore our heart is heauie for these
things, our eyes are dimme,
18 Because of the mountaine of Zion which is
desolate: the foxes run vpon it.
19 But thou, O Lord, remaine for ^k euer: thy
throne is from generation to generation.
20 Wherefore dost thou forget vs for euer,
and forsake vs to long time?
21 Turne thou vs vnto thee, O Lord, and we
shall be reuersed. renew our dayes as of old.
22 But thou hast vterly reiected vs: thou art
exceedingly angry against vs,

i With weeping.
l And thereto-
re, the conuenant and
mercies can neuer
falle.
m Whereby is de-
clared that it is
not in mans powe-
re to turne to God,
but is onely his
worke to conuert
vs, and thus God
worketh in vs be-
fore we can turne
to him, *1. p. 12.*

E Z E K I E L.

THE ARGUMENT.

After that Ichoiachim by the counsell of Ieremiah and Ezekiel had yielded himselfe to Nebuchad-nezzar, and so went into captiuitie with his mother and diuers of his princes, and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied, should not come to passe, and therefore their estate should bee still miserable vnder the Caldeans. By reason whereof hee confirmeth his former prophecies, declaring by new visions and reuelations shewed vnto him, that the cure should most certainly bee destroyed, and the people grievously tormented by Gods plague, in such that they that remained, should bee brought into cruell bondage. And lest the goale should despair in these great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies, whiche either afflicted them, or reioyced in their miseries. The effect of the one and the other should be chiefly performed vnder Christ, of whose in this booke are many notable promises, and in whome the glory of the new Temple should perfectly bee restored. Hee prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the fifth yeere of Ichoiachims captiuitie.

CHAP. I.

1 The time wherein Ezekiel prophesied and in what place. 3 His knowledge. 5 The vision of the floure of wheat. 26 The vision of the river.

a After that the
booke of the Law
was found, which
was the eightie-
ninth yeere of the
reigne of Iosiah, for
that thre and twen-
tie yeeres after this
booke was found,
Iechonias was led
away captiue with
Ezekiel, and many
of the people, who
the first yeere after
saw the visions.
b Which was a
part of Euphrates
to called.
c That is, notable
and excellent visi-
ons, so that it might
be knowne it was
no naturall drea-
me, but came of God.
d That is, the spi-
rit of prophesie, as
Chap. 3. v. 37.
e By this diuinitie
of words hee figu-
rifieth the fearfull
iudgment of God,
and the great afflic-
tions, which should
come vpon Ierusalem.
f Or, pale yellow.
g Which were the
four Cherubims
that represented
the glory of God,
as Chap. 3. 13.



I came to passe in the thirtieth
yeere and the fourth moneth, and
in the fifth day of the moneth (as
I was among the captiues by the
ruler ^b Chebar, that the hea-
uens were opened, and I sawe
visions of ^c God.

2 In the fifth day of the moneth (which was
the first yeere of King Ichoiachims captiuitie)
3 The word of the Lord came vnto Eze-
kiel the Priest the sonne of Buzi, in the land of the
Caldeans, by the river Chebar, where the ^d hand
of the Lord was vpon him.
4 And I looked, and beheld, ^e a whirlwind
came out of the North, a great cloud and a fire
wrapped about it, and a brightnesse was about it,
and in the middes thereof, ^f to me, in the middes
of the fire ^g came out as the likenesse of ^h flamber.
5 Also out of the middes thereof came the like-
nesse of ⁱ foure beasts, and thus was their forme:
they had the appearance of a man.
6 And euery one had foure faces, and euery
one had foure wings.
7 And their feet were straight feete, and the
sole of their feete was like the sole of a calves
foote, and they sparkled like the appearance of
bright brasse.
8 And the hands of man came out from vnder
their wings in the foure parts of them, and
they foure had their faces, and their wings.

9 They were ioyned by their Wings one to
another, and when they went forth, they returned
not, but euery one went straight forward.
10 And the similitude of their faces was as
^h the face of man: and they foure had the face
of a lyon on the right side, and they foure had the
face of a bullocke on the left side: they foure al-
so had the face of an Eagle.
11 Thus were their faces: but their wings were
spread out about: two wings of euery one were
ioyned one to another, and two couered their
bodies.
12 And euery one went straight forward: they
went whither their spirit led them, and they re-
turned not when they went forth.
13 The similitude also of the beasts, and their
appearance was like burning coales of fire, and like
the appearance of lampes: for the fire ran among
the beasts, and the fire gaue a glister, and out of
the fire there went lightning.
14 And the beasts ranne, and ⁱ returned like
vnto lightning.
15 ^j Now as I beheld the beasts, beholde, a
wheele appeared vpon the earth by the beast, ha-
uing foure faces.
16 The fashion of the wheeles and their worke
was like vnto a chrysolite: and they foure had
one forme, and their fashion, and their worke was
as one wheele in another wheele.
17 When they went, they went vpon their foure
sides, and they returned not when they went.
18 They had also ^k rings, and height, and were
flexible to behold, and their rings were full of
eyes, round about them foure.

g The wing of
the one touched
the wing of the
other.
h Ezechiel Chero-
nim had foure fa-
ces, the face of a
man, and of a lion
on the right side,
and the face of a
bullocke, and of
an Eagle on the
left side.
i For, whiche cher-
ubims or seraphims
to goe.
j That is, when
they had executed
Gods will: for
after they return-
ed not till God
had changed the
state of things.
k The Hebrew
word is carshin:
meaning, that the
colour was like
the Cilician sea, or
a precious stone so
called.
Or, the i. ent.

THE VISION OF EZEKIEL.

A The whirlwind
that came out of
the North, or A-
quilon.
B The greatest of
the fire wrapped
about it.
C The brightness
about it.
E The likeness of
amber, or for aie
glasse.
F The forme of
the square beaſt.
G Their feet like
calves feet.
H. Hands coming
out from under
their wings.
I K. L. M. The fa-
ſhion of the ſeate
faces of every beaſt.
N. Their wings joy-
ning one another.
O. Their two wings
spread coverd ſo-
berly.
P. Fire running
among the beaſts.
Q. When e. having
every one ſa-
cred faces.
R. The wings of the
wheels which were
full of eyes.
S. The firmament
like unto cryſtall.
T. The throne, which
ſtoode upon the
firmament.
V. Whatre ſoe like
the apes an. coj
a man.
W. The appearance
of amber above, and
beſowth the man.
X. The fire about
him.
Y. The brightneſſe
of fire like the
rapt. one.



19 And when the beaſts went, the wheels went with them: and when the beaſts were lifted vp from the earth, the wheels were lifted vp.

20 Whither their ſpirit led them, they went, and thither did the ſpirit of the wheels lead them, and the wheels were lifted vp beſides them: for the ſpirit of the beaſts was in the wheels.

21 When the beaſts went, they went, and when they ſtood, they ſtood, and when they were lifted vp from the earth, the wheels were lifted vp beſides them: for the ſpirit of the beaſts was in the wheels.

22 And the ſimilitude of the firmament vpon the head of the beaſts was wonderfull, like unto chryſtall, ſpread ouer their heads above.

23 And vnder the firmament were their wings ſtraight, the one toward the other: euery one had two which covered them, and euery one had two, which covered their bodies.

24 And when they went forth, I heard the noiſe of their wings, like the noiſe of great waters, and as the voyce of the Almighty, euen the voyce of ſpeech, as the noiſe of an hoſt: and when they ſtood, they met downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they ſtood, and had lee downe their wings.

26 And about the firmament that was ouer their heads, was the faſhion of a throne like vnto a Saphir ſtone, and vpon the ſimilitude of the throne was by appearance, as the ſimilitude of a man about vpon it.

27 And I ſaw as the appearance of amber, and as the ſimilitude of fire round about within it to looke to, euen from his loynes vpward: and to looke to, euen from his loynes downward, I ſaw as a likenefſe of fire, and brightneſſe round about it.

Which declared the brightneſſe and the fearfulneſſe of Gods judgements.

Which ſignified that they had no power of themſelves, but onely waited to execute Gods commandment.

Whereby was ſignified a terrible judgement toward the earth.

28 As the likenesse of the bowe, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell vpon my face, and I heard a voice o. one that spake,

CHAP. II.

The Prophet is sent to all the people from their errors.

And he said vnto mee, Sonne of man, stand vp vpon thy fete, and I will speake vnto thee.

3 And the spirit entred into me, when he had spoken vnto me, and set me vpon my fete, so that I heard him that spake vnto me.

4 And he said vnto mee, Sonne of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against mee: for they and their fathers haue rebelled against mee, euen vnto this very day.

4 For they are impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus saith the Lord God.

5 But surely they will not heare, neither in deede will they cease: for they are a rebellious house: yet shall they know that I have had bene a Prophet among them.

6 And thou sonne of man, I charge them not, neither be affraid of their words, although rebels & scorpions: feare not their words, nor be affraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them, but surely they will not heare, neither will they indeed cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like the rebellious house: open thy mouth, and I eat that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto mee, and becau a roule of a booke was therein.

10 And he spred it before me, & it was written within and without, & there was written therein, g Lamentations and mourning, and woe.

11 And he said vnto mee, Sonne of man, I charge thee, be not thou rebellious, like the rebellious house: open thy mouth, and I eat that I giue thee.

12 And he said vnto mee, Sonne of man, I charge thee, be not thou rebellious, like the rebellious house: open thy mouth, and I eat that I giue thee.

CHAP. III.

The Prophet being fed with the word of God, and with the consolation bolowise of the spirit is sent vnto the people that were in captivity. 17 The office of true ministers.

Moreouer he said vnto me, Sonne of man, eate that thou findest: I eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he said vnto me, Sonne of man, caue thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate, and it was in my mouth as sweet as hony.

4 And he said vnto me, Sonne of man, go and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an vnknowne tongue, or of an hard language, but to the house of Israel.

6 Not to many people of an vknownen tongue, or of an hard language, whose words thou canst

not vnderstand: yet if I should send thee to them they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face like iron, against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither bee affaide at their lookes: for they are a rebellious house.

10 He said moreover vnto me, Sonne of man, receive in thine heart all my words that I speake vnto thee, and heare them with thine eares.

11 And goe and enter to them that are led away captiues vnto the children of the people, and speake vnto them, and tell them, Thus saith the Lord God: but surely they will not heare neither will they indeed cease.

12 Then the spirit tooke mee vp, and I heard behinde me a noyse of a great rushing, saying, Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beasts that touched one another, and the rattling of the wheeles that were by them, euen a noyse of a great rushing.

14 So the spirit lift me vp, and tooke me away, and I went in bitterness, and indignation of my spirit, but the hand of the Lord was strong vpon mee.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the river Chebar, and I sate where they sate, and remained there amongst them seven dayes.

16 And at the end of seven dayes the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from mee.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giest not him warning, nor speakest to admonish the wicked of his wicked way, that hee may liue, the same wicked man shall die in his iniquitie, but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turne not from his wickednesse, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a righteous man turne from his righteousnesse, and commit iniquitie, I will lay a stumbling block before him, and he shall die, because thou hast not giuen him warning: hee shall die in his sin, and his righteous deedes which he hath done, shall not be remembered: but his blood will I require at thine hand.

21 Nevertheless if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue, because hee is admonished: also thou hast deliuered thy soule.

22 And the hand of the Lord was there vpon me, and he said vnto me, Arise, and go into this field, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, beholde, the glory of the Lord stood there, as the glory which I saw by the river Chebar, and I fell downe vpon my face.

24 Then the spirit entred into me, which I felt

Considering the
majesty of God,
and the weakness of
his.

a That is, the
Lord.

b Meaning man,
which is but earth
and ashes, which
was to humble
him, and cause him
to confesse his
owne state, and
Gods grace.

c So that he could
not abide Gods
presence, till Gods
spirit did enter
into him.

d Ebr. hard of
face.

e This declareth
on the one part
Gods great affec-
tion toward his
people that not-
withstanding their
rebellion, yet he
will lead us Pro-
phets among
them, and ad-
monish his sinners
as the other part
that they cease
not to doe their
duty, though the
people be neuer
so obstinate for
the word of God
shall be either to
their saluation,
or greater con-
demnation.

e Read Ierem.
2. 17. he sheweth
that for none af-
flictions they
should cease to doe
their duties.

f He doeth not on-
ly exhort him to his
duty, but also giueth him the meanes wherewith he may
doe it.

g He sheweth what
were the contents of this booke: To wit,
Lamentations and
mourning, and
woe.

h That is, the
word of God
shall be either to
their saluation,
or greater con-
demnation.

i Read Ierem.
2. 17. he sheweth
that for none af-
flictions they
should cease to doe
their duties.

k He doeth not on-
ly exhort him to his
duty, but also giueth him the meanes wherewith he may
doe it.

l That is, the
word of God
shall be either to
their saluation,
or greater con-
demnation.

m That is, the
word of God
shall be either to
their saluation,
or greater con-
demnation.

n That is, the
word of God
shall be either to
their saluation,
or greater con-
demnation.

o That is, the
word of God
shall be either to
their saluation,
or greater con-
demnation.

p That is, the
word of God
shall be either to
their saluation,
or greater con-
demnation.

q And prometh
his sinners, that
he will giue them
boldnesse and con-
fidence in their vo-
cation. Isa. 59. 7.
Ier. 1. 18. n ch. 3. 8

r He sheweth
what is meant by
the raising of the
hook, which is,
that the ministers
of God may speake
truths to them,
which they haue
sinned against.

s Wherby he sig-
nifieth that Gods
glory should not
be dimmed, al-
though he depa-
red out of his tem-
ple: for this decla-
red that the city
and temple should
be destroyed.

t This sheweth
that there is no
infirmity of the
flesh which can
render him inobedi-
ence to God, and
also Gods grace,
who euer so often
his and overcome
meth their rebellio-
ous affections.

u Which was
place by Euphrates,
where 50 jewes
were prisoners.

v Declaring here-
by that Gods mi-
nisters must with
aduerseness and
debauchation water
his judgment.

w Of this see
chap. 33. 2.

x If he that hath
been instructed in
the right way turne
backe.

y I will giue him
vp into a reprobate
mind, Rom. 1. 28.
I which seemed
to have bene con-
fident, and were
not.

z That is, the spi-
rit of prophesie.

aa Meaning, the
vision of the Cheru-
bins, and the
wheeles.

ab Read Chap.
1. 2.

ac

p Signifying, that not only he should not profit but they should grievously trouble and afflict him.

q Which declarerh the terrible plague of the Lord, when God scourgeth the members of his sinners, and that all such as are roads of his vengeance that doe it.

Revel. 22. 12.

r Which signified the flie, burnell and hardn'sse of their heart.

b Hereby he represented the idollatry and stone of the Gentiles (for Samaria was on his left hand from Babylon) and how they had remained therein three hundred and ninety years.

c Which declared Judah, who had now from the time of Iudas slept in their finnes forty years.

d In token of a speedy vengeance.

e The people should so fitly be besieged that they should not be able to endure them.

f Meaning, that the famine should be so great, that they should be glad to eat whatsoever they could get.

g Which were fourteen months that the citie was besieged, and this was as many daies as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29. 40.

k Signifying hereby the great caritic of hell and matter to burne.

me vpon my feet, and spake vnto me, and saide to me, Come, and p shut thy selfe within thine house.

25 But thou, O sonne of man: beholde, they shall put bands vpon thee, and I shall binde thee with them; and thou shalt not goe out among them.

26 And I will make thy tongue cleave to the roofe of thy mouth, that thou shalt be dumb, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, & thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueh off, let him leaue: for they are a rebellious house.

CHAP. IIIII.

1 The besieging of ierusalem signified. 9 The long continuance of the captiuitie of Iuda. 16 An hunger approphecied to come.

2 Thou also sonne of man, take thee a brick, and lay it before thee, and poutray vpon it the citie, *scilicet* Ierusalem.

3 And lay siege against it, and build a fort against it, and cast a mount against it, let the camp also againt it, and lay engines of warre against it round about.

4 Moreover, take an ayron pan, and set it for a wall of ayron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

5 Sleepe thou also vpon thy left side, and lay the iniquitie of the house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

6 For I haue laide vpon thee the yeeres of their iniquitie according to the number of the dayes, *scilicet* three hundredth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

7 And when thou hast accomplished them, sleepe againe vpon thy right side, and thou shalt beare the iniquitie of the house of Iuda fourtie dayes: I haue appointed thee a day for a yeere, *scilicet* a day for a yeere.

8 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine arme shall be vncovered, and thou shalt prophesie againt it.

9 And behold, I will lay bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

10 Thou shalt take also vnto thee wheate, and barley and beanes, and lenties, and miller, and fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes that thou shalt sleepe vpon thy side: *scilicet* three hundred and ninetie dayes shalt thou eate thereof.

11 And the meate, whereof thou shalt eate shalt be wight, *scilicet* twenty shekels a day: and from time to time shalt thou eate thereof.

12 Thou shalt drinke also water by measure, when the sixt part of an Hin: from time to time shalt thou drinke.

13 And thou shalt eate it as barley cakes, and thou shalt bake it in the dongue that cometh out of man, in his sight.

14 And the Lord sayd, So shall the children of

Israel eat their defiled bread among the Gentiles, whither I will cast them.

15 Then said I, Ah Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any vncleane flesh in my mouth.

16 Then he said vnto me, Lo, I haue giuen thee bullocks * dongue for mans dongue, and thou shalt prepare thy bread therewith.

17 Moreover, he said vnto me, Sonne of man, behold, I will breake the staffe of bread in Ierusalem, & they shall eat bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

18 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the haire, wherety is signified the destruction of the people.

1 And thou sonne of man, take thee a sharpe knife, & take thee a barbers razor, & cause it to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the haire.

2 Thou shalt burne with fire the third, part in the mids of the city, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a word after them.

3 Thou shalt also take thereof a few in number, and binde them in thy clasp.

4 Then take of them againe & cast them into the mids of the fire, and burne them in the fire: for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the mids of the nations, and countries that are round about her.

6 And he hath changed my iudgements into wickednesse more then the nations, and my statutes more then the countreies that are round about her: for they haue refused my iudgements, and my statutes, and they haue not walked in them.

7 Therefore thus sayeth the Lord God, Because your multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you.

8 Therefore thus saith the Lord God, Behold, I euen I come againt thee, and will execute iudgement in the mids of thee, *scilicet* in the sight of the nations.

9 And I will do in thee that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers shall eat their sonnes, and the sonnes shall eat their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winde.

11 Wherefore as I liue, saith the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither

Much lesse such vile corruption, in to be as first to bake thy bread with.

That is, the force and strength wherewith it should flourish, (Isa. 32. 19. ch. 5. 17 & 24. 12.)

To haue thine head & thy beard. To wit, of that city which he had poutrayed vpon the brick, Ch. 4. 1. By the fire and filthinesse meaneth the famine, wherewith one part perished doing the siege of Nebuchadnezzar. By the word whole that were slain when Zedekiah was taken, and that he was carried away captiue. And by the scattering into the wind those that fled into Egypt, and into other parts after the citie was taken.

Meaning, that a very few should be left, which the Lord would preserve among all these stormes, but not with ut troubles and triall.

Out of that fire which thou kindlest, shall a fire come which shall signify the destruction of Israel.

My word and law into idollatry and superflitions.

Because your daies are in greater number, and your superflitions more then among p professed idolaters, reade Isa. 65. 11. or he coude them their ingratitude in respect of his benefits.

Leuit. 26. 29. dent 28. 32. 2. king. 2. 29. lamiah 4. 10. haruch. 2. 3.

neither shall mine eye spare thee, neither will I have any pity.

12 The third part o' thee shall die by the pestilence, and with famine shall they bee consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord have spoken it in my zeale, when I have accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, and in the sight of all that passe by.

15 So thou shalt bee a reproch and shame, a chastisement and an astonishment vnto the nations that are round about thee, when I shall execute iudgments in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the euill barrowes of famine, which shall bee for their destruction, and which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 So will I send vpon you famine, and euill beastes, and they shall spoile thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

CHAP. VI.

1 He sheweth that Jerusalem shall bee destroyed for their idolatrie.
2 Hee prophesie that a repynce of the sinners of the people, and their assistance.

A Gaine the word of the Lord came vnto mee, saying,

3 Some of man, set thy face towards the * mountaines of Irael, and prophesie against them,

4 And say, Ye mountaines of Irael, heare the word of the Lord God: thus saith the Lord God to the * mountaines and to the hilles, to the ri- uers and to the vallies, Behold, I, men I will bring a sword vpon you, and I will destroy your high places:

5 And your altars shall be desolate, and your images of the * Sunne shall be broken, and I will cast downe your flaine men before your idoles.

6 And I will lay the dead carkeies of the children of Irael before their idoles, and I will scatter your bones round about your altars.

7 In all your dwelling places the cities shall be deolare, and the high places shall be laid waste, so that your altars shall bee made waste and desolate, and your idoles shall bee broken and cease, and your images of the Sunne shall be cut in pieces, and your works shall be abolished.

8 And the flaine shall fall in the mids of you, and ye shall know that I am the Lord.

9 Yet will I leaue a remnant, that you may haue some that shall escape the sword among the nations, when you shall be scattered through the countreys.

10 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whorish hearts, which haue departed from mee, and for their eyes which haue gone a whoring after their

idoles, and they shall be displeased in themselves for the cruels, which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not said in vaine, that I would doe this euill vnto them.

11 Thus saith the Lord God, Smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Irael: for they shall fall by the sword, by the famine, and by the pestilence.

12 Hee that is farre off, shall die of the pestilence, and he that is nere shall fall by the sword, and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then shall ye know, that I am the Lord, when their flaine men shall be among their idoles round about their altars, vpon euery high hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oake, which is the place where they did offer sweet savour to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste, and deolare it: then from the wilderness vnto Diolath in all their habitations, and they shall know that I am the Lord.

CHAP. VII.

The end of all the lawes of Irael, shall suddenly cease.

Moreouer, the word of the Lord came vnto mee, saying,

2 Also the vntion of man, thus saith the Lord God, And come vnto the land of Irael: the end is come vpon the eare corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all * thine abominations.

4 Neither shall mine eye spare thee, neither will I have pity: but I will lay thy wayes vpon thee: and thine abominations shall bee in the middes of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, Behold, one euill, euen one euill is come.

6 An end is come, the end is come, it is watched for thee behold, it is come.

7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is nere, and not the founding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I have pity, for I will lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth, the rod flourisheth: pride hath budded.

11 Cruelty is risen vnto a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of their, neither shall there bee lamentation for them.

12 The time is come, the day draweth nere: let not the buyer reioyce, nor let him that selleth mourn,

e They shall be ashamed to see that then hope in idols was but vaine, and so shall repent.

f By these signes he would let the Prophet should figure the great destruction to come.

g That all nations when you shall see my iudgments, h Some trade, more or lesse then the wilde cradle of Diolath, which was in Syria, and bordered vpon Irael, or from the wilderness, which was South vnto Diolath, which was North: meaning the whole country

a I will punish thee as thou hast dealed for thine idolatry.

b As I beheld euill commeth: shall euill be. He signeth that the iudgements of God euer watch in secret the sinners, which notwithstanding he dealeth with thee. he no hope of repentance.

c The beginning of his punishment is already come. d Which was a voyce of ioy and mirth.

e The George is in readiness.

f That is, the proud tyrant Nebuchad-nezzar, hath gathered his force and is ready.

g The euill enemy shall be a shape to urge loth their wickednesse. h Then owne affliction shall be great, as they shall haue no regard: lament for others. i For the present profit.

g That is, I will not be pacified, till I be reuenged, I. sa. 74.

h Or, dangerous, which were the grassheppers, mildew, & whatsoeuer were occasions of famine. * Chap. 1. 13.

* Chap. 6. 1.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatening them with destruction. b Reade 2. King. 23. 11. c In contempt of their power and force, which shall neither be able to deliuer you nor themselves. 2. King. 23. 10.

d He sheweth that in all dangers few, which shall bee as the seed of his Church, and call vpon his Name.

k For he shall lose nothing
l In the yeere of the lubble, meaning that none should enjoy the privilege of the law, *Leuit. 25. 3.* for they should all be carried away captives.
m This vision signified that all should be carried away and none should returne for the lubble.
n In this endeavoureth himselfe, or taketh heart to repent: of his evil life. Some reade, for none shall be strenghtened in his iniquitie of his life: meaning that they should gaine nothing by flattereing chemselues in evil.
o The Israhelites made a brag, but their hearts failed them.
7. Jha. 13. 9.
10. Jha. 15. 3.
11. Jer. 48. 37.
12. Jer. 1. 18.
13. Jer. 1. 8.
p Meaning, the Sanctuary.
q That is, of the Babylonians.

r Which signifies the most holy place, where none might enter but the Priests.
s Signifying that they should be bound and led away captives.
t That is, of finnes that defile death.
u Which was the Temple, that was divided into three parts, *Psalm. 68. 35.*

k mourne for the wrath is vpon all the multitude thereof.
l For hee that selleth, shall not returne to that which is sold, although they were yet alive for the vision was vnto all the multitude thereof, and they returned not, neither doeth any in courage himselfe in the punishment of his life.
l They have blown the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.
l The sword without, and the pestilence, and the famine within: he that is in the field, shall die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.
l But they that flee away from them, shall escape and shall bee in the mountains, like the doves of the valleys: all they shall mourne, every one for his iniquitie.
l All handes shall be weake, and all knees shall fall away as water.
l They shall also gird themselues with sackcloth, and feare shall couer them, and shame shall vpon all faces, and baldnesse vpon their heads.
l They shall cast their silver in the streetes, and their gold shall be cast farre off: their silver and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for the ruine is for their iniquitie.
l He had also set the beautie of his ornament in makethie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.
l And I will gule it into the handes of the strangers to bee ipeoyled, and to the wicked of the earth to be robbed, and they shall pollute it.
l My face will I turne also from them, and they shall pollute my secret place: for the destroyers shall enter into it, and defile it.
l Make a chaine: for the land is full of the judgement of blood, and the citie is full of crueltie.
l Wherefore I will bring the most wicked of the heathen and they shall possesse their houses: I will also make the pompe of the mighty to cease, and their holy places shall be defiled.
l When destruction cometh, they shall seeke peace, and shall not haue it.
l Calamitie shall come vpon calamitie, and rumour shall bee vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.
l The king shall mourne, and the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. IIIII.

1 An appearance of the Sonnes of God. **2** Ezekiel bringeth to Ierusalem in the fourth. **3** The Lord sheweth the Prophet the idolatry of the house of Israel.

AND in the sixt yeere, in the sixth month, and in the fifth day of the month, as I sat in mine house, and the Elders of Iudah sat before me, the hand of the Lord God fell there vpon mee.

2 Then I beheld, and loe, there was a likeness, as the appearance of fire, to looke to, from his loynes downward, and from his loynes

upward, as the appearance of brightness, and like vnto amber.

3 And hee stretched out the likeness of an hand, and tooke me by an hanie locke of mine head, and the spirit lift me vp betwene the earth, and the heauen, and brought mee by a diuine vision to Ierusalem, into the entry of the inner gate that lieth toward the North, where remained the idole of indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel was there according to the vision, that I saw in the field.

5 Then said he vnto mee, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the altar, this idole of indignation, was in the entry.

6 Hee said furthermore vnto mee, Sonne of man, seest thou not what they doe? *mean* the great abominations that the house of Israel committeth here to cause me to depaite from my Sanctuary: but yet tume thee and thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And hee said vnto mee, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, *here was* euery similitude of creeping things, and k abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stood before them seuentie men of the Ancients of the house of Israel, and in the middes of them stood Iazaniah, the sonne of Shaphan, with euery man his censor in his hand, and the vapour of the incense went vp like a cloude.

12 Then said he vnto me, Sonne of man, hast thou seen what the Ancients of the house of Israel doe in the darke, euery one in the chamber of his imagerie: for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Again he said also vnto me, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entry of the gate of the Lords house, which was toward the North: and behold, there sate women mourning for O Tammuz.

15 Then said he vnto me, Hast thou seene this O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And hee caused mee to enter into the inner court of the Lords house, and beholde, at the doore of the Temple of the Lord, betwene the porch and the altar were about fise and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene this O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with crueltie, and haue returned to p rovoke me: and loe, they haue cast out their stinke before their noses.

18 Therefore will I also execute my wrath: mine

† *For in the vision of God.*
d Meaning that he was thus carried in spirit, and not in body.

h Which was the porch of the court where the people were assembled.

i So called, because it prouoked Gods indignation, which was the idole of Baal, *g* Reade Chap. 2. 2. 3.

h That is, in the court where the people had made an altar to Baal: for God will not be whete idoles att.

k Which were forbidden in the Law, *Leuit. 11. 4.*

† That they that should haue kept all the rest in the lease, and true seruice of God, were the ring leaders to all abominations, and by their example pulled others from God. *m* It was in such abundance, *n* For besides these common idolatry they had particular seruice, which they had in secret chambers.

o The Iewes wrote that this was a Prophet of the idoles, who after his death was once a yere moued for in the night.

p Declaring that the censuring and seruice of the idoles are but infection and villenie before God.

a Of the captivity of Ierusalem.
b Which continued part of August and part of September.
c As Chap. 1. 7.

* *Psalm 138. 1. I said
4. 7. 10. 12. 13. 14.
15. 16. 17.*

mine eye shall not spare them, neither will I have
pity, and though they cry in mine eares with a
loud voice, yet will I not heare them.

CHAP. IX.

1 The destruction of the citie. 4 They that shall be saved, are
marked: 8 A complaint of the Prophet for the destruction of
the people.

HE cried also with a loud voyce in mine eares,
saying, The visitations of a the citie draw
neere, and every man hath a weapon in his hand
to destroy it.

2 And behold fixe men came by the way of
the big gate, which lieth toward the North, and
every man a weapon in his hand to destroy it: and
one man among them was clothed with linnen,
with a writers inkehorne by his side, and they
went in, and stood beside the brazen altar.

3 And the glory of the God of Israel was gone
vp from the Cherub, whereupon he was, and stood
on the // doore of the house, and he called to the
man clothed with linnen, which had the writers
inkehorne by his side.

4 And the Lord sayd vnto him, Goe through
the mids of the city, *even* through the mids of Ie-
rusalem, and // set a marke vpon the foreheads of
them that I bourned, and cry for all the abomina-
tions that moue in the mids thereof.

5 And to the other he said, that I might heare,
Goe ye after him through the city, and limite: let
your eye spare none, neither haue pity.

6 Destroy vnto the old, and the young, and
the maid, and the children, and the women, but
touch no man, vpon whom is the marke, and be-
gin at my Sanctuary. Then they began at the ban-
ciet men, which were before the house.

7 And he said vnto them, Defile the house, and
fill the courts with the flaine, then goe forth: and
they went out and flew them in the citie.

8 Now when they had slaine them, and I had
escaped, I fell downe vpon my face, and crvied,
saying, Ah Lord God, wilt thou destroy all the
residue of Israel, in powring out thy wrath vpon
Ierusalem?

9 Then said he vnto me, The iniquitie of the
house of Israel & Iudah is exceeding great, so that
the land is full of blood, and the city full of cor-
rupt iudgement: for they say, The Lord hath forsak-
en the earth, and the Lord seeth us not.

10 As touching mee also, mine eye shall not
spare them, neither will I haue pity, but will re-
compence their wayes vpon their heads.

11 And behold the man clothed with linnen,
which had the ynhorne by his side, made report,
and said, Lord, I haue done as thou hast com-
manded me.

CHAP. X.

1 Of the men that took the burning coales out of the middle of
the wheels of the Cherubims. 8 A rebuke for the vision of
the wheels of the beasts, and of the Cherubims.

ANd as I looked, behold, in the firmament
that was above the head of the Cherubims,
there appeared vpon them like vnto the similitude
of a throne, as it were a saphir stone.

2 And hee spake vnto the man clothed with
linnen, and sayde, Goe in betweene the wheels,
even vnder the Cherub, and fill thine hands with
coales of fire from betweene the Cherubims, and
scatter them ouer the city. And he went in in my
sight.

3 Now the Cherubims stood vpon the right
side of the house, when the man went in, and the
cloud filled the inner court.

4 Then the glory of the Lord went vp from
the Cherub, and stood ouer the doore of the
house, and the house was filled with the cloudes,
and the court was filled with the brightnesse of
the Lords glory.

5 And the found of the Cherubims wings
was heard into the vtter court, as the voyce of the
Almighty God when he speaketh.

6 And when hee had commaunded the man
clothed with linnen, saying, Take fire from be-
tweene the wheels, and from betweene the Che-
rubims, then hee went in and stood beside the
wheels.

7 And one Cherub stretched forth his hand
from betweene the Cherubims vnto the fire that
was betweene the Cherubims, and tooke thereof,
and put it into the hands of him that was clothed
with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the
likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold foure wheels
were beside the Cherubims, one wheele by one
Cherub, and another wheele by another Cherub,
and the appearance of the wheels was as the col-
our of a Chrysolite stone.

10 And their appearance (for they were all
four of one fashion) was as if one wheeled had
bene in another wheele.

11 When they went forth, they went vpon
their foure sides, and they returned not as they
went; but to the place whither the first went,
they went after it, and they turned not as they
went.

12 And their whole body, and their // rings,
and their hands, and their wings, and the wheels
were full of eyes round about, *even* in the same
four wheels.

13 And the Cherub cryed to these wheels in
mine hearing, saying, O wheele.

14 And every beast had foure faces: the first face
was the face of a Cherub, and the second face was
the face of a man, and the third the face of a lion,
and the fourth the face of an eagle.

15 And the Cherubims were lifte vp: * this
is the beast that I saw at the riuer Chebar.

16 And when the Cherubims went, the wheels
went by them: and when the Cherubims lift vp
their wings to mount vp from the earth, the same
wheels also turned not from beside them.

17 When the Cherubims stood, they stood: and
when they were lifte vp, they lifted themselves
vp also: for the spirit of the beast was in them.

18 But the glory of the Lord departed
from above the doore of the house, and stood vpon
the Cherubims.

19 And the Cherubims lift vp their wings and
mounted vp from the earth in my sight: when
they went out, the wheels also were besides
them: and every one stood at the entrie of the
gate of the Lordes House at the East side, and the
glory of the God of Israel was vpon them on hie.

20 * This is the beast that I sawe vnder the
God of Israel by the riuer Chebar, and I knewe
that they were the Cherubims.

21 Every one had foure faces, and every one
four wings, and the likenesse of mans hands was
vnder their wings.

22 And the likenesse of their faces was the selfe
same faces which I saw by the riuer Chebar, and
the appearance of the Cherubims was the selfe
same, and they went every one straight forward.

CHAP.

* Meaning that
the glory of G d
should depart
from the Temple.

* Reade Chap.
2. 23.

* Reade Chap.
1. 16.

* Vntill they had
received Gods
Iudgements.
Or, 17. 18.

* Chap. 1. 15.

* There was one
conceit betweene
the Cherubims
and the wheels
b Read Chap 9. 21

* Chap. 1. 15
1 That is, the
whole body of the
four beasts or
Cherubims.

a The timeto
take vengeance.
b Which were
Angels in the fini-
tude of men.

c Signifying, that
the Babylonians
should come from
the North to de-
stroy the citie and
the Temple.

d To marke them
// should be saved.

e Which declared
that he was not
bound thereto, no
neither would re-
maine any longer,
thé there was hope
that they would
repent from their
wickednes, & wor-
ship him aright.

f Or, they had.

g Or, marke with
Thau.

h Hee sheweth
what is the name of
Gods children,
whom he marketh
to saluation: to
wit, to mourne and
cry out against the
wickednes, which
they see comitted
against Gods glory.

i Thus in all this
plagues the Lord
preteacheth his
mal number, which
he marketh, as Exod
12. 22. reme. 3.
but the chiefe
marke is the spirit
of adoption, wher-
with the heart is
sealed vp to life
euerlasting.

k Which were
the chiefe occa-
sion of all these
evils, as Chap. 8. 1.

l This declereth
that the seruants
of God haue a
compassion when
they see his iudge-
ments executed.

m That is, with all
kind of wicked-
nes, as 1. 15.

n This signified
that the citie
should be burnt.

o This signified
that the citie
should be burnt.

p This signified
that the citie
should be burnt.

q This signified
that the citie
should be burnt.

r This signified
that the citie
should be burnt.

s This signified
that the citie
should be burnt.

t This signified
that the citie
should be burnt.

u This signified
that the citie
should be burnt.

v This signified
that the citie
should be burnt.

w This signified
that the citie
should be burnt.

x This signified
that the citie
should be burnt.

y This signified
that the citie
should be burnt.

z This signified
that the citie
should be burnt.

aa This signified
that the citie
should be burnt.

ab This signified
that the citie
should be burnt.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of the people. g They that remained still at Ierusalem thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God.

h They shall be yet a little church: shewing that the Lord will euer haue some to call vpon his Name, whom he will preferre and restore, though they be for a time ascribed.

go forth: they shall dig thorow the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon d him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it though he shall die there.

14 And I will catter toward euery winde all that are about him to helpe him, and all his garrison, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen where they come, and they shall know that I am the Lord.

17 ¶ Moreover, the word of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drink thy water with trouble, and with carefullnesse,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel: They shall eate their bread with carefulnesse, and drinke their water with desolation: for the land shall be desolate from her abundance, because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall bee left void, and the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that thou haue in the land of Israel, saying, The dayes are prolonged, and all visions shall faile?

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall bee any more in vaine, neither shall there bee any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again, the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that hee seeth, is for many dayes to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God: All my wordes shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

¶ The word of the Lord against the prophets, whoe teach the people the counsailes of their owne hearts.

And the word of the Lord came vnto me, saying,

29 Sonne of man, prophesie against the prophets of Israel, that prophesie, and say thou vnto them, that prophesie out of their owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the foo-

lish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes in the waste places.

5 Ye haue not stien vp in the gappes, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made vnholy to hope that they would confirme the word of their prophesie.

7 Haue ye not seene a vaine vision? and haue ye not caught a lying diuination? y say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanitie and haue seene lies, therefore behold, I am against you, saith the Lord God.

9 And mine hand shall be vpon the prophets that see vanitie, and diuine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they haue deceived my people, saying, Peace, & there was no peace: and one built vp a wall, and behold, the others daubed it with vntempered mortar.

11 Say vnto them which daube it with vntempered mortar, that it shall fall: for there shall come a great shewre, and I will send hailestones, which shall caue it to fall, and a stormy wind shall breake it.

12 Lo, when the wall is fallen, shall it not bee said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormy wind to breake forth in my wrath, and a great shewre shall be in mine anger, and hailestones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered mortar, and bring it downe to the ground, so that the foundation therof shall bee discovered, and it shall fall, and ye shall be consumed in the mids thereof, and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered mortar, and will say vnto you, The wall is no more, neither the daubers thereof.

16 To wit, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, let thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that owe y pillows vnder all arme-holes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you.

19 And will ye pollute mee among my people for handiuls of bariley, and for pieces of bread to slay the soules of them that should not die, and to giue life to the soules that should not liue, in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Behold, I will haue to doe with your pillows, where-

b Watching to destroy the vineyard.

c He speaketh to the gnostics and true mariners that should haue refilled them.

d Ye promised puerce to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

e That is, in the booke of life, wherein the true Israelites are written.

f Rede Iere. 6. 14

g Whereas the true Prophets prophesied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) an other false prophet would asseme, though he had nei- ther occasion nor good ground to asseme him.

h Whereby is meant whatsoever men of himselfe setteth forth vnder the authority of Gods word.

i These iniquitious women were here would prophesie and tell euery man historie giuing them pillows to leane vpon, & kettichies to couer their heads, so the intent they might the more allure them and bewitch them. k Will ye make my word to serue your bellies.

l These forgers made the people beleene that they could preclude life or destroy it, & that it should come to euery man according as they prophesied.

d When the king shall thinke to escape by fleeing, I will take him in my net as Chap. 17. 20 and 23. 3.

a Which should beare his Name, and should be his Church, trade Chap. 11. 15.

f Because they did not immediately see the prophetie accomplished, they concerned them as though they should neuer be fulfilled.

g Or, take none of it.

c That is, shall not come to passe in your dayes, and therefore we care not for it: thus the wicked couer abuse Gods patience and benignitie.

* Chap. 14. 9. a After their owne fantasie, and not as bringe the reuelation of the Lord, Iere. 23. 26.

That to cause them to perish, and that they should depart from the body.

By threatening them that were godly, and punishing the wicked.

with yee hunt the soules to make them to flee, and I will teare them from your armes, and will let the soules goe, *even* the soules, that yee hunt to make them to flee.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shalbe no more in your hands to be hunted, and yee shal know that I am the Lord.

22 Because with your lies yee haue made the heart of the righteous fadde, whom I haue not made sad, and strengthened the hands of the wicked, that hee should not returne from his wicked way, by promising him life.

23 Therefore yee shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and yee shal know that I am the Lord.

CHAP. XIII.

4 The Lord sendeth false prophecies for the multitude of the people. 22 He reuereth a small portion for his Church.

Then came certaine of the Elders of Israel vnto me, and a tale before me.

2 And the word of the Lord came vnto mee, saying,

3 Sonne of man, these men haue set vp their idoles in their heart, and put the stumbling blocke of their iniquitie before their face: should I being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Every man of the house of Israel that stretch vp his idols in his heart and putteth the stumbling block of his iniquitie before his face, and cometh to the c^c Prophet, I the Lord will answere him that commeth, according to the multitude of his idoles:

5 That I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your seules, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from mee, and setteth vp his idoles in his heart, and putteth the stumbling block of his iniquitie before his face, and cometh to a Prophet, to enquire of him for mee, I the Lord will answere him for my selfe.

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the mids of my people, and yee shal know that I am the Lord.

9 And if the Prophet be deceived, when hee hath spoken a thing, I the Lord haue deceived that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shal beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that asketh.

11 That the house of Israel may goe no more astray from mee, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 The word of the Lord came againe vnto mee, saying,

13 Sonne of man, when the land sinnech againe

a Hee sheweth the by possitoe of the idolaters, who will dissemble to heare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meate or other God doth discouer them. b They are not onely idolaters in heart, but also worshipping their filthy idoles openly, which lead them in blindness, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vpon him, reade here so. 5. c To enquire of things which the Lord hath appointed to come to passe. d As his abomination hath descended: that is, he shall be led with lies according as hee delighted euery day. e Thee. f. 1. 10. e That is, conuince them by their owne conscience. f Or, by my selfe. g The Prophet deliuereth that God for his ingratitude punisheth vp false Prophets to induce them that deliue in lies rather then in the truth of God, and thus hepaueth some by sinne, 1. King. 22. 27. and destroyeth as well those Prophets, as their people. h Thus Gods iudgements against the wicked, a admonitions to the godly, to cleane vnto the Lord, and not to deliue themselves with like abominations.

mee by committing a trespass, then will I stretch out mine hand vpon it, and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, i Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their righteousness, saith the Lord God.

15 If I bring noisome beasts into the land and they spoile it, so that it bee desolate, that no man may passe through, because of beasts:

16 Though these three men were in the mids thereof, As I lue, saith the Lord God, they shal saue neither sonnes nor daughters: they only shal be deliuered, but the land shalbe waste.

17 Or I will bring a sword vpon this land, and say, Sword goe thorow the land, so that I destroy man and beast out of it.

18 Though these three men were in the mids thereof, As I lue, saith the Lord God, they shal deliuer neither sonnes nor daughters, but they only shalbe deliuered themselves.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast.

20 And though Noah, Daniel, and Iob were in the mids of it, As I lue, saith the Lord God, they shal deliuer neither sonne nor daughter: they shal but deliuer their owne soules by their righteousness.

21 For thus saith the Lord God, How much more when I send my four fore iudgements vpon Ierusalem, *even* the sword and famine, and the noisome beast, and pestilence, to destroy man and beast out of it.

22 Yet behold, therein shalbe left a remnant of them that shalbe carried away, both ionnes and daughters: behold, they shal come soorth vnto you, and yee shal see their way, and their enterprises: and yee shalbe comforted, concerning the euill that I haue brought vpon Ierusalem, *even* concerning all that I haue brought vpon it.

23 And they shal comfort you, when yee see their way & their enterprises: and yee shal know that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the unprouisable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

And the word of the Lord came vnto me, saying,

2 Sonne of man, what cometh of the vine tree aboue all other trees? and of the vine branch, which is among the trees of the forest?

3 Shall wood bee taken thereof to doe any worke? or will men take a pin of it to hang any yessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the mids of it is burnt. Is it meet for any worke.

5 Behold, when it was whole, it was meet for any worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree, that is, among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shal goe out from one fire, and another fire shal consume them: and yee shal know, that I am the

Lord,

h Reade Chap. 4. 16. & 5. 17. ill. 3. 1.

i Though Noah and Iob were now alive, which in their time were most godly men (for at that time Daniel was in captiuitie with Ezechiell) and so these three together should pray for this wicked people, yet would I not heare them, reade here 5. 2. k Meaning, that a very few (which he calleth the remnant, verse 22.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the church of God whom he would preterit for his owne.

* Chap. 5. 17.

l Reade Chap. 5. 3.

a Which bringeth forth no fruit, no more then the other trees of the forest: do meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

b Though they escape danger, yet another shall take them,

Lord, when I set my face against them,

8 And when I make the land waste, because they have greatly offended, saith the Lord God.

C H A P. XVI.

The Prophet declares the benefits of God toward Ierusalem. 15 Their own misdeeds. 46 He justifies the wickedness of other people in comparison of the sinners of Ierusalem. 49 The cause of the abominations, inasmuch as the Sodomites resist. 61 Miracles promised to the repentant.

A Gaine, the word of the Lord came vnto me, saying,

1 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kindred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativitie when thou wast borne, thy nauell was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor fawdled in clouties.

5 None eye piced thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I saide vnto thee, Thou shalt liue.

7 I haue caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, and I spread my skirts ouer thee, and covered thy filthinesse: yea, I swore vnto thee, and entered into a couenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oile.

10 I clothed thee also with brodered worke, and shod thee with badgers skinne: and I girded thee about with fine linnen, and I covered thee with filke.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy raiment was of fine linnen, and filke, and brodered worke: thou didst eate fine flour, and hony oyle, and thou wast very beautifull, and thou diddest grow vp into a kingdom.

14 And thy name was spread among the heathen for thy beautie: for it was perishe through my beautie which I had set vpon thee, saith the Lord God.

15 Now thou didst trust in thine owne beautie, and playdest the harlot, because of thy raiment, and hast powdered thy fornications on euery one that passed by, thy desire was to him.

16 And thou didst take thy garments, and deckedst thine high places with diuers colours, and playdest the harlot thereupon: the like things

shall not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my gold and of my siluer, which I had giuen thee, and maddest to thy selfe images of men, and diddest commit whoredome with them,

18 And thoukest thy broyded garments, and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also which I gaue thee, as fine flour, oyle and hony, wherein I fed thee, thou hast euen set it before them for a sweete sauour: thus it was, saith the Lord God.

20 Moreover thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto mee, and these thou hast sacrificed vnto them, to be devoured: is this thy whoredome a small matter?

21 That thou hast slain my children, and deuoured them to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes, thou hast not remembered the daies of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo vnto thee, saith the Lord God)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery street.

25 Thou hast built thine hie place at euery corner of the way, and hast made thy beauty to be abhorred: thou hast opened thy fete to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbors, which haue great members, and hast increased thy whoredome, to prouoke me.

27 Behold, therefore I will stretch out mine hand ouer thee, and will diminish thine ordinance, and deliuer thee vnto the will of them that hate thee, euen to the daughters of the Philistines, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast inatable: yea thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, saith the Lord God, seeing thou doest all these things, euen the worke of a presumptuous whorish woman?

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery streete, and hast not bene as an harlot that despiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They give gifts to all other whores, but thou giuest gifts vnto all thy louers, and rewardest them that they may come vnto thee on euery side for thy fornication,

34 And the contrary is in thee from other women in thy fornications, neither the like fornications shall be after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus sayeth the Lord God, Because thy shame was powdered out, and thy filthines discovered through thy fornications with thy louers,

n Thou hast converted thy vessels and instruments, which I gaue thee to serue me with, to the use of thine idoles,

o Meaning, by fire, read I eue. 18. 2. King. 23. 10.

l Or, head.

p He noteth the great impietie of this people, who fulfilling rom. God to seeke helpe at strange Nations, did also at length embrace their idolatry, thinking thereby to make their amitie more strong. l Or, ciuile.

l Or, shew will beare rule.

q Meaning, that some harlots receive small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying, that the idolaters bestow all their substance, which they receiue of God for his glory, to serue their vile abominations.

l Or, neither part.

r Egyptians, Af-
fricans and Cal-
deans, whom thou
tookest to be thy
lowers, shall come
and destroy thee,
Chap. 23. 9.

f I will iudge thee
to death, as the
adulterers and
murderers.

** 2. Kings 23. 9.*

e I will utterly de-
stroy thee, and so
my ioulesse shall
cease.

u I have punished
thy sinles, but
thou wouldest
not repect.

n As were the Ca-
naniites and the
Hittites, & others
your predecessors,
so are you their
successors.
y That is, of Sa-
maria and So-
dome.

n Thatis, her
cities,
† *Ezr. thy sister
younger then thou.*
a But done faire
worke.

b Healedgeth
these foue vices,
pride, exesse, idle-
nesse and contempt
of the poore, as
four principall
enemies of such abo-
mination, where-
fore they were so
horribly punished,
Gen. 9. 24.

c Which wor-
shipped the calves
in Beth el and
Dan.

d Thou art so
wicked, that in
respect of the
Sodom and Sa-
maritanes iust,

and with al the idoles of thine abominations, & by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I will gather all thy louers, with whom thou hast taken pleasure, and al them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filchines vnto them, that they may see all thy filthinesse.

38 And I will iudge thee after the manner of them that are harlots, and of them that shedde blood, and I will giue thee the blood of wrath, and ioulesse.

39 I will also giue thee into their hands, and they shall destroy thine hie place, and shall breake downe thine hie places: they shall strip thee also out of thy clothes, and shall take thy faire jewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall stone thee with stones, and thrust thee thorow with their fowrds.

41 And they shall burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ioulesse shall depart from thee, and I will cease to be no more angry.

43 Because thou hast not remembered the daies of thy youth, but hast prouoked me with all these things, behold, therefore I also haue brought thy way vpon thine head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that vse proverbs, shall vse this prouerbe against thee, saying, As the mother, so is her daughter.

45 Thou art thy mothers daughter that hath cast off her husband and her children, and thou art the sister of my sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thy elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy younger sister, that dwellect at thy right hand, is Sodom, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very litle thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, neither thee nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulnes of bread, and abundance of idleness was in her, & in her daughters: neither did she strengthen the hand of the poore and needy.

50 But they were haughty, and committed a bomination before me: therefore I tooke them away, as plea'd me.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, and hast defiled thy sisters in al thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy finnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe their captiuitie, with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters, euen the captiuitie of thy captiues in the middes of them,

54 That thou mayest beare thine owne shame and mayest bee confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, & when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom I was not heard of by thy report in the day of thy pride,

57 Before thy wickednes was discovered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about her which despise thee on all sides,

58 Thou hast borne therefore thy wickednesse and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou didst despise the oath, in breaking the covenant.

60 Neuertheless, I will remember my covenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerslasting covenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue thy sisters, both thy elder & thy younger, and I will giue them vnto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee, and thou shalt know that I am the Lord,

63 That thou mayest remember, and be ashamed, & neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

u Whereby he sheweth that among the most wicked he had euer some seede of his Church which he would cause to fruishe in due time: and here he declareth how he will call the Gentiles. o But of my free mercie. p This declareth what fruits Gods mercies worke in his, to wit, sorrow and repentance for their former liue.

CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came vnto mee, saying,

2 Sonne of man, put forth a parable & speake a prouerbe vnto the house of Israel.

3 And say, Thus saith the Lord God, The great eagle with great wings, and long wings, and full of fethers, which had diuers colours, came vnto Lebanon, and took the highest branch of the cedar

4 And brake off the top of his twig, and carried it into the land of Merchants, and set it in a city of Merchants.

5 He tooke also of the seed of the land, and planted it in a fruitful ground: hee placed it by great waters, and set it as a willow tree.

6 And it budded vp, and was like a spreading vine of low stature, whose branches turned toward it, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and shor forth buds.

7 There was also another great eagle with great wings and many feathers, and behold, this vine did turne her roots toward it, & spread forth her branches toward it, that she might water it by the trenches of her plantation.

8 It was planted in a good soile by great waters, that it should bring forth branches, and beare

e This he speake-
th in comparison, lay-
ing that he would
relieve Ierusalem
when Sodom
should be resto-
red, that is, neuer
and this is meant
of the greatest
part of the Iewes.
f In that thou hast
shewed thy selfe
worth thy enemy,
and yet thoughtest
to escape punish-
ment.

g Meaning, that
if thou dost neuer
come to passe.
† *Ezr. was not
a ramour in thy
mouth.*

h Thou wouldest
not call her punish-
ment to minde
when thou wast
alioy to leaue by
her example
to be my iudge-
ment.

i That is, still thou
wast brought vnder
by the Syri-
ans & Philistims,
2. Chron. 28. 9.

k Which ioine
with the Syrians,
or compassed a-
bout Ierusalem.
l When thou brack-
ed the Covenant
which was made
betweene thee and
me.

m That is, of mer-
cie, and loue I will
pittie thee, and so
stand to my Co-
uenant which thou
hast broken.

a That is, Nebu-
chadnezzar, who
had great power,
riches, and many
counsaileys under
him, shall come to
Ierusalem & take
away Ierusalem the
king as verse 21.

b Meaning, to
Babylon.
c That is, Zedeki-
ah, who was of the
Kings blood, and
was left at Ieru-
salem, & made King
in stead of Ieco-
niah, 1. King 24.
37. iert. 37. 1.

d This was Zedeki-
ahs kingdom.

e That might
not haue power to
rebel against Ba-
bylon, & verse 14.

f Meaning, the
king of Egypt, of
whom Zedekiah
sought succour
against Nebu-
chadnezzar.

g They thought to
be mollified by the
waters of Nilus.

d He joyeth the oblation of the commandments with repentance; for none can repent & be saved, except he labour to keep the Law. *107. nati. 10. h. charge.*
e That is, in the fruits of his faith which declare that God doth accept him.

f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon, than to punish, as his long suffering declares, Chap. 33. 11. Albeit God in his eternall counsell appointed the death and damnation of the sinner, yet the end of this counsell was not their death onely, but chiefly his owne glory. And also because he doth not approve sinne, therefore it is here said that he would haue them to turne away from it, that they might liue. *107. nati. 10. h. charge.*
g This is the false opinion that the hypocrites haue of their righteousness. In punishing the father which is children.
h He saith that man cannot forsake his wickedness, till his heart be changed, which is the worke of God.

be vpon him, and the wickednesse of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his finnes that hee hath committed, and keepe all my statutes, and do that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned vnto him, *but* in his righteousness that he hath done, he shall liue.

23 I haue I any desire that the wicked should die, aith the Lord God? *or* shall hee not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquity, and do according to all the abominations that the wicked man doth, shall he liue? all his righteousness that he hath done, shall not be mentioned: *but* in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not be equalled now, O house of Israel. Is not my way equal? *or* are not your wayes vnequal?

26 For when a righteous man turneth away from his righteousness, and commiteth iniquitie, hee shall euen die for the same, hee shall euen die for his iniquitie that he hath done.

27 Again, when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right, he shall saue his soule aliae.

28 Because he considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue, and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equal? *or* are not your wayes vnequal?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne therefore, and cause others to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, & make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

1 The captivity of the king of iudah signified by the lions whelpes and by heliun. 10 The prosperity of ierusalem that is promised and the miseriee thereof that is present.

THou shalt take up a lamentation for the princes of Israel,

2 And say, Wherefore lay thy b mother as a lionesse among the lions? the nowified her yong ones among the lions whelps.

3 And he brought vp one of her whelps, and it became a lion, and it learned to catch the pray, as it deuoured men.

4 The nations also heard of him, and hee was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when shee sawe that hee had waited, and her hope was lost, shee tooke another of her d whelps, and made him a lion.

6 Which went among the lions, and became a lion, and learned to catch the pray, and hee deuoured men.

7 And he knew their widowes, & he destroyed their cities, and the land was wasted, and all

that was therein by the noyse of his roaring.

8 Then the nations set against him on euery side of the countreys, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison and in chaines, and brought him to the king of Babel, and they put him in holds, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy mother like a vine in thy blood, planted by the waters: shee brought forth fruit and branches by the abundant waters.

11 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But shee was plucked vp in wrath: shee was cast downe to the ground, and the East winde dried vp her fruit: her branches were broken and withered: as for the rod of her strength, the fire consumed it.

13 And now shee is planted in the wilderness in a drie and thirstie ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruit, so that shee hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for a lamentation.

CHAP. XX.

1 The Lord denieth that he will answere them when they pray because of their unkindnes. 33 He promitteth that his people shall returne from captivity. 46 By the foresight that should be borne, is promised the burning of ierusalem.

AND in the seventh yeere, in the sixt month, the tenth day of the month, came certaine of the Elders of Israel to enquire of the Lord, and saue before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I choe Israel, and I lift vp mine hand vnto the seed of the house of Isaacob, and made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In that day that I lift vp mine hand vnto them, to bring them forth of the land of Egypt, into a land that I had provided for them, flowing with milke & hony, which is pleasant among all lands,

7 Then saide I vnto them, Let euery man cast away the abominations of his eyes, and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me and would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

the punishment that his people deserved, in confidence whereof they prayed, *21. Ex. 4. 12. 12. Numb. 14. 13.*

f Nebuchad-negar with his great army which was gathered of sundry nations.

g He speaketh this in the reproch of this wicked king, in whose blood, that is, in the face of his predecessors, ierusalem should haue bene blessed according to Gods promise, and should haue been a fruitful vine.

h Meaning, that the Cald. and should destroy ierusalem: the East wind deeth the fruit of the vine.

i Desolation is come by Zedekiah, who was the occasion of this rebellion.

a Of the captivity of ierusalem. b This declares the great iudgement and vengeance of God which shall follow to recompence before hee condemne them. c I say that I would be their God, which maner of words was objected from all antiquity, whereby they were selfe-witted and handwrote the heathen, acknowledging God the author of truth, and the defender thereof and also the iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to bee treith.

d God hath forbidden them to make mention of the idols. *Exod. 32. 13. Psal. 104. 4.* e Which thing declares the wickednes of mans heart, which iudges Gods seruice by their eyes and outward deces.

f God had done this respect to his glory, that hee would not haue his Name null spoken of the Gentiles for

of the godly reuer

a That is, iehozabab and iehoiakim: iustifications, who fortie yeilde and euery are compared vnto lions. b To wit, iehozabab mother, or ierusalem. c By Pharaoh Nebuchad-negar king of Egypt, *2. King 23. 33.*

d Which was iehoiakim. e He saith of the Prophets, and that hee feared God, and raised their whies.

10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them,* which if a man doe, he shall liue in them.

12 Moreover I gaue them also my * Sabbaths to bee a signe betwene mee and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them* in the wilderness to consume them,

14 But I had respect to my Name, that it should not bee polluted before the heathen, in whose fight I brought them out.

15 Yet neuertheless, I lift vp mine hand vnto them in the wilderness, that I would not bring them into the land which I had giuen them, flowing with milke and hony, which was pleasant aboue all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Neuertheless, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, neither obserue their manners, nor desire your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them,

20 And sanctifie my Sabbaths, and they shall bee a signe betwene me and you, that yee may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to doe them, which if a man doe, hee shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wilderness.

22 Neuertheless, I withdrew mine hand and had respect vnto my Name, that it should not bee polluted before the Heathen, in whose fight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I would scatter them among the heathen, & disperse them through the countries,

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gaue them also statutes that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne gifts in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the

land, for the which I lifted vp mine hand to giue it to them, then they saw euery high hill, and all the thicke trees, and they offered there their sacrifices, and there they preferred their offering of procuration: there also they made their sweet saviour, and powred out there their drinke offerings.

29 Then I said vnto them, What is the high place wherunto yee goe? And the name thereof was called * Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are yee not polluted after the manner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shall I answer you when I am asked, O house of Israel? As I liue saith the Lord God, I will not answer you when I am asked.

32 Neither shall that bee done that cometh into your mind: for ye say, we will bee as the heathen, and as the families of the countreys, and serue wood and stone.

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath powred out,

34 And will bring you from the people, & will gather you out of the countreys, wherein ye are scattered, with a mighty hand, and with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into i bond of the covenant.

38 And I will chuse out from among you the rebels, and them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, & you shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, * Goe you, and serue euery one his idole, seeing that yee will not obey mee, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine ~~in~~ in the high mountaine of Israel, saith the Lord God, there shall all the house of Israel, & all in the land serue me: there will I accept them, and there will I require your offerings and the first fruits of your oblations, with all your holy things.

41 I will accept your sweet savor, when I bring you from the people, and gather you out of the countreys, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And yee shall know that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall yee remember your wayes, & all your workes, wherein ye haue bene defiled, and ye shall giue your selues worthy to be cut off, for all your euils that ye haue committed.

44 And yee shall know, that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked wayes nor according to your corrupt workes, O yee house of

o Which signifies an high place, declaring that they visit d themselves of their idolatrie, and were not ashamed thereof, though God had commanded them expressly that they should haue no altar lifted vpon his by staires, Exo. 20. 24.

p For in the way. p He sheweth that the ingratitude of the people deserueth, that God should cut them off and that they should not haue the comfort of his word.

q He declareth that man of nature is wholly enemie vnto God, and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercy in forgiving his rebellion, and wickedness.

r I will bring you among strange nations as into a wilderness, and there will visit you, and so call you to repentance, and then bring the godly home againe, Isa. 45. 9.

s Signifying that he will not burne the corne with the chaffe, but chuse out the wheat when he will, as he saith, This is spoken to the hypocrites.

t Your owne consciences shall convince you, when you alter that you haue left my mercies.

* Levit. 18. 5. prom.
10. 5. galat. 3. 12.
* Exod. 30. 8. cmd
31. 13. cmd. 3. 12.

* Num. 14. 18. 39.
and 26. 65.

g Who might thereby take an occasion to blaspheme my Name, as to accuse me of lacke of ability, or else that had sought a means to destroy them more commodiously.

h That is, my true religion which I had commanded them, and gaue themselves to serue me according to their owne fantasies.

i Whereby the holy Choll censured them that say that they will follow the religion and example of their fathers, and yet excuse their doings by Gods word, whether they be approbable thereby or no.

k Meaning, that they let their delight vpon them. l Because they would not obey my lawes, I gaue them vp to themselves, that they should obey their owne fantasies, as verse 39. Rom. 7. 5.

m I condemned those things, and counted them as abominable which they thought had bene excellent, and to haue declared most zeale, Luke 16. 15. For that which God required as most excellent, is that gaue they to their idoles.

n Not only in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt was heere is to idolatry, seeing that by no admonitions can be draw backe.

Israel, saith the Lord God.

45 ¶ Moreover, the word of the Lord came vnto me saying,

46 Sonne of man, set thy face toward the way of Teman, and drop thy word toward the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus saith the Lord God, Behold, I will kinde a fire in thee, and it shall deuoure all the greene wood in thee, and all the dry wood: the continuall flame shall not be quenched, and euery face from the South to the North shall be burnt therein.

48 And all flesh shall see, that I the Lord haue kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of mee, Doest not hee speake 2 parables?

CHAP. XXI.

3 Hee sheweth the sword and destruction to Ierusalem. 23 He sheweth the fall of King Zedekiah. 28 He is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchadrezzar.

The word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, and drop thy word toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous & wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North,

5 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourn therefore, thou sonne of man, as in the paine of thy reines, and mourn bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou then answer, Because of the bruit: for it commeth, and euery heart shall melt, and all hands shall weake, and all minds shall faint, and all knees shall fall away, as water: behold, it commeth, and shall be done, saith the Lord God.

8 ¶ Again, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, say, A sword, a sword both sharpe and fourbished,

10 It is shapened to make a fore slaughter, & it is fourbished that it may glitter: how shall we reioyce? for it contemneth the god of my sonne, as all other trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharpe, and is fourbished, that hee may giue it into the hand of the slayer.

12 Cry, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrors of the sword shall vpon my people: I finite therefore vpon thy thigh.

13 For it is a trial, I and what shall this bee, if the sword contemne euen the rod? It shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie and finite hand to hand, and let the sword be doubled: let the word that hath killed, returne the third time: it is the sword of the great slaugh-

ter entering into their priue chambers,

15 I haue brought the feare of the sword into all their gates, to make their heart to faint, and to multiply their ruines. Ah, it is made bright, and it is dreifed for the slaughter.

16 Get thee alone: goe to the right hand, or get thy selfe to the left hand, whither soeuer thy face turneth.

17 I will also finite mine hands together, & will caule my wrath to cease, I the Lord haue laid it.

18 ¶ The word of the Lord came vnto mee againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sword of the king of Babel may come, both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbah of the Ammonites, and p to Iudah in Ierusalem the strong citie.

21 And the King of Babel stood at the parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: hee consulted with idoles, and looked in the luer.

22 Arhis right hand was the diuination for Ierusalem to appoint captaynes to open their mouth in the laughter, and to lift vp their voice with shouting, to lay engines of war against the gates, to cast a mount, and to build a forresse.

23 And it shalbe vnto them as a false diuination in their fight for the othes made vnto them: but he will call to remembrance their iniquitie, to intent they should be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembered in discouering your rebellion, that in all your works your finnes might appeare: because, I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an end.

26 Thus saith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shalbe no more vntill he come, whose right it is, and I will giue it him.

28 ¶ And thou sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawn forth and fourbished to the slaughter, to consume because of the glittering.

29 Whiles they see vanity vnto thee, and prophesied a lie vnto thee, to bring thee vpon the neckes of the wicked that are slaine, whose day is come, when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will poure out mine indignation vpon thee, & will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilful to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the middes of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

n Provide for thy life: for thou shalt see Gods plague on all parts on this country.

o This was spoken because that when Nebuchadrezzar came against Ierusalem, his purpose was alio to go against the Ammonites: but doubting in the way, which enterprise would take first, he consulted with his soothsayers, and went against Ierusalem.

p That is, to the tribe of Iudah that kept themselves in Ierusalem.

q To know whether he should goe against the Ammonites, or the city of Ierusalem.

r He vied consulting and forecye.

s Because there was a league betweene the Iewes and the Babylonians, any thing of Ierusalem that shalbe nothing leste that this thing should come to passe.

t That is, Nebuchadrezzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised with the Egyptians to make himselfe lie & able to resist the Babylonians.

x Some referre this to the Priestly attire: for the Priest went into captivity with the king.

y That is, vnto the comming of Messiah: for though the Iewes had some signe of gouernment afterward vnder the Persians, Greeks, and Romans, yet their situation was till Christ came.

z Some think it should be accomplished, as was promised, Gen 49.10. z Though the Iewes and Ammonites would not beleue that thou, to wit, the sword should come vpon them, and said, that the Prophets which threatened, spake lies, yet thou shalt as surely come, as though thou werst already vpon their neckes.

C H A P. XXII.

1 Jerusalem is reproued for cruelty. *25* Of the wicked doctrine of the false prophets and priests, and of their insatiable covetousness. *27* The tyrannic of rulers. *29* The wickedness of the people.

Moreouer, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou ^a iudge, wilt thou iudge this bloodie citie? wilt thou shew her all her abominations?

3 Then say, Thus sayth the Lord God, The citie sheddeth blood in the middes of it, that her b time may come, and maketh idoles ^c against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shedde, and hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, & art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which art vile in name, and sore in affliction.

6 Behold, the princes of Israel euery one in thee was ready to his power, to shed blood.

7 In thee haue they despised father and mother: in the middes of thee ^c haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that chary tales to shedde blood: in thee ^{are they} that catevpon the mountaines: in the mids of thee they commit abomination.

10 In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one ^a hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, ^{even} his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I haue ^f smitten mine hands vpon thy couetousnes, that thou hast vsied, and vpon the blood which hath been in the mids of thee.

14 Can thine heart endure, or can thine hands be strong, in the dayes that I shall haue to doe with thee? *I* the Lord haue spoken it, and will doe it.

15 And I will catter thee among the heathen, and disperse thee in the countreys, and will caue thy ^h filthinesse to cawe from thee.

16 And thou shalt take thine ⁱ inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ^q And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as ^k drosse: all they are brasse, and tinne, and yron, and lead in the mids of the furnace: they are ^{even} the drosse of siluer.

19 Therefore thus sayth the Lord God, Because yee are all as drosse, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and yron,

and lead, and tinne into the mids of the furnace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there ^l and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the mids thereof.

22 As siluer is melted in the midst of the furnace, so shalt yee be melted in the mids thereof, and yee shall know that *I* the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vnclane, ^m and not rained vpon in the day of wrath.

25 There ⁿ is a conspiracie of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue deuoured louies: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betwene the holy and prophane, neither discerned betwene the vnclane and the cleane, and haue hid their ^o eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in ^p the mids thereof are like wolues, rauening the pray, to shed blood, and to destroy soules for their owne couetous lucre.

28 And her ^p prophets haue daubed them with vntempered mortar, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoiling and robbing, and haue vexed the poore and the needy: yea they haue oppressed the stranger against right.

30 And I fought for a man among them, that should ^q make vp the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendered vpon their heads, saith the Lord God.

C H A P. XXIII.

Of the idolatries of samaria and ierusalem, and the names of Aholab and Aholah.

The word of this Lord came againe vnto mee, saying,

2 Sonne of man, there were two women, the daughters of one ^a mother.

3 And they committed fornication ^b in Egypt: they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginite.

4 And the names of ^c them were Aholah the elder, & Aholbah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria ^d Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot: when ^d she was mine, and she was set on fire with her louers, so wit, with the Assyrians her neighbours,

6 Which were clothed with blew silke, both captaines and princes: they were all pleasant yong men, and horsemen riding vpon horfies.

d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians

l Meaning hereby that the people should be tried, and the wicked destroyed.

m Thou art like a barren land which the Lord plougheth with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice.

p Jer. 2. 11. Jer. 3. 3.

q They which should haue reprooue them, flattered them in their vices, and comforted their doings with lies. Chap. 13. 10.

r Which would shew himselfe zealous in my cause by resisting vice, I sa. 59. 16. & 63. 5. and also pray vnto me to withhold my plagues, Psal. 106. 13.

a Meaning, Israel and iudah, which came both out of one family

b They became idolaters after the manner of the Egyptians

c Aholah significeth a mansion or dwelling in her selfe, meaning, Samaria, which was the royall citie of Israel: and Aholibah significeth, my mansion in her, whereby is meant Ierusalem, where Gods temple was. 1 Chr. 22. 1.

i They shall de-
stroy thy princes
and priests with
the rest of thy
people.

43 Then I said vnto her that was olde in adulteries; Now shall shee and her fornications come to an end.

† *Elz.* I will give
indgements before
them.
† *Or James.*

r Which should
teach the maner
of worshipping
their gods.

f That is, worthy death, yea, Chap. 16. 38.

e Meaning, all other cities and countreys.

a Of technichas captiuitie, & of the reigne of Zedekiah, 1 King 15. 1. b Called Sebeth, which containeth part of December and parcel lanuary, in which moneth and day Nebuchad-nezzar beleegeed Ierusalem. c Whereby was meant Ierusalem. d That is, the citizens & the chiefe men thereof. e Or beca.

e Meaning, of the innocents whom they had slain, who were the cause of the kindling of Gods wrath against them. f Whose iniquities & wicked citizens they yet remaine. g Signifying that they should not be destroyed all at once, but by little and little. h Spare none, state of condition. i The city showed her enmity to all the world, and was not ashamed thereof, neither yet hid it.

i Nahum 3. 1. habak 3. 1. k Or, as proph of word. l Meaning, that the city should be utterly destroyed, and that he would give his enemies an appetite thereof. m I The cities haue fedde her selfe in violence. n I laboured by sending my prophets to call them to repentance, but they would not.

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholbah the wicked women.

45 And the righteous men they shall iudge them after the manner of harlots, and after the manner of murderers: for they are harlots, and blood in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult and to the spoile.

47 And the multitude shall stone them with stones, and cut them with their swords: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednesse to cease out of the land, that all women may be taught not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and yee shall beare the finnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiel wife being ad.

Gain in the tenth year, in the tenth month, in the tenth day of the month, came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, even of this same day: for the king of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a pot, prepare it, and allopoure water into it.

4 Gather the peeces thereof into it, even every good peece, as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and burne also the bones vnder it, and make it boile well, and seethe the bones of it therein.

6 Because the Lord God saith thus, Wo to the bloody city, even to the pot, whose scum is therein, and whose scum is not gone out of it: bring it out peece by peece: let no lot fall vpon it.

7 For her blood is in the mids of her: she set it vpon an high rocke, and powred it vnto the ground to cover it with dust.

8 That it might cause wrath to arise, and take vengeance: even I haue set her blood vpon an high rocke that it should not be covered.

9 Therefore thus saith the Lord God, * Wo to the bloodie citie, for I will make it the burning great.

10 Heape on much wood: * kindle the fire; consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it empty vpon the coales thereof, what the brasie of it may be hote and may burne; and that the filthinesse of it may be molten in it, and that the scumme of it may be consumed.

12 Shee hath wearied her selfe with lies, and her great scumme went not out of her: therefore her scumme shall be consumed with fire.

13 Thou remainest in thy filthinesse and wickednesse: because I would * haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shall

they iudge thee, sayth the Lord God.

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague, yett shalt thou neither mourne nor weepe, neither shalt thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, and put on thy shoes vpon thy feet, and conquer not thy lips, and eat not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in the morning as I was commanded.

19 And the people said vnto me, Wilt thou not tell vs what these things meane toward vs that thou doest to?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, behold, I will pollute my Sanctuary, even the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes and your daughters whom ye haue left, shall fall by the sword,

22 And yee shall doe as I haue done: yee shall not cover your lips, neither shall ye eat the bread of men.

23 And your tire shall be vpon your heads, and your shoes vpon your feet: ye shall not mourne nor weepe, but ye shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that hee hath done, ye shall doe: and when this cometh, ye shall know that I am the Lord God.

25 Also thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honor, the pleasure of their eyes, & the desire of their heart, their sonnes and their daughters,

26 That hee that escapeth in that day, shall come vnto thee to tell thee that which hee hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, & thou shalt speake, and be no more dumbe, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioiced at the fall of Ierusalem, 8 Against Moab and Seir, Iudaea and the Philistines.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophetic against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saidst, Ha, ha, against my Sanctuary when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the bren of the East for a possession, and they shall feed their palaces in thee, & make their dwellings in thee: they shall eat thy fruit, and they shall drinke thy milke:

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a sheeppcoat, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feet

n That is the Babylonians.

o Meaning him in whom he delited, as ver 18.

p For in mourning they went bare headed, & also covered their lips. q That is, which the neighbours sent to them that mourned. r Meaning the morning following.

s By sending the Caldeans to destroy it, as Chap. 7. 21. t Wherein you boast and delite.

u For lifting up of their ioues.

a Because ye reioiced when the enemy destroyed my city and Temple.

b That is to the Babylonians. c They shall chase thee away, and take thy gorgeous houses to dwell in. d Called also Philadelphis, which was the chiefe city of the Ammonites, & full of conduits. e Sam. 1. 27.

and reioyce in heart with all thy despite against the land of Israel,

7 Behold therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoiled of the heathen, and I will root thee out from the people, and I will caue thee to be destroyed out of the countries, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore beholde, I will open the side of Moab, *even of the cities of his cities, I say,* in his frontiers with the pleasant countrey, Beth-jeshimoth, Baal-meon, and Kiriaihaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I will execute iudgments vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done *euill* by taking vengeance vpon the house of Iudah, and hath committed great offences, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, & destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the *¶* Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them, with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1. He prophesies that tyrus shall be ouerthrowne because of pride, as at the destruction of Ierusalem. 15 The mourning and afflictions of the merchants for the destruction of Tyrus.

And in the eleuenth yee in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Ah, the *¶* gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be replenished:

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vpon many nations against thee, as the sea mounteth vp with his waves.

4 And they shall destroy the walles of Tyrus, and breake downe her towres: I will also scrape her dust from her: and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And her *¶* daughters which are in the field, shall be slaine by the sword, and they shall knowe

that I am the Lord.

7 For thus sayth the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings from the North, with horses and with charrets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, & lift vp the buckler against thee.

9 Hee shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy wals shall shake at the noyse of the horsemen, & of the wheelles, and of the charrets, when he shall enter into thy gates as into the entry of a city that is broken downe.

11 With the hooues of his horses shall he tread downe all thy streets: he shall slay thy people by the sword, and the *¶* pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 ¶ Thus will I cause the sound of thy songs to cease, and the ioud of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shalt not the yles tremble at the found of thy fall? and at the cry of the wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the princes of the *¶* sea shall come downe fro their thrones: they shall lay away their robes, and put off their broied garments, and shall clothe themselves with astonishment: they shall sit vpon the ground & be astonished at every moment, and be amazed at thee.

17 And they shall take vpon lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited *¶* of the sea men, the renowned city which was strong in the sea, both thee and her inhabitants, which caue their feare to be on all that haunt therein.

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate cⁱe, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 when I shall cast thee downe with them that descend into the pit, with the people of old time, and shall set thee in the lowe parts of the earth, like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew thy glory in the land of the *¶* living.

21 I will *¶* bring thee to nothing, and thou shalt be no more: though thou be fought for, yet shalt thou neuer be found againe, saith the Lord God.

CHAP. XXVII.

The Prophet beweeleth the desolation of tyrus, shewing what were the riches, power and authoritie thereof in times past.

The

c So that now or or strength should be able to resist the Babylonians.

d Which were certaine garrisons of Philistims, wherby they oft times molested the Iewes: of the Cherethims David also had a guard, a Sam. 8. 18

a Either of the captiuitie of Iecorish, or of the reigne of Zedekiah.

b That is, the famous city Ierusalem, wherunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or advantage.

d The towres that belonged vnto her.

e For Tyrus was much built by art, and by labour of men was woonne out of the sea: Some reſerre this vnto the images of the noble men which they had erected vpon their glory and renowne. f Ierem 9. 34. I will make thee so bare, that thou shalt haue nothing to couer thee.

g The generous and rulers of other countries that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should beare thereof and be afraid. h Meaning merchants, which by their traffick did enrich her wonderfully and increase her power.

i Which were dead long ago.

k Meaning, in Iudea wherof shall be restored. Or, make thee a terror.

THe word of the Lord came againe vnto mee, saying,
2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entry of the sea, which is the mart^r of the people for many Iles, Thus saith the Lord God, O Tyrus, thou hast said, I am o^r perfect beauty.

4 Thy borders are in the mids of the sea, and thy builders haue made thee of perfect beautie.

5 They haue made all thy *ship* boards of firre trees of ^bShenir: they haue brought cedars from Lebanon, to make mailes for thee.

6 Of the okes of Bahan haue they made thine orke the company of the Assyrians haue made thy banks of Iuory, *brought* out of ^cIles of Chitim.

7 Fine linnen with broidered worke, *brought* from Egypt, was spread ouer thee to be thy faile, blue silke and purple, *brought* from the Iles of Eliphaz, was thy couering.

8 The inhabitants of Zidon and Arad were thy mariners, O Tyrus: thy wife men that were in thee, they were thy ^dpilots.

9 The ancients of Gebal, and the wise men thereof, were in thee thy ^ecalkers, all the ships of the sea with their mariners were in thee to occupie thy merchandise.

10 They of Persia, and of Lud, and of Phut were in thine army: thy men of warre they hanged the shield and helmet in thee: they set forth thy beautie.

11 Themen of Arad with thine army were vpon thy walles round about, and the Gammadims were in thy towers: they hanged their shields vpon thy walles round about: they haue made thy beautie perfect.

12 They of Tarshish were thy merchants for the multitude of all riches, for silver, yron, tinne, and lead, which they brought to thy faires.

13 They of Iauan, Tubal and Meshech were thy merchants concerning the liues of men, and they broght vessels of brasie for thy merchandise.

14 They of the house of Togarmah brought to thy faires, horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many Iles were in thine hands: they brought thee for a present, ^fhorses, teeth, and peacocks.

16 They of Aram were thy merchants for the multitude of thy wares: they occupied in thy laires with ^gemeraudes, purple, and broyered worke, and ^hfine linnen, and corall, and pearle.

17 They of Iudah, and of the land of Israel were thy merchants: they brought for thy merchandise wheate of ^kMinnith, and Pannag, and hony, and oyle, and ⁱbalme.

18 They of Damascus were thy merchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charetes.

21 They of Arabia, and all the princes of Kedar, occupied with thee, in lambes, and rammes, and goats: in these were they thy merchants.

22 The merchants of Sheba and Raamah were thy merchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones, and gold.

23 They of Haram, and Cannah, and Eden, the merchants of Sheba, Ashur, and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in raiment of blue silke, and of broyered worke, and in coffers for the rich apparrell, which were bound with cords: chaines also were among thy merchandise.

25 The ships of Tarshish were thy chiefe in thy merchandise, and thou wast replenished and made very glorious in the mids o^r the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the mids of the sea.

27 Thy riches, and thy faires, thy merchandise, thy mariners and pilots, thy calkers and the occupiers of thy merchandise, and all thy men of war that are in thee, and all thy multitude which is in the chiefe of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The suburbs shall shake at the found of the cry of thy pilots.

29 And all that handle the oare, the mariners, and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land,

30 And shall cause their voice to be heard against thee, and shall crie bitterly, and shall cast dust vpon their heades, and wallow themselves in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackcloth, & they shall weepe for thee with sorrow of heart and bitter mourning.

32 And in their mourning they shall take vp a lamentation for thee, saying, What cite is like Tyrus so destroyed in the mids of the sea!

33 When thy wares went forth of the seas, thou filledst many people, and thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy multitude which was in the mids of thee shall fall.

35 All the inhabitants of the Iles shall astonish at thee, and all their kings shall be sore afraid and troubled in their countenance.

36 The merchants among the people shall hiss at thee: thou shalt be a terrour, and neuer shalt be any more.

CHAP. XXVIII.

^a The word of God againe: the king of Tyrus for his pride. ^b The word of the Lord againe: Zidon. ^c The Lord promitteth that he will gather together the children of Israel.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, & thou hast said, I am a god, I sit in the seat of God in the mids of the sea, yet thou art but a man & not God, and though thou didst think in thine heart that thou wast equall with God,

3 Behold, thou art wiser then ^dDaniel: there is no secret that they can hide from thee.

4 With thy wisdom and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, Because thou diddest thinke in thine heart that thou wast equall with God,

7 Behold,

^a Which serueth all the world with thy merchandise.

^f Ebr. bearts.

^b This mountain was called Hermon, but the Amorites called it Shenir, Deut. 3.9.
^c Which is taken for Grecia and Italy.

^d Or, shipmasters.

^d Meaning, that they built the walls of the cite, which is here meant by the ships: and of these were the builders of Salomons Temple, 1 Kings 5.18.
^e That is they of Cappadocia, or Pignies & dwarfs, which were so called, because that out of the high towers they seemed little.

^f Of Grecia, Italy, and Cappadocia.
^g By selling slaves.
^h Which acten for a people of Asia minor.

ⁱ Meaning, Valcornes horses, and Elephantsteeth.

^j Or, workers.
^k Or, carbuncle.
^l Or, pille.

^k Where the best wheat groweth.
^l Or, turpentine or styracie.

^m Were merchants in whose merchandise passed through those lands.

ⁿ I was in company toward so, &c.

^o Or, powers.
^p That is Nebuchad nezzar.

^m That is cities neere about thee, as was Zidon, Arad, and others.

ⁿ Whereby is meant a long time. For it was prophesied but feweie yeres, as Isa. 23.15.

^a I am safe that none can come to hurt me, as God is in the heavens.
^b For though thou set thine heart as the heart of God.
^c Thus he speaketh by detinition for Daniel had declared notable signea of his wisdom in Babylon, when Ezekiel wrote this.

7 Behold, therefore I will bring strangers vpon thee, *even* the terrible nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightnesse.

8 They shall cast thee downe to the p^re, and thou shalt die the death of them that are slaine in the mids of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a god? but thou shalt be a man and no god in the hands of him that slayeth thee.

10 Thou shalt die the death of the *c*ircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 Moreover, the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus sayeth the Lord God, Thou sealest vp the summe, and art full of wisdom, and perfit in beautie.

13 Thou hast bene in Eden the garden of God: euery precious stone was in thy garment, the rubie, the topaze, and the i^diamond, the chrysolite, the onix, and the iasper, the saphir, *le*meraude, and the carbuncle, and gold: the workmanship o^r thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the appointed Cherub that couereth, and I haue set thee *in* honour: thou wast vpon the holy mountaine of God, thou hast walked in the mids of the stones of fire.

15 Thou shalt perfit in thy wayes from the day that thou wast created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled the middes of thee with crueltie, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I will destroy thee, O couering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted vp, because of thy beautie, and thou hast corrupted thy wisdom by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the middes of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonied at thee: thou shalt be a terror, and neuer shalt thou be any more.

20 Again, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I will be glorified in the middes of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and she shall be sanctified in her.

23 For I will send into her pestilence, & blood into her streets, and the slaine shall fall in the mids of her: *the enemy shall come against her* with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grievous thorne of all that are round about them, & despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel fro the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land that I haue giuen to my seruant Iacob.

26 And they shall dwell safely therein, & shall build houses, and plant vineyards: yea, they shall dwell safely when I haue executed iudgments vpon all round about them that despise them, and they shall know that I am the Lord their God.

C H A P. XXIX.

See prophesie against Pharaoh and Egypt. 13 The Lord promisseth that hee will restore Egypt after foure yeeres. 18 Egypt is the reward of king Nebuchad nezzar for the sake, wherewith hee took against Tyrus.

In the tenth yeere, and in the tenth month, in the twelfth day of the month, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great dragon that lieth in the mids of his riuers, which hath said, The riuer is mine, and I haue made it for my selfe.

4 But I will put hooks in thy iawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will draw thee out of the midst of thy riuers, and all the fish of thy riuers shall sucke vnto thy scales.

5 And I will leaue thee in the wilderness, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meat to the beasts of the field, and to the fouler of the heauen.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they haue bin a staffe of reed to the house of Israel.

7 When they tooke holde of thee with their hand, thou didst break and rental their shoulder: and when they leaned vpon thee, thou brakst and madest all their loines to stand upright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shall be desolate, and waste, and they shall know that I am the Lord: because hee hath said, The riuer is mine, and I haue made it.

10 Behold therefore, I come vpon thee, and vpon thy riuers, & I will make the land of Egypt vterly waste and desolate from the towre of Scueneh, euen vnto the borders of the blacke Moores.

11 No foot of man shall passe by it, nor foot of beast shall passe by it, neither shall it be inhabited fourie yeeres.

12 And I will make the land of Egypt desolate in the midst of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate for fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lord God, At the end of fortie yeeres will I gather the Egyptians from the people where they were scattered.

14 And I will bring againe the captivity of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there as a small kingdome.

a Heweth for whereaule God will afflicke his Church, and prefigure his destruction his enemies: to wit, that they should praise him, & give thanks for his great mercies.

a To wit, of the captiuitie of Iechon, or of the reigne of Zedekiah. Of the order of these prophesies, and how the former sometimes standeth after the latter, see lester, 17. 1.

b He compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Ista. 51. 9.

c I will send enemies against thee, which shall plucke thee and thy people, which trust in thee out of thy fore place.

d Reside, Kings 28. 1. Ista. 36. 6.

Or, shake. c When they felt their hurt, they would say no more vpon thee, but stood vpon their feet, and put their trust in others.

d Thus God cannot suffer that man should arrogate any thing to himselfe, or por his trust in any thing save in him alone, Ista. 46. 10, or 46. 11.

e Meaning, that they should not have full dominion, but be vnder the Pe fians, Greeks, & Romans, and the cause, that the Israelites should no more put their trust in them, but leane to depend on God.

e Like the rest of the heathen and infidels which are Gods enemies.

d He derideth the vain opinion and confidence that the Tyrians had in their riches, strength and pleasures. Or iasper, for carbuncle.

e He meant the royall state of Tyrus, which for the excellency and glory thereof he compareth to the Cherubim which covered the Arke: and by this word signifieth the same. f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit, among my people Israel, which lined as precious stones.

h Which was when I sanctified thee to this dignitie. i Thou shalt haue no part among my people.

k That is, the honour wherewith I called them. Or brought to nothing.

l By executing my iudgements against thy wickednesse.

m That is, Nebuchad nezzar.

15 It shall be the smallest of the kingdoms, neither shall it exalt it selfe any more above the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they know that I am the Lord God.

17 ¶ In the seventh and twentieth yeere also in the first month, and in the first day of the month, came the word of the Lord vnto me, saying,

18 Some of man, Nebuchad-nezzar King of Babel caused his army to erie a great seruice against Tyrus: euery head was made bald, and euery shoulder was made bare: yet had hee no wages, I nor his army for Tyrus, for the seruice that hee serued against it.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and hee shall take her multitude, and spoyle her spoyle, and take her pray, and it shall be the wages of his army.

20 I haue giuen him the land of Egypt for his labour, that hee serued against it, because they wrought for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to growe, and I will giue thee an open mouth in the mides of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the capture thereof.

The word of the Lord came againe vnto mee, saying,

2 Sonne of man, prophesie, and say, Thus sayth the Lord God, Howe and cry, for so vnto this day.

3 For the day is neere; and the day of the Lord is at hand, a cloudy day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and shee shall be in Lihopon, when the slain shall fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken downe.

5 Ethiopia and Phut, and Lud, and all the common people, and Cub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintain Egypt, shall fall, and the pride of her power shall come downe: from the towne of Seueneth shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the mides of the countreys that are desolate, and her cities shall be in the mides of the cities that are wasted.

8 And they shall knowe that I am the Lord when I haue fed a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers go forth from me in ships, to make the careless Moores afraid, and feare shall come vpon them as in the day of Egypt: for loe, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For he and his people with him, when the terrible nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slaine.

12 And I will make the rivers dry, and sell the land into the hands of the wicked, & I will make

the land waste, and all that therein is by the hands of strangers: for the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idols to cease out of Noph, and there shall be no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in No.

15 And I will poure my wrath vpon the land of Egypt: and I will destroy the multitude of No.

16 And I will set fire in Egypt: Sin shall haue great sorrow, and No shall be destroyed, and Noph shall haue sorowes daily.

17 The yong men of Auen, and of Phibeseth shall fall by the sword: and these cities shall goe into captiuitie.

18 At Tehaphnehes the day shall restraine his light, when I shall breake there the barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall cower her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first month, and in the tenth day of the month, the word of the Lord came vnto me, saying,

21 Some of man, I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vnto bee healed, neither shall they put a roue to bind it, nor make it strong to hold the sword.

22 Therefore thus sayeth the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them thorow the countreys.

24 And I will strengthen the arme of the king of Babel, & put my sword in his hand, but I will breake Pharaohs armes, and hee shall cast out fightings, as the fightings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall knowe that I am the Lord, when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know that I am the Lord.

CHAP. XXXI.

A comparison of the prosperity of Pharaoh with the prosperity of the Assyrians. To his prophesie shall be like destruction to them both.

And in the eleuenth yere, in the third month, and in the first day of the month, the word of the Lord came vnto me, saying,

2 Some of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whome art thou like in thy greatnesse?

3 Behold, Alsur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and thot vp very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted

h Left I should by this meanes punish their finnes.
i Counting from the captiuitie of Ieconiab.

k Hee tooke great paines at the siege of Tyrus, and his army was fore handed.

l Signifying that Nebuchad-nezzar had more paines then profit by the taking of Tyrus.

m Or, in it.
n Or, built against me

a By Phut and Lud are meant Aphrica and Libya.
b Which was a strong cite of Egypt, Chap. 29. 10.

Or Memphis, or Aicira.

Or, Tenu.

Or, Memphis.

Or, Alexandria.

Or, Hieropolis.
Or, Ptolemais.

e Meaning, that there shall be great sorrow & affliction of Thais, the strength and force.

f Of the captiuitie of Ieconiab, or of Zedekias reigne.

g For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Ier. 46. 26.

h His force and power.

i Whereby we see that tyrants haue no power of themselves, neither can deany more harm then God appointen: and when hee will they must cease.

a Of Zedekias reigne, or of Ieconiab captiuitie.

b Meaning, that he was not like. In strength to the king of the Assyrians, who the Babylonians outcamed.

e Many other nations were vnder their dominion.
f Or, conuery.

exalted him on his with her riuers running round about his plants, and sent out her little riuers vnto all the trees of the field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which she deepe sent out.

6 All the foules of the heauen made their nestes in his boughes, and vnder his branches did all the beastes of the field bring forth their yong, and vnder his shadow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his root was neere great waters.

8 The cedars in the garden of God could not hide him: no firre tree was like his branches: and the cheffennut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beauty.

9 I made him faire by the multitude of his branches: so that all the trees of Eden that were in the garden of God enuied him.

10 Therefore thus saith the Lord God, Because he is lift vp on high, and hath shot vp his top among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the mightiest among the heathen: hee shall handle him, for I haue cast him away for his wickednesse.

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beasts of the field shall be vpon his branches.

14 So that none of all the trees by the waters shall be exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I covered the deepe for him, and I did restraîne the floods thereof, and the great waters were stayd: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and at the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall be comforted in the nether parts of the earth.

17 They also went downe to hel with him vnto them that be slaine with the sword, and his arme, and they that dwell vnder his shadow in the mids of the heathen.

18 To whom I art thou thus like in glory & in greatnes among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in ymids of the vncircumcised, with them that be slaine by

the sword: this is Pharaoh and all his multitude, saith the Lord God.

C H A P. XXXII.

a The Prophet is commanded to bewaile Pharaoh king of Egypt, as if he prophesied his destruction shal come vnto Egypt shew to the king of Babilon.

And in the twelfth yeere, in the twelfth moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and lay vnto him, Thou art like a bllon of the nations, and art as a dragon in the sea: thou castedst out thy riuers, and troubledest the waters with thy feete, and stampedst in their riuers.

3 Thus saith the Lord God, I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open field, and I wil cause all the foules of the heauen to remaine vpon thee, and I will fill all the beasts of the field with thee.

5 And I will lay thy flesh vpon the mountaines, and fill the valleys with thine height.

6 I will also water with thy blood the land wherein thou swimdest, euen to the mountaines, and the riuers shall be full of thee.

7 And when I shall put thee out, I will couer the heauen, and make the starres thereof darke: I will couer the sunne with a cloud, and the moone shall not giue her light.

8 All the lightings of heauen will I make darke for thee, and bring darkness vpon thy land, sayth the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreys which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be astonied with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swords of the mighty wil I cause thy multitude to fall: they all shall bee terrible nations, and they shall destroy the pompe of Egypt, and all the multitude thereof shall be consumed.

13 I wil destroy also all the beasts therofrom the great water sides, neither shall the foot of man trouble them any more, nor the hooues of beast trouble them.

14 Then will I make i their waters deepe, and cause their riuers to run like oyle, sayeth the Lord God.

15 When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be layd waste: when I shall finite all them which dwell therein, then shall they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere also, in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt.

a Which was the fifty yeere of the generall captiuitie vnder Zedekiah.

b Thus the Scripture comparet tyrants to cruel and huge beasts, which deuoure all that be weaker then they, and such as they may one come.

c Thou preparedst great armies.
d Chap. 12. 12. and 17. 30.

d With hoes of the carkeiles of thine army.

e As Nylos ouerfloweth Egypt, so will I make the blood of thine holles overflow it.

f The word signifieth to be put out as a candle is put out.

g 1/a. 12. 10. Joel. 2. 31. and 3. 15. math. 24. 29.

h By this manner of speech is meant the great sorrow that shall be for the slaughter of the king & his people.

i This came so fast in leffe then foure yeeres after this prophetic.

k To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.

d Signifying, that there was no greater power in the world then his was.

f Or, thou wast lift up.

g That is, of Nebuchad-nezzar, who afterward was the monarch, and only ruler of the world.

h Hee by is signified the destruction of the power of the Assyrians by the Babilonians.

i The deepe waters that caused him to moune to his meaning his great abundance and pompe shall now lament as though they were covered with sackcloth.

k To cause this destruction of the king of Assyria to seeme more horrible, before the other kings and princes which are dead as though they reioyced at the fall of such a tyrant.

l Meaning, that Pharaohs power was nothing so great as his was. See Chap. 28. 14.

k That is, prophesie, that they shall be cast downe: vnto the Lord glouche his Prophets power both o plant and to destroy by his word, reader, see, 10.

l Have not other kingdomes, more beautifull then thouperished?

m Thar is Egypt. n To make the matter more sensible, he bringeth in Pharaoh vnto the dead that meet and marcellat him, reader, see, 14-9.

o Meaning, the Persons.

p Whom in this life all the world feared.

q That is, the Capadocians and Italianes, or Spaniards, as Iosephus writeth.

r Which died not by croell death, but by the course of nature, and are honorably buried with their armour and signes of honour.

r The Kings of Babylon.

s As the wicked reioice when they see others partakers of their miseries.

t I will make the Egyptians afraid of me, as they caused other to feare them.

Egypt, and k cast them downe, *even* them and the daughters of the mighty nations vnto the nether parts of the earth, with them that go downe into the pit.

19 Whome doest thou passe in beautie? goe downe and sleepe with the vncircumcised?

20 They shall fall in the middes of them that are slaine by the sword: *shee* is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty and strong shall speake to him out of the middes of hell with them that helpe her: they are gone downe, and sleepe with the vncircumcised that be slaine by the sword.

22 Asihur is there and all his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to be in the land of the liuing.

24 There is *u* Elam and all his multitude round about his graue. all they are slaine and fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselves to be leared in the land of the p liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are layd in the middes of them that be slaine.

26 There is *u* Meshech, Tubal, and all his multitude: their graues are round about them: all these vncircumcised were slaine by the sword though they caused their feare to be in the land of the liuing.

27 And they shal not lie with the valiant of the vncircumcised that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layd their sword vnder their heads, but their iniquitie shall be vpon their bones: because they were the feare of the mighty in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There is Edom, his kings, and all his princes, which with their strength are layde by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be all the Princes of the North, with all the Zidonians, which are gone downe to the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and hee shall bee comforted ouer all his multitude: Pharaoh, and all his armie shall be slaine by the sword, sayth the Lord God.

32 For I haue caused my *u* feare to be in the land of the liuing: and hee shall be layd in the mids of the vncircumcised with them, that are slaine by the sword, *even* Pharaoh and all his multitude sayth the Lord God.

C H A P. XXXIII.

A The first of the gouernours and ministers, 13. He strengtheneth

them that despise, and holdeth fast with the promise of mercy, 30-7 he is a ora of the Lord against the mockers of the Prophet.

A Gaine, the word of the Lord came vnto mee, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man from among them, and make him their watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the found of the trumpet, and wil not be warned, if the sword come, and take him away, his blood shall be vpon his owne head.

5 For he heard the found of the trumpet, and would not be admonished: therefore his blood shall be vpon him: but he that receiveth warning shall saue his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his iniquity, but his blood will I require at the watchmans hand.

7 So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquity, but his blood will I require at thine hand.

9 Neuertheless, if thou warne the wicked of his way to turne from it, if he do not turne from his way, he shall die for his iniquity, but thou shalt deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus saie ye *saie* say, if our transgressions and our sinnes be vpon vs, and wee are confounded because of them, how should wee then liue?

11 Say vnto them, As I liue, sayth the Lord God, I desire not the death of the wicked but that the wicked turne from his way and liue: turne you; turne you from your euill wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man say vnto the children of thy people, The righteousnes of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fall therein, in the day that he returneth from his wickednes, neither shall the righteous liue for his righteousnesse in the day that he sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if the trust to his owne righteousnesse, and commit iniquitie, all his righteousnesse shall be no more remembered, but for his iniquitie that he hath committed, he shall die for the same.

14 Again when I shall say vnto the wicked, Thou shalt die the death, if he turne from his sin, and doe that which is lawfull and bright,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquitie, he shall surely liue and not die.

16 None of his finnes that he hath committed shall be mentioned vnto him: because he hath done that.

1 Of, of their euill. 2 He sheweth that the people ought to haue continual gouernours and teachers which may haue care ouer them, and to warn them euery of the dangers which ate at hand.

b Signifying, that the wicked shall not escape punishment, though the watchmen be negligent: but if the watchman blow the trumpet, and then he will not obey, he shall deserve double punishment.

c Chap. 3. 17.

d Which teacheth that he receiveth not his charge at the Lords mouth, is a spie, and not a true watchman.

e The watchman must answer for the blood of all that perish through his negligence.

f Thus the wicked when they beare Gods iudgements for their finnes, dispaire of his mercies and minime.

g Reade Chap. 18. 23

h Reade of this righteousnesse, Chap. 18. 23, 24.

i Heresie he somedemeth all them of hypocrite, which pretend to forsake wickednes, and yet declare not themselves such by their suites, that is, in obeying Gods commandments and by godly liue.

* Chap. 18. 3.

that which is lawfull & right, he shall surely live.
 17 Yet the children of thy people say, * The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteousness, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked retorne from his wickednes, and doe that which is lawfull and right, hee shall live thereby.

20 Yet ye say, The way of the Lord is not equall. O ye house of Israel, I will iudge you euery one after his wayes.

¶ When the Prophet was led a captiue with leonamine.

21 Also in the twelfth yeere of our captiue, in the tenth month, and in the fifth day of the month, one that had escaped out of Ierusalem, came vnto me, and said, The Cities are smitten.

22 Now the hand of the Lord had bene vpon mee in the euening afore hee that had escaped came, and had opened my mouth: vntill hee came to me in the morning: and when hee had opened my mouth, I was no more dumme.

23 Again the word of the Lord came vnto me, and said,

24 Some of man, these that dwell in the desolate places of the land of Israel, talke and say, My Abraham was but one, and hee possessed the land: but we are many, therefore the land shalbe giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eate with the blood, and lift vp your eyes toward your idoles, and shed blood: should ye then possess the land?

26 Ye lean vpon your o words: ye worke abomination, and ye desire euery one his neighbours way: should ye then possess the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forts and in the cates, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the * pompe of her strength shall cease: and the mountaines of Israel shalbe desolate, and none shall passe through.

29 Then shall they know that I am the Lord, when I haue layd the land desolate and waste because of all their abominations; that they haue committed.

30 Also thou son of man, the children of thy people that I talke of thee by the wals and in the doores of houses, & speake one to another, euery one to his brother, saying, Come I pray thee, and heare what is * word that cometh from the Lord.

31 For they come vnto thee, as the people w^{sh} to come: and my people be before thee, and heare thy words, but they will not doe them: for with their mouths they make * ieaftes, and their heart goeth after their couetousnesse.

32 And lo, thou art vnto them, as a licting song of one that hath a pleasing voice, & can sing well: for they heare thy words, but they doe them not.

33 And when this cometh to passe (for loe, it will come) then shall they know, that a Prophet hath bene among them.

CHAP. XXXIII.

¶ Against the shepherds that despise the flocke of Christ, and seeke their ouercharge. The Lord saith thus he will visite his diuine flocke, and assemeble them together. 23. He will raise the true shepheard Christ, and will him peace.

¶ And the word of the Lord came vnto me, saying,

02 Sonne of man, prophesie against the shepherds of Israel, prophesie and say vnto them, Thus sayeth the Lord God vnto the shepherds, * Woe bee vnto these shepherds of Israel, that feede themselves: should not the shepherds feed the flockes?

3 Ye eate the fat, and ye clothe you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

4 Thereweake haue ye not strengthened: the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driven away, neither haue ye sought that which was lost, but with cruelty, and with rigour haue ye ruled them.

5 And they were scattered without a shepheard: and when they were disperfed, they were deuoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaines, and vpon euery hie hill: yea my flocke was scattered thorow all the earth, and none did seeke or search after them.

7 Therefore ye shepherds, heare the word of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beasts of the felde hauing no shepheard, neither did my shepherds seeke my sheepe, but the shepherds fedde themselves, and fed not my sheepe,

9 Therefore, heare ye the word of the Lord O ye shepherds.

10 Thus saith the Lord God, Behold, I come against the shepherds, and will require my sheepe at their hand, y and cause them to cease from feeding the sheepe: neither shall the shepherds feed themselves any more: for I will deliuer my sheepe from their mouths, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe & will deliuer them out of all places, where they haue bene scattered in the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countreys, & will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their fold be: there shall they lie in a good fold, and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driven away, and will bind vp that which was broken, & will strengthen the weak, but I will destroy the fat, and the strong, and I will feede them with * iudgement.

17 Also you my sheepe, thus saith the Lord God, behold I iudge betweene sheepe and sheepe, betwene the rammes and the goats.

18 Seemeth it a small thing vnto you to haue eaten vp the good pasture, but ye must tread downe with your feet the residue of your pasture,

¶ Jer. 13. 1. By the shepherds he meant the King, the Magistrates, Priests, and Prophets.

b Ye seeke to enrich your selues by their commodities, and so spoile the flocke of riches and substance.

c He describeth the office & duty of a good pasture who ought to loue and succour his flocke and not to be cruell toward them.

d For lacke of good gouernement and doctrine they perished.

e By destroying the courteous brethren, and reflecting true shepherds, whereby we haue a figure to see God sende true preachers, who both by doctrine and life labour to feed his sheepe in the pleasant pastures of his word.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g Meaning, such as lift vp themselves above their brethren, & thinke they haue no need to be gouerned by me.

h That is, by putting difference betwene the good and the bad, and to giue to either as they deserve.

i By good pasture and deepe waters is meant the pure word of God and the administration of iustice, which they did not attribute to the power till they had corrupted it.

p In desition.

¶ This declareth that we ought to heare Gods word with such zeale and affection, that we should in all points obey it, else we abule the word to our owne condemnation, and make his ministers as though they were idle to ferue mens foolish fantasies, for pleasure, and loue of song.

and to have drunke of the deepe waters, but yee must trouble the residue with your feet?

19 And my sheepe eat that which ye have trodden with your feet, and drinke that which ye have troubled with your feet.

20 Therefore thus saith the Lord God vnto them, Beholde, I, *euē* I will iudge betwene the fat sheepe and the leane sheepe.

21 Because yee have thrust wide and with shoulder, and pusht all the weake with your hornes, till yee haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betwene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feed them, *euē* my seruāt *c* David, he shall feed them, and he shall be their shepheard.

24 And I the Lord will be their God, and my seruāt David shall be the prince among them, I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euill beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will fet them, *a* a blessing, *e* euē round about my mountaine and I will cause raine to come downe in due season: and there shall bee raine of blessing.

27 And the *m* tree of the fildes shall yeelde her fruite, and the earth shall giue her fruite, and they shall be safe in their land, and shall knowe that I am the Lord, when I haue broken the coards of their yoke, and deliuered them out of the handes of those that serued themselves of them.

28 And they shall no more bee spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise vp for them a *n* plant of renowne, and they shall be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, *euē* the house of Israel, are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

a The destruction that shall come on mount Seir, because they troubled the people of the Lord.

M Oreouer, the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face against mount Seir, and prophesie against it,

3 And say vnto it, Thus saith the Lord God, Beholde, O mount Seir, I come against thee, and I will stretch out mine hand against thee and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt knowe that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when *their* iniquitie had an end.

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou *c* hate blood, *e* euē blood shall pursue thee.

7 Thus will I make mount Seir desolate, and waste, & cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men in thine hils, and in thy valleyes, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetual desolations, and thy cities shall not *d* returne, and yee shall knowe that I am the Lord.

10 Because thou hast said, *c* These two nations and these two countreyes shall be mine, and we will possesse them (seeing the Lord was there)

11 Therefore as I liue, saith the Lord God, I will *e*uē doe according to thy *s* wrath, and according to thine indignation, which thou hast vied in thine hatred against them: & I will make my selfe knowne among *b* them when I haue iudged thee.

12 And thou shalt knowe, that I the Lord haue heard all thy bla phemies which thou hast spoken against the mountaines of Israel, saying, They lie wast, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against mee, and haue multiplied your wordes against me: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall knowe that I am the Lord.

CHAP. XXXVI.

8 He promisseth to deliuer Israel from the Gentiles. *22* The benefits giuen vnto the Iewes, are to be ascribed to the mercies of God, and not vnto their deserving. *26* God reuerceth our hearts: so that we may walke in his commandments.

A L^o thou sonne of man, prophesie vnto the *a* mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord.

2 Thus saith the Lord God, because the *2* enemy hath said against you, Aha, *e*uē the *b* his places of the world are ours in possession,

3 Therefore prophesie and say, Thus saith the Lord God, Because that they haue made you desolate, & swallowed you vp on euery side, that yee might be a possession vnto the residue of the heathen, and ye are come vnto the *l*ps and *c* tongues of men and vnto the reproch of the people,

4 Therefore yemountaines of Israel, heare the word of the Lord God, Thus saith the Lord God of the mountaines, & to the hils, to the riuers, and to the valleyes, and to the waste and desolate places, and to the cities that are forsaken, which are spoiled and had in desolation of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation, haue I spoken against the residue of the heathen, & against all Idumea, which *4* haue taken my land for their possession, with the ioy of all their heart, and with de pightfull minds to cast it out for a pray.

6 Prophesie therefore vpon the land of Israel and say vnto the mountaines, and to the hilles, to the riuers, and to the valleyes, Thus saith the Lord God, Behold, I haue spoken in mine indignation and in my wrath, because yee haue suffered the shame of the heathen.

7 Therefore thus saith the Lord God, I haue *l*ifted vp mine hand, surely the heathen that are

d To wit, to these former estate.

e Meaning Israel and Iudah.

f And so by blessing against Gods people, they should

g be about to put him out of his

h owne possession.

i As thou hast done

k cruelly, so shalt thou be cruelly

l handled.

m Shewing that when God puni-

n sheth the enemies, the enclie ought to

o consider that hee hath a care ouer

p them, and to praise his Name: and also

q that the wicked reape though

r they were no God, still they leele

s his hand to their destruction.

Chap. 32.

That is, the Idumean.

That is, Ierusalem, which I

Gods promises was the chiefest of

all the world.

Ye are made a matter of talke

and derision to all the world.

d They appointed with themselves

e to haue it, & therefore came with

f Nebuchad nezz against Ierusalem

g for this purpose.

h Because you have beene laughing

i at me, therefore will I weep vnto you.

j By making a scorn of you, & of your

k Chap. 25.

Meaning Christ of whom David was a figure, Iere. 30.9. holo. 3.5.

This declarerth that vnder Christ the flocke should be truly deliuered from sinne, and hel, and so be safely preferred in the Church, where they should neuer perishe

The fruits of Gods graces shall appeare in great abundance in his Church.

That is, the root that shall come out of the roote of I. Chai, I. Chai. 1.1.

Where the Idumeans dwelt.

*When by their punishment I called them from their iniquitie. *e* Except thou repent thy former cruelty.*

about you, shall beare their shame.

8 But you, O mountaines of Israel, yee shall growe forth your branches, & bring forth your fruit to my people of Israel: for they are ready to come.

9 For beholde, I come vnto you, and I will come vnto you, and ye shall till the land and sow, and I will multiply the men vpon you, and all the house of Israel wholly, & the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and beast, and they shall increase, and bring forth fruit, and I will cause you to dwell in the land of your inheritance, and ye shall no more henceforth deprime them of me.

12 And I will cause men to walke vpon you, and they shall possess you, and ye shall no more henceforth deprime them of me.

13 Thus saith the Lord God, Because they say vnto you, Thou shalt deuoure vp men, and hast beene a waiter of thy people,

14 Therefore thou shalt deuoure men no more, neither wilt thou deprime them of me, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 Moreover, the word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles wherewith they had polluted it.

19 And I scattered them among the heathen, and they were dispersed thorow the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 And when they entred into the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine holy Names sake, which ye polluted among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you have polluted it: and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I power cleane water vpon you, and ye shall be cleane: yea, from all your filthines, and from all your idoles will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will give you an heart of flesh.

27 And I will put my spirit within you, and

cause you to walke in my statutes, and yee shall keepe my iudgements and doe them.

28 And yee shall dwell in the land that I gaue to your fathers, and yee shall be my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will call for you to come, and will increase it, and lay no famine vpon you.

30 For I will multiply the fruit of the trees, and the increase of the field, that ye shall beare no more the reproch of famine among the heathen.

31 Then shall ye remember your own wicked wayes, and your deeds that were not good, & shall iudge yourselves worthy to haue bin destroyed for your iniquities, and for your abominations.

32 Be it known vnto you that I doe not this for your sakes, saith the Lord God: therefore, O ye house of Israel be ashamed and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleansed you from all your iniquities, I will cause you to dwell in the cities, and the desolate places shall be builded.

34 And the desolate land shall be tilled, whereas it lay wast in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste land, and desolate, and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen, that are left round about you, shall know that I the Lord build the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feastes, so shall the desolate cities be filled with flockes of men, and they shall know that I am the Lord.

CHAP. XXXVII.

1 He prophesied the bringing againe of the people, being in captivity. 2 He sheweth the vision of the carcase with the bone.

The hand of the Lord was vpon me, & carried mee out in the spirit of the Lord, and set mee downe in the mids of the field, which was full of bones.

2 And he led mee round about by them, and behold, there were very many in the open field, and loe, they were very dry.

3 And he said vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Again he said vnto mee, Prophesie vpon these bones, and say vnto them, O yee drie bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinned, and put breath in you, that yee may liue, and yee shall know that I am the Lord.

7 So I prophesied, as I was commanded: and as I prophesied, there was a noyse, and beholde, there was a shaking, and the bones came together, bone to his bone.

8 And when I behelde, loe, the sinewes, and the flesh grew vpon them, and above, the skinned, couered them, but there was no breath in them.

9 Then said he vnto me, Prophesie vnto the windes

27. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 And therefore would not I offer my Name to be had in contempt, as the heathen would hauee prophesied me if I had suffered my Church to perish.

2 This excludeth from man all dignity and meane to detour any thing by, seeing that God reuereth the while to him selfe, and that one ly for the glory of his holy name.

3 For your, in That is, his spirit, hereby hee reuereth the heart, and reuereth him, 161. 44. 3. 161. 32. 29. 161. 32. 29.

o Under these abundance of temporal benefits hee concludeth the spiritual graces.

p Ye shall come to true repentance, & thinke your selues vnworthy to be of the number of Gods creatures for your ingratitude against him.

q Hee declares that it ought not to be referred to the folle or pleinitie of the earth, that any country is rich, and abundant, but only to Gods mercies, as his plagues and curses declare, when he maketh it barren.

10r, valley. 1 He sheweth by a great miracle that God hath power, and also will deliue his people from their captiuitie in as much as he is able to giue life to the dead bones and bodies, and raise them vp againe.

b Signifying, all
peoples whereas the
Israelites were
scattered: that is,
the faithful shal be
brought to the
same vntie of spi-
rit and doctrine,
wherefore they are
scattered thro-
row the world.

winde: prophesie, sonne of man, and say to the
winde, Thus saith the Lord God, Come from the
four winds, O breath, and breathe vpon these
flaine, that they may liue.

10 So I prophesied as he had commanded me:
and the breath came into them, and they liued,
and stood vp vpon their feere, an exceeding great
armie.

11 Then he said vnto mee, Sonne of man, these
bones are the whole house of Israel. Behold, they
say, Our bones are dried, and our hope is gone,
and we are cleane cut off.

12 Therefore prophesie, and say vnto them,
Thus saith the Lord God, Behold, my people, I
will open your granes, and cause you to come vp
out of your sepulchres, and bring you into the
land of Israel,

13 And ye shall knowe that I am the Lord,
e when I haue opened your granes, O my people,
and brought you out of your sepulchres,

14 And shall put my Spirit in you, and ye shall
liue, and I shall place you in your own land: then
ye shall know that I the Lord haue spoken it, and
performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto
me, saying,

16 Moreover, thou sonne of man, take thee a
piece of wood, and write vpon it, Vnto Iudah, and
to the children of Israel his companions: then
take d another piece of wood, and write vpon it,
Vnto Ioseph the tree of Ephraim, and to all the
house of Israel his companions.

17 And thou shalt ioine them one to ano-
ther into one tree, and they shall be as one in thine
hand.

18 And when the children of thy people shall
speake vnto thee, saying, Wilt thou not shew vs
what thou meanest by these?

19 Thou shalt answer them, Thus saith the
Lord God, Behold, I will take the tree of Ioseph,
which is in the hand of Ephraim, and the tribes
of Israel his fellows, and will put them with him,
as with the tree of Iudah, and make them one
tree, and they shall be in mine hand.

20 And the pieces of wood which thou writ-
est, shall be in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord
God, Behold, I will take the children of Israel
from among the heathen, whither they bee gone,
and will gather them on euery side, and bring
them into their owne land.

22 And I will make them one people in the
land, vpon the mountaines of Israel, * and one
king shall beking to them all, and they shall be no
more two peoples, neither bee diuided any more
henceforth into two kingdoms.

23 Neither shall they bee polluted any more
with their idoles, nor with their abominations,
nor with any of their transgressions: but I will
saue them out of all their dwelling places, where-
in they haue sinned, and will cleanse them: so shall
they be my people, and I will be their God.

24 And Dauid my * seruant shall be King ouer
them, and they all shall haue one shepherd: they
shall also walke in my iudgements, and obserue
my statutes, and doe them.

25 And they shall dwell in the f land, that I
haue giuen vnto Iakob my seruant, where your
fathers haue dwelt, and they shall dwell therein,
euen they, and their sonnes, and their sonnes
sonnes for euer, and my seruant Dauid shall bee

their Prince for euer.

26 Moreover, I will make * a couenant of peace
with them. It shall be an euertlasting couenant with
them, and I will place them, and multiply them,
and will let my Sanctuary among them for euer-
more.

I will be their God, and they shall be my people.

28 Thus the heathen shall knowe, that I the
Lord doe sanctifie them when my Sanctuary shall
be among them for euermore.

CHAP. XXXVIII.

2 The prophesie that Gog and Magog shall fight with great power
against the people of God. 21 Their destruction.

And the word of the Lord came vnto me, say-
ing,

1 Sonne of man, set thy face against * Gog,
and against the land of Magog the chiefe prince of
Meshech and Tubal, and prophesie against him,

2 And say, Thus saith the Lord God, Behold,
I come against thee, O Gog, the chiefe prince of
Meshech and Tubal.

3 And I will destroy thee, and put hookes in
thy iawes, and I will bring thee forth, and all thine
hoste, both hories, and horsemen, all clothed with
all sorts of armour, euen a great multitude with
bucklers and shields, all b handling swords.

4 They of e Paras, of Cush, and Phit with
them, euen all they that beere shield and helmet.

5 Gomer and all his bands, and the house of
Togarmah of the North quarters, and all his
bands, and much people with thee.

6 Prepare thy selfe and make thee readie,
both thou, and all thy multitude that are assemtled
vnto thee, and be thou their safegard.

7 After many dayes thou shalt be visited: for
in the latter yeeres thou shalt come into the land
that hath bene destroyed with the sword, and is
gathered out of many people vpon the mountains
of Israel, which haue long lien waste: yett they
haue bene brought out of the people, and they
shall dwell all safe.

8 Thou shalt ascend and come vp like a tem-
pest, and shalt bee like a cloud to couer the land,
both thou and all thy bands, and many people
with thee.

9 Thus saith the Lord God, Euen at the same
time shall many things come into thy minde, and
thou shalt thinke e cuill thoughts.

10 And thou shalt say, I will goe vp to the
land that hath no walled towers: I will goe to
them that are at rest and dwell in safetie, which
dwell all without walles, and haue neither barres
nor gates.

11 I will take the pray, and to take a
bootie, to turne thine hand vpon the desolate pla-
ces that are new inhabited, and vpon the people,
that are gathered out of the nations which haue
gotten cattell and goods, and dwell in the mids of
the land.

12 Sheba and Dedan, and the merchants of
Tarshish with all the Lyons the east shall say vnto
thee, Art thou come to spoile the pray? hast thou
gathered thy multitude to take a bootie? to cary
away siluer and gold, to take away goods, and
to spoile a great pray?

13 Therefore, sonne of man, prophesie, and
say vnto Gog, Thus saith the Lord God, In
that day, when my people of Israel shall dwell safe,
shalt thou not know it?

* Psal. 94.
and 116.

a Which was a
people that came
of Magog the son
of Iapheth, Gen. 10.
2. Magog also here
signifieth a certain
country, to wit by
these two coun-
tries, which had
the government of
Grecia and Italy,
he meaneth the
principal enemies
of the Church,
Reuel. 18. 8.
b Hee sheweth
that the enemies
should beendethem-
selues against the
Church, but it
should be to their
owne destruction.
c The Persian,
Ethiopian, and
men of Africa,
d Cometh warre
betweene, and
Togarmah the
house of Gomer,
and are thought to
be they that inua-
dered Asiaminer.
e Signifieth that
all the people of
the world should
assemble them-
selves against the
Church and Chri-
st their head.

f Or, meaning the
land of Israel.

g That is, com-
fort and safety
of the Church.

h Meaning, Israel,
which had now
bene destroyed &
was not yet built
again: declaring
thereby the simplici-
ty of the godly,

i who seeke not to
mouue themselves by
outward force, as
to depend of the
promises and
goodness of God.

k One enemy
shall enuie another,
because every one
shall thinke to
haue the spoile of
the Church.

l Shal not thou
spie thine occa-
sion to come a-
gainst my Church
when they dispute
nothing?

e That is, when I
haue brought you
out of thine pla-
ces and towne
where you are
captiues.

d Which signi-
feth the ioyning
together of the
two boules, of Is-
rael, and Iudah.

e That is, the
house of Israel;

* Iohn 10. 16.

* 1. ad. 11. iere.
23. 5. chap 34. 23.
dan. 9. 24.

f Meaning, that
the elect by Christ
shall dwell in the
heavenly Ierusa-
lem, which is
meant by the land
of Canaan.

15 And come from thy place out of the North parts, thou and much people with thee? *all shall ride vpon horses, euen a great multitude and a mighty arme.*

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land, thou shalt be in the latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I haue spoken in olde time, by the hand of my seruants the Prophets of Israel, which prophesied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the sea, and the fowles of the heauen, and the beasts of the field, and all that mooue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountains shall be overthrowen, and the staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him: throughout all my mountaines, saith the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his hands, and vpon the great people that are with him, a fore raine, and hailestones, fire, and brimstone.

23 Thus will I be *e* magnified, and sanctified, and known in the eyes of many nations, and they shall know, that I am the Lord.

CHAP. XXXIX.

1 Heerewith the vision of Gog and Magog. 15 The graues of Gog and his hoste. 17 They shall be deuoured of birds and beasts. 23 Wherefore the house of Israel in captiue. 24 Their bringing againe from captiuitie is promised.

Therefore thou sonne of man, prophesie against Gog, and say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and I leaue but the sixt part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel.

3 And I will limite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaines of Israel, and all thy bands, and the people that is with thee: for I will giue thee vnto the birds and to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the cyles, and they shall know that I am the Lord.

7 So will I make mine holy Name known in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel.

8 Behold, it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel shall goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes and vpon the arrowes, and vpon the stauers in their hands, and vpon the speares, and they shall burne them with fire seven yeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoile those that spoiled them, sayeth the Lord God.

11 And at the same time will I giue vnto Gog a place there for buriall in Israel, euen the valley whereby men goe toward the East part of the sea: and it shall call e them that passe by, to stop their noses, and there shall they burie Gog with all his multitude, and they shall call it the valley of Hamon-Gog.

12 And seuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name, when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to goe continually thorow the land with them that trauaile, to burie those that remaine vpon the ground, to cleanse it, they shall search to the end of seuen moneths.

15 And the traualers that passe thorow the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamanah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered foule, and to all the beasts of the field, Assemble your elues, and come: I gather your felues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that yee may eat flesh, and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, and of bullockes, men of all fat beasts of Bathan.

19 And ye shall eat fat till yee be full, and drinke blood till yee be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus yee shall bee filled at my table with horses and chariots with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement that I haue executed, and mine hand, which I haue layd vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall know, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, & gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their transgressions haue I done vnto them, and hid my face from them.

d There is this plague in toly deuoured in many counsell, and cannot be changed. e After this destruction the Church shall haue great peace and tranquillitie, and burne all their weapons, because they shall no more feare the enimies: and this is chiefly meant of the accomplishment of Christs kingdom, when by their head Christ, all enemies shall be overcome. f Which declarer that the enemies shall haue an horrible fall. g For the sinke of the exiles. h Or of the multitude of Gog. i Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.

k Or, multitude.

k Whereby hee signifieth the horrible destruction that should come vpon the enemies of his Church.

l The heathen shall know that they ouercame not my people by their strength, neither yet by the weakness of mine arme, but that this was for my peoples sakes.

k Meaning in the last age, and from the coming of Christ vnto the end of the world. l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36.23, and 37.28.

m Hereby he declarer that none affliction can come to the Church, whereof they haue not bee advertised aforetime, to teach them to endure all things with more patience, when they know that God hath bin ordained.

n All menues whereby man should thinke to save himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible.

o Against the people of Gog and Magog.

p Chap. 36.23, and 37.28.

a Or destroy thee with fixe plaques, as Chap. 38.22.

b Meaning, that by the vertue of Gods word, the enemies shall be destroyed wherefore he assaileth his Church.

c That is, among all Nations where the enemies of my people dwell, because they neuer so farre separate

25 There ore thus saith the Lord God, Now will I bring againe the captiuitie of Iacob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many Nations,

28 Then shall they know that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the Citie and the Temple.

IN the five and twentieth yeere of our being in captiuitie, in the beginning of the yeere, in the tenth day of the month, in the fourteenth yeere after that the Citie was smitten, in the selfsame day, the hand of the Lord was vpon mee, and brought me thither,

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a high mountain, whereupon was as the building of a Citie,

toward the South.

3 And he brought mee thither, and behold, there was a man, whose similitude was to look to, like brasse, with a linnen threed in his hand, and a reede to measure with: and he stood at the gate.

4 And the man said vnto mee, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon al that I shal shew thee, for to the intent that they might be shewed thee, art thou brought hither: declare al that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the mans hand was a reed to measure with, of fixe cubits long, by the cubite, and an hand breadth: so hee measured the breadth of the building with one reede, and the height with one reed.

6 Then came he vnto the gate which looked toward the East, and went vp the stairs thereof, and measured the poste of the gate, which was one reed broad, and by the other poste of the gate, which was one reed broad.

7 And every chanel was one reed long, and one reed broad, and betweene the chaneliers were fixe cubits: and the post of the gate by the porch of the gate within was one reed.

8 Hee measured also the porch of the gate within with one reed.

9 Then measured he the porch of the gate of eight cubits, and the posts thereof, of two cubits, and the porch of the gate was inward.

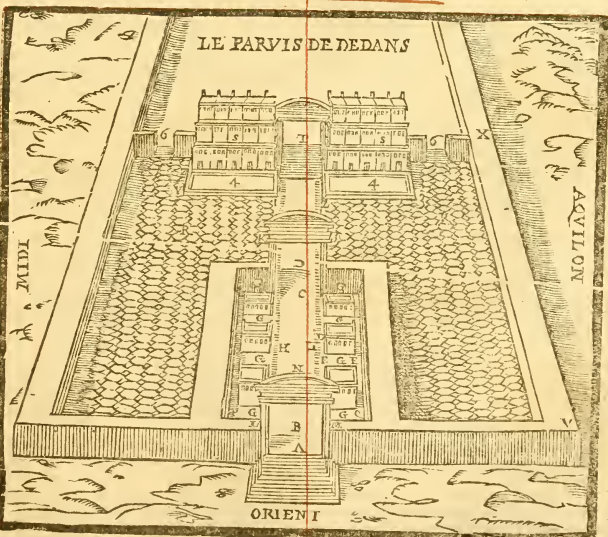
b Which was an Angel in forme of a man, that came to measure out this building.

l Or, yfrobald.

l Or, upper post.

l Or, penisier.

THE DESCRIPTION OF THE FIGURE which beginneth, verſe 5.



Verse 5. The wall was compassed about the temple and the court as appeareth in the second, and in the great figure, A B. The thickness of the wall was fixe cubites: for so long the reed was.

A C. The height of the wall, which was also fixe cubites, this wall contained 2000 cubits, that is, on the East side 500. C H. And on the North side 500. H I. As much on the South side. C K. And 500. on the West side. I K. This wall did separate the Temple from the citie, Chap 41 20.

Verse 6. This gate into the great figure was made, ten D. vnto the which appeared a fifteen steps F. Thence they goe into the porch: here are fixe chambers F, which porch as closed into a wall G. Verse F F G. The ten th. The chambers, G.

breadth. E O G. The space of fixe cubits betweene the porch and the wall inward. B C. The length of the porch, which was inward. Verse C D. The upper posts, H I. The breadth of the porch, B C. The length of the porch, which was inward. Nn 3 10 And

3 The Iewes counted the beginning of the yeere after two sorts: for their feasts, they began to count in March: and for their other affairs in September: so that this is to be understood of September. l Or, vision of God.

2. Le Parvis de dedans: or, The inner Court.

Verse 11. M the breadth of the gate, and the height A. N.

Verse 12. The space betwixt the chambers as little as a leete. O.

Verse 13. The breadth of the whole porch from the innermost chamber to the gate 25 cubits. P. Q.

In the 14. The height of the way, ports, or galleries which in all were 60 cubits.

Verse 15. For every chamber half a leete, and the threshold & lintell of the door, either 12 K figure.

Verse 15. A. D. The five cubits.

Verse 17. The outward court R to which because it was the outward court in respect of the Temple, as appears in the figure N, but it is the inner court in respect of the porch which hath been described. S.

Verse 18. The 20 chambers, fifteen on a side. The conuile gates G, which are by the great gate. T.

Verse 19. The lower gate A, which hath seven steps, and the gate within eight, between A & T. Were 100 cubits, and had as much from without.

Verse 20. The 10 cubits. This must be considered in the great figure. The outward court in respect of the Temple, M. R. the North side.

Verse 21. S. The court without T. The length of the porch with the chambers as in the East side X. V. The breadth 25 cubits X. Z.

Verse 22. The gate of the inner court. R. Over against the gate of the outward court. R. Toward the East C. an hundred cubits R. B.

Verse 23. The South gate of the great 63. R. A. D. The outward court. C.

Verse 24. The inner court gate. I. An hundred cubits. Which was the length of a court in this chamber.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And hee measured the breadth of the entry of the gate ten cubites, and the height of the gate thirtee cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were five cubits on this side, and five cubits on that side.

13 Hee measured then the gate from the roofe of a chamber to the top of the gate: the breadth was five and twentie cubites, doore against doore.

14 Hee made also postes of threecore cubites, and the postes of the court, and of the gate, had one measure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within, were fiftie cubites.

16 And there were narrow windowes in the chambers, & in the postes within the gate round about, and I knewe to the arches: and the windowes went round about with in: and vpon the postes were palme trees.

17 ¶ Then brought hee me into the outward court, and loe, there were chambers, and a pavement made for the court round about, and thirtee chambers were vpon the pavement.

18 And the pavement was by the side of the gates over against the length of the gates, and the pavement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubits Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the postes thereof, and the arches thereof were after this measure of the first gate: the length thereof was fiftie cubites, and the breadth five and twentie cubites.

22 And their windowes, and their arches with their palme trees, were after the measure of the gate that looked toward the East, and the going vp vnto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood over against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubites.

24 After that, hee brought mee toward the South, and loe, there was a gate toward the South, and hee measured the postes thereof and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth five and twentie cubites.

26 And there were seven steps to goe vp to it, and the arches thereof were before them, and it had palme trees, one on this side, and another on that side vpon the postes thereof.

27 ¶ And there was a gate in the inner court toward the South, and hee measured from gate to

gate toward the South an hundred cubits.

28 And he brought mee into the inner court by the South gate, and hee measured the South gate according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was five cubites long, and five and twentie cubites broad.

30 And the arches round about were five and twentie cubites long, and five cubites broad.

31 And the arches thereof were toward the vnter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steps.

32 ¶ Again hee brought mee into the inner court toward the East, and hee measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about: it was fiftie cubites long, and five and twentie cubites broad.

34 And the arches thereof were toward the vnter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After hee brought mee to the North gate, and measured it according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth five and twentie cubites.

37 And the postes thereof were toward the vnter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And every chamber, and the entry thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side, and four tables on that side by the side of the gate, even eight tables, whereupon they slew their sacrifice.

42 And the four tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and a halfe broad, and one cubite high: whereupon also they layd the instruments wherewith they slew the burnt offering, and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North,

Verse 28. The inner court G the eight steps are hid with the buildings, but they are like them of the East gate Q, for all the courts were of one measure, quantitie and fashion.

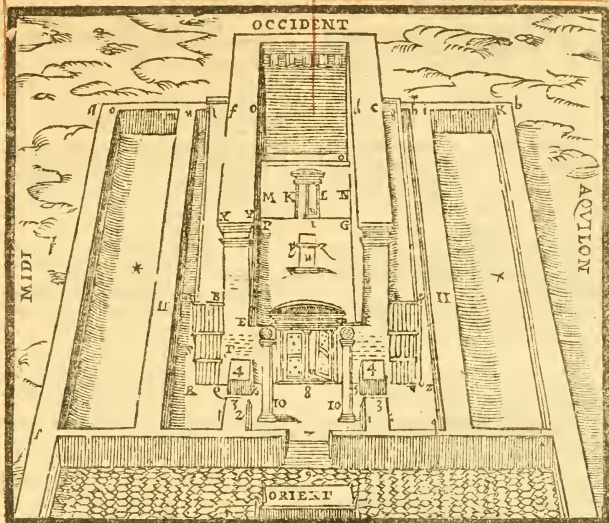
Verse 31. The inner court on the East side N. And so in all he maketh five courts, two on the East side v. o. on the North, and two of the South side, looken in the great figure.

Verse 38. The place of five chambers, which were in the porch of the inner court on the North side I. The entrie of the chambers, that is, the doores were vnder the upper posts or postes, which hanged over the chambers, as also did over the gate. Look in the great figure.

Verse 39. In the porch of the inner court were four tables K, and as many in the outward court S. a cubite long, and a halfe broad, and one cubite high.

Verse 44. The chambers in the inner porch on the North side for the fingers L. but the perspective hindereth the sight, therefore behold them which are in the East court, for they are all alike: likewise on the South side. The Prophet was now in the East court, where he saw the Altar measured, and described one row of chambers, which was for the Priests.

THE FIGURE OF THE TEMPLE.



Vers. 45 He measured the two rows of chambers, which were in the inner court N, whereof they on the North side were for the Priests that sacrificed O, and they on the South side for them that kept the Temple N, which chambers were East and by South as the other O, were East & by North. These must be seen in the great figure, *Vers. 47* The Altarp.

Vers. 48 He entered by the gate to come into the porch of the Temple R. The which Temple is here described more at large, because the things here mentioned, might the better be understood. *Vers. 48* By the poles of the porch hee measured the wall which was five cubits thick on either side of the altar or porch 1, 2. The two little gates in the side of the porch 4, 4, which were to goe to the Priests chambers that were by the Temple A B. *Vers. 49* The length of the porch 20. cubits c. 6. And the breadth eleven 7, 8. The steps whereby the Prophet came into the porch of the Temple. 9, 7. The two pillars 10.

45 And he said vnto me, This chamber whose prospect is toward the South, u for the Priestes that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, u for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Levi, which may come neere to the Lord to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, even four square: likewise the Altar that was before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twenty cubits, and the breadth eleuen cubits, and he brought mee by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

50 And hee brought mee to the porch of the house, and measured the postes, five cubites broad on the one side, and five cubites broad on the other side, which was the breadth of the Tabernacle.

51 And the breadth of the entrie was ten cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and he measured the length thereof forty cubites, and the breadth twenty cubites.

52 Then went hee in, and measured the postes of the entrie two cubites, and the entrie fixe cubites, and the breadth of the entrie seven cubites.

53 So he measured the length thereof twentie cubites, and the breadth twenty cubites before the Temple, and he said vnto me, This is the most holy place.

54 After, hee measured the wall of the house, fixe cubites, and the breadth of every chamber foure cubites round about the house, on every side.

55 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wall made for 5 chambers which was round about the house, that the postes might be fastened therein, and not bee fastened in the wall of the house.

56 And it was large, and went round mounting vpward to the chambers: for the flaire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the mids.

57 And it was large, and went round mounting vpward to the chambers: for the flaire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the mids.

58 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wall made for 5 chambers which was round about the house, that the postes might be fastened therein, and not bee fastened in the wall of the house.

Vers. 2. The breadth of the entrie or gate ten cubites, C.D. Five cubites from the Temple wall to the gate on either side E.C.

D.F. The length of every cubicite from the Temple gate to the most holy place E.I. The breadth of the Temple twenty cubites E.F. or G.H. Heepearth not here of the height: therefore it is made of thirty cubites according to Salomons.

Vers. 3. The Angel went into the most holy place, The poste of the entrie, that is, the threshold, or the kniffe of the wall H.I. The sixe cubits K.L. The bread one cubite: the sixe cubites M.K.

Vers. 1. The upper postes or pedestals, mea in the tops of the chambers on the sides of the Temple A B. The second chamber G goeth out more then the first B, and the third A more then the second.

CHAP. XLII.
1 The disposition and order of the building of the Temple, and the other things therein belonging.

2 Peetward, hee brought mee to the Temple, and measured the postes, fixe cubites broad on the one side, and fixe cubites broad on the other side, which was the breadth of the Tabernacle.

Ver. 8. The foundations of five cubits, measuring the hie, humber was so, and e neither frontance seemed folke-wise by a perpendicular line of plummet BZ.

Ver. 9. The chamber without was the chief chamber, and fift that chamber the wall was but five cubits thicke, BXY for downward it was five, Q. 6.

Ver. 10. The chambers on the one side were distant from them on the other side twenty cubits, which was the breadth of the Temple.

Ver. 11. The doors of the chambers on the North side, opened toward the North V, and they on the South side, toward the South H, for there was an alley of five cubits round about the Temple VZ, and was so closed with a wall R.

Ver. 12. The building, or the great place compassed with a wall of five cubits, and was further off the Temple than the alley, or separate place, and thus more plainly set forth in the great figure.

Ver. 16. He declared that whatsoever was of stone work from the bottom to the top, was covered with wood on the East, South, and North side.

Ver. 22. The altar V which was three cubites high YX, and was long YZ.

I saw also the house high round about: the foundations of the chambers were a full reede of five great cubits.

The thicknesse of the wall which was for the chamber without, was five cubits, and that which remained, was the place of the chambers that were within.

And betwene the chambers was the wide-nesse of twenty cubits round about the House on every side.

And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was five cubits round about.

Now the building that was before the separate place toward the West corner, was twenty cubits broad, and the wall of the building was five cubites thicke round about, and the length ninetie cubites.

So he measured the house an hundred cubits long, and the separate place and the building with the walles thereof were an hundred cubits long.

Also the breadth of the forefront of the house and of the separate place toward the East was an hundred cubites.

And hee measured the length of the building, over against the separate place, which was behind it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

The postes and the narrow windowes, and the chambers round about, on three sides over against the postes, filled with cedar wood round about, and from the ground vp to the windowes, and the windowes were sieled.

And from above the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

And it was made with Cherubims and palme trees, so that a palme tree was betwene a Cherub and a Cherub: and every Cherub had two faces.

So that the face of a man was toward the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: thus was it made through all the house round about.

From the ground vnto above the doore were Cherubims, y and palme trees made as in the wall of the Temple.

The polts of the Temple were squared, and thus to looke vnto was the similitude, and forme of the Sanctuary.

The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof, and the length thereof, and the sides thereof were of wood. And he said vnto me, This is the table that shall be before the Lord.

And the Temple and the Sanctuary had two doores.

The doores had two wickets, then two turning wickets, two wickets for one doore, and two wickets for another doore.

And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porch without.

And there were narrow windowes and palme trees on the one side, and on the other side,

by the sides of the porch, and vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought he mee into the vtter court by the way toward the North, and hee brought mee into the chamber that was ouer against the separate place, and which was before the building toward the North.

Before the length of an hundred cubits, was the North doore, and it was fifty cubits broad.

Over against the twenty cubites which were for the inner court, and ouer against the pavement, which was for the vtter court, was chamber against chamber in three rowes.

And before the chambers was a gallery of ten cubites wide, and within was a way of one cubite, and their doores toward the North.

Now the chambers above were narrower: for those chambers seemed to eate vp theie, to wit, the lower, and those that were in the mids of the building.

For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, even from the ground.

And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fifty cubits long.

For the length of the chambers that were in the vtter court, was fifty cubites, and loe, before the Temple were an hundred cubites.

And vnder theie chambers was the entrie, on the East side, as one goeth into them from the outward court.

The chambers were in the thicknesse of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

And the way before them was after the manner of the chambers, which were toward the North, as long as they and as broad as they: and all their entrie were like, both according to their fashions, and according to their doores.

And according to the doores of the chambers, that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entree.

Then said he vnto me, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priests, that approach vnto the Lord, shall eate the most holy things: there shall they lay the most holy things and the meate offerings, and the sinne offering, and the trespass offering: for the place is holy.

When the Priests enter therein, they shall not go out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things which are for the people.

Now when hee had made an ende of measuring the inner house, he brought mee forth toward the gate, whose prospect is toward the East, and measured it round about.

Hee measured the East side with the measuring roide, five hundred reedes, even with the measuring reede round about.

Hee measured also the North side, five hundred

Ver. 1. Having described the length and breadth of the Temple, hee cometh to the outward court on the North side. T. This appeareth in the great figure. He brought me into the chamber, that is, the row of chambers which were toward the separate place Westward.

Ver. 2. Hee meaneth that 5 North was an hundred cubits long x y, and in breadth fifty b z.

Ver. 4. This gallery appeareth in the great figure by the number 12.

Ver. 5. These chambers were contrary fashions to those of the Temple.

Ver. 8. So that the wall for the chambers of the outward court & the wall of the inner, was either five cubites, and the whole court an hundred.

Ver. 9. Vnder these chambers were entrie, or doores to passe fro one place to another, which are noted ever by 2 in the great figure.

Ver. 10. 11. The chambers of the East court M were like to the chambers of the North court.

Ver. 13. Which chambers were in the East gate toward the North and South 3, and toward the separate place or back building 4, which chambers are called holy, because they were by the Temple.

Or, winds.

dreth reeds, *even* with the measuring reede round about.

18 And he measured the South side five hundred reeds with the measuring reed.

19 Hee turned about also to the West side, and measured five hundred reeds with the measuring reede.

20 Hee measured it by the foure sides: it had a wall round about, five hundred reeds long, & five hundred broad to make a separation betwene the Sanctuary, and the prophane place.

C H A P. XLIII.

2 Hee seeth the glory of God going into the Temple, from whence it had before departed. 7 Hee meeteth with the idolatry of the children of Israel, for the which they were consumed and brought to nought. 9 Hee in commandeth to call them againe to repentance.

Afterward he brought me to the gate, *even* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw *was* like the vision, *even* as the vision that I saw when I came to destroy the citie: and the visions were like the vision that I saw by the river Chebar, and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp, and brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which said vnto me, Son of man, *this* place is my throne, and the place of the soles of my feet, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more defile mine holy Name, neither they nor their kings by their fornication, nor by the carkeles of their kings in their hie places.

8 Albeit they set their thresholds by my thresholds, and their posts by my posts (for there *was* but a wall betwene mee and them) yet have they defiled mine holy Name with their abominations that they have committed: wherefore I have consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeles of their kings far from me, and I will dwell among them for ever.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, and let them measure the pattern.

11 And if they be ashamed of al that they have done, shew them the forme of the House, and the pattern thereof, & the going out thereof, and the coming in thereof, & the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof & do them.

12 This is the description of the house, *it* shall be upon the top of the mount: all the limits thereof about shall be most holy. Behold, this is the description of the House.

13 And the e are the measures of the Altar, after the cubites, the cubite is a cubite, and an hand breadth, *even* the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the

c By their idolatry.
d He aludeth to Aaron & Manasse who were eburned in their gardens neere the Temple, and there had set, & set up an eburned to their idols.

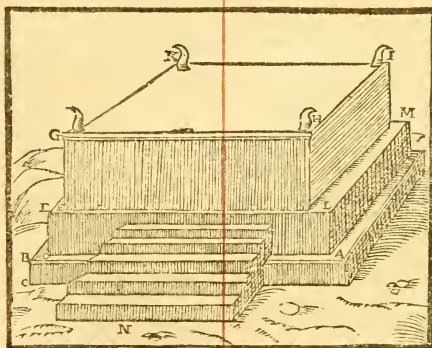
* Chap. 9. 3.
a When I prophesied the destruction of the citie by the Chaldeans.

b Which was departed afore, Chap. 10. 4. and 1. 23.

† Eze. Lxxv.

Ver. 12. The middle or bottome A which was a cubite B C and a cubite broad B D.

THE FIGURE OF THE ALTAR.



Ver. 14. The lower piece which standeth on the bottome, and is the middlemost place, and under the highest is two cubites, D E The breadth one cubite E F From the little piece which was y set to the highest are cubites F G.
Ver. 15. Four cubites measuring the higher part of the altar F G.
Ver. 16. Length and breadth G H.
1 K Which note also the 4 corners of the altar.

edge thereof round about shall be a span: and this shall be the height of the Altar.

14 And from the bottome which toucheth the ground to the lower piece shall be two cubites, and the breadth one cubite, and from the little piece to the great piece shall be four cubites, & the breadth one cubite.

15 So the altar shall be four cubites, and from the altar upward shall be four hornes.

16 And the altar shall be twelve cubites long, and twelve broad, and four square in the four

corners thereof.

17 And the frame shall be fourteen cubites long, and fourteene broad in the four square corners thereof, & the border about it shall be half a cubit, and the bottome thereof shall be a cubit about, and the steps thereof shall be turned toward the East.

18 ¶ And he said vnto me, Son of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, & to sprinkle blood thereon.

19 And thou shalt giue to the Priestes, and to the

Ver. 17. The frame whereupon the highest piece standeth is fourteene cubites: for on every side it is longer by a cubite then the uppermost E L.

the Leuites, that be of the seede of Zadok, which approach vnto mee, to minister vnto me, with the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seven dayes shalt thou prepare every day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shalt they seven dayes purifie the altar, and cleanse it, & consecrate it.

27 And when these dayes are expired, vpon the eight day & so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

Hee reprooueth the people for their offence. 7 The vncircumcised in heart, and in the flesh, y^e which are to be admitted to the service of the Temple, and must be reformed.

Then hee brought mee toward the gate of the outward Sanctuary, which turneth toward the east, and it was shut.

2 Then said the Lord vnto me, This gate shall be a shut, and shall not be opened, & no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the Prince: the Prince himselfe shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 ¶ Then brought hee me toward the North gate before the Houe: & when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord said vnto me, Sonne of man, I marke wel & behold wth thine eyes, & heare with thine eares all that I say vnto thee, concerning all the ordinances of the house of the Lord, & all the lawes thereof, and marke well the entering in of the house with every going forth of the Sanctuary.

6 And thou shalt say to the rebellious, eue^r to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue ynough of all your abominations,

7 Seeing that yee haue brought into my Sanctuary strangers vncircumcised in heart, & vncircumcised in flesh to be in my Sanctuary, to pollute mine house, when ye offer my bread, *ye eat* fat, and blood: and they haue broken my couenant, because of all your abominations,

8 For ye haue not kept the ordinances of mine holy things: but you your clothes haue let out to take the charge of my Sanctuary.

9 ¶ Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger that

is among the children of Israel.

10 Neither yet the Leuites that are gone back from me when Israel went astray, which went astray from me after their idols, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the house, & minister in the Houe: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused y^e house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, sayth the Lord God, and they shall beare their iniquitie.

13 And they shall not come neere vnto me to doe the office of the Priest vnto mee, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the Houe, for all the seruice thereof, and for all that shall be done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that kept the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer mee the fat and the blood, saith the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, & no wool shall come vpon them while they are in the gates of the inner court, & within.

18 They shall haue linnen bonnets vpon their heads, and shall haue linnen breeches vpon their loyns: they shall not gird themselves in the sweating places.

19 But when they goe forth into the vtter court, *even* to the vtter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also shawe their heads nor suffer their locks to grow long *but* round their heads.

21 * Neither shall any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their * wiues a widow, or her that is diuorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference between the holy & prophane, and cause them to discern between the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements, and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 * And they shall come at no dead person to defile themselves, except at their father or mother, or sonne, or daughter, brother or sister that hath had yett none husband: *in the le* may they be defiled.

26 And when he is cleansed, they shall reckon vnto him seven dayes.

27 And when he goeth into the Sanctuary, vnto the inner court, to minister in the Sanctuary, he shall offer his sinne offering saith the Lord God.

28 * And

d The Zenites which had committed idolatry, were put from their dignitie and could not be received into the Priests office, although they had bene of the house of Aaron, but must serue the inferior officers, as to watch and to keepe the doores, reade *1 King. 25. 9.*

e Which offered the law of God, and fell not to idolatry.

f As did the idols and heathen.

* *Leuit. 10. 9.*

* *Leuit. 21. 13.*

* *Leuit. 22. 13.*

g They may be at their buriall, which was a defiling.

† *Ezek. 44. 18.*

† *Verse. The East gate is in the great figure.*

a Meaning from the common people, but not from the Priests, nor the Peince, read Chap. 46. 8. 9.

† *Ezek. 44. 18.*

b For they had brought idolaters which were of other countries to teach them their idolatry, chap. 23. 10. c Ye haue not receiued vnto me according to my law.

¹ Deut. 18. 1.
² Leviticus 18. 10.

28 * And the Priesthood shall bee their inheritance, yee, I am their inheritance: therefore shall ye give them no possession in Israel: for I am their possession.

29 They shall eate the meate offering, and the sinne offering, and the trespass offering, and every dedicate thing in Israel shalbe theirs.

30 * And all the first of all the first borne, and every oblation, *even all of every sort of your oblations shall be the Priests.* Ye shall also give vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shall not eate of any thing that is * dead, or torne, whether it be foule or beast.

CHAP. XLV.

1 *One of the land of promise are there separate fower portions, of which the first is given to the Priests and to the Temple, the second to the Levites, the third to the Gibeonites, the fourth to the Prince. 2 An exhortation to the heads of Israel. 3 Of weights and measures. 4 Of the first fruits &c.*

Minheritor, when ye shall diuide the land for the Lord an holy portion of the land, five and twentie thousand reedes long, and ten thousand broad, this shalbe holy in all the borders thereof round about.

2 Of this there shalbe for the Sanctuary five hundred in length, with five hundred in breadth, all square round about, and fiftie cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twentie thousand, and the breadth of ten thousand: and in it shall bee the Sanctuary, and the most holy place.

4 The holy portion of the land shall bee the Priests, which minister in the Sanctuary, which come neere to serue the Lord: and it shall bee a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twentie thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, haue their possession for twentie chambers.

6 Also ye shal appoint the possession of the citie, five thousand broad, & five and twenty thousand long over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall bee for the prince of the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, *even before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shalbe by one of the portions from the West border vnto the East border.*

8 In this land shalbe his possession in Israel: and my princes shall no more oppress my people and the rest of the land shal they give to the house of Israel, according to their tribes.

9 Thus sayeth the Lord God, Let it suffice you, O princes of Israel: leaue off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayth the Lord God.

10 Yee shall haue iust balances, and a true Epha, and a true Bath.

11 The Ephah and the Bath shall bee equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitye thereof shalbe after the Homer.

12 * And the Shekel shall bee twentie Gerahs,

and twenty shekels, and five and twenty shekels and fiftene shekels shalbe your Maneh.

13 ¶ This is the oblation that ye shal offer, the sixt part of an Ephah of an Homer of wheate, and yee shall give the sixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, *even of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer for ten Baths fill an Homer)*

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, iayeth the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shalbe the princes part to give burnt offerings, and meat offerings, and drinke offerings in the solemne feasts, and in the new moones and in the Sabbaths, and in all the high feasts of the house of Israel: he shal prepare the sinne offering and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a yong bullocke without blemish and cleinte the Sanctuary.

19 And the Priest shall take of the blood of the sin offering, and put it vpon the posts of the house, and vpon the foure corners of the frame of the altar, and vpon the posts of the gate of the inner court.

20 And so shalt thou doe the seventh day of the month, for every one that hath erred, and for him that is deceiued: so shall you reconcile the house.

21 * In the first month in the fourteenth day of the month, yee shall haue the Passouer, a feast of seven daies, and ye shall eate vleauened bread.

22 And vpon that day, shal the prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven daies of the feast he shall make a burnt offering to the Lord, *even of seven bullockes, and seven rammes without blemish daily for seven daies, and an hee goate daily for a sinne offering.*

24 And he shal prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an Hin of oyle for an Ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast for seven daies, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 *The sacrifices of the Sabbath and of the new moones. 2 The row which doores they must go in, or come out of the Tent.*

Thus saith the Lord God, the gate of the inner court that turneth toward the East, shall bee shut the fixe working daies: but on the Sabbath it shall be opened, and the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

d That is three-score shekels make a weight called Mina for he ioyneeth these three parts to a Mina.

Exod. 13. 2.
and 22. 9.
and 34. 19.
Leuit. 3. 13.

* Exod. 21. 31.
Leuit. 22. 8.

a Of all the land of Israel, the Lord only requirith this portion for the Temple and for the Priests, and for the Citie, and for the Prince.

e Which was Nissan, containing part of March and part of April.

f Or, counte.

* Exod. 17. 16.
Leuit. 23. 5.

f Read Exod. 29. 40.

b The Etophet sheweth that the heads must be first reformed afore any good order can bee stablished among the people. c Ephah and Bath were both of one quantitie the first Ephah contained in drie things that which Bath did in liquor, Leuit. 5. 11. d King. 5. 14. e Exod. 30. 13. f Leuit. 27. 25. g Num. 5. 47.

Usher. The inner court gate O. whereunto they went by eight steps, as appeareth in the great figure.

shall worship at the threshold of the gate: after, he shall goe forth, but the gate shall not bee shut till the evening.

3 Likewise the people of the land shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the Prince shall offer vnto the Lord on the Sabbath day, shall be six lambs without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambs, a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new moone it shall be a yong bullocke without blemish, and six lambs and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering, when an Ephah for a bullocke, and an Ephah for a ramme, and for the lambs according as his hand shall bring and an Hin of oyle to an Ephah.

8 And when the Prince shall enter, hee shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feastes, he that entereth in by the way of the North gate to worship, shall goe out by the way of the South gate: and he that entereth by the way of the South gate, shall goe forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall goe forth ouer against it.

10 And the Prince shall be in the mids of them: he shall goe in, when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feastes, and in the solemnitie the meate offering shall be an Ephah to a bullocke, and an Ephah to a ramme, & to the lambs, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the Prince shall make a free burnt offering, or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yeere, without blemish: thou shalt doe it every morning.

14 And thou shalt prepare a meate offering for every morning, the first part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: this meate offering shall be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle every morning, or a continuall burnt offering.

16 ¶ Thus sayth the Lord God, If the prince give a gift of his inheritance vnto any of his sonnes, it shall be his ownnes, and it shall be their possession by inheritance.

17 But if hee give a gift of his inheritance to one of his seruants, then shall it be his to theyre of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for ever.

18 Moreover the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit his own possession, that my people bee not scattered every man from his possession.

19 ¶ After he brought mee through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which flood toward the North: and behold, there was a place at the West side of them.

20 Then sayd hee vnto mee, This is the place where the Priests shall seeche the trespass offering and the sinne offering, where they shall bake the meat offering, that they should not beare them into the vtter court, to sanctifie the people.

21 Then hee brought me forth into the vtter court, and caused me to go by foure corners of the court: and behold, in every corner of the court there was a court.

22 In the foure corners of the court, there were courts ioyned of fourtie cubites long, and thirtie broad: these foure corners were of one measure.

23 And there went a wall about them, when about the court, and kitchins were made vnder the wals round about.

24 Then sayd hee vnto mee, This is the kitchen where the ministers of the house shall seeche the sacrifice of the people.

thirty broad 8 p & 7.9. Perfe 13. About the walles of these were as kitchins, were little chambers for the cookes, &c.

CHAP. XLVII.

1 The vision of the waters that came vnto me of the Temple. 2 The compass of the land of promise another vision thereof by spirit.

Afterward he brought mee vnto the doore of the house: and behold, a waters issued out from vnder the threshold of the house Eastward for the forefront of the house, flood toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out toward the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters were to the ancles.

4 Again he measured a thousand, & brought me through the waters: the waters were to the knees: againe he measured a thousand, & brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a river, that I could not passe ouer: for the waters were risen, and the waters did flowe, as a river that could not be passed ouer.

6 And he sayd vnto mee, Sonne of man, hast thou seene this? Then he brought me, and cau'd me to returne to the brinke of the river.

7 Now when I returned, behold, at the brinke of the river were very many trees on the one side, and on the other.

8 Then sayd he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into the sea, they shall runne into another sea, and the waters shall be wholesome.

9 And every thing that lieth, which moeth, where the river's shall come shall liue, and there shall be a very great multitude of fish, because the waters shall come thither: for they shall be wholesome, and every thing shall liue whether the river cometh.

Perfe 19. He described the Priests chambers, which were at the side of the Temple toward the North: and so cometh to the place, which was on the West side: which were as it called the vtter court in respect of the inner court, as alfo where the people were, was the vtter court in respect of this inner.

c That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull for them to eate them. Verse 21. The little court in euery corner, was forty cubites long, 7.8. and little courts, which

Verse 1. The doore of the Temple R. 1. is from vnder the threshold issued out waters, which came out of the South side, and ranne toward the East. Look in the great figure 1. a. Whereby are meant the spiritual graces that should be given to the Church vnder the kingdom of Christ.

b Signifying that the graces of God should neuer decrease, but eue abound in his Church.

c Meaning the multitude of them that should be refreshed by the spiritual waters.

d Showing that the abundance of these graces should be so great that all the world should be full thereof, which is here meant by the Persian Sea or Gennezareth, and the Sea called Mediterraeneum, Zeck. 14.8.

e The waters which of nature are salt, and wholesome, shall be made sweete and comfortable.

Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.
 g Which were cities at the corners of the salt or dead sea.
 h They shall bee hereof all sorts, and in as great abundance as in the great ocean where they are bred.
 i That is, the wicked and reprobate.
 k For, see for meat. l Or for brasen and forss.
 m Gen. 48. 12.

* Gen. 12. 7. and 13. 18. and 26. 4. and 34. 4.

h By the land of promise, he signifieth the spiritual land where of this waite figure.

l Or, strife.

l Meaning, that in this spiritual kingdom there should be no difference betweene Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

10 And then the 5 fishers shall stand vpon it, and from En-gedi euen vnto S En-eglam, they shall spread out their nets: for their fish shalbe according to their kindes, as the fish of the maine sea, exceeding many.

11 But i the myrie places thereof, and the marishes thereof shall not be wholesome, they shalbe made salt pits.

12 And by this riuer vpon the brinke thereof, on this side and on that side shall grow all fruitfull trees, whose lease shall not fade, neither shall the fruit thereof faile: it shall bring forth new fruit according to his moneths, because their waters run out of the Sanctuary: and the fruit thereof shalbe meate, and the lease thereof shall bee for medicine.

13 ¶ Thus saith the Lord God, This shalbe the border, whereby ye shall inherite the land according to the twelue tribes of I.rael: Ioseph shall haue two portions.

14 And ye shall inherite it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shal fall vnto you for inheritance.

15 And this shalbe the border* of the land toward the Northside, from the maine sea toward Hethlon, as men goe to Zedadah:

16 Hamath, Berotah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazar, Enan, and the border of Damascus, and the residue of the North Northward, and the border of Hamath: so shalbe the North part.

18 But the East side shall yee measure from Hauran and from Damascus, and from Gilead, and from the land of I.rael by Iorden, and from the border vnto the East sea: and so shalbe the East part.

19 And the South side shalbe toward Teman, from Tamar to the waters of Meriboth in Kadesh, and the riuer to the maine sea: so shalbe the South part toward Teman.

20 The West part also shalbe the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shal ye diuide this land vnto you, according to the tribes of I.rael.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you as borne in the country among the children of I.rael, they shal part inheritance with you in the mids of the tribes of I.rael.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, sayeth the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Levites, of the cite, and of the Prince are reuelled.

NOW these are the names of the 2 tribes. From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.

2 And by the border of Dan from the East

side vnto the Westside, a portion for Aser.

3 And by the border of Aser from the East part euen vnto the West part, a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manassih.

5 And by the border of Manassih, from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part shalbe the offering which they shall offer of five and twenty thousand reeds broad, & of length as one of the other parts, from the East side vnto the West side, and the Sanctuary shalbe in the mids of it.

9 The oblation that ye shall offer vnto the Lord, shalbe of five and twenty thousand long, and of ten thousand the breadth.

10 And for them, min for the Priests shall bee this holy oblation, toward the North five and twenty thousand long, and toward the West, ten thousand broad, & toward the East ten thousand broad, and toward the South five & twenty thousand long, and the Sanctuary of the Lord shall be in the mids thereof.

11 It shalbe for the Priests that are sanctified of the sons of Zadok, which haue kept my charge, which went not asray when the children of I.rael went asray as the Levites went asray.

12 Therefore this oblation of the land that is offered shalbe theirs, as a thing most holy by the border of the Levites.

13 And ouer against the border of the Priests, the Levites shal haue five and twenty thousand long, and ten thousand broad: all the length shal be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the five and twentie thousand, shalbe a prophane place for the city, for housing, and for suburbs, and the cite shall be in the mids thereof.

16 And these shalbe the measures thereof, the North part five hundred and foure thousand, and the South part five hundred and foure thousand, and the East part five hundred and foure thousand, and the West part five hundred and foure thousand.

17 And the suburbs of the city shalbe toward the North two hundred and fifty, and toward the South two hundred and fifty, and toward the East two hundred and fiftie, and toward the West two hundred and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shalbe ten thousand Eastward, & ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shalbe for food vnto them that serue in the cite.

19 And they that serue in the city shalbe of all the tribes of I.rael that shall serue therein.

b That is, the portion of the ground which they shall separate & appoint to the Lord, which shalbe diuided into three parts, for the Priests, for the Prince, and for the cite.

* Chap. 44. 15.

c Meaning, that it should bee square.

a The tribes after that they entred into the land vnder Iosua, diuided the land some what other wise then is here set forth by this vision.

d Energy may it
shall be five and
twenty thousand.

20 All the oblation *shalbe* five and twenty thousand, with ^d five and twenty thousand : you shall offer this oblation four square for the Sanctuary, and for the possession of the citie.

21 And the residue *shalbe* for the prince on the one side, and on the other of the oblation of the Sanctuary, and of the possession of the citie, ouer ^s a iust the five and twenty thousand of the oblation toward the East border, and Westward ouer against the five and twenty thousand toward the West border, ouer against *shalbe* for the portion of the prince : this *shalbe* the holy oblation, and the house of the Sanctuary *shalbe* in the middes thereof.

22 Moreover, from the possession of the Lenites and from the possession of the citie, that which is in the mids *shalbe* the princes : betweene the border of Iudah, and betweene the border of Benjamin *shalbe* the princes.

23 And the rest of the tribes *shalbe* thus : from the East part vnto the West part, Benjamin *shalbe* a portion.

24 And by the border of Benjamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the

East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side toward Temath, the border shall bee euen from ^s Tamar, vnto the waters of Meribath in Kadesh, and to the briner that runneth into the maine sea.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the citie, on the Northside five hundred, and foure thousand measures.

31 And the gates of the citie *shall be* after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side five hundred and foure thousand, and three gates, and one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundred and foure thousand measures, and three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side, five hundred and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteen thousand measures, and the name of the city from that day *shalbe*, The Lord is there.

f Which is heard
taken for Iudaea,
g Which was Iericho the citie of
the palme trees,
h Meaning Nilus
that runneth into
the sea, called Mediteraneanum.

e So that Iudah
was on the North-
side of the Princes
and Leuites por-
tions, and Benjamin
on the Southside.

† Ebr Teboueb.
Shammah.

DANIEL.

THE ARGUMENT.

THe great providence of God, and his singular mercie toward his Church, are most lively here set forth, who neuer leaueh his destitute, but now in their greatest tribulations and afflictions great them Prophets, as Ezekiel, and Daniel, whom he aduised with such graces of his holy Spirit, that Daniel alone altho other had most special revelations of such things as should come to the Church, even from the time that they were in captiuitie to the last end of the world, and to the general resurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine number of the times when vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof : moreover he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, as to da bring everlasting life. And as from the beginning God ever exercised his people vnder vice ass, so he teacheth here, that after that Christ is offered, he will still leaue them exercise to his Church vntill the dead arise againe, and Christ gather him into his kingdome vnto the beatitudes.

CHAP. I.

x The captiuitie of Iehoiakim king of Iudah. 4 The king of beth certainie yong men of the Iewes to leaue his law. 5 They haue the Iewes crinner appointed, 8 but they ad. flaine from it.

a Reade 2 King.
24. 1 & Iere. 22. 1.
b Which was a
plaine by Babylon
where was the
temple of their
great god, and is
here taken for Ba-
bylon.

c Whowas
master of the
wards.
d He called them
Eunuches, whom
the King nour-
ished and brought
vp to be eunuchs
of other countreys
afterward.

e His purpose was to keepe them as hostages, and that he might shew himselfe victorious, and also by their good intray & learning of his religion, they might fauour rather him than the Iewes, and to be able to serue him as gouernours in their land : moreover by this meanes the Iewes might be better kept in subiection & leaue otherwise to procure hurt to these noble men.



N the third yere of the reigne of Iehoiakim King of Iudah, came Nebuchad nezzar king of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim King of Iudah into his hand, with part of the vessels of the house of God, which bee caried into the land of Shinar, to the house of his god, and he brought the vessels into his gods treasury.

3 And the king spake vnto A shpenaz the master of his Eunuches, that he should bring certaine of the children of Israel, of the kings seed, and of the princes :

4 Children in whom was no blemish, but well fauoured, and instructed in all wisdom, and well scene in knowledge, and able to vter knowledge, & such as were able to stand in the kings palace, and whome they might teach the learning, and the tongue of the Chaldeans.

5 And the king appointed them poulion euenry day a portion of the kingsmeate, and of the wine which hee dranke, so nourishing them three yeres, that at the end thereof, they might stand before the king.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Michael and Azariah.

praise that hee esteemed learning, and knewe that it was a necessary meane to gouernment by. g That they might forget their owne religion, & of countrey fashions, to serue him the better to his purpose : yet it is not to be thought that Daniel did leaue any knowledge that was not godly in all points he refused the abuse of things and superstition, in so much that hee would not eate the meate which the king appointed him, but was content to learne the knowledge of naturall things, h That by their good entertainment they might learne to forget the mediocrity of their owne people. I To the intent that in this time they might both learne the manners of the Chaldeans, and also their tongue. k As well to serue at the table as in other offices.

f The king requi-
red three things,
that they should
be of noble birth,
that they should
be witty and lea-
rned, and should
be able to stand
strong and comely
night, that they
might do him
better service than
he did for his owne
commoditie, there-
fore it is not to
praise his libera-
litie : yet in this
he is worthy

1 That they might
aloege their forget
their religion. For
the lewes gaue
their children
names, which
might ener put
them in remem-
brance of some
point of religion,
therefore this was
a great temptation
and a figure wher
by they were not
able to resist.

m Not that hee
thought any reli-
gion to be in the
meate or drinke,
(for afterward he
did eat) but be-
cause the king
should not entice
him by this sweet
poysion to forget
his religion and
accuse of idolatrie,
and that in his
meate and drinke
he might daily re-
member of what
people he was and
Daniel being thus
instructed to know
how God from the
beginning as-
sisted him with his
Spirit, &c: length
called him to be a
Prophet.

n He supposed
they did this for
their religion,
which was con-
trary to the Baby-
lonians, and there-
fore hee might re-
presented them,
which are of no
religion, for nei-
ther he would
condemne theirs,
nor maintaine his
owne.

o Meaning that
within this space
hee might haue
gheerall, and that
no man should be
able to discern it:
and thus he spake,
being moued
by the Spirit of
God.

p Not that it was
a thing abomi-
nable to eat dainty
meates, and to
drinke wine, as
both before and
after they did but

7 Vnto whome the chiefe of the Eunuches
gaue other names: for hee called Daniel, Bel-
shazzar, and Hananiah, Shadrach, and Misael,
Mefhach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart,
that he would not^m defile himselfe with the por-
tion of the kings meate, nor with the wine which
he dranke: therefore he required the chiefe of the
Eunuches that he might not defile him selfe.

9 (Now God had brought Daniel into fa-
uour, and tender loue with the chiefe of the Eu-
nuches)

10 And the chiefe of the Eunuches sayde vnto
Daniel, ¶ I feare my lord the king, who hath ap-
pointed your meate and your drinke: there ore if
he see your faces worse l king then the other chil-
dren, which are of your fort, then shall you make
me lose mine head vnto the king.

11 Then said Daniel vnto Melzar, whome the
chiefe of the Eunuches had set ouer Daniel, Hana-
niah, Misael, and Azariah,

12 Proue thy seruants, I beseech thee, ¶ ten
dayes, and let them giue vs p^ulse to eat, and
water to drinke.

13 Then let our countenances bee looked
vpon before thee, and the countenances of the
children that eate of the portion of the kings
meate: and as thou seest, deale with thy ser-
uants.

14 So he consented to them in this matter, and
proved them ten dayes.

15 And at the end of ten dayes, their 9 coun-
tenances appeared fayer, and in f^r better liking
then all the children which did eate the portion
of the kings meate.

16 Thus Melzar tooke away the portion of
their meate, & the wine that they should drinke,
and gaue them p^ulse.

17 As for these four children, God gaue them
knowledge, and vnderstanding in all learning
and wisdom: also he gaue Daniel vnderstand-
ing of all visions and dreames.

18 Now when the time t^e was expired, that
the king had appointed to bring them in,
the chiefe of the Eunuches brought them before Ne-
buchad-nezzar.

19 And the king communed with them: and
among them all was found none like Daniel, Hana-
niah, Misael, and Azariah: therefore stood they
before the king.

20 And in all matters of wisdom, and vnder-
standing that the king enquired of them, hee
found them tenne times better then all the en-
chanter, and astrologians that were in all his
realme.

21 And Daniel was vnto ¶ the first yeere of
king Cyrus.

¶ The dreames of Nebuchad-nezzar. 17 The king commended
all the 9 men of Babylon to be faine, because they could not
surprize his dreames. 16 Daniel requirith time to proue the

¶ 17 The king commended
all the 9 men of Babylon to be faine, because they could not
surprize his dreames. 16 Daniel requirith time to proue the

¶ And in the 2 second yeere of the reigne of Ne-
buchad-nezzar, Nebuchad-nezzar dreamed
6 dreames wherwith his spirit was troubled, and
his sleep was vpon him.

2 Then the king commanded to call the en-
chanters, and the astrologians, and the sojourners,
and the 6 Caldeans for to shewe the king his
dreames: so they came and stood before the
king.

3 And the king said vnto them, ¶ I haue dream-
ed a dream, and my spirit was troubled to
know the dreame.

4 Then spake the Caldeans to the king in the
Aramites Language, O king, lue for euer: shew
thy earnest thy dreame, and we shall shew the in-
terpretation.

5 And the king answered, and said to the
Caldeans, The thing is gone from mee. If yee
will not make mee vnderstand the dreames,
with the interpretation thereof, yee shall bee
drawen in peeces, and your houses shall bee made a
take.

6 But if yee declare the dreame and the inter-
pretation thereof, yee shall receive of me gifts and
rewards, and great honor: therefore shewe me the
dreame and the interpretation of it.

7 They answered againe, and said, Let the king
shew his seruants the dreame, and we will declare
the interpretation thereof.

8 Then the king answered, and saide, I know
certainly that yee would gaine the time, because
ye see the thing is gone from mee.

9 But if yee will not declare mee the dreame,
there is but one iudgement for you: for yee haue
prepared lying and corrupt wordes, to speake be-
fore me till the time be changed: therefore tel me
the dreame, that I may know, if yee can declare me
the interpretation thereof.

10 Then the Caldeans answered before the
king, and said, There is no man vpon earth that
can declare the kings matter: yea, there is nei-
ther King nor Prince nor lord that asked such
things at any inchanter, or Astrologian, or Cal-
dean.

11 For it is a rare thing that the king requi-
reth, and there is none other that can declare it
before the king, except the gods whose dwelling
is not with flesh.

12 For this cause the king was angry and in
great fury, and commaunded to destroy all the
wise men of Babel.

13 ¶ And when sentence was giuen, the wife
men were slaine: and they fought Daniel and his
fellows to be put to death.

14 Then Daniel answered with counsell and
wisdom to Arioch the kings chief steward,
which was gone forth to put to death the wise
men of Babel.

15 Yea, hee answered and sayde vnto Arioch
the kings captain, Why is the sentence so hastic
from the king? Then Arioch declared the thing
to Daniel.

16 So Daniel went and desired the king that he
would giue him leaue, and that hee would shew
the king the interpretation thereof.

¶ He would haue his fellowes to come in the company of these
forerunners whose artes were wicked, and the more wisely might he
vpon rage, and no zeale, for the captain of the guard

2 The father and
the same were
both called by this
name: so that this
is in mean of the
sonne, when hee
enighed alone: for
he reigned 30 yea
after a foot with his
father.

b Not that he had
many dreames, but
because many mat-
ters were conser-
ned in this dreame.

c Because it was
so rare and strange
a dreame, that he
had not had the
like.

d He was so heavy
with sleepe that he
began to sleepe a-
gaine. Some reade,
and his sleepe was
broken in his
e For all these A-
strologers and so-
journers called them-
selves by this name
of sojourners, as though
all the wisdom &
knowledge of the
country depended
vpon them, & that
all other countries
were void of the
same.

f That is in the Sy-
rian tongue which
differs not much
from the Caldean,
hence it seemed to
be more eloquent,
and therefore the
king preferred to
speake in the
Iewish writers due
to this day.

g This is a iust re-
ward of their ar-
rogance (which
waxed of the flues
that they had the
knowledge of all
things) that they
should be proued
fooles and that to
their perpetuall
shame and con-
fusion.

h Herin appea-
red their igno-
rance, that not-
withstanding their
brags, yet were
they not able to
tell the dreames,
except he entred
them into the
matter, & there-
fore they would
pretend know-
ledge where was
but mere igno-
rance, and was
declared of the
people they were
worthy to die.

i For hee desired the
time.

j Which decla-
reth that God

CHAP. II.

¶ The dreames of Nebuchad-nezzar. 17 The king commended
all the 9 men of Babylon to be faine, because they could not
surprize his dreames. 16 Daniel requirith time to proue the

17 ¶ Then

17 ¶ Then Daniel went to his house, and shewed the matter to Hananiah, Mishael, and Azariah his companions.

18 That they should beseech the God of heauen for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

19 Then was the secret revealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, * The Name of God be praised for euer and euer: for wisdom and strength are his.

21 And he changed the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisdom vnto the wise, & vnderstanding to those that vnderstand.

22 He discouereth the deepe and secret things: he knoweth what is in the darkenes, & the light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed mee now the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordained to destroy the wise men of Babel: hee went and saide thus vnto him, Destroy not the wise men of Babel, but bring mee before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king, and saide vnto Daniel, whose name was Belshazzar, Art thou able to shew mee the dreame, which I haue scene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the king.

28 But there is a God in heauen that reuealeth secrets, and sheweth the king Nebuchadnezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast scene in thine head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that reuealeth secrets, telleth thee what shall come.

30 As for mee, this secret is not shewed mee for any wisdom that I haue more then any other liuing, but onely to shew the king the interpretation, and that thou mightest knowe the thoughtes of thine heart.

31 O king, thou sawest, and beheld, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast, and his armes of siluer, his belly and his thighes of brasse.

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it til a stone was cut without hands, which smote the image vpon his feet, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the gold broken altogether, and became like the chaffe of the summer floures, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare, before the king the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heauen hath giuen thee a kingdom, power, and strength, and glory.

38 And in all places where the children of men dwell, the beasts of the field, and the fowles of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art * this head of gold.

39 And after thee shall rise another kingdom * inferior to thee, of siluer, and another * thirde kingdom shall be of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdom shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron brueth all these things, so shall it breake in pieces, and bruise all.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of yron: the kingdom shall bee diuided, but there shall bee in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdom be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay and earth, they shall mingle themselves with the seed of men: but they shall not ioine one with another, as yron cannot be mixed with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdom: which shall neuer be destroyed: and this kingdom shall not be giuen to another people, but it shall breake, and destroy all these kingdoms, & it shall stand for euer.

45 Whereas thou sawest, that the stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the siluer, and the golde: so the great God hath shewed the King, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchadnezzar fell vpon his face, and bowed himself vnto Daniel, and commanded that they should offer meat of frings, and sweet odours vnto him.

47 Also the king answered vnto Daniel, and

¶ Daniel leauech out the kingdom of the Assyrians, which was before the Babylonian, for because it was not a monarchie, and general empire, and also because he would declare the things that were to come, to the coming of Christ for the comfort of the elect among these wonderful alterations: and he calleth the Babylonian kingdom the golden head, because it exceeded of the other three, it was the best, and yet was of it selfe wicked and cruell.

¶ Meaning * Persia which were not inferior in dignitie, power, and riches, but were void of ruling ambition, circule and all kinde of vice, shewing that the world should grow worse and worse, till it was restored by Christ.

¶ That is, of the Macedonians shall be of brasse, not alluding to the hardness of the stone, but to the violence in respect of siluer.

¶ That is, the Roman empire shall subdue all these things aforementioned, which after Alexander were diuided into the Macedonians, Grecians, Syrians and Egyptians.

¶ They shall haue civil wars, & continual discords among themselves.

¶ They shall by marriages and affinities thinke to make themselves strong: yet shall they neuer be ioyned in hearts.

¶ His purpose is to shew, that all the kingdoms of the world are transitory, and that the kingdom of Christ shall onely remaine for euer.

¶ A Meaning Christ, who was sent

God, and not set vp by man, whose kingdom at the beginning should be small and without heaue to mans indigement, but should at length grow and fill the whole earth, which he called a great mountaine, as verse 35. And this kingdom, which is not only referred to the person of Christ, but also to the whole body of his Church, and to every member thereof, shall be able all for the spirit that is in them. It is eternal, Rom. 8. 16. b. Though this humbling of the king seemed to deserve commendation yet because he sought Gods honor with the Prophets. It is to be reproved and Daniel therein erred if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

sayd,

* Psa. 113. 1. and 115. 18.

k. He sheweth that man hath neither wisdom nor knowledge, but very darke blindness, and ignorance of himselfe: for it cometh onely of God that man vnderstandeth any thing.

l. To whom thou maldest thy promise, and who liued in thy reare: whereby he excluded all other gods meaning power to interpret it.

m. Whereby appeared that many were false sycophants, and the tell of Daniels offer were preferred on condition, not that Daniel favoured their wicked profession, but that he had respect to requite because the King proceeded according to his wicked affection, & not considering if their service were lawful or no.

n. He affirmed that man by reason and art is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth y king with a certaine feare & reverence of God that hee might be the more apt to receive the high mysteries, that should be revealed.

p. Because he had said, that God onely must reueale the hidden things of this dreame, the king might haue asked, why Daniel did enterprise to interpret it, and therefore he sheweth that hee was but Gods minister, and had no gifts, but such as God had giuen him to set forth his glory.

q. By gold, siluer, brasse and yron, are meant the Caldean, Persian, Macedonian and Roman kingdoms, which should successively rule all the world till Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the Jewes that their affliction should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth Monarchie.

e This con'elion was but a sudden motion, as it was also in Pharaoh, Exo. 7. 28. but his heart was not touched, as appeared some after ward.

f Not that the Prophet was desirous of gifts or honour, but because by this means he might relieve his poore brethren which were grievously oppressed in this their captivitie, and also he received them, lest he should offend for their private profit, or might have been a judge, or the Kings presence

said, I know of a trueth, that your God is a God of gods, and the Lord of Kings, and the revealer of secrets, seeing thou couldest open this secret.

48 So the King made Daniel a great man, and gave him many and great gifts. Hee made him gouernour of the whole prouince of Babel, and chiefe of the rulers, and aboute all the wife men of Babel.

49 Then Daniel made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the gate of the King.

50 And hee receiued them, lest he should offend for their private profit, or might have been a judge, or the Kings presence

CHAP. III.

1 The King setteth vp a golden image. 2 Certaine are accused because they despised the Kings commandement, and are put into a burning oven. 3 By his life in God they are deliuered from the fire. 4 Nebuchadneggers confession of the power of God, after the sight of his miracle.

Nebuchad-nezzar the King made a image of gold, whose height was threecore cubits, and the bredth thereof sixe cubits: hee set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the King let forth to gather together the nobles, the princes, and the dukes, the iudges, the receiueis, the counsellours, the officers, and all the gouernours of the prouinces, that they should come to the dedication of the image which Nebuchad-nezzar the King had set vp.

3 So the nobles, princes, & dukes, the iudges, the receiueis, the counsellours, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image that Nebuchad-nezzar the king had set vp, and they stood before the image, that Nebuchad-nezzar had set vp.

4 Then an herald cried aloud, See it knowne to you, O people, & nations, and languages,

5 That when ye heare the found of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musick, ye fall downe and worship the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoever falleth not downe, and worshippeth, shall the same houre be cast into the middes of an hote fierie fornae.

7 Therefore, asloone as all the people heard the found of the cornet, trumpet, harpe, sackbut, psalterie, and all instruments of musick, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the King had set vp.

8 By reason whereof that same time came men of the Chaldeans, and grievously accused the Iewes.

9 For they spake and said to the King Nebuchad-nezzar, O King, liue for euer.

10 Thon, O King, hast made a decree, that every man that shall heare the found of the cornet, trumpet, harpe, sackbut, psalterie, and dulci-

aproue their religion, if the Kings authoritie were alleged for the establishment thereof, not considering in the mean season what Gods word did permit. d These are the two dangerous weapons wherewith Saia vnto in light againe the children of God, the comfort of the multitude, and the crucitie of the punishment: for though some feared God, yet the multitude, which consorted to the wickedness, did mislead them: and hence the King required not an inward content but an outward shew, that the Iewes might by little and little, learne to forget their true religion.

mer, and all instruments of Musick, shall fall downe and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that he should be cast into the middes of an hote fierie fornae.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the King.

14 And Nebuchad-nezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 ¶ Now therefore are ye ready when ye heare the found of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musick to fall downe and worship the image which I haue made? for if ye worship it not, ye shall be cast immediately into the middes of an hote fierie fornae: for who is that God, that can deliuer you out of mine hand?

15 Shadrach, Meshach, and Abednego answered and said to the King, O Nebuchad-nezzar, wee are not carefull to answere thee in this matter.

17 Behold, our God whom wee serue is able to deliuer vs from the hote fierie fornae, and hee will deliuer vs out of thine hand, O King.

18 But if not, be it knowne to thee, O King, that we will not serue thy gods, nor worship the golden image which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heate the fornae at once leuen times more then it was wont to be heat.

20 And he charged the molt valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fierie fornae.

21 So the men were bound in their coates, their hosen, and their clothes, with their other garments, and cast into the middes of the hote fierie fornae.

22 Therefore, because the Kings commandement was straite, that the fornae should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego, fell downe bound into the middes of the hote fierie fornae.

24 ¶ Then Nebuchad-nezzar the King was affrighted, and rose vp in haste, and spake, and said vnto his counsellours, Did not we cast three men bound into the middes of the fire? who answered, and said vnto the King, It is true, O King.

25 And he answered and said, Loe, I see foure men loose walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fierie fornae, and spake and said, Shadrach, Meshach, & Abednego,

e It seemeth that they name not Daniel, because he was greatly in the Kings fauour, thinking if these three had bin deliuered, they might haue had better profit, as the accursed Daniel, and this publick erecting this image was intended by the malicious flatterers which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying that he would receive them to grace if they would now at the length forsake his decree.

g For they should haue done iniury to God, if they should haue doubted in this holy cause, and therefore they say, that they are reled to die for Gods cause.

h They ground on two points, first, on the power and promise of God ouer them, and secondly, on their cause which was Gods glory, and the testifying of his true religion with their blood, and to make open confession, that they will not so much as outwardly consent to idolatry.

i This declareth that the more these tyrants are, and the more wittie they shew them, selfe in inuenting strange and cruel punishments, the more is God glorified by his servants, to whom hee giueth patience and constance to abide his cruelty against their punishment, for either he deliuereth them from death, or else forth his life giueth them a better.

k For the Angels were called the sonnes of God, because of their excellencie, therefore the King called this Angel whom God sent to comfort him in his great torments, the Son of God.

m Not that his shape or forme was changed into a beast, but that he was either stinking, or filthy, and so fouled mans company, or was cast out for his tyranny and for his wantonness among the beasts, and ate herbes and grasse.

n Daniel heareth the cause, why God thus punished him.

o Caste from pronouncing God to anger any longer by thy finnes, that thee may mitigate his punishment, it thou show by thine upright life that thou hast true faith and repentance.

p Suffice the errors or thy former life to be reuelled.

q After that Daniel had declared this vision, and this his pride declared that it is not in man to consent to God, except his Spirit move him: seeing that these terrible threatnings could not move him to repent.

r When the terme of these seuen yeeres was accomplished.

s Chap. 7. 4. Luke 1. 35. He conceived Gods will to be the rule of all iustice, and a most perfect law where by he gouerneth both man and Angels and deuils, so that none ought to inuention or aske a reason of his doings, but only to stand content therewith, and give him the glory.

t By whom it seemed that he had been put from his kingdom before. u He doth not only praise God in his deliuerance, but also confesseth his fault, that God may only haue the glory, and man the blame, and that he may be exalted and man cast downe.

22 That they shall drue thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grasse as the oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou know, that the most High beareth rule ouer the kingdom of men, and giueth it to whomsoever he will.

23 Whereas they sayde, that one should leaue the stumpe of the tree rootes, thy kingdom shall remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

24 Wherefore, O King, let my counsell be acceptable vnto thee, and o breake off thy finnes by righteousness, and thine iniquities by mercie toward the poore: loe, let there bee an healing of thine error.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue monethes, he walked in the royall palace of Babel.

27 And the king spake, and sayd, Is not this great Babel that I haue built for the house of the kingdom by the might of my power, and for the honour of my maiestie?

28 While the word was in the kings mouth, a voyce came downe from heauen, saying, O King Nebuchad-nezzar, to thee bee it spoken, Thy kingdom is departed from thee.

29 And they shall drue thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdom of men, and giueth it vnto whomsoever he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eat grasse as the oxen, and his body was wet with the dewe of heauen, till his haire was grown as egles feathers, and his nailes like birds claws.

31 And at the end of the seuen daies, I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thanks vnto the most High, and I praised and honoured him, that lieth for euer, whose power is an euerlasting power, and his kingdom is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his will hee worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto mee, and I returned to the honour of my kingdom: my glory and my beautie was restored vnto mee, and my counsellers and my princes fought vnto mee, and I was established in my kingdom, and my glory was augmented toward me.

34 Now therefore I Nebuchad-nezzar praise, and extoll and magnifie the King of heauen, whose works are all true, and his wayes iudgement, and those that walke in pride, hee is able to abate.

King Belshazzar made a great feast to a thousand of his princes, and dranke wine before the thousand.

2 And Belshazzar while hee tasted the wine commanded to bring him the golden and siluer vessels, which his father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the king and his princes, his wines, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the king and his princes, his wines and his concubines dranke in them.

4 They dranke wine, and praised the gods of gold and of siluer, of bras, of yron, of wood, and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote out against the candlesticke vpon the plaster of the wall of the kings palace, and the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees more one against the other.

7 Wherefore the king cried lowde, that they should bring the astrologians, the Caldeans and the soothsayers. And the king spake, and saide to the wife men of Babel, Whoeuer can reade this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall haue a chaine of gold about his necke, and shall bee the third ruler in the kingdom.

8 Then came all the kings wise men, but they could neither reade the writing, nor shew the king the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were affoined.

10 ¶ Now the Queen by reason of the talke of the king and his princes, came into the banquet house, and the Queen spake, and sayde, O King liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisdom like the wisdom of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, I say, thy father, made chiefe of the enchanters, astrologians Caldeans, and soothsayers.

12 Because a more excellent spirit, and knowledge, and vnderstanding (for hee did expound dreames, and declare heard sentences, and dissolved doubts) were found in him, even in Daniel, whom the King named Belshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake and said vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the king brought out of Iewrie?

14 Now I haue heard of thee, that the spirit of the holy gods is in thee, and that light and vn-

a Daniel receth this history of King Belshazzar Eusebius ad iohannem, to show Gods iudgements against the wicked, and the distance of his Church and how the prophesie of Ieremiah was true, that they should be deliued after seuen years.

b The Kings of the Babel partes been vnto sit alone commonly, and disdained that any should sit in their company, and to show his power, and how little he set by his enemies, which then besieged Babylon, he made a solemn banquet, and vied exerce in their company, which is meant hereby drinking wine: thus the wicked are most dissolute and negligent, when their destruction is at hand.

c For, overcome with wine.

d Meaning his grandfather.

e In contempt of the true God, they praised their idols, not that they thought that the gods of siluer were gods, but that there was a certain vertue, and power in them to do them good, which is also the opinion of all idolaters.

f That it might the better be seene.

g So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgements.

h Thus the wicked in their owne blindness see many means, who draw them from God, because they seeke not to him who is the only comfort in all afflictions.

i To wit, his grandmother Nebuchad-nezzars wife, which for better was not before him at the feast, but came thither when the heard of these strange newes.

CHAP. V.

5 Belshazzar King of Babylon seeth a hand writing on the wall. 6 The soothsayers call of the King, cannot expound his writing. 7 Daniel readeth it, and interprets it aright. 30 The King is found. 31 Darus enioyneth the kingdom.

i Reade Chas. 4. and this declareth, that both his name was odious vnto him, and also that hee did not vnderstand the vile practices, because he was not among them when all were called. k For the idolaters thought that the Angels had power to God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophesie and vnderstanding came of them.

derstanding, and excellent wisdom is found in thee.

15 Now therefore, wise men and Astrologians haue bene brought before mee, that they should reade th writing, and shew mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and disolue doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the King, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet will I reade the writing vnto the King, and shew him the interpretation.

18 O King, heare thou, The most high God gaue vnto Nebuchad-nezzar thy father a kingdome, and maiestie, and honour, and glory.

19 And for the maiestie that he gaue him, all people, nations and languages trembled, and feared before him: he put to death whom he would: hee finote whom he would: whom he would hee set vp, and whom he would hee put downe.

20 But when his heart was puffed vp, and his minde hardened in pride, hee was depofed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his body was wet with the dew of the heauen, till he knew that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whom ouer he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift vp thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and gold, of brasie, yron, wood and stone, which ne ther see, neither heare nor vnderstand: and the Lord in whose hande thy breath is, and all thy wayes, him hast thou not glorified.

24 Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbered thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found tooo light.

28 PERES, thy kingdome is diuided and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, & put a chaine of gold about his neck, and made a proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldians slaine.

31 And Darius of the Medes tooke the kingdome, being three score and two yeere old.

CHAP. VI.

1 Daniel made ruler ouer the gouernours. 2 An Angel against Daniel. 3 Hee is deliuered by Iasith in God. 4 Daniels accusers are put vnto the lions. 5 Darius by a decree magnifieth the Gods Daniel.

IT pleased Darius to set ouer the kingdome an hundredth and twentie gouernours, which should be ouer the whole kingdome,

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the king should haue no damage.

3 Now this Daniel was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole Realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then said these men, Wee shall not finde an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and said thus vnto him King Darius lue thee euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors and dukes haue consulted together to make a decree for the King, and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie dayes saue of thee, O King, hee shall be cast into the denne of Lions.

8 Now, O King, confirme the decree, and seale the writing, that it be not changed, according to the Law of the Medes and Persians, which altereth not.

9 Wherefore King Darius sealed the writing and the decree.

10 Now when Daniel vnderstood that hee had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed, and praised his God, as hee did aforetime.

11 Then the men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came and spake vnto the king, concerning the kings decree, Haft thou not sealed the decree, that euery man that shall make request to any god or man within thirtie dayes, saue to thee, O King, shall be cast into the denne of Lions? The king answered, and said, The thing is true, according to the law of the Medes and Persians which altereth not.

13 Then answered they, and saide vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with him selfe, and set his heart on Daniel to deliuer him: and he laboured till the Sunne went downe, to deliuer him.

15 Then the men assembled vnto the king, and said vnto the king, Vnderstand, O King, that the lawe of the Medes and Persians is, that no decree nor statute which the king confirmeth,

a Reade, Euer, Chap. 1.

b Or, not be troubled.

c This heathen King prele red Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others. d Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walke vprightly in the feare of God, and to haue good conscience.

d Herein is commended the wisdom of the King, who would be let vp as a god, and passed not what wicked lawes hee appointed for the maintenance of the same.

e Because hee would not by his silence shew that hee consented to this wicked decree, hee let open his window toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promise to his people, when they should pray toward the Temple, and also that other might see, that hee would not consent in heart nor deede for these few dayes to any thing that was contrary to Gods glory.

1 Before hee reade the writing, hee declared to the King his great ingratitude toward God, who could not be moved to giue him the glory, considering his wonderfull worke toward his grands father, and so sheweth that hee doth not sinne of ignorance, but of malice.

m After that God had long time deferred his anger and patiently waited for thine amendment, n This word is written twice, for the certaintie of the thing: shewing that God had most gruely commended, signifying also that God hath appointed a terme for all kingdomes, and that a miracle end shall come on all that asle themselves against him. o Or, wanting. p Cyrus his sonne in law giue him this title of honour, although Cyrus infected had the dominion.

f Thus the wicked maintainc euill lawes by constancy, and authority, which is oftentimes either lightnesse, or flatteries, when as the innocents thereby perishe, and therefore gouernours acither ought to feare, nor be ashamed to breake such.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h He is left cause & wrought to in this thing where is charged is approved of God.

i For he did disobey the kings wicked commandment to obey God, and so did no injury to the king, who ought to command nothing whereby God should be dishonoured.

k Because he himself wholly vnto God wholly quicke he did defend, he was assured that nothing but good could come vnto him: wherein we see the power of faith, as Heb. et. 23.

may be altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and said vnto Daniel, Thy God, whom thou alway seruett, *euē* he will deliuer thee.

17 And a stone was brought, & laide vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the King went vnto his palace, and remained sitting, neither were the instruments of musick brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in al haile vnto the den of lions.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniel: and the king spake, and said to Daniel, O Daniel, thy seruant of the Luung God, is not thy God (whom thou alway seruett) g able to deliuer thee from the lions?

21 Then said Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the lions mouths, that they haue not hurt mee: for *h* my iustice was found out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon him, because *h* he beleued in his God.

24 And by the commandment of the King, these men which had accused Daniel, were brought, and were cast into the den of lions, *euē* they, their children, and their wiues: and the lions had the mastery of them, and brake al their bones a pieces, or euer they came at the ground of the denne.

25 ¶ Afterward King Darius wrote, Vnto al people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble and feare *o* before the God of Daniel: for he is the *h* Luung God, & remaineth for euer: and his kingdom shall not perish, and his dominion *h* shall euerlast.

27 He rescueth and deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius and in the raigne of Cyrus of Persia.

29 ¶ Then he would have destroyed all superstition and idolatry, & not only giuen God the chief place, but also haue let him vp, and caused him to be honored according to his word: but this was a certain confession of Gods power, whereunto he was compelled by this wonderfull miracle. n Which hath not only life in himselfe, but is the only fountain of life, and quicketh all things, to that without him there is no life.

CHAP. VII.

3 A vision of four beasts: 1 shewed vnto Daniel, 8 The same hornes of the fourth beast, 27 Of the euerglasting kingdome of Christ.

IN the first year of Belshazzar King of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bedde: at then he wrote the

dreame, and declared the summe of the matter.

1. Daniels spake and said, I saw in my vision by night, and beheld, the four winds of the heauen stroue vpon *h* the great sea:

3 And four great beasts came vp from the sea, one diuers from another.

4 The first *was* as a *h* lion, & had egles wings: I beheld, till the wings thereof were plucked off, & it was lifted vp from the earth, and set vpon *h* his feete as a man, and a mans heart was giuen him.

5 And behold, another beast *which* was the second, *was* like a *h* beare, & stood vpon the one side: and he had three ribs in his *h* mouth between his teeth, & they said thus vnto him, Arise, and denoure much flesh.

6 After this, I beheld, and loe, there *was* another like a *h* leopard, which had vpon his backe *h* four wings of a fowle: the beast had also four heads, and *h* dominion was giuen him.

7 After this, I saw in the visions by night, and beheld, the *h* fourth beast *was* fearefull and terrible and very strong. It had *h* great yron teeth: it deuoured and brake in pieces, and stamped *h* the residue vnder his feete: and it was *h* vnlike to the beastes that were before it: for it had *h* tenne hornes.

8 As I considered the hornes, behold, there came vp among them another little *h* horne, before whom there were *h* three of the first hornes plucked away: and behold, in his hornes *were* *h* eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld till the *h* hornes were set vp, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne *was* like the fiery flame, and his wheels, *as* burning fire.

10 A fiery streame issued, and came forth from before him: thousand thousands ministred vnto him, and tenne thousand *h* thousand stood before him: the iudgement *was* *h* there, and the *h* bookes opened.

Which had the empire among them after his death, Seleucus had Asia the great, Antigonos the lesse, Cassander and altes him Antipater was king of Macedonia, & Ptolemeeus had Egypt. k It was not of him else nor of his owne power that he got al these countries: for his army contained but thirty thousand men, as hee euer came in one battell Darius, which had ten hundred thousand, when he was so leauey with sleepe, that his eyes were forced open, as the floure report: therefore this power was giuen him of God. l That is, the Romaine Empire which was a monster & could not be compared to any beast, because the nature of none was able to expresse it. m Signifying the tyranny and greedie desire of the Romaines. n That which the Romaines could not quietly enjoy in other countries, they would giue it to other kings and rulers, that at all times when they would, they might take it againe: which liberality is here called the flapping of the rest vnder the feet. o That is, sundry and diuers princes which were governed by the deputies and proconsuls, whereof euery one might be compared to a King. p Which is meant of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule but by the consent of the Senate, their power is compared to a little horse. q For Mithras came out of the Romaine Empire, and the Pope hath no vacation of gouernement: therefore this cannot be applied vnto them, & also in this prophesie the Prophet purpose to comfort the Iewes vnto the reuelation of Christ. r Some take it for the whole body of Antichrist.

g Meaning a certaine portion of the tenne hornes: that is, a part from the whole estate was plucked away. For Augustus took from the Senate the liberty of electing the deputies sent into the provinces, and tooke the gouernment of certaine countreys to himselfe. s The Romaine Emperours at the first vied a certain humaneitie and gentleness, and were contented with others, as the Consuls. & Senate should beare the names of dignity, to that they might haue the profit, & therefore in elections and comets would be haue themselves according as did other Senators: yet against their enemies and those that would resist them, they were fierce and cruel, which is here meant by the proud mouth. f Meaning the places where God and his Angels should come to iudge these Monarchies when iudgement could begin at the first coming of Christ. t That is, God which was before all times, and is here described as man, yet is able to comprehend some portion of his glorie. This is, an infinite number of Angels, which were ready to execute his commandment. u This is meant of the first coming of Christ, who was the will of God was plainly revealed by his Golfe.

b Which signified that the beast had horrible troubles and afflictions in the world, in all corners of the world, and at sundry times.

c Meaning the Assyrian and Chaldean empire, which was most strong and fierce in power, and most numerous to their authority, as though they had had wings to rise: yet their wings were pulled by the Persians, and they went on their feet, & were made like other men which is here meant by mans heart.

d Meaning the Persians which were barbarous and cruel.

e They were small in the beginning and were slayd in their mountains and had no breith. f That is, destroyed many kingdoms, and was insatiable.

g To wit, the Angels by Gods commandment which by his meane punished the ingratitude of the world, h Meaning Alexander: the King of Macedonia.

i That is, his forcechie captaiues.

a Whereas the people of Israel looked for a continual quietnesse after their scarcitye as Jeremiah had declared, he sheweth that this rest shall not be a deliniance from all troubles but a beginning, and the force encouraged them to looke for a continuall affliction: the Messiah be desired and reuered, by whom they should haue a fauourable deliuerance and all the promises fulfilled: whereof they should haue a certaine token in the destruction of the Baby Ionick Kingdome.

¹ Meaning, that he was allotted, when hee saw these Emperours in such digressive and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchy was subject to men of other nations.

² As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth last, and that they patiently abide Gods appointed punishment, shall enjoy the promises.

³ A Which is meant of Christ, who had not yet taken upon him mans nature, neither was the sonne of David according to the flesh, as he was afterwards but appeared then in figure, and that in the clouds: that is, being separate from the common sort of men by manifest signes of his divinity.

⁴ To wit, when he ascended into the heauen, and his divine majesty appeared, and all power was given unto him in respect of that that he was our Mediator.

⁵ This is meant of the beginning of Christ's Kingdom when God the father gave unto him all dominion, as to the Mediator, to the intent that he should govern here his Chosen in earth continually till the time that he brought them to eternal life.

⁶ Through the strangeness of the vision.

⁷ Meaning of the Angels, as verse 10.

¹¹ Then I beheld because of the voyce of the presumptuous words, which the horne spake: I beheld, even till the beast was slaine, and his body destroyed, and given to the burning fire.

¹² As concerning the other beasts, they had taken away their dominion: yet their lives were prolonged for a certaine time and season.

¹³ As I beheld in visions by night, behold, one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of daies, and they brought him before him.

¹⁴ And he gaue him dominion, and honour, and a kingdom, that all people, nations and languages should serue him: his dominion is an everlasting dominion, which shall neuer be taken away and his kingdom shall neuer be destroyed.

¹⁵ I Daniel was troubled in my spirit, in the hemides of my body, and the visions of mine head made me afraid.

¹⁶ Therefore I came vnto one of them that stood by, and asked him the truth of all this: so he told me, and shewed me the interpretation of these things.

¹⁷ These great beasts which are four, are four kings which shall arise out of the earth.

¹⁸ And they shall take the kingdom of the most High, which shall possess the kingdom for euer, euen for euer and euer.

¹⁹ After this, I would know the truth of the fourth beast, which was so unlike to all the others, very fearful, whose teeth were of iron, and his nailes of brass: which denoured, brake in pieces, and stamped the residue vnder his feet.

²⁰ Also to know of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, & of the mouth that spake presumptuous things, whose look was more stout then his fellows.

²¹ I beheld: and the same horne made battell against the Saints, yea, & prevailed against them.

²² Vntill the Ancient of daies came, and iudgement was given to the Saints of the most High: and the time approached, that the Saints possessed the kingdom.

²³ Then he said, The fourth beast shall be the fourth kingdom in the earth, which shall be unlike to all the kingdoms, and shall devour the whole earth, and shall tread it downe and break it in pieces.

²⁴ And the ten hornes out of this kingdom are ten kings that shall rise: and another shall rise after them, and he shall be unlike to the first, and he shall subdue three kings.

²⁵ And shall speake words against the most

High, and shall consume the Saints of the most High, and thinke that he may change times and lawes, and they shall be given into his hand vntill a time, and times, and the diuiding of time.

²⁶ But the iudgement shall sit, and they shall take away his dominion to consume and destroy it vnto the end.

²⁷ And the kingdom, and dominion, and the greatness of the kingdom vnder the whole heauen shall be given to the holy people of the most High, whose kingdom is an everlasting kingdom, and all powers shall serue and obey him.

²⁸ Euen this is the end of the matter, I Daniel had many cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

Untill length he will affuage these troubles, and shorten the times for his elect sake, Math. 24. 22. which is here meant by the diuiding of time. God by his power shall restore things that were out of order, and so destroy this little horne, that it shall neuer rise againe. I. Be he which wherefore the beast should be destroyed, to wit, that his Church might have rest and quietness, which though they do not fully enjoy here, yet they have it in hope, and by the preaching of the Gospel enjoy the beginning thereof, which is meant by these words: vnder the heauen: and therefore he here speaketh of the beginning of Christ's kingdom in his world, which kingdom the faithful haue by the participation that they haue in it. That is, some of euery sort that beare rule, and motions in his heart, which moued him to and fro to seeke out by yet he was content with that which God revealed, and kept it in memorie, and wrote it for the wile of the Church.

CHAP. VIII.

A vision of a battell betwene a ramme and a goat 20 The vnderstanding of the vision.

¹ IN the third yeere of the reigne of king Belshazzar, a vision appeared vnto me, euen vnto mee Daniel, after that which appeared vnto mee at the first.

² And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the province of Elam, and in a vision me thought I was by the riuier of Vla.

³ Then I looked vp and saw, and behold, there stood before the riuier a ramme which had two hornes, and these two hornes were hie: but one was higher then another, and the highest came vp last.

⁴ I saw the ramme pushing against the West, and against the North, and against the South: so that no beasts might stand before him, nor could deliuer out of his hand, but he did what he list, and became great.

⁵ And as I considered, behold, a goat came from the West ouer the whole earth, and touched not the ground: and this goat had an horn that appeared betwene his eyes.

⁶ And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuier, and ranne vnto him in his fierce rage.

⁷ And I saw him come vnto the ramme, and being moued against him, he smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

⁸ Therefore the goat waxed exceeding great, and when he was at the strongest, his great horn was broken: & for it came vp foure that

horne. h Alexander came Darius in two sundry battels, kingdoms of the Medes and Persians. i Alexander great power was broken: for when he had overcome all the East, he thought to returne to due them that there had rebelled, and so dyed by the way.

k appeared

These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were of order of nature, as appeareth by Octauian, Tiberius, Caligula &c. Domitianus &c.

g God shall suffer them thus to rage against his Saints for a long time, which is meant by the time & times, for his elect sake, for God by his power shall restore things that were out of order, and so destroy this little horne, that it shall neuer rise againe. f Be he which wherefore the beast should be destroyed, to wit, that his Church might have rest and quietness, which though they do not fully enjoy here, yet they have it in hope, and by the preaching of the Gospel enjoy the beginning thereof, which is meant by these words: vnder the heauen: and therefore he here speaketh of the beginning of Christ's kingdom in his world, which kingdom the faithful haue by the participation that they haue in it. That is, some of euery sort that beare rule, and motions in his heart, which moued him to and fro to seeke out by yet he was content with that which God revealed, and kept it in memorie, and wrote it for the wile of the Church.

A After the general vision he cometh to certain particular visions as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof. b That is of Persia.

c Which represented the kingdom of the Persians and Medes, which were joynt together.

d Meaning Cyrus, which after hee had gotten in power then Darius his sonne and father in law.

e That is, no kings or nations.

f Meaning, Alexander that came from Grecia with great speed and expedition.

g Though he came in the name of all Grecia: yet he bare the title and dignitie of the general captaine, so that the strength was attributed to him, which is meant by this.

h And so had the two

k That is, which were famous for almost in the space of fifteen years there were fifteen diuers successions before this monarchie was diuided to these four, whereof Caligula had Macedonia, Seleucus Syria, Antiochus Asia the lesse, and Ptolemie Egypt. l Which was Antiochus Epiphanes, who was of a feruile and flattering nature, and allu there were other becomen him and the kingdom, and therefore is here called the little horn, because neither pactly condicions, nor any other thing was in him, why he should outshine this kingdom.

m That is, toward Egypt.

n Whereby he meant Ptolemie.

o That is, India.

p Antiochus ragged against the elect of God, and trode his precious statutes vnder feet, which are so called, because they are separated from the world.

q That is, God who guerneth and maintaineth his Church.

r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple which God had chosen as his little corner from all the rest of the world to haue his Name there truly set up.

s He sheweth that his finnes are the cause of these horrible afflictions: & yet comforteth them, in that he appointeth this tyrant a time, when he wd not refuse vnto to abolish his religion.

appeared toward the four winds of the heauen.

9 And out of one of them came forth a little horne, which waxed very great toward the south, and toward the east, and toward the pleasant land.

10 Yeai grew vp vnto the hoste of heauen, and it cast downe some of the hoste, and of the statutes to the ground, and trode vpon them.

11 And extolled himselfe against the Prince of the hoste, from whom the daily sacrifice was taken away, and the place of his sanctuary was cast downe.

12 And a time shall be given him ouer the daily sacrifice for the iniquitie: and it shall cast downe the truth to the ground, and thus shall it doe, and prosper.

13 Then I heard one of the Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquitie of the desolation to tread both the Sanctuary and the yarmie vnder foot?

14 And he answered me, Vnto the evening and the morning, two thousand and three hundred: then shall the Sanctuary be cleansed.

15 ¶ Now when I Daniel had seene the vision, and fought for the meaning, behold, there stood before me like the similitude of a man.

16 And I heard a mans voyce betweene the banks of Vlai, which called, and said, Gabriel, make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraid, and fell vpon my face: but he said vnto mee, Vnderstand, O sonne of man: for in the last time shall be the vision.

18 Now as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, and set me vp in my place.

19 And he said, Behold, I will shew thee what shall be in the last wrath: for in the end of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the Kings of the Medes and Persians.

21 And the goat is the King of Grecia, and the great horne that is betweene his eyes, is the first King.

22 And that that is broken, and foure stood vp for it, are foure kingdoms, which shall stand vp of that nation, but not in his strength.

23 And in the end of their kingdom, when the rebellious shalbe consumed, a king of a ferce countenance, and vnderstanding darke sentences, shall stand vp.

24 And his power shalbe mighty, but not in his strength, and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

25 And through his police also he shall craue to proper in his hand, and hee shall extoll himselfe in his heart, and by peace shall destroy many: he shall also stand vp against the Prince of princes, but he shall be broken downe with our hand.

26 And the vision of the evening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall bee after many dayes.

27 And I Daniel was stricken and sicke 40 daies: but when I rose vp, I did the Kings businesse, and I was astonied at the vision, but none vnderstood it.

CHAP. IX.

3 Daniel desireth to haue that performe of God, which hee had promised concerning the reuenge of the propheet from the banishment in Babylon. 4 A true confession. 5 Daniels prayer heard. 6 Gabriel the Angel expounding vnto him the vision of the twentie secker. 7 The anoynting of Christ. 8 The building againe of Ierusalem. 9 The death of Christ.

IN the first yeere of Darius the sonne of a Achaemenus, of the seede of the Medes, which was made King ouer the realme of the Caldeans,

2 Even in the first yeere of his reigne, I Daniel vnderstood by bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremias the Prophet, that he would accomplish fiftie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and fought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, O Lord God, which art great and fearefull, and keepest covenante and mercie towarde them which loue thee, and toward them that keepe thy Commandments,

5 We haue sinned, and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy seruantes the Prophets, which spake in thy Name to our Kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, righteousnes belongeth vnto thee, and vnto vs open shame, as appeareth this day vnto every man of Iudah, and to the inhabitants of Ierusalem, yea, vnto all Israel, both neere and farr off, through all the countreys, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs apperresth open shame, to our Kings, to our princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forgiveness be in the Lord our God, albeit we haue rebelled against him.

10 For we haue not obeyed the voyce of the Lord our God, to walke in his Lawes, which hee had layd before vs by the ministration of his seruantes the Prophets.

11 Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voyce: therefore the curse is powred vpon vs, and the oath that is written in the Law of Moses

excuse the Kings because of their auctoritie, but prayeth chiefly occasions of their great plague. ¶ He sheweth that God, which true him not according to his commandment and 27. 15, or the curse confirmed by an oath.

1 Whatsoever he goeth about by his curse, he shall bring it to passe. m That is, vnder pretence of peace, or as it were in sport.

n Meaning, against God. o For God would destroy him with a notable plague, and to consume his Church. Mic. 9. 9 p Reade ver. 14. q For feare and astonishment.

a Who was also called Aftages. b For Cyrus led with ambition, went about warren in other countries, and therefore Darius had the title of the kingdom, though Cyrus was king in deed.

c For though he was an excellent Propheet, yet hee daily increased in knowledge by the Scriptures of the Scriptures. d Hee speaketh not of that ordinary prayer, which hee used thence a day, but of a rare & vehement prayer, lest their finnes should cause God to delay the time of their deliuerance prophesied by Ieremias.

e That is, half all power in my life to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee.

f Ebr. him. ¶ He sheweth that whensoever God punisheth, he doth it for iust cause; & thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in the sentences there is iust cause why hee should meritt them.

g Ebr. confusion. ¶ He doeth not say for them as the heerebell against word. i As Dauid.

the seruant of God, because wee haue sinned against him.

12 And hee hath confirmed his words, which he spake against vs, and against our iudges that I Iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs: as it is written in the law of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities, and vnderstand thy truth.

14 Therefore hath the Lord ¹ made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doth: for we would not heare his voice.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as ^{appeareth} this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy ¹ righteousnesse, I beseech thee, let thine anger and thy wrath be turned away from the cite of Ierusalem thine holy Mountaine: for because of our finnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and can'st thou face to ¹ shine vpon thy Sanctuary, that lyeth waste for the ^m Lords sake.

18 O my God, incline thine eare and heare: open thine eyes, and behold our defolations, and the cite whereupon thy Name is called: for wee doe not present our supplications before thee for our owne ¹ righteousness, but for thy great tender mercies.

19 O Lord heare, O Lord forgive, O Lord consider, and doe it: to differ not, for thine owne sake, O my God: for thy Name is called vpon thy city, and vpon thy people.

20 ¶ And while I was speaking and praying, and confessing my sinne and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel, whom I had scene before in the vision, came flying, and touched me about the time of the cuning of lation.

22 And he informed mee, and talked with mee, and said, O Daniel, I am now come forth to giue thee knowledge ^e and vnderstanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter, and consider the vision.

24 Seuentie ⁷ weekes are determined vpon ¹ thy people, and vpon thine holy cite, to finish the wickednesse, and to seale vp the ¹ finnes, and to reconcile the iniquitie, and to bring in euerslasting righteousness, and to seale vp the vision and prophesie, and to anoint the most Holy.

25 Know therefore and vnderstand, that from the going forth of the commandment to bring againe the people, and to build Ierusalem, vnto Messiah the Prince, shall bee seuen ¹ weekes and ³ thre score and two weekes, and

the streete shall be built againe, and the wall euen in a ¹ troublous time.

26 And after thre score and two ³ weekes, shall Messiah be slaine, and shall ⁷ haue nothing, and the people of the ² prince that shall come, shall destroy the cite and the Sanctuary, and the end thereof shall be by a flood: and vnto the end of the battell it shall be destroyed by defolations.

26 And he ² shall confirme the couenant with many for one weeke: and in the mids of the weeke hee shall cause the sacrifice and the oblation to be cease, ^e and for the overpreparing of the abominations hee shall make it desolate, euen vntill the conuimention determined shall bee powred vpon the desolate.

out all hope of recovery. ^a By the preaching of the Gospel, fultill to the Iewes, and after to the Gentles. ^b Christ accomplished this by his death and resurrection. ^c Meaning that Ierusalem & the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: on as some readeth, that the plagues shall be so great, that they shall be all sinned against them.

CHAP. X.

There appeared vnto Daniel a man clothed in linnen, at which time he saw visions before him.

IN the ¹ third yeere of Cyrus King of Persia, a thing was reuealed vnto Daniel (whose name was called Belteshazzar) and the word was true, but the time appointed was ¹ long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauenes for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all, til three weekes of dayes were fulfilled.

4 And in the fore and twentieth day of the ¹ first moneth, as I ¹ was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there was a man ¹ clothed in linnen, whose loynes were girded with fine gold of ¹ Ephraim.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasse, and the voyce of his wordes was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with mee, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for ¹ my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I slept on my face, and my face was toward the ground.

10 And behold, an hand touched me, which set me vp vpon my knees and vpon the palmes of mine hands.

11 And he said vnto mee, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had said this word vnto me, I stood trembling.

12 Then said he vnto mee, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

¹ 4. in this time.

² x In this last weeke of the Iewes, when Christ came and preach and offer death.

³ y Hee shall come to haue no beauty, vnto be any of elimination.

⁴ z Meaning Titus Vespasianus, who should come and destroy both the Temple and the people without.

⁵ a Hee consumed his promise, fultill to the Iewes, and after to the Gentles. ⁶ b Christ accomplished this by his death and resurrection. ⁷ c Meaning that Ierusalem & the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: on as some readeth, that the plagues shall be so great, that they shall be all sinned against them.

¹ a Hee noteth this third yeere, because at this time the building began to be hindered by Cambyses Cyrus, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great leaue to Daniel.

² Which is to declare that the godly should not be too much, but patiently to abide the issue of Gods promise.

³ Called Abib, which continueth part of March, and part of April. ⁴ Being said by the spirit of prophesie to haue the sight of this race, Tygris.

⁵ c This was the Angel of God, which was sent to assure Daniel in this prophesie that should follow.

⁶ See. 10. 9.

⁷ The word also signifies comeliness, or beauty, so that for feare he was like a dead man for desolation.

⁸ Which declareth that when we are stricken downe with the maiestie of God, we cannot lift vs up with the alio, which is his power.

¹ Or, gouerned vs. ² 4. in this time.

³ x In this last weeke of the Iewes, when Christ came and preach and offer death.

⁴ y Hee shall come to haue no beauty, vnto be any of elimination.

⁵ z Meaning Titus Vespasianus, who should come and destroy both the Temple and the people without.

⁶ a Hee consumed his promise, fultill to the Iewes, and after to the Gentles. ⁷ b Christ accomplished this by his death and resurrection. ⁸ c Meaning that Ierusalem & the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: on as some readeth, that the plagues shall be so great, that they shall be all sinned against them.

⁹ d This he could not count himselfe with any vehemencie of words: for hee was led with a feruent zeale considering Gods iudgements made to the cite in ieremye of his Church, & for the advancement of Gods glory.

¹⁰ e Chap. 16. p. Healludeth to Ieremyas prophesie, that he prophesied that their captiuitie should be seuentie yeeres: but now Gods mercy should shorten it.

¹¹ f Then hee said, for hee was led with a feruent zeale considering Gods iudgements made to the cite in ieremye of his Church, & for the advancement of Gods glory.

¹² g Chap. 16. p. Healludeth to Ieremyas prophesie, that he prophesied that their captiuitie should be seuentie yeeres: but now Gods mercy should shorten it.

¹³ h Then hee said, for hee was led with a feruent zeale considering Gods iudgements made to the cite in ieremye of his Church, & for the advancement of Gods glory.

¹⁴ i Then hee said, for hee was led with a feruent zeale considering Gods iudgements made to the cite in ieremye of his Church, & for the advancement of Gods glory.

¹⁵ k Then hee said, for hee was led with a feruent zeale considering Gods iudgements made to the cite in ieremye of his Church, & for the advancement of Gods glory.

¹⁶ l Then hee said, for hee was led with a feruent zeale considering Gods iudgements made to the cite in ieremye of his Church, & for the advancement of Gods glory.

¹⁷ m Then hee said, for hee was led with a feruent zeale considering Gods iudgements made to the cite in ieremye of his Church, & for the advancement of Gods glory.

¹⁸ n Then hee said, for hee was led with a feruent zeale considering Gods iudgements made to the cite in ieremye of his Church, & for the advancement of Gods glory.

¹⁹ o Then hee said, for hee was led with a feruent zeale considering Gods iudgements made to the cite in ieremye of his Church, & for the advancement of Gods glory.

²⁰ p Then hee said, for hee was led with a feruent zeale considering Gods iudgements made to the cite in ieremye of his Church, & for the advancement of Gods glory.

make 23. yeeres, which comprehend the time from the building of the Temple vnto the baptisme of Christ.

h Meaning, Cambyſes who reigned in his Fathers abſence, and did not only for this ſpace himſelfe building of the Temple, but would haue ſeether raged, if God had not ſent me to reſtit him, and therefore I have ſtayed for the preſent of the Church.

i Though God could by one Angel deſtroy all the world, yet to ſecure his children of his love, he lendeth fourth double power, even Michael, that is, Chriſt Ieſus the head of Angels.

k For though the Prophet Daniel ſhould end and ceaſe, yet his doctrine ſhould continue till the coming of Chriſt, for the comfort of his Church.

l This waſte the ſame Angel that ſpoke with him before in the ſumme of a man.

m I was overcome with feare and ſorrow, when I ſaw the viſion.

n He declarth hereby that God would be mercifull to the people of Iſrael.

o Which declarth that when God ſmiteth downe his children, hee doth not immediately liſt them up at one (for now the Angel had touched him twice) but by little and little.

p Meaning that hee would not only himſelfe bridle the rage of Cambyſes, but alſo the other kings of Perſia by Alexander the king of Macedonia.

q For this Angel was appointed for the defence of the Church vnder Chriſt, who is the head thereof.

C H A P. X I.

A prophesie of the Kingdomes, which ſhould bee enemies to the Church of God, vnder Perſia, 3 of Greece, 5 of Egypt, 28 of Syria, 30 under the Romanes.

Alſo I in the fiſt yere of Darius of the Medes ſaw him ſtood to encourage and to ſtrengthen him.

Behold there will I ſhew thee the truth. Behold there ſhall ſtand vpon thee three kings of Perſia, and the fourth ſhall be far richer then they all: and by his ſtrength, and by his riches hee ſhall ſtirre vp all againſt the realme of Grecia.

But a mighty King ſhall ſtand vp, that ſhall rule with great dominion, and doe according to his pleaſure.

And when he ſhall ſtand vp, his kingdomes ſhall be broken, and ſhall be diuided toward the foure winds of heauen: and not to his poſteritie, nor according to his dominion, which hee ruled: for his kingdomes ſhall be pluckt vp euen to befor others beſides him.

And when he ſhall ſtand vp, his kingdomes ſhall be broken, and ſhall be diuided toward the foure winds of heauen: and not to his poſteritie, nor according to his dominion, which hee ruled: for his kingdomes ſhall be pluckt vp euen to befor others beſides him.

And when he ſhall ſtand vp, his kingdomes ſhall be broken, and ſhall be diuided toward the foure winds of heauen: and not to his poſteritie, nor according to his dominion, which hee ruled: for his kingdomes ſhall be pluckt vp euen to befor others beſides him.

And when he ſhall ſtand vp, his kingdomes ſhall be broken, and ſhall be diuided toward the foure winds of heauen: and not to his poſteritie, nor according to his dominion, which hee ruled: for his kingdomes ſhall be pluckt vp euen to befor others beſides him.

And the king of the South ſhall be mighty, and one of his princes, ſhall preuaile againſt him, and he ſhall rule: his dominion ſhall be a great dominion.

And in the end of yeres they ſhall be ioyned together: for the kings daughter of the South ſhall come to the King of the North to make an agreement, but ſhe ſhall not retain the power of the arme, neither ſhall he continue, nor his arme: but ſhe ſhall be deliuered to death, and they that brought her, and he that begot her, and he that comforted her in theſe time.

But out of the bud of her ſtootes ſhall one ſtand vp in his ſtead, which ſhall come with an arme, and ſhall enter into the ſortreſſe of the King of the North, and doe with them as hee liſt, and ſhall preuaile.

And ſhall alſo carry captiues into Egypt their gods with their molten images, and with their precious veſſels of ſilver and of gold, and ſhall continue more yeres then the king of the North.

So the king of the South ſhall come into his kingdomes, and ſhall returne into his owne land.

Wherefore his ſonnes ſhall be ſtirred vp, and ſhall aſſemble a mighty great arme: and one ſhall come, and ouerflow, and paſſe through: then ſhall he returne, and be ſtirred vp at his ſortreſſe.

And the King of the South ſhall be angry, and ſhall come forth, and fight with him, euen with the king of the North: for he ſhall ſet forth a great multitude, and the multitude ſhall be giuen into his hand.

Then the multitude ſhall be prent, and their heart ſhall be liſted vp, for hee ſhall caſt downe thouſands: but hee ſhall not ſtill preuaile.

For the king of the North ſhall preuaile, and ſhall ſet forth a greater multitude then afore, and ſhall come forth (after certaine yeres) with a mighty arme, and great riches.

And at the ſame time there ſhall many ſtand vp againſt the king of the South: ſo the rebellious children of thy people ſhall exalt themſelves to eſtabliſh the viſion, but they ſhall fall.

So the King of the North ſhall come, and caſt vp a mount, and take the ſtrong citie: and the armes of the South ſhall not reſiſt, neither his choſen people, neither ſhall there be any ſtrength to withſtand.

But he that ſhall come, ſhall doe vnto him as hee liſt, and none ſhall ſtand againſt him: and he ſhall ſtand in the pleaſant land, which by his hand ſhall be consumed.

Again he ſhall ſet his face to enter with the power of his whole kingdomes, and his confederates with him: this ſhall hee do, and he ſhall giue him the daughter of women, to deſtroy her: but

Again he ſhall ſet his face to enter with the power of his whole kingdomes, and his confederates with him: this ſhall hee do, and he ſhall giue him the daughter of women, to deſtroy her: but

Again he ſhall ſet his face to enter with the power of his whole kingdomes, and his confederates with him: this ſhall hee do, and he ſhall giue him the daughter of women, to deſtroy her: but

Again he ſhall ſet his face to enter with the power of his whole kingdomes, and his confederates with him: this ſhall hee do, and he ſhall giue him the daughter of women, to deſtroy her: but

Again he ſhall ſet his face to enter with the power of his whole kingdomes, and his confederates with him: this ſhall hee do, and he ſhall giue him the daughter of women, to deſtroy her: but

Again he ſhall ſet his face to enter with the power of his whole kingdomes, and his confederates with him: this ſhall hee do, and he ſhall giue him the daughter of women, to deſtroy her: but

Again he ſhall ſet his face to enter with the power of his whole kingdomes, and his confederates with him: this ſhall hee do, and he ſhall giue him the daughter of women, to deſtroy her: but

I To wit, Ptolemies king of Egypt. **o** That is, Antiochus the ſonne of Seleucus, and one of Alexanders princes: ſhall be more mighty: for he ſhould haue both Aſia, & Syria. **p** That is, Berenice the daughter of Ptolemies Philadelphus: ſhall be giuen in marriage to Antiochus the ſonne of Seleucus: ſignifying that Syria and Egypt ſhould haue a continual peace together. **q** That once and ſtrength ſhall come conſumme for ſoone after, Berenice and her young ſonne after her husbands death, was ſaine of her Ptolemies ſonne Antiochus. **r** Some reade, Ieſe, meaning the child begotten of Berenice. **s** Some reade, ſhe that begot her, and they ſhall deſtroy her: which brought her vp: ſo that all they that were occaſion of his marriage, were deſtroyed. **t** Meaning, that Ptolemies Euergetes after the death of his ſonnes Philadelphus ſhould ſucceede in the Kingdome: bringing out of the ſame ſtockes that Berenice was. **u** To wit, the ſiſters daughter of Antiochus Calpurnius king of Syria. **v** For this Ptolemies reigned ſixty and ſix yeres. **w** Meaning, Seleucus and Antiochus the Great the ſonnes of Calpurnius ſhall make againſt Ptolemies Philadelphus. **x** For his elder brother Seleucus died, or was ſlain: while the warres were preparing. **y** That is, Philopater when hee ſhall ſee Antiochus to take great dominions from him in Syria, and alſo reade to invade Egypt. **z** For Antiochus had ſixty thouſand horſemen and three ſcore thouſand foot men. **a** After the death of Ptolemies Philadelphus, when ſele Ptolemies Epiphanes his heire. **b** For not only Antiochus came againſt him, but alſo Philip king of Macedonia, and theſe two brought great power with them. **c** For vnder Onias which ſhall be alledged that place of Iſa. 19. certaine of the Iewes reſtored with him into Egypt to fulfill this prophesie: alſo the Angel ſheweth that all the troubles which are in the Church, are by the providence and counſell of God. **d** For the Egyptians were not only ſubd to the Egyptians, but alſo the Iewes and ſhall enter into all the country whereof hee made mention before that they may know that all the things come by Gods providence. **e** This was the ſecond brother that Antiochus fought againſt Ptolemies Epiphanes. **f** To wit, a beautiful woman which was Cleopatra Antiochus daughter. **g** For hee regarded not the life of his daughter in reſpect of the kingdomes of Egypt.

k Shee shall not agree to his wicked counsel, but shall loue her husband as her dutie requireth, and not seeke his destruction. l That is, toward Asia, Grecia, and those yles which are in the fœderall Mediterranean ſea. m For the Iewes called all countreyes yles which were diuided from them by ſea. n For whereas Antiochus was wont to contemne the Romanes, he putteth an affiduratoe to ſhame in alourate Attilius the conſul or Lucius Scipio pnt him to fight, and cauſed his ſhame to tace on his owne head. o By which he ſheweth the obeying of fooliſh counſell. p For feare of the Romanes he ſhall ſit to his holdes. p For when as vnder the preſence of pouerty, he would haue rubb'd the Temple of Jupiter Dodoneus, the countrey men ſlew him. q That is, Seleucus ſhall ſucceede his father Antiochus. r Not by fortren enemies, or battell but in treaſon. f Which was Antiochus Epiphanes, who as is thought, was the occaſion of Seleucus his brothers death and was of a vile cruell and flatterring nature, and defaunded his b others ſonne of the kingdom. g Others ſonne of the kingdom, and whoſe the kingdom without the conſent of the people. h Hee ſheweth that great foraine powers ſhall come to helpe the young ſonne of Seleucus againſt hiſ vncle Antiochus: and yet ſhall be ouerthrowen. a Meaning Ptolemies Philometor Philopators ſonne, who was this childes conſin germaine, and is here called the prince of the covenant, becauſe he was the chiefe, and all other followed his conduſt. x For alter the battell Philometor and hiſ vncle Antiochus made a league. y For hee came vpon him at vauarces and when hee firſt ſpake hiſ vncle Antiochus nothing. z Meaning, in Egypt. a He will conſent himſelfe with the ſhall holdes for a time, but euer labour by craft to ſtaine to the chiefe. b Hee ſhall overcome with treaſon. c Signifying his princes and the chiefe about him. d Declaring that his ſouldiers ſhall braue out and venture their life to ſlay and be ſlaine for the ſafegard of their prince. e The vncle and the nephew ſhall take uſe, and baſket together, yet in their hearts they ſhall imagine much enuie againſt the other. f Signifying that it ſhall not be in the counſell of men to bring things to paſſe, but in the prouidence of God, who ruleth the kings by a ſecret bridle, that they cannot do what they liſt themſelues. g Which he ſhall take of the Iewes in ſpoyleing Ieruſalem and the Temple, and this is tolde before to moue them to patience, knowing that all things are done by Gods prouidence. h That is, the Romaine power ſhall come againſt him. i For P. Porpillus the Ambaſſador appointed him to depart in the Romaine name, to which thing he obeyed although with griefe, and to reuenge his rage hee came againſt the people of God the ſecond time. k With the Iewes which ſhall forſake the covenant of the Lord: for ſitt hee was called againſt the Iewes by Iſaiah high Prieſt and this ſecond time by Menelaus

31 And armes k ſhall ſtand on his part, and they ſhall pollute the Sanctuary l of ſtrength, and ſhall take away the dayly ſacrifice, and they ſhall ſet vp the abominable deſolation. 32 And ſuch as wickedly m breake the covenant, ſhall hee cauſe to ſinne by flattery: but the people that doe know their God, ſhall preuaile and proſper. 33 And they that vnderſtand among theſe people, ſhall inſtruct many: o yet they ſhall fly by ſword, and by flame, by captiuitie and by ſpoyle many dayes. 34 Now when they ſhall fall, they ſhall be holpen with a little helpe: but many ſhall cleaue vnto them q ſainely. 35 And ſome of them of vnderſtanding ſhall fall to try them, and to purge, and to make them white, till the time be out: for there is a time appointed. 36 And the King ſhall doe what him liſt: he ſhall exalt himſelfe, and magnifie himſelfe againſt all, that is God, and ſhall ſpeake maruolous things againſt the God of gods, and ſhall proſper, till the wrath be accompliſhed: for the determination is made. 37 Neither ſhall he regard the God of his fathers, nor the deſires of women, nor care for any God: for he ſhall magnifie himſelfe alone all. 38 But in his place ſhall hee honour the god Mauzzim, and the god whom his fathers knewe not ſhall hee honour with z golde and with ſilver, and with precious ſtones, and pleaſant things. 39 Thus ſhall hee doe in a the holdes of Mauzzim with a ſtrange god whom he ſhall acknowledge: hee ſhall increaſe his glorie, and ſhall cauſe them to rule ouer many, and ſhall diuide the land for gaie. 40 And at the end of time ſhall the King of the South puſh at him, & the King of the North ſhall come againſt him like a whirlewinde with charrets, and with horſemen, and with many ſhips, and he ſhall enter into the countreyes, and ſhall ouerflow and paſſe through. 41 He ſhall enter allo into the pleaſant land, and many countreyes ſhall be ouerthrowen; but theſe ſhall eſcape out of his hand, euen Edom & Moab, and the chiefe of the children of Ammon. 42 He ſhall ſtretch forth his hands alſo vpon the countreyes, and the land of Egypt ſhall not eſcape. 43 But he ſhall haue power ouer the treaſures of golde and ſilver, and ouer all the precious things of Egypt, and of the Lybians, and of the blacke Mores where he ſhall paſſe.

k A great faction of the wicked Iewes ſhall hold with Antiochus. l Se called becauſe the power of God was nothing diminiſhed, although this tyrant ſet vp in the Temple the image of Iupiter Olympian, and lo began to corrupt the pure ſervice of God. m Meaning ſuch as bare the name of Iewes, but indeed were nothing Iſſe for they ſould their ſoules and betrayd their brethren for gaine. n They that remaine conſtant among the people ſhall exhort others by their example and edifie many in the true religion. o Whereby he exhorted y godly to conſtancy, although they ſhould periſh a thouſand times, and thought theſe miſeries endurer ſould. p As God will not leaue his Church deſtitute, yet will hee not deliuer it all at once, but ſo helpe, as they may liſt themſelues to fight vnder the croſſe, as hee did in the time of the Maccabees whereof hee here prophetiſeth. q That is, there ſhall be ſuch of theſe ſhall number many by poſterites. r To wit, of them that feare God and will loſe their life for the defence of true religion. Signifying alſo that the Church muſt continually be tryed and purged, and ought to looke for one perſeuerant ſupporter another: for God hath appointed the time thereof. 44 But

d Hearing that
Craſus was ſlain,
and Ammonius di-
ſcomfited,
e For Anguſtus oc-
curred to the Par-
thians, and recou-
red that which
Antonius had loſt.
f The Romans add
to ſea, and in Iudæa:

44 But the tidings out of the Eaſt & the North ſhall trouble him: therefore hee ſhall go forth with great wrath to deſtroy & roote out many.
45 And he ſhall plant the tabernacles of his palace between the ſeas in the glorious and holy mountaine, yet he ſhall come to his end, and none ſhall helpe him.
46 Jerchis reigned quietly throughout all countreys, and from ſea to ſea, and in Iudæa: but at length for their cruelty God ſhall deſtroy them.

CHAP. XII.

a Of the deliverance of the Church by Chriſt

a The Angel here
noteth two things:
fiſt that Church
ſhalbe in great af-
ſtiction & trouble
at Chriſts coming,
and next, that God
will ſend his Angel
to deliver it, whom
hee here calleth
Michael, meaning
Chriſt, which is
published by the
preaching of the
Goſpel.
b Meaning, all ſhall
riſe at the general
reſurrection, which
thing he here nam-
eth becauſe the
faithfull ſhall have
overcome their ef-
fects: that is, for
in the earth there ſhall
be no ſtrife, and
no ſtrife in the
heavenly I which in-
cludeth the whole
Church.
c Though the moſt
part diſſiſt this prophe-
cie, yet keepe thou it ſure
and cleeme
it as a treaſure.
d Till the time that
God hath appointed for
the full reſurrection
of theſe things: and
then many ſhall run
down to ſearch the
knowledge of theſe
myſteries, which
they obtaine now
by the light of the
Goſpel.

And at that time ſhall Michael ſtand vp, the great prince, which ſtandeth for the children of thy people, and there ſhalbe a time of trouble, ſuch as neuer was ſince there began to be a nation vnto that time: and at that time thy people ſhall be deliuered, every one that ſhall be found written in the booke.
2 And many b of them that ſleepe in the duſt of the earth, ſhall awake ſome to euerlaſting life, and ſome to ſhame and perpetual contempt.
3 And they that be c wiſe, ſhall thinke, as the brightnes of the firmament: and they that turne many to righteouſneſſe, ſhall ſonne as the ſtars, for euer and euer.
4 But thou, O Daniel, ſhut vp the words, and ſeale the booke: till the end of the time: many ſhall run to and fro, and knowledge ſhall be increaſed.
5 ¶ Then I Daniel looked, and beheld, there before me ſtood one c who had kept the true ſeere of Gods word, and chiefly meant the miniſters of Gods word, and next all theſe that be ignorant, and bring them to the true knowledge of God.
6 And he ſaid vnto me, ſeeke thou to know theſe things: for thou art ſure and cleeme it as a treaſure.
7 Till the time that God hath appointed for the full reſurrection of theſe things: and then many ſhall run down to ſearch the knowledge of theſe myſteries, which they obtaine now by the light of the Goſpel.

ſtood other two, the one on this ſide of the brinke of the riuer, and the other on that ſide of the brinke of the riuer.

6 And one ſaid vnto the man clothed in linen, which was vpon the waters of the riuer, When ſhalbe the end of theſe wonders?

7 And I heard the man clothed in linen which was vpon the waters of the riuer, when he held vp his right hand, & his left hand vnto heauen, and ſware by him that liueth for euer, that ſhall tarſe for a time, two times and an halfe: and when he ſhall haue accompliſhed to ſcatter the power of the holy people, all theſe things ſhall be finiſhed.

8 ¶ Then I heard it, but I vnderſtood it not: ſaid I, O my Lord, what ſhalbe the end of theſe things?

9 And he ſaid, Go thy way Daniel: for thy words are cloſed vp, and ſealed till the end of the time.

10 Many ſhalbe purified, made white, & tried: but the wicked ſhall dee wickedly, and none of the wicked ſhall haue vnderſtanding: but the wiſe ſhall vnderſtand.

11 And from the time that the dayly ſacrifice ſhalbe taken away, and the abominable deſolation ſet vp, there ſhall bee a thouſand two hundred and ninety dayes.

12 Bleſſed is he that waiteth & cometh to the ſecond day, three hundredth & ſixty & thirty dayes.

13 But goe: thou thy way till the end bee: for thou ſhalt reſt and ſtand vp in thy lot, at the end of the dayes.

is not in man to appoint the time of Chriſts coming, but that they are bleſſed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, ſignifying that he ſhould depart this life, and riſe againe with the elect, when God had ſufficiently humbled and purged his Church.

g Which was
tyger.
h Which was as it
were a double eate
and did the more
conſume the thing.
i Meaning, a long
time, a longer
time, and at length
a ſhort time, ſigni-
fying that their
troubles ſhould
haue an end.
k When the Church
ſhall be ſcattered &
diminiſhed in ſuch
ſort as it ſhall ſeem
to haue no power.
l From the time
that Chriſt by his
ſacrifice ſhall take
away the ſacrifice
and ceremonies of
the Law.
m Signifying that
the time ſhall bee
long of Chriſts ſe-
cond coming,
and yet the chil-
dren of God ought
not to be diſcoura-
ged though it be
decreed.
n In this number
he addeth a mo-
neth & an halfe to
the former number,
ſignifying that it
ſhall bee a long
time.

H O S E A.
THE ARGUMENT.

A Fear that the ten tribes had fallen away from God by the wicked & ſubtil counſell of Ieroboam the ſonne of Nebat: & in ſtead of his true ſeruiſe commanded by his word, worſhipped him according to their owne fantaſies and traditions of men, giuing themſelves to moſt vndeſiderate and ſuperſtitious, the Lord from time to time ſent them Prophets to call them to repentance: but they grew ever worſe and worſe, and ſill abſurd Gods benefiſts. Therefore now when their proſperitie was at the height vnder Ieroboam the ſonne of Ioſh, God ſent Hoſea & Amos to the Iſraelites (as hee did at the ſame time Iſaiah and Micah to them of Iudah) to con-
demne them of their iniquitie: and whereas they thought themſelves to be greatly in the fauour of God, and to be his people, the Prophet calleth them baſtards and children borne in adultery: and therefore ſheweth that God would take away their kingdom, and giue them to the Aſſyrians to bee led away captiues. Thus Hoſea faithfully executed his office for the ſpace of ſeventy yeres, though they remained ſill in their vices & wickedneſſe, and derided the Prophets, and contemned Gods iudgements. And becauſe they ſhould neither bee diſcouraged with threatnings, only, nor yet flatter themſelves by the ſweetneſſe of Gods promiſes, he ſetteth before them the two principall parts of the Law, which are the promiſe of ſaluation, and the doctrine of life: for the firſt part he diſſecteth the faithfull to Meſiah, by whom only they ſhould haue true deliverance: and for the ſecond, hee ſetteth threatnings and menaces to bring them from their wicked maners and vices. And this is the chief ſcope of all the Prophets, either by Gods promiſes to allure them to bee goodly, or by threatnings of his iudgements to ſcare them from vice: and albeſt that the whole Law containe theſe two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hoſea propheth. 2 The idolatrie of the people. 3 To calling off the Gentiles. 4 Chriſt is the head of all people.

He word of the Lord that came vnto Hoſea the ſonne of Beeri, in the dayes of a Vzziah, Iotham, Ahaz, and Hezekiah kings of Iudah, and in the dayes of Ieroboam the ſonne of Ioſh king of Iſrael.

2 At the beginning the Lord ſpake by Hoſea, and the Lord ſayde vnto Hoſea, Goe, take vnto thee a wife c of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 Called alſo Aza-
riah, who being a
leper was deſpoſed
from his kingdom.
b So that it may
be gathered by
the reigne of theſe
four kings, that
he preached about
threeſcore yeres.
c That is, one that
of long time hath
accuſtomed to
play the harlot: not
that the Prophet did
this thing in effect, but
he ſaw this in a vi-
ſion, or elſe was com-
manded by God to
ſet forth vnder this
parable or figure the
idolatrie of the Syna-
goga, and of the
people his children.

3 So he went, and tooke d Gomer, the daughter of Diblaim, which conceived and bare him a ſonne.

4 And the Lord ſaid vnto him, Call his name e Izreel: for yet a little, and I will viſit the blood of Izreel vpon the houſe of Iſrahel, and will cauſe to ceaſe the kingdom of the houſe of Iſrahel.

5 And at that day will I alſo breake the bow of Iſrahel in the valley of Izreel.

name they beſtood becauſe Iſrahel did preſume with God: but that they were 20
baſtards, & therefore ſhould be called Izreelites, that is, ſcattered people, al-
though Iſrahel, which was the chief citie of the tribes vnder Abrah where Iſrahel died
to much blood. a King 18, 13. f I will be reueged vpon Iſrahel for the blood that
he ſhed in Izreel: for albeſt God ſtriketh him to execute his iudgements, yet hee
did them for his own ambition, & not for the glory of God, as the end declared: for
he built vnto idolatrie which hee had deſtroyed. g When the meaſure of their
iniquitie is full and I ſhall take vengeance and deſtroy all their policie and force.

b That is, not obtaining mercie: whereby he signifieth that God's favour was departed from them. c For the Egyptians neuer returned after they were take captiues by the Assyrians. d For after they were take captiues he reuolued by means of Cyrus, Ezra, &c. e That is, not my people. m Because they thought that God could not have been true in his promise except he had preferred them to the Gentiles: that though they were destroyed, yet the true Israelites, which are the inner of the promise, should be without number, which stood both of the Iewes and the Gentiles. Rom. 9.26. n To wit, alter the captivity of Babylon when the Iewes were restored: chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamity and destruction of Israel shall be so great, that to restore them shall be as a miracle.

6 She conceived yet againe, & bare a daughter, and God said vnto him, Call her name^h Lo-ruhamah: for I will no more haue pity vpon the house of Israel, but I will utterly take them away.

7 Yet I will haue mercy vpon the house of Iudah, and I will ^g save them by the Lord their God, and will not smite them by bowe, nor by sword, nor by barreil, by horses, nor by horsemen.

8 Now when shee had waied Lo-ruhamah, she conceived, and bare a sonne.

9 Then said God, Call his nameⁱ Lo-ammi: for ye are not my people, therefore will I not be yours.

10 Yet the number of the ^m children of Israel shall bee as the sand of the sea, which cannot be measured nor told: and in the place where it was sayd vnto them, Ye are not my people, it shall be sayd vnto them, ^{Te} are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be ^g gathered together, and appoint them selfe one head, and they shall come vp out of the land: for great ^u is the ^v day of Iezrael.

12 And I will giue her her vineyards from thence, and the valley of Achor for the doore of hope, and shee shall sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me^l (Thi), and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their ⁿ names.

18 And in that day I will make a couenant for them with the ^x wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the sword and the battell out of the earth: and will make them to sleepe safely.

19 And I will marry thee vnto me for euer: yea, I will marry thee vnto me in righteousnes, and in iudgement, and in mercy and in compassion.

20 I will euen marrie thee vnto me in y. faithfulness, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lord, I will euen heare ^z the heauens, and they shall heare the earth.

22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Iezrael.

23 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

24 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

25 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

26 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

27 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

28 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

29 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

30 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

31 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

32 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

33 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

34 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

35 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

36 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

37 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

38 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

11 I will also cause all her mirth to cease: her feast dayes, her new moones, and her Sabbaths, and all her iolenne feasts.

12 And I will destroy her vines and her fig-trees, whereof shee hath sayd, These are my reward that my louers haue giuen mee: and I will make them as a forest, and the wilde beastes shall eate them.

13 And I will visit vpon her the dayes of ^a Balaam, wherein he burnt incense to them: and shee decked her selfe with her ^v eare rings and her iowels, and she followed her louers, and forgate mee, sayth the Lord.

14 Therefore behold, I will pallure her, and bring her into the wilderness, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley of Achor for the doore of hope, and shee shall sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me^l (Thi), and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their ⁿ names.

18 And in that day I will make a couenant for them with the ^x wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the sword and the battell out of the earth: and will make them to sleepe safely.

19 And I will marry thee vnto me for euer: yea, I will marry thee vnto me in righteousnes, and in iudgement, and in mercy and in compassion.

20 I will euen marrie thee vnto me in y. faithfulness, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lord, I will euen heare ^z the heauens, and they shall heare the earth.

22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Iezrael.

23 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

24 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

25 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

26 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

27 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

28 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

29 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

30 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

31 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

32 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

33 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

34 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

35 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

36 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

37 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

38 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

39 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

40 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^b Thou art my God.

n I will punish her for her idolatrie. o By flowing how barlots trim themselves to please others, he declareth how the superstitious idolaters set a great part of their religion, in decking themselves on their holy dayes. p By my benefits in offering her grace & mercy, euery one shall see where she shall thinke her selfe destitute of all helpe and comfort. q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Ioh. 7. 36. and is called the doore of hope, because it was a departing fro death and an entrie into life. r Shee shall then praise God, as she did when she was deliuered out of Egypt. s That is, mine heart, knowing that I am inuolued to thee by an inuoluable couenant. t That is, my mother: which name was applied to their idoles. u No idolatrie shall once come into their mouth, but they shall see me purely according to my word. x Meaning that, with a conscience for the earth. y. 1.

CHAP. II.

x The people is called to repentance. y He sheweth their idolatry and threatens them with the punishment.

Say vnto your ^b brethren, Ammi, and to your sisters, Ruhamah,

2 Plead with your ^b mother: plead with her for she is not my wife, neither am I her husband, but let her take away her fornications out of her sight, & her adulteries from between her breasts,

3 d Left I strip her naked, and set her as in the day that she was borne, and make her as a wilderness, and leaue her like a dry land, and slay her for thirst.

4 And I will haue no pitie vpon her children: for they be the ^z children of fornications.

5 For their mother hath played the harlot: she that conceived them, hath done shamefully: for she said, I will goe after my glouers that giue me my bread and my water, my wooll, and my flaxe, mine oyle and my drinke.

6 Therefore behold, I will stoppe ^h thy way with thornes, and make an hedge, that she shall not find her pathes.

7 Though she follow after her louers, yet shall she not come at them: though shee seeke them, yet shall she not finde them: then shall she say, I will goe and returne to my first husband: for at that time was I better then now.

8 Now shee did not knowe that I ^k gaue her corne, and wine, and oyle, and multiplied her silver and gold, which they bestowed vpon Baal.

9 Therefore will I returne, and take away ^m my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe ^u lent, to couer her shame.

10 And now will I discover her ^v lewdnesse in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I will punish thee, thou most vncircumcised, which thou shalt haue no lust to play the wanton. i This he speaketh of the churche, which are truly converted, and also sheweth the vice and profit of Gods rods. k This declareth that idolaters defraude God of his honour, when they attribute his benefits to other idoles. l Signifying, that God will take away his blessing when man by his ingratitude doth abuse him. m That is, all her seruice, ceremonies and inuocations whereby he worshipped her idoles.

CHAP. III.

1 The Iewes shall be cast out for their idolatrie. 5 Afterwards they shall returne to the Lord.

Then said the Lord to me, ^a Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and ^b loued the wine bottles.

2 So ^c I bought her to mee for fifteen pieces of silver, and for an homer of barley and an halfe homer of barley.

3 And I sayd vnto her, Thou shalt abide with me many dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I will be vnto thee.

4 For the children of Israel shall remaine

and payed a small portion for her, lest they perceiving the good will haue abused me, and not beneuerd duties for fifteen pieces of silver were but halfe the price of a slave, Exod. 21. 32. d I will trie thee a long time as in the wilderness whether thou wilt be mine or no. e Meaning, not only all the time of their captivity, but also vnto Christ.

a Herein the Prophet representeth the Church which loved her husband before shee called her, and did not withdraw the same while shee gave her selfe to idoles. b That is, gone themselves wholly to pleasures, and could outtake vs, as they that are giuen to drunkenness. c Yet I loved her for her holinesse. d Meaning, not only all the time of their captivity, but also vnto Christ.

1 That is, they should have policy nor religion, and their idols also where in they put their confidence, should be destroyed, 2 This is meant of Gods kings dom,

many dayes without a king & without a prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel consent and seeke the Lord their God, and David the king, and shall feare the Lord and his goodnes in the latter dayes.

which was promised vnto David to be eternall. Psal. 71. 17.

CHAP. IIII.

A complaint against the people and the priests of Israel.

HEare the word of the Lord, ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out, and blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall be cut off, with the beasts of the felde, and with the foules of the heauen, and also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the 4 day: and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

8 They ate vp the finnes of my people, and lift vp their minds in their iniquity.

9 And there shall be like people like a priest: for I will visit their wayes vpon them, and reward their deeds.

10 For they shall eat, & not haue enough: they shall commit adultery, and shall not increase, because they haue left off to take heed to the Lord.

11 Whoredome, and wine, and newe wine take away their heart.

12 My people aske counsell at their stockes, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the mountaines, and burne incense vpon the hills vnder the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall bee p harlots, and your spouses shall be whores.

14 I will not visit their daughters when they are harlots, nor your spouses, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

1 Shewing that their wickednes shall be punished on all sorts: for though they thinke by the multitude of wines to haue many children, yet they shall be deceiued at their hope. m In giuing themselves to pleasures, they become like brut beasts n Thus he speaketh by definition in calling them his people which now for their finnes they were not: for they sought hipe of Rockes and flickes. o They are carried away with a rage. p Because they take away Gods honours, and giue it to idoles: therefore he will giue them vp to their liults, that they shall dishonour their owne bodies. Rom. 1. 28. q I will not correct you vnto me to bring you to amendment, but let your true headlong to your owne damnation.

15 Though thou Israel, play the harlot, yet let not Iudah sinne: come not yee vnto Gilegal, neither goe yee vp to Beth-aten, nor sweare, The Lord lieth.

16 For Israel is rebellious as a vnruely heifer. Now the Lord will feed them as a lambe in a large place.

17 Ephraim is ioynted to idols let him alone.

18 Their drunkennes stinketh: they have committed whoredome: their rulers loue to fy with flame, & bring ye.

19 The wine hath bound them vp in her wings, and they shall be ashamed of their sacrifices, 1 That is, the house of God, Beth-nen, that is, the house of inquiry, because of their iniquities, because they there signify that no place is holy, where God is not purely worshipped. n God will to dispense them, yet they shall not remain in any certain place. x They are found in receiving bribes, that they will command men to bring them vnto them. y To carry them suddenly away.

CHAP. V.

Against the Priests and rulers of Israel. 23 The helpe of man is in vain.

O Priests, heare this, and hearken ye, O house of Israel, and giue yee care, O house of the King: for iudgement is toward you, because ye haue bin a snare on Mizpah, and a net spread vpon Tabot.

2 Yet they were profound to decline to slaughter, though I haue bene a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim thou art become an harlot, and Israel is defiled.

4 They wil not giue their minds to turn vnto their God: for the spirit of fornication is in my mids of them, and they haue not known the Lord.

5 And the pride of Israel doeth refuse to his face: therefore shall Israel and Ephraim fall in their iniquity: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes, to seeke the Lord: but they shall not finde him: for hee hath withdrawn himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten strange children, now shall he a month deuoure them with their portions.

8 Blowe yee the trumpet in Gibeah, and the shaine in Ramah: crie out at Beth-aen, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke among the tribes of Israel: haue I caused to know the truth.

10 The princes of Iudah were like them that remoue the bound: therefore wil I powre out my wrath vpon them like water.

11 Ephraim is oppressed and broken in iudgement, because he willingly walked after the commandment.

12 Therefore wil I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim had his sickness, and Iudah his wound, then went Ephraim vnto Asshur, and sent vnto king Nimri, yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as a lions whelp to the house of Iudah: I will spoile and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, til they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.

and did not rather follow God. m In stead of seeking for remedy at Gods hand. n Whose king of the Assyrians.

CHAP. VI.

1 Afflictions subvert a man to turne to God. 2 The wickednesse of the Priests.

Come, and let vs returne to the Lord: for hee hath piyoyled, and he will heale vs: hee hath wounded vs, and he will bind vs vp.

2 After two dayes will ^b hee reuiue vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shal we haue knowledge, & in deuour our selues to know the Lord: his going forth is prepared as the morning, & he shal come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I treat thee? for ^c your goodnesse is as a morning cloude, and as the morning dew it goeth away.

5 Therefore haue I ^d cut downe by the Prophets: I haue flaine them by the wordes of my mouth, and thy iudgements were as the light that goeth forth.

6 For I desired ^e mercy, and not sacrifice, and the knowledge of God more then burnt offrings.

7 But they s like men haue transgredged the couenant: there haue they trespassed against me.

8 ^h Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theesue waite for a man: so the company of Priests murder in the way by consent: for they worke mischief.

10 I haue fene villeny in the house of Israel: there is the whoredome of Ephraim, Israel is defiled.

11 Yea, Iudah hath set a ⁱ plant for thee, whiles I would returne the captiuitie of my people.

g That is, like light and weake persons. h Which was the place where the Priests dwelt, and which should haue beene destituted in my word. i That is, doth imitate thine idolatry, and hath taken graces of thy trees.

CHAP. VII.

a Of the voices and mansions of his people. 2 Of their punishment.

When I would haue healed Israel, then the iniquity of Ephraim was discovered, and the wickednesse of Samaria: for they haue dealt fally: and the chiefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, ^{that} I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the ^b king glad with their wickednes, and the princes with their lies.

4 They are all adulterers, and as a very ^c ouen heated by the baker, which ceaseth from raising vp, and from kneading the dough vntill it bee leaueued.

5 ^{this} is the ^d day of our king: the princes haue made him sicke with flagons of wine: hee stretcheth out his hand to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleepe all the night: in the morning it burneth as a flame of fire.

7 They are all hore as an ouen, and haue ^e deuoured their Iudges: all their Kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath ^f mixt himselfe among the people: Ephraim is as a cake on the hearth, not turned.

g That is, he counteracted the religion of the Gentils, yet is but as a cake baked on the one side, and raw on the other, that is, neither thorough heate, nor thorough cold, but partly a lew, and partly a Gentile.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, ^g gray hares are here and there vpon him, yet he knoweth not.

10 And the pride of Israel testified to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a dowe deceived without heart: they call to Egypt: they go to Ashtar.

12 ^{But} when they shall go, I will spread my net vpon them, and drawe them downe as the fowles of the heauen. I will chastise them as their ⁱ Congregation hath heard.

13 Woe vnto them: for they haue fledde away from mee: destruction shalbe vnto them, because they haue transgredged against me: though I haue redeemed them, yet they haue spoken lies against mee.

14 And they haue not cryed vnto mee with their hearts, ⁱ when they howled vpon their beds: they assemble themselves for corne, and wine, and they rebell against me.

15 Though I haue bound and strengthened their arme, yet do they imagine mischief against mee.

16 They returne, but not to the most Hie: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage ^o of their tongues: this shal be their derision in the land of Egypt.

CHAP. VIII.

1 The destruction of Iudah and Israel because of their idolatry.

Set the trumpet to thy ^a mouth, he shall come as an Eagle against the house of the Lord, because they haue transgredged my couenant, and trespassed against my law.

2 Israel shal cry vnto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They haue ser^uped a king, but not by mee: they haue made princes, and I knew it not: of their filther and their gold haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without ^d innocency!

6 ^e For it came euen from Israel, the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue ^f sowne the winde, and they shall reape the whirlwind: it hath no talke: the bud shal bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessell wherein ^g no pleasure.

9 For they are gone vp to Ashtar: they are as a gilldaffe alone by himselfe: Ephraim hath hid redlions.

10 Yet though they haue hired among the nations, now will I gather them, and they shal sorow a little, for the ^h burden of the king and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shal be to sinne.

12 I haue written to them the great things of my Lawe: but they were counted as a ⁱ strange thing.

13 They sacrifice flesh for the sacrifices of mine offrings, and eat it: but the ^k Lord accepteth them not: now will he remember their iniquity, and visite their sinnes: they shall returne to Egypt.

g Which is a token of his mans field afflictions. h That is, without all iudgement, as they cannot tell whether it be better to cleane only to God, or to seeke the helpe of man. i According to the curses made to the whole Congregation of Israel.

k That is, diuers times redeemed. them, & deliuered them from death. l When they were in affliction, & cried out for paine, they sought not vnto me for helpe. m They only seek their owne commodity & wealth, & passe not for me their God. n Becasethey boast of their owne strength, and passe not what they please against mee and my seruants. Plal. 73. 9.

a God encourageth the Prophet to signifye the speedy coming of the enemy against Israel, which was once the people of God. b They shall ery like hypocrites, but not from the heart, as their deeds declare. c That is, Ierobam by whom they sought their owne liberty, and not to obey my will. d That is, upright iudgement and godly life. e Meaning the calfe was invented by themselves, and not from the faith of the fathers in the wickednesse. f Showing that their religion hath but a shew, and is idle as but vanity. g They neuer cease, but rune and stro to seeke helpe. h That is, for the tribute which the king and the princes shall lay vpon them: which meaneth the Lord vnto bringing the to repentance. i That is, the idolaters count y of God as a strange in respect of their owne inuentions. k Saying that they offer it to the

Leed, but he accepteth no seruice, which hee himselfe hath not appoynted,

14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

C H A P. IX.

Of the buzzer, and captiuitie of Israel.

a For though all other people should escape, yet thou shalt be punished.

b Thou hast committed idolatry in hope of reward and to haue thy barnes filled, Iere. 44. 17 as an harlot that had rather liue by playing the whore, then to be entertained of her owne husband.

c Their outward things that thou seekest, shalt be taken from thee.

d All their doings both touching policie and religion, shall be reiect as things polluted.

e The meat offering which they offered for themselves.

f When the Lord shall take away all the occasions of seuing him, which shall be the most grievous point of your captiuitie, when ye shall see your felues cut off from God.

g Though they think to escape by fleeing the destruction that is at hand, yet they shall be destroyed in the place whither they flee for succour.

h Then they shall know that they were deluded by them who challenged to them selves to be their prophets and spiritual men.

i The Prophets duty is to bring men to God, and not to be a snare to pull them from God.

k This people is so rooted in their wickednesse, that Gibeah which was like to Sodom,

was neuer more corrupt, Iud. 19. 23.

l Meaning, that he so delighted them and delighted in them.

m They were as abominable vnto me as their loners the idoles.

n Signifying, that God would destroy their children by these fondly means, and so consume them by the sword.

o As they kept reder plants in their howles in Tyrus, preuening them from the cold aire of the sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter.

p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God rather to make them barren, then that this great slaughter should come vpon their children.

q The chief cause of their destruction is, that they commit idolatry, and corrupt my religion in Gilgal.

r They were as abominable vnto me as their loners the idoles.

s Signifying, that God would destroy their children by these fondly means, and so consume them by the sword.

t As they kept reder plants in their howles in Tyrus, preuening them from the cold aire of the sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter.

u The Prophet seeing the great plagues of God toward Ephraim, prayeth to God rather to make them barren, then that this great slaughter should come vpon their children.

v The chief cause of their destruction is, that they commit idolatry, and corrupt my religion in Gilgal.

w They were as abominable vnto me as their loners the idoles.

x Signifying, that God would destroy their children by these fondly means, and so consume them by the sword.

y As they kept reder plants in their howles in Tyrus, preuening them from the cold aire of the sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter.

z The Prophet seeing the great plagues of God toward Ephraim, prayeth to God rather to make them barren, then that this great slaughter should come vpon their children.

aa The chief cause of their destruction is, that they commit idolatry, and corrupt my religion in Gilgal.

ab They were as abominable vnto me as their loners the idoles.

ac Signifying, that God would destroy their children by these fondly means, and so consume them by the sword.

ad As they kept reder plants in their howles in Tyrus, preuening them from the cold aire of the sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter.

ae The Prophet seeing the great plagues of God toward Ephraim, prayeth to God rather to make them barren, then that this great slaughter should come vpon their children.

af The chief cause of their destruction is, that they commit idolatry, and corrupt my religion in Gilgal.

they can bring no fruite: yea, though they bring forth, yet will I slay even the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

C H A P. X.

Against Israel and her idols. 14 His destruction for the same.

Israel is an empty vine, yet hath it brought forth fruite vnto it selfe, and according to the multitude of the fruit thereof hee hath increased the altars: according to the goodness of their land they haue made faire images.

2 Their heart is diuided: now shall they be found faulty: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, We haue no King, because we feared not the Lord: and what should a king doe vnto vs?

4 They haue spoken words, swearing falsely in making a cōuent: thus iudgement groweth as worme wood in the furrowes of the field.

5 The inhabitants of Samaria shall feare because of the calf of Beth-auen: for the people thereof shall mourne ouer it, and the Chemarims thereof, that reioyce on it for the glory thereof, because it is departed from it.

6 It shall bee also brought to Ashtur, for a present vnto king Iareb: Ephraim shall receive shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fume vpon the water.

8 The high places also of Auen shall bee destroyed, as the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, Couer vs, and to the hills, Fall vpon vs.

9 O Israel, thou hast sinned from the dayes of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not touch them.

10 It is my desire that I should chastise them, and the people shall bee gathered against them, when they shall gather themselves in their two furrowes.

11 And Ephraim is as an heifer vfed to delight in threshing: but I will passe by her faire necke: I will make Ephraim to ride: Iudah shall plowe, and Iakob shall breake his colts.

12 Sow to your selues in righteousness, and reape after the measure of mercie: breake vp your fallow ground: for it is time to seeke the Lord, till hee come and raine righteousness vpon you.

13 But you haue plowed wickednes: yee haue reaped iniquitie: you haue eaten the fruit of lies because thou didst trust in thine owne ways, and in the multitude of thy strong men.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall bee destroyed, as if Shalman destroyed Beth-arbel in the day

cutting Gods iudgements, seeing thine owne deedes were wicked, as theirs: 1 To wit, to fight, or the like: it remained in that stubbornness from that time. 2 The like cities were not moued by their example to cease from their sinnes. 3 Because they are so depaured, I will delight to destroy them. 4 That is, plowing is labour and paine. 5 I will lay my yoke vpon her fence, 6 Reade Jeremy 4. 4. 7 That is, Shalmanazar in the destruction of that cite spared neither kinde nor age,

a Whetsof though the grapes were gathered, yet were as gathered newe strength, it increased new wickednesse, so that the correction which should haue brought them to obedience did but vnto their stubbornness.

b As they were rich and had abundance.

c To wit, Ions God.

d The day shall come that God shall take away their king, and then they shall feel the fruit of their sinnes, and how they trusted in him in vain.

e 2 King. 17. 6. 7.

f In promising to be faithful toward God.

g Thus their integrity and fidelity, which they pretended, was nothing but bitter.

h As when the calf shall be carried away.

i Chemarims were certaine idolatrous priests, which did wear blacke apparell in their sacrifices, and cried with a loud voyce: which superstition Eliak. derided, 1 King. 18. 27. reade 1 King. 23. 5.

k This he speaketh in contempt of Beth-el, which was a false god.

l Chap. 4. 15.

m 1 A. 1. 12.

n 1 A. 1. 12.

o 1 A. 1. 12.

p 1 A. 1. 12.

q 1 A. 1. 12.

r 1 A. 1. 12.

s 1 A. 1. 12.

t 1 A. 1. 12.

u 1 A. 1. 12.

v 1 A. 1. 12.

w 1 A. 1. 12.

x 1 A. 1. 12.

y 1 A. 1. 12.

z 1 A. 1. 12.

aa 1 A. 1. 12.

ab 1 A. 1. 12.

ac 1 A. 1. 12.

ad 1 A. 1. 12.

ae 1 A. 1. 12.

af 1 A. 1. 12.

of battell : the mother with the children was dashed in pieces.

15 So shall beheld do vnto you, because of your in iudicious wickednesse : in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefite of see Loras toward Israel. 5 Their ingratitude against him.

When Israel was a child then I loued him, and called my sonne out of Egypt.

2 They called them, but they went thus from them : they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them.

4 I led them with cords of a man, with bands of loue, and I was to them, as he that taketh out the yoke from their iawes, and layed the meate vnto them.

5 He shall no more returne into the land of Egypt: but Ashur shall be his King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.

7 And my people are bent to rebellion against me: though they called them to the most high, yet none at all would exalt him.

8 How shall I giue thee vp, Ephraim? how shall I deliuer thee Israel? how shall I make thee, as Admah? or shall I set thee, as Zeboim? mine heart is turned within mee: my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not enter into the city.

10 They shall walke after the Lord: he shall roare like a lion: when he shall roare, then the children of the West shall feare.

11 They shall feare as a sparow out of Egypt, and as a dove out of the land of Asthur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah yet reluch with I God, and is faithfull with the Saints.

13 To consume thee but will cause thee to yeeld and to receive thee to mercie: and this is the meane of the small number who shall walke after the Lord. k The Egyptians and the Assyrians shall be asid when the Lord maintaineth his people. l Gouerneth their

CHAP. XII.

1 Hee admonisheth by Iakobs example to staid in God, and not in man.

Ephraim is fed with the sword, and followeth after the East wind: hee increaseth daily lies and destruction, and they doe make a couenant with Asthur, and boyle is caried into Egypt.

2 The Lord hath also a controuersie with Iudah, and will visit Iakob, according to his wayes according to his workes, will hee reconcile him.

3 Hee tooke his brother by the heele in the wombe, and by his strength he had power with God.

4 And had power over the Angel, and prevailed: he wept and prayed vnto him: he found him in Beth-el, and there he spake with vs.

5 Hee made Iacob to sleep in Beth-el, Gen. 28. 11. and to spake with him there, that the fruit of that speech appertained to the whole body of the people, whereof we are.

5 Yea, the Lord God of hostes, the Lord is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 Hee is as Canaan: the balances of deceit are in his hand: he loueth to oppresse.

8 And Ephraim said, Norwithstanding I am rich, I haue found me out riches in all my labours: they shall find none iniquity in me, that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in the dayes of the folsome feast.

10 I haue also spoken by the Prophets, and I haue mult pl ed visions, and vied similitudes by the ministry of the Prophets.

11 Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal, & their altars are as heaps in the furrowes of the field.

12 And Iakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept Iespe.

13 And by a Prophet the Lord brought Israel out of Egypt, and by a Prophet was hee reserved.

14 But Ephraim prouoked him with high places: therefore shall his blood be powred vpon him, and his reproch shall his Lord reward him.

15 That all their religion was but vanity. I If you boast of your riches and not of bilitie, ye cleme to reproch your father, who was a pure legitime and seruant. m Meaning Moyses, whereby appeareth, that whatsoeuer they haue, it cometh of Gods free goodnesse.

CHAP. XIII.

1 The a'omisation of Israel, 9 and cause of their destruction.

When Ephraim spake, there was a trembling: hee exalted himselfe in Israel, but he hath sinned in Baal, and is dead.

2 And now they finne more and more, and haue made them molten images of their filter, and idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they say one to another whiles they sacrifice a man, Let them kisse the calves.

3 Therefore they shall bee as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlwinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but mee: for there is no Sauour beside me.

5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lion, and as a leopard in the way of Asthur.

8 I will meete them, as a beare that is robbed of their whelps, and I will breake the caule of their heart, and there will I deuoure them like a lion: the wilde beaft shall teare them.

9 O Israel, one hath destroyed thee, but in me thine helpe.

10 Is I am: where is thy king that should helpe thee in all thy cities? and thy Iudges, of whom thou saydest, Give me a king and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

g As for Ephraim he is more like the wicked Canaanite, then godly Abraham or Iakob.

h Thus the wicked measure Gods favour by outward prosperity, and like hypocrites cannot abide that any should reprove their doings.

i Seeing then wilt not acknowledge my benefites, I will bring thee againe to dwell in tents as in the feast of the Tabernacles.

k The people which thou dost now contemne.

l The people thought that no man durst haue spoken against Gilead, that holy place, and yet the

Prophet sayth, of your riches and not of bilitie, ye cleme to reproch your father, who was a pure legitime and seruant.

m Meaning Moyses, whereby appeareth, that whatsoeuer they haue, it cometh of Gods free goodnesse.

n He sheweth the excellence and authority that this tribe had above all the rest.

o He made a king of his tribe.

p The Ephraimites are not far from destruction, and haue lost their authority.

q The false prophets persuaded the idolaters to offer their treacherous after the example of Abraham.

r He sheweth how they would exhort one another to the same, and to kisse and worship these calves which were their idoles.

s He calleth them to repentance, and to forsake their iniquities.

t Thy destruction is certaine, and my benefites toward thee declare that it cometh not of me: therefore thine owne malice, idolatry and

vaine confidence in men must needs be the cause thereof.

u I am alone, Iemes 1. 17.

It is surely layd vp to be punished, as iere. 17. 1
But would come out of the wombe that is out of this danger wherein he is, and no tary to be helied
k Meaning, that no power shall resist God when hee wil deliuer his, but euen in dea^h will he giue them life,
l Because they will not turne to me, I will not change my purpose.

12 The iniquitie of Ephraim is bound vp: his sinne a hid.

13 The sorrowes of a travelling woman shall come vpon him: he is an vnweltonne, els would he not stand full at the time, *when* at the breaking forth of the children.

14 I wil redeeme them from the power of the graue: I wil deliuer them from death: O ^k death, I wil be thy death: O graue I wil be thy destruction: I repentance is hid from mine eyes.

15 Though hee grow vp among his brethren, an East winde shall come, *even* the winde of the Lord shall come vp from the wilderness, and drie vp his veine, and his fountaine shall be dried vp: he shall spoile the treasure of all pleasant vessels,

C H A P. XIII.

1 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requirith praye and thanke

Samaria shall be desolate: for shee hath rebelled against her God: they shall fall by the word: their infants shall be dashed in pieces, and their women with child shall be ript.

2 O Israel, a returne vnto the Lord thy God, for thou hast fallen by thine iniquitie.

3 Take vnto you words, & turne to the Lord, and say vnto him, b Take away all iniquitie, and

a He exhorteth them to repentance, to auoide all these plagues, willing them to declare by words their obedience and repentance: b He sheweth them how they ought to confesse their sinne.

receiue vs graciously: for wil we render the calues of our lips.

4 Ashtur shall a not faue vs, neither wil wee ride vpon horses, neither wil we lay any more to the worke of our hands, *Te a* our gods: for in thee the acherlelie findeth mercie.

5 I wil heale their rebellion: I wil lone them freely: for mine anger is turned away from him.

6 I will be as the dew vnto Israel: he shall grow as the lillie and fasten his roots, as the trees of Lebanon.

7 His branches shall spread, and his beautie shall be as the olue tree, and his smell as Lebanon.

8 They that dwell vnder his shadow, shall returne: they shall reuue a the corne, and flourish as the vine: the sent thereof *shalu* as the wine of Lebanon.

9 Ephraim shall say, What haue I to doe any more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruit found.

10 Who is b wise, and hee shall vnderstand these things? and prudent, and hee shall know them? for the wayes o the Lord a, righteous, and the iust shall walke in them: but the wicked shall fall therein.

c Declaring that this is the true faithfull can offer euenshanks and pte vs Heb 13. 15. d Wee will leane of all vaine confidence and pride. e Hee declareth how readye God is to receiue them that doe repent. f Who euer ioynes themselves to this people, shall be blessed. g God theweh how prompt hee is to heare his, when they repent, and to offer himselfe, as a protection, & safeguard vnto them, as a most sufficient fruit and profit. h Signifying that the true wisdom and knowledge consisteth in this, euen to iell vpon God.

I O E L

THE ARGVMENT.

The Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly he threatneth greater plagues, because they grew daily to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earlie, and proceed from the heart, because they had gruously offended God. And so doing, hee promitteth that God will be mercifull, and not forget his Couenant, as hee made with their fathers, but will send his CHRIST, who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

C H A P. I.

1 A prayer concerning the times. 2 Hee exhorteth the people to praye and fasting for the misery that was at hand.

He word of the Lord that came to Ioel the sonne of Pethuel.

2 Heare ye this, O Elders, and hearken yee all inhabitants of the land, whether b such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your child: en of it, and let your children *heare* to their children, and their children to another generation.

4 That which is left of the palmer worrne, hath the grahopper eaten, and the residue of the grahopper hath the canker worrne eaten, and the residue of the canker worrne hath the caterpillar eaten.

5 Awake ye c drunkards, & weepe, and howle all ye drinkers of wine, because of the new wine, for it shall be pulled from your mouth.

6 Yea, d a Nation commeth vpon my land, mighty, and without number, whose teeth are like the teeth of a Lion, and hee hath the iawes of a great Lion.

7 Hee maketh my Vine waste, and pulleth off the barke of my figge tree: hee maketh it bare, and tasteth it downe: the branches thereof are made white.

8 Monne like a Virgine girded with sackcloth for thee husband of her youth.

9 The meace offering, and the drinke offering is cut off from the house of the Lord: the Priests

the Lords ministers mourne.

10 The field is wasted the land mourneth: for the corne is destroyed: g the new wine is dried vp, and the oile is decayed.

11 Be ye aghamed, O husbandmen: howle, O ye Vine dressers for the wheat and for the barley, because the haruett of the field is perished.

12 The Vine is dried vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, *euen* all the trees o the fildes are withered: surely the ioy is withered away from the sonnes of men.

13 b Gird your selues and lament, ye Priests: howle ye m nisters of the altar: come, and lie all night in sackcloth, yee ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.

14 Sanctifie you a Fast: call a solemn assembly: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and cry vnto the Lord,

15 Alas, for the day, for the i day of the Lord is at hand, and it commeth as a destruction from the Almighty.

16 Is not the meat cut off before our eyes? and ioy, and gladnesse from the house of our God?

17 The feed is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the heards of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee wil I cry: for the fire hath deuoured

g All comfort and substance for nourishment is taken away.

h He sheweth that the onely meane to auoide Gods wrath and to haue all things restored, is vaine repentance.

i We feare by these great plagues that vter destruction is at hand.

a Signifying the Priests, the Priests & the gouernours. b He calleth the Iewes to the consideration of Gods iudgements, who had now plagued the fruits of the ground for y space of foure yeres which was for their sinnes, and to call them to repentance. c Meaning that the occasion of their exccesse & drunkennes was take away. d This was another plague where with God had punished them when he stirred vp the Assyrians against them. e Moorne grievously, as a woman which hath lost her husband, to whom shee hath bene married in her youth. f The tokens of Gods wrath did appeare in his Temple in somuch as Gods seruice was left off.

k That is,
drought.

deuoured the pastures of the wildernesse, and the flame hath burnt vp all the trees of the field.

20 The beafts of the field cry alfo vnto thee: for the riuers of waters are dried vp, and the ^k fire hath deuoured the pastures of the wildernes.

C A H P. II.

He propheseth of the commu and cruelties of their enemies. 13. As yet I tangle in none stem to conuert. 18 The loud of Godward by the.

BLow the ^a Trumpet in Zion, and shoute in mine holy Mountaine: let all the inhabitantes of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darkenes, and of blacknes, a day of clouds, and of obscuritie, as the morning spread vpon the mountaines, so ^b u there a ^c great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, vnto the yeeeres of many generations.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the land ^d u as the Garden of Eden before him, and behinde him a desolate wildernesse: so that nothing shall escape him.

4 The beholding of him ^e u like the sight of hories, and like the horsemen so shall they runne.

5 Like the noise of charres in the tops of the mountaines shall they leape, like the noise of a flame of fire that deuoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces ^f shall gather blacknesse.

7 They shall runne like strong men; and goe vp to the wall like men of warre, and every man shall goe forward in his wayes, and they shall not stay in their paths.

8 Neither shall one ^g thrust another, but every one shall walke in his path: and when they fall vpon the sword, they shall not be wounded.

9 They shall runne to and fro in the city, they shall run vpon the wall: they shall climbe vp vpon the houses, and enter in at the windowes like the thiefe.

10 The earth shall tremble before him, the heauens shall shake, the sun and the Moone shall be darke, & the starres shall withdraw their shining.

11 And the Lord shall utter his voice before his host: for his host is very great: for he ^h u strong that doeth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord saith, Turne you vnto mee with all your heart, and with fasting, and with weeping, and with mourning,

13 And I rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindeesse, and repenteth him of the euill.

14 Who knoweth if hee will ⁱ k returne and repent, and leaue a blessing behind him, when a meat offering and a drinke offering vnto the Lord your God?

15 Blow the Trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people: sanctifie the Congregation: gather the Elders: assemble the children, and those that sucke the breasts: let the bridegrome goe forth of his chamber, and the bride out of her bridechamber.

17 Let the Priestes, the ministers of the Lord, weepe betwene the porch and the Altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproch, that the heathen

should rule ouer them. * Wherefore should they say among the people, Where is their God?

18 Then will the Lord bee ^j micious ouer his land, and spare his people.

19 Yea, the Lord will answer and say vnto his people, Behold, I will send you come and wine, and oyle, and you shall be fauished therewith: and I will no more make you a reproch among the heathen.

20 But I will remooue farre off from you the ^k Northern army, & I will driue him into a land, barren & desolate, with his face toward the East sea, and his end to the vtmost feild, and his stincke shall come vp, and his corruption shall ascend, because he hath exalted himselfe to doe ^l thm.

21 Feare not, O land, but be glad, and reioyce: for the Lord will doe great things.

22 Be not afraid, ye beafts of the field: for the pastures of the wildernes are Greene: for the tree beareth her fruit: the figge tree and the vine doe giue their force.

23 Bee glad then, ye children of Zion, and reioyce in the Lord your God, for hee hath giuen you the raine of prighteounesse, and he will cause to come downe for you the raine, ^m euen the first raine, and the latter raine in the full month.

24 And the barnes shall be full of wheate, and the presses shall abound with wine and oyle.

25 And I will render you the yeeeres that the grasshopper hath eaten, the canker worrne and the caterpillar and the palmer worrne, my great host which I sent among you.

26 So you shall eate and be fauished, & praise the Name of the Lord your God, that hath dealt maruclously with you: and my people shall neuer be ashamed.

27 Ye shall also know that I am in the mids of Israel, and that I am the Lord your God and none other, and my people shall neuer be ashamed.

28 And afterward will I powre ⁿ out my Spirit vpon all flesh: and your sonnes & your daughters shall prophesie: your old men shall dreame ^o r dreames, and your young men shall see visions.

29 And also vpon the seruants, and vpon the maides in those dayes will I powre my Spirit.

30 And I wil shew ^p wonders in the heauens & in the earth: blood and fire, and pillars of smoke.

31 The ^q Sunne shall be turned into darkenes, and the Moone into blood, before the great and terrible day of the Lord come.

32 But who ouer shall call ^r vpon the Name of the Lord, shall be saued: for in mount Zion, & in Ierusalem shall be deliuerance, as the Lord hath said, and in the ^s remnant, whom the Lord shall call.

24, 29. ^t Gods iudgements are for the destruction of the iniusts, and to moue the godly to call vpon the Name of God, who will giue them saluation. ^x Meaning hereby the Gentiles, Rom. 1. 13.

C H A P. III.

Of the iudgement of God against the enemies of his people.

For behold in ^a those dayes, and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all Nations, and will bring them downe into the vally of Iehoshaphat, and will plead with them there for my people, and for mine heritage Israel: whom they haue scattered among the Nations, and parted my land.

3 And they haue cast lottes for my people, as he destroyed the enemies, 2. Chron. 14. 35. also he hath respect to this word Iehoshaphat, which signifies pleading, or iudgement, because God would iudge the enemies of his Church, as he did there.

Tsal. 79. 1. 10. m If they repent he sheweth that God will preserve and defend them with a mostardent affection.

n That is the Assyrians your enemies.

o Called the false feare, or Persian feare: meaning, that though his armie were so great, that it filled all from this sea, to the sea called Medetanea, yet he would scatter them.

p That is, in as should come by iust measure, and as was wont to be sent when God was reconciled with them.

q That is, in greater abundance and more generally.

r In times past, and this was fulfilled vnder Christ, when as Gods spirit, and his Spirit vnder the Gospell was abundantly giuen to the Church, 1. Th. 4. 3. ad. 1. 17. ioh. 7. 38, 39.

s As they had visions and dreames in that time, so shall the world haue clearer reuelations.

t He warneth the faithful what terrible things should come, to the intent that they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserve them.

u The order of nature shall seeme to be changed, for the horrible afflictions that shall be in the world, 1sa. 13. 10. ezek. 32. 7. chap. 33. 15. matth.

x Meaning hereby the Gentiles, Rom. 1. 13.

a When I shall deliuey my Church, which standeth of the Iewes, and of the Gentiles.

b It appeareth that he aludeth to that great victorie of Iehoshaphat, when as God without mans

e That which the
coemerge for the
sale of my people
ye beflowed
vpon harlots and
drinke.
d He taketh the
cause of his church
in hand against the
enemie, although
the injury were
done to himselfe.
e Hane I done
ye wrong that
ye will render
me the like?

and haue giuen the childe for the harlot, and
told the girle for wine, that they might drinke.

4 Yea, and what haue you to do with me, O
Tyrrus and Zidon, and all the coasts of Palestina?
will yee render mee a recompense? and yee re-
compense mee, swiftly and speedily will I render
your recompense vpon your head:

5 For he haue taken my siluer and my golde,
and haue caried into your Temples my goodly
and pleasant things.

6 The children also of Iudah, & the children
of Ierusalem haue you solde vnto the Grecians,
that ye might send them farre from their border.

7 Behold, I will raise them out of the place
where ye haue sold them, and will render your re-
ward vpon your owne head,

8 And I will fel your fannes and your daugh-
ters into the hand of the children of Iudah, and
they shall tell them to the Sabaeans, to a people
farre off: for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare
warre, wake vp the mighty men: let all the men
of warre draw neere, and come vp.

10 Breake your plowshares into swords, and
your fithes into speares: let the weak say, I am
strong.

11 Assemble your selues, and come all ye hea-
then & gather your selues together round about:
there shall the Lord cast downe thy mighty men.

12 Let the heathen bee wakened, and come vp
to the valley of Iehoshaphat: for there will I sit
to iudge all the heathen round about.

f For afterward
God sold them by
Nebuchad-nezzar
and Alexander the
Great, for the
loue he bare to
his people, and
sheweth they were
comforted as
though the price
had bene theirs.
g When I shall
execute my iudge-
ments against
mine enemies, I
will cause euery
one to be ready,
and to prepare
their weapons
to destroy one
ano-
ther, for my
Churches sake.

13 Put in your fishes, for the harvest is ripe:
come get you downe, for the winnepsse is still:
yea, the winnepses runne ouer, for their wicked-
nesse is great.

14 O multitude, O multitude, come into the
valley of threshing: for the day of the Lord is
neere in the valley of threshing.

15 The Sunne and Moone shall bee darkened,
and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and
vter his voyce from Ierusalem, and the heauens
and the earth shall shake, but the Lord will be the
hope of his people, and the strength of the chil-
dren of Israel.

17 So shall ye know that I am the Lord your
God, dwelling in Zion, mine holy Mountaine:
then shall Ierusalem be holy, and there shall no
strangers goe thorow her any more.

18 And in that day shall the mountaines drop
downe wine, and the hilles shall flowe with
milke, and all the riuers of Iudah shall run with
waters, and a fountaine shall come forth of the
House of the Lord, and shall water the valley of
Sittim.

19 Egypt shall be waste, and Edom shall be a
desolate wilderness, for the iniuries of the chil-
dren of Iudah, because they haue shed innocent
blood in their land.

20 But Iudah shall dwell for ever, and Ieru-
salem from generation to generation.

21 For I will cleanse their blood, that I haue
not cleansed, and the Lord will dwell in Zion.

h Thus he shal-
lencourage y^e enemies
when their wic-
kednes is full ripe
to destroy one ano-
ther, which he cal-
leth the valley of
Gods iudgement.
i God shalbe his
against all trouble
that when he de-
stroyeth his ene-
mies, his childre
shalbe deliuered.
k The strangers
shall no more de-
stroy his Church
which if they doe,
it is the people,
which by their
finnes make the
breach for the
enemie.

l He promiseth to
his Church abun-
dance of graces,
reade Ezek. 47. 1.
which shalbe wa-
ter & comfort for
the most barren pla-
ces, Amos 9. 13.

m The malicious
enemies shall haue
no part of this
grace.
n He had suffered
his Church to be
to lie in their
filthines, but now
he promiseth to
cleanse them and
to make them pure
vnto him.

A M O S.

THE ARGUMENT.

Among many other Prophets that God raised vp to admonish the Israelites of his plagues for their wicked-
nesse and idolatry, hee stirred vp Amos, who was an herdman or shepheard of a poore towne, and gaue
him both knowledge and confidence to reprove all estates and degrees, and to denounce Gods horrible iudgements
against them, except they did in tyme repent: shewing them, that if God spare the other nations about them,
who had lived as it were in ignorance of God in respect of them, but for their finnes will punish them, that they
could looke for nothing but an horrible destruction, except they turned to the Lord by vniuersed repentance. And
finally hee comforteth the godly with hope of the coming of the Messiah, by whom they should haue perfect deliue-
rance and saluation.

CHAP. I.

1 The time of the prophesie of Amos. 3 The word of the Lord
against Damascus, 6 The Philistines, Tyrrus, Iadon and Aza-
mon.



He words of Amos, who was a-
mong the herdmen at ^a Tecoa,
which he saue vpon Israel, in the
dayes of Vziah king of Iudah,
and in the dayes of ^b Ieroboam
the sonne of Ioash king of Israel
two yere before the earthquake.

2 And he said, The Lord shall roare from Zi-
on, and vter his voyce from Ierusalem, and the
dwelling places of the shepheards shall perishe, and
the top of Carmel shall wither.

3 Thus saith the Lord, For three transgres-
sions of Damascus, and for foure, I will not turne
to it, because they haue threshed Gilead with

threshing instruments of yron.

4 Therefore will I send a fire into the house
of Hazael, and it shall deuoure the palaces of
Ben-hadad.

5 I will breake also the barres of Damascus,
and cut off the inhabitant of Bikeath-aue: and
him that holdeth the scepter out of Beth-edon, and
the people of Aram shall goe into captiuitie vnto
Kir, saith the Lord.

6 Thus saith the Lord, For three transgres-
sions of Azzah, and for foure, I will not turne to it,
because they carried away prisoners the whole
captiuitie to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles
of Azzah, and it shall deuoure the palaces
thercof.

8 And I will cut off the inhabitant from A-
h-dod, and him that holdeth the scepter from A-
shkelon, and turne mine hand to Ekron, and the
remnant of the Philistines shall perishe, saith the
Lord God.

9 Thus saith the Lord, For three transgres-
sions of Tyrrus, and for foure, I will not turne to
it,

g The antiquitie
of their building
shall not aide
my iudgements,
reade ler. 27.

h Tiplath Maser
led the Affyrian
captiue, & brought
them to Cyrene,
which he calleth
here Kir.
i They ioyned
themselues with
the Edomites
their enemies,
which carried them
away captiues.

e Which was a
towne sixe miles
from Ierusalem in
Iudra, but hee pro-
phesied in Israel.
f In his dayes the
kingdom of Israel
did most flourish.
g Which is a sole-
phish writeth, was
whē Vziah wood
haue vsurped the
Priests office and
therefore was smi-
ten with the leprosie.
h What leprosie
sent full of plea-
santie in Israel
shortly perishe.

e He sheweth first that all the people round about should be de-
stroyed for their manifold finnes: which are meant by three and foure which make
foure, because the Israelites should the more deeply consider Gods iudgements
toward them. i If the Syrians shall not be spared for committing this cruelty a-
gainst one citie, it is not possible that Israel should escape punishment which hath
committed so many and grieuous sinnes against God and man,

h For Elau (of whom came the Edomites) and Isakob were brethren: therefore they ought haue admonished them of their brotherly friendship, and not to haue provoked them to hatred.
 † Ebr. corruptis his compassionibus.
 i He was a concionall enemy vnto him.

m Henoteth the great cruelty of the Ammonites that spared not the women, but most tyrannously tormented them and yet the Ammonites came of Lor, who was of the household of Abraham.

a For the Moabites were so cruel against the king of Edom that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge themselves of the dead.
 b Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.
 c If he spare not his promises were made, much more he will not spare his degenere kingdome.
 d They esteemed moab ville briber mens liues.
 e When they haue spoiled him and thrown him on the ground, they gape for his life.
 f Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

g They spyle others: and so offend vnto God, thinking that hee will dispense with them, when hee is made partaker of their iniquities.
 h The delatation of their enemies, and his mercie toward them, should haue calmed their hearts to make farre loe toward him.

it, because they shut the whole captiuitie in Edom, and haue not remembered the ^k brotherly covenant.

10 Therefore will I send a fire vpon the wallles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because hee did pursue his brother with the sword, and [†] did cast off all pittie, and his anger spoiled him euermore, and his wrath watched him alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they ^m haue ript vp the women with child of Gilead, that they might enlarge their border.

14 There ore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlwind.

15 And their king shall goe into captiuitie, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I wil cut off the iudge out of the mids thereof, and will flay all the princes thereof with him saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, ^b I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies, can'd them to create after the which their fathers haue walked.

5 There ore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of ^c Israel, and for foure, I will not turne to it, because they fold the righteous for siluer and the poore for ^d shoes.

7 They gape ouer the head of the poore, in the dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a make to dishonour mine holy Name.

8 And they lie downe vpon clothes laide to pledge: by euery altar: and they ^e drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the ^h Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from aboue, and his roote from beneath.

10 Alſo I brought you vp from the land of Egypt, and led you fourtie yeeres thorow the wilderness to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Pro-

phets, and ⁱ of your yong men for Nazarites, Is it not euen thus, O yee children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commaunded the Prophets, saying, Prophesie not.

13 Behold, I am ^k pressed vnder you as a cart is pressed that is full of heaues.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty saue his life.

15 Nor hee that handleth the bowe, shall stand, and hee that is swift of foote, shall not escape, neither shall hee that rideth the horse, saue his life.

16 And he that is of a mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Heerprophet the house of Israel of Ierusalem, 11 For the which God will punish them.

Heare this word that the Lord pronounceth against you, O children of Israel, *euery* against the whole familie which I brought vp from the land of Egypt, saying,

2 You ^o onely haue I known of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they bee agreed?

4 Will a ^e lion roare in the forest, when hee hath no pray? or will a lions whelpie crie out of his den, if he haue taken nothing?

5 Can a bird fall in a snare vpon the earth, where no fowler is? or will he take vp the ^e snare from the earth, and haue taken nothing at all?

6 Or shall a trumpet be blown in the citie, and the people be not afraid? or shall there ^e be euill in a citie, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but he ^h reueileth his secret vnto his seruants the Prophets.

8 The lion hath roared: who will not bee afraid? the Lord God hath spoken: who can but ⁱ prophesie?

9 Proclaime in the palaces at ^k Ashdod, and in the palaces in the land of Egypt, & say, Asemble your selues vpon the mountaines of Samaria: so beheld the great tumults in the middes thereof, and the oppressed in the middes thereof.

10 For they know not to doe right, saith the Lord: they steepe vp violence, and robbie in their palaces.

11 Therefore thus saith the Lord God, An aduerſarie *shall come* euery round about the countrey, & shall bring downe thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lorde, As the shepheard taketh ^m out of the mouth of the Lyon two legges, or a peece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bedde: and in ⁿ Damascus as in a couch.

13 Heare, and testifie in the house of Iakob, saith the Lord God, the God of hostes.

Strangers, as the Philistims and Egyptians to bee witnesses of Gods iudgements: against the Israelites for their cruelty and oppression. 1 The fluite of their cruelty and theft appeareth by their great riches, which they haue in their houses.
 m When the Lyon hath satiate his hunger, the shepheard findeth a legge, or a tippie of an eare, to shew that the shepheard been worried.
 n Where they thought to haue had a sure hold, and to haue bene in safety.

i Ye contemned my benefits, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets.
 k You haue wearied me with your sinnes life.
 l None shall be deliuered by any means.

a I haue onely chosen you to be mine among all other people and yet you haue forsaken me.
 b Herely the Prophet signifieth that he speake h not of himselfe, but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.
 c Will God threaten by his Prophets, except there be some great occasion?
 d Can any thing come without Gods providence? Shall his threatnings be in vaine?
 e Shall the prophet threaten Gods iudgements and the people not be afraid?
 f Doth any aduerſity come without Gods appointment?
 g Doth any aduerſity come without Gods appointment?
 h Shall I find fault with the Israelites, as he doth with other people: for hee eneuerneth them before of his playages by his Prophets.
 i Because the people euery murmured against the Prophets, he sheweth that Gods Spirit moued them to speake as they did.

k He calleth the Gods iudgements as the fluite of their cruelty, as he doth with other people: for hee eneuerneth them before of his playages by his Prophets.
 l Because the people euery murmured against the Prophets, he sheweth that Gods Spirit moued them to speake as they did.
 m He calleth the Gods iudgements as the fluite of their cruelty, as he doth with other people: for hee eneuerneth them before of his playages by his Prophets.

1 That idole which you esteeme as your king and caried about as you did Chio, in which images you thought that there was a certaine diuinity.

2 The Prophet threateth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

3 These two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing auaile them that were there borne, why should you looke that they should save you which were brought in to dwell in other mens possessions.

4 If God had destroyed their excellent cities in three diuers kindes as in Babylon, Syria, and of the Philistines and had brought their wilde borders into a greater straightnes, then you yet are thynke you are better, or to escape?

5 Yechar continue still in your wickednesse, and thinke that Gods plagues are not at hand, but giue your eyes to all idollenes, without regard, as hee caused diuers kinds of instruments to be made to ierre Gods glorie, he thefe did contend to inuent as many to serue their wanton affections and lusts.

6 They pitied not their brethren, wherof now many were slaine, and caried away captiue.

7 Some read the say of them that stretcheth himselfe, shall depart.

8 Reade Ierem. vi. 14. i That is, the riches and pompe. k The destruction shall be so great, that none shall remaine left to bury the dead: and therefore they shall burne them at home, to carie out to the burnt aches with more ease. l That is, to some neighbour, that dwelleth round about. m They shall be so alienated at this destruction that they shall haue no more of the Name of God, and that they are his people: but they shall be damned when they heare Gods Name, and abhor it as they that are desperate or reprobate. n Hee comprehend them to barren rockes, wherupon it is in vaine to bestow labour: shewing that Gods benefites can haue no place among them. o Reade Chap. 5. 7. p That is, power and glory. q From some corner of the country to another.

26 But you haue borne in Siccuth, your King, and Chium your images, and the starre of your gods, which ye made to your selues.

27 Therefore will I cause you to go into captivity beyond Damafcus, saith the Lord, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Iffrahim in pleasure.

Woe to a them that are at ease in Zion, and trust in the mountaine of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistines: be they better then these kindomes, or the border of their land better then your border?

3 Ye that put far away the euill day, and approach to the eat of inequities?

4 They lye vpon beds, and see: and stretch themselves vpon their beds, and eate the lambes of the flocke, and the calves out of the stall.

5 They sing to the sound of the viole: they inuent to themselves instruments of musike like e Dauid.

6 They drinke wine in bowles, and annoint themselves with the chiefe ointments, but no man is forrie for the affliction of Ioseph.

7 Therefore now shall they come captiue with the first that go captiue, and the sorow of them that stretched themselves, is at hand.

8 The Lord God hath sworn by himselfe, saith the Lord God of hostes, I abhorre the excellency of Iakob, and hate his palaces: therefore will I deliuer vp the cite with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vnkle shall take him vp & burne him to cary out the bones out of the house, and shall lay vnto him, that is by the sides of the house, Is there yet any with thee? And hee shall say, None. Then shall he say, Hold thy tongue: for wee may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses rumie vpon the rocke? or will one plowe there with oxen? for yee haue turned iudgement into gall, and the fruite of righteousness into wormewood.

13 Yee reioyce in a thing of nought: ye say, Haue not wee gotten vs p hornes by our owne strength?

14 But behold, I will raise vp against you a nation, O house of Israel, saith the Lord God of hostes: and they shall afflict you from the entering in of Hamath vnto the riuier of the wilderness.

CHAP. VII.

God sheweth certaine vision, whereby he will breake the destruction of the people of Israel. 10 The false accusation of Amaziah.

10 His crafty counsell.

Thus hath the Lord God shewed vnto me, & behold he formed grasshoppers in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseech thee: who shall raise vp Iakob? for he is small.

3 & the Lord e repented for this. It shall not be, saith the Lord.

4 Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire, & and it denoured the great detpe, and did eate vp a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iakob? for he is small.

6 So the Lord repented for this, This also shall not be, saith the Lord God.

7 Thus againe he shewed me, and behold, the Lord stood vpon a wall made by line with a line in his hand.

8 And the Lord said vnto me, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the mids of my people Israel, and will passe by them no more.

9 And the high places of Iffrah shall be desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 Then Amaziah the Priest of Beth el sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his words.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.

12 Also Amaziah said vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eat thy bread, and prophesie there.

13 But prophesie no more at Beth el: for it is the kings chappell, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no Prophet, neither was I a Prophets sonne, but I was an herdman, and a gatherer of wilde figs.

15 And the Lord tooke mee as I followed the flocke, and the Lord said vnto me, Go, prophesie, vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou sayest, Prophesie not against Israel, and speake nothing against the house of Iffrah.

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the cite, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be diuided by line: and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land.

18 As this day he doeth against them that persecute the ministers

CHAP. VIII.

Against the rulers of Israel. 7 The Lord sweareth. 12 The famine of the word of God.

Thus hath the Lord God shewed vnto me, and behold, a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord vnto me, The end is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead

1 To denounce the land: and he alledgeth to the inuading of y enemies, b After the publicke commandement for mowing was giuen: or as some read, when the kings sheepe were shorne. c That is, flayed this pugnacious prayer.

2 Meaning, that Gods indignation was inflamed against the stubbornnesse of this people.

3 Signifying, that this should be the last measuring of the people, and that he would decrease his iudgement no longer.

4 That is, when Amos had prophesied that the king should be destroyed: for this wicked Priest Ieroboam had decreed to beare the Prophet, then for loue toward the king, thought this accusation sufficient to condemne him, whereto none other could take place.

5 When this instrument of Satan was neare to compass his purpose by the king, he assayed to moue their practice, was to feare the Prophet, that he might depart, and not reprove their idolatry there openly, and to hinder his profit.

6 Thus he sheweth by his extraordinary vocation, that God had giuen him a charge, which he must needs execute.

7 Thus God yd to approue the authoritie of his Prophets by his plagues & iudgements against them, which were malicious enemies, Ier. 18. 18. and 29. 12. of his Gospel.

8 Which signified the ripenes of their sinne, and the readiness of Gods iudgements.

b There shall be more left to moune for them.
c By *laying* the sale of food, and necessary things which you haue gotten into your owne hands, and so cause the poore to spend quickly that little that they haue, and at length for necessity to become your slaves.

d When the death was once come, they were so greedy of gain, that they thought the holy day to be an hindrance vnto them.

e That is, the measure small, and the price great.

f That is, the inhabitants of the land shall be drowned, as Nilus drowned many when it ouerfloweth.

g In the middle of their prosperity I will send great affliction.

h Whereby he sheweth that they shall not only perish in body,

but also in soule for lacke of Gods word which is the food thereof.

i For the idolaters did vie to swear by their idols, which here he calleth their sinne, as the Papists yet doe by theirs.

k That is, the common manner of worshipping, and the seruice of religion there vied

bodies shall be in every place: they shall cast them forth with silence.

4 Hearce this, O yee that swallow vp the poore, that ye may make the neede of the land to faile.

5 Saying, When will the new moneth bee gone, that we may sell corne? and the Sabbath, that we may sell forth wheate, and make the Ephraim, and the shekel great, and falsifie the weights by deceit?

6 That we may buy the poore for filner, and the neede for shooes: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iakob, Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall bee cast out, and drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the Sonne to goe downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring fackelchoke vpon all loynes, and baldnesse vpon every head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they run to and fro to seeke the word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and the young men perish for thirst.

14 They that swear by the signe of Samaria, and that say, Thy God, O Dan, lieth, and the manner of Beerseba lieth, euen they shall fall, and neuer rise vp againe.

and neuer rise vp againe.

CHAP. IX.

x The trainings against the Temple, & Against Israel. 11 The restoring of the Church.

I Saw the Lord standing vpon the Altar, and he said, Smite the lintell of the doore, that the posts may shake: and cut them in pieces, *even* the heads of them all, and I will flay the laist of them with the sword: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his spheres in the heauen, and hath laid the foundation of the globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not utterly destroy the house of Iakob, saith the Lord.

9 For loe, I will command and I will sift the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, ner hasten for vs.

11 In that day will I raise vp the tabernacle of David, that is fallen downe, and close vp the breaches thereof, and will raise vp his ruines, and I will build it as in the dayes of old.

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall drop sweete wine, and all the hills shall melt.

14 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eate the fruits of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land which I haue giuen them, saith the Lord thy God.

is vnder Christ, when they are planted in his Church, out of the net be pulled, after they are once grafted therein.

e Hee sheweth that God will declare himselfe enemy vnto them in all places and thar his elements and all creatures shall be enemies to destroy them.

d Hee declareth by the wonderful power of God by the making of the heauens and the elements, that it is not possible for man to escape his iudgements when hee punisheth.

e Am I more bounde to you then to the Ethiopians or blacke Moors?

f You haue I brought out vpon you greater benefits.

g Though I do destroy the rebellious multitude, yet hee will neuer reuerse his Church to call vpon his Name.

h Meaning, that none of his shoold perish in his wrath.

i I will send the Messiah promised, and restore by him the spiritual Israel.

k Meaning, that the very enemies as were the Edomites and others, should bee ioynd with the Iewes in one societie and body, whereof Christ should bee the head.

l Signifying that there shall bee great plenty of all things, so that when one kinde of fruit is ripe, another should follow, and euery one in course.

m Eate I will

n The accomplishment thereof which they can see.

OBADIAH.

ARGUMENT.

The Edumians, which came of Esau, were mortall enemies alway to the Israelites, which came of Iakob, and therefore did not onely vexe them continually with sundry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God asked by his Prophet to comfort the Israelites, for as much as God had now determined to destroy their aduersaries, which did so fore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.



He vision of Obadiah. Thus saith the Lord God against Edom, ^aWe have heard a rumour from the Lord, and an ambassador is sent among the heathen: arise, and ^blet vs rise vp against her to battell.

² Echold, I haue made thee small among the heathen: thou art vtterly despided.

³ The pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rocks, whose habitation is high, that sayest in his heart, Who shall bring me downe to the ground?

⁴ Though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

⁵ Came theeues to thee or robbers by night? how wast thou brought to silence? would they not haue stollen til they had enough? if the grape gatherers came to thee, would they not leaue some grapes?

⁶ How are the things of Esau sought vp, and his treasures searched?

⁷ All the men of thy confederacie haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, & preuailed against thee: they that ate thy bread, haue laid a wound vnder thee: there is none vnderstanding in him.

⁸ Shall not I in that day, saith the Lord, euen destroy the wife men out of Edom, and vnderstanding from the mount of Esau?

⁹ And thy strong men, O Teman, shall be afraid, because eury one of the mount of Esau shall be cut off by slaughter.

¹⁰ For thy ciuilitie against thy brother Iakob, shame shall couer thee, and thou shalt be cut off for euer.

¹¹ When thou stoodest on the other side, in the day that the strangers caried away his substance, and strangers entered into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

¹² But thou shouldst not haue beholde the

day of thy brother, in the day that he was made a stranger, neither shouldst thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldst not haue spoken proudly in the day of affliction.

¹³ Thou shouldst not haue entred into the gate of any people in the day of their destruction, neither shouldst thou once haue looked on their affliction in the day of their destruction, nor haue layd hands on their substance in the day of their destruction.

¹⁴ Neither shouldst thou haue stood in the crosse wayes to cut off them, that should escape, neither shouldst thou haue shut vp the remnant thereof in the day of affliction.

¹⁵ For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

¹⁶ For as ye haue drunk vpon mine holy Mountaine: so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall be as though they had not bene.

¹⁷ But vpon mount Zion shall be deliuerance, and it shall be holy, and the house of Iakob shall possesse their possessions.

¹⁸ And the house of Iakob shall be a fire and the house of Ioseph a flame, and the house of Esau a stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

¹⁹ And they shall possesse the South side of the mount of Esau, and the plaine of the Philistims: and they shall possesse the fieldes of Ephraim, and the fieldes of Samaria, and Benjamin shall haue Gilead.

²⁰ And the captiuitie of this host of the children of Israel, which were among the p Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

²¹ And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

In the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and Head of this kingdome.

¹ When the Lord deprived them of their former dignitie, and gaue them to be caried into captiuitie. ^k When he will summon all the heathen, and send them to deliuy that.

^l That is, reioyced and triumphed. ^m The Edonites shall be vtterly destroyed, and yet in despite of all the enemies I will restore my Church and restore it.

ⁿ God attributeth this power to consume his enemies to his Church, which power is ouerly power to himselfe, as Isa 10. 17. d. cut 4. 24. heb. 12. 29.

^o He describeth how the Church shall be enlarged & haue great possessions, but this chiefly is accomplished vnder

Christ when as the faithful are made heires and lords of all things by him which is their head.

^p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine.

^q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and Head of this kingdome.

I O N A H.

THE ARGVMENT.

When Ionah had long prophesied in Israel, and had little prested, God gaue him expresse charge to goe and denounce his iudgements against Nineueh the chiefe cite of the Assyrians, because hee had appeined, that they which were of the heathen, should conuerse by the mighty power of his word, and that within three dayes preaching, that Israel might see how horribly they had provoked Gods wrath, which for the space of so many yeeres, had not conuersted to the Lord for so many Prophets, and so diligen preaching. Hee prophesied vnder Ioth, and Ieroboam, as 2. Kings. 14. 25.

CHAP. I.

³ Ionah fled when he was sent to preach. ⁴ A tempest arises, and he is cast into the sea for his disobedience.



He word of the Lord came also vnto Ionah the sonne of Amittai, saying,

² Arise, and goe to Nineueh, that is great cite, and crie against

it: for their wickednesse is come vp before mee.

³ But Ionah rose vp to flee into Tarshish from the presence of the Lord.

⁴ But the Lord sent out a great winde into

it: for their wickednesse is come vp before mee.

³ But Ionah rose vp to flee into Tarshish from the presence of the Lord, and went downe to Iapho: and he found a ship going to Tarshish: so he payed the fare thereof, and went downe into it, that he might goe with them vnto Tarshish, from the presence of the Lord.

⁴ But the Lord sent out a great winde into hee should nothing at all profit there, seeing hee had done so much for his owne people, Chap. 4. 2. ^e Which was the haven, and perts take shipping thither, called also Iope. ^f From that vocation whereunto God had called him, and whereto he would haue assisted him.

^d Whereby he declared his wickednesse, that would not presently follow the Lords calling, but gaue place to his owne reason, which perfwaded him that

hee should nothing at all profit there, seeing hee had done so much for his owne people, Chap. 4. 2. ^e Which was the haven, and perts take shipping thither, called also Iope. ^f From that vocation whereunto God had called him, and whereto he would haue assisted him.

the

^a God hath certainly reuealed to his Prophets, that he will raise vp the heathen to deliue the Edomites, whereof the remour is now published, Iere. 49. 14.

^b Thus the heathen encourage themselves to rise against Edom.

^c Which despideth others in respect of his selfe, and yet is not but an handfull to comparison of others, and art that vp among the hills as separate from the rest of the world.

^d God will destroy them that he will leaue none, though theenes come, take but till they haue enough, and they that gather grapes, euer leaue some behinde them, Iere. 49. 9.

^e They in whom thou diddest trust for to saue helpe and friendship of them, shall be thine enemies, and destroy thee.

^f That is, thy familiar friends and guests haue by secret practices destroyed thee.

^g He sheweth the cause why the Edomites were so sorely punished, to wit, because they were enemies to his Church, whom he now comforteth by punishing their enemies. ^h When Nebuchad-nezzar came against Ierusalem, thou ioynedst with him and hadst part in the spoile, and to didst reioyce when my people, that is, thy brether, were afflicted, whereas thou shouldst haue pitied and kolpen thy brother.

^a After that he had preached a long time in Israel: and so Ezekiel after that for a time he had prophesied in Iuda, he had visions in Babylon, Ezek. 1. 1. ^b For feeling the great obligation of the Israelites, he lent his Prophet to the Gentiles, that they might prooue them to repentance, or at least make them inexcusable: For Nineneh was the chiefe cite of the Assyrians. ^c For a authors write, it contained in circuit about eight and foure mile, and had a thousand and five hundred towers, and at that time there were an hundred and twenty thousand children therein, Chap. 4. 11.

the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cryed every man vnto his God, and cast the wares that were in the ship into the sea, to lighten it of them: but Iona was gone downe ^g into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the shipmaist came to him, and sayd vnto him, What meanest thou, O sleeper? Arise, call vpon thy God, if so be that God wil thinke vpon vs, that we perish not.

7 And they sayde every one to his fellowe, Come, and let vs call vnto the Lord, that we may know for whose cause this euill ^h vpon vs, So they cast lots, and the lot fell vpon Iona.

8 Then said they vnto him, Tell vs for whose cause this euill ⁱ vpon vs? What is thine occupation? and whence comest thou, which is thy country? and of what people art thou?

9 And he answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and sayd vnto him, Why hast thou done this? (for the men knew that he fledde from the presence of the Lord, because he had told them.)

11 Then sayd they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought, and was troublous.)

12 And he sayd vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuer thelesse the men rowed to bring it to the land, but they could not: for the sea wrought and was troublous against them.

14 Wherefore they cryed vnto the Lord, and sayd, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tooke vp Iona, and cast him into the sea, and the sea calmed from her raging.

16 Then the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Iona: and Iona was in the belly of the fish three dayes and three nights.

whereby also confirmed him of his fauour and support in this his charge which was enioyned him.

CHAP. II.

^a Iona in the fishes belly, ^b His prayer, ^c He is deliuered.

Then Iona prayed vnto the Lord his God out of the fishes belly,

2 And sayd, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly ^d of hell cryed I, and thou heardest my voyce.

3 For thou hast cast me into the bottome in the midst of the sea, and the floods compassed me about: all thy furges, and all thy waves passed ouer me.

4 Then I sayde, I am cast away out of thy sight: yet wilt I looke againe toward thine holy Temple.

5 The waters compassed mee about vnto the soule: the depth closed me round about, and the weeds were wrapt about mine head,

and of his vocation, and Gods iudgements for the same: but yet the victory,

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my ^e life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee into thine holy Temple.

8 They that waite vpon lying ^f vanities, forsake their owne mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiving, and will pay that that I haue vowed: saluation ^g is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Iona vpon the dry land.

CHAP. III.

^a Iona's seru against Nineueh, ^b The repentance of the King of Nin.

And the word of the Lord came vnto ^a Iona the second time, saying,

2 Arise, go vnto Nineueh that great city, and preach vnto it the preaching which I bid thee.

3 So Iona arose, and went to Nineueh, according to the word of the Lord: now Nineueh was a great and excellent citie of three dayes journey.

4 And Iona began to enter into the citie a dayes ^b iourney, and he cryed, and said, Yet forty dayes, and Nineueh shall be overthrowen.

5 So the people of Nineueh beleened God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the king of Nineueh, and he arose from his throne, and he laid his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed and sayd thorow Nineueh, (by the counsell of the king and his nobles) saying, Let neither man nor beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackcloth, and crying mightily vnto God: yea, let every man turne from his euill way, and from the wickednesse that is in their hands.

9 Who can tell if God will turne and repent and turne away from his fierce wrath, that we perish not?

10 And God saw their ^c workes that they turned from their euill wayes: and God repented of the euill that he had said that he would doe vnto them, and he did it not.

whether God would shew them mercie. ^d That is, the fruit of their repentance, which did proceed of faith, which God had planted by the ministry of his Prophets. ^e Read Ierem. 18 &.

CHAP. IIII.

^a The great goodness of God toward his creatures.

Therefore it displeased Iona exceedingly, and he was angry.

2 And he praied vnto the Lord, and said I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I prevented it to flee vnto ^b Tarshish: for I knew, that thou art a gracious God and mercifull, slow to anger, and of great kindnes, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life from mee: for it is better for mee to die then to liue.

neither might he be blasphemed, as though hee sent his Prophets forth to denounce his iudgements in vaine.

d Thon hast deliuered me from the belly of the fish, & all these dangers as it were: I will ascribe thee death to life.

e They that depend vpon any thing but on God alone.

f They refuse thee, O mercifull, and thy goodness: which they should esteeme of God.

a This is a great declaration of Gods mercy, that he receiue him againe, and sendeth him forth as his Prophet, which had before slewed to great infirmity.

b Read Chap. 2. c He went forward one day in the city, and preached, and so he continued till the citie was conuer-

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against the. e Not that the dumb beasts had sinned or could repent, but that by such example man might be admonished, considering that for his sinne the anger of God hangeth ouer all creatures.

f He willed that the men should exactly call vnto God for mercy. g For partly by the threatening of the Prophet, & partly by the motion of his owne conscience he doubted

a Because hereby he should be taken as a false prophet, and so the Name of God which he preached, should be blasphemed.

b Read Chap. 1.

c Thus he prayed of griefe, fearing lest Gods Name by this forgone, shoud denounce his

d W. It thou be
judge: when I doe
things for my glo-
ry, and when I doe
not.
e For he doubted
as yet whether
God would shew
them mercie or no
and therefore after
forty dayes he de-
parted out of the
citie, looking what
the Lord would
send.
f Which was a
further means to
governe him from
the heat of the sun,
as he remained in
his booth.

4 Then sayd the Lord, Doeſt thou well to be
angry?
5 So Ionah went out of the citie, & ſate on the
East ſide of the city, and there made him a booth
and ſate vader it in the ſhadow, & till he might ſee
what ſhould be done in the city.
6 And the Lord God prepared a ^f gourd, and
made it to come vp over Ionah, that it might bee
a ſhadow over his head, & deliuer him from
his griefe. So Ionah was exceeding glad of the
gourd.
7 But God prepared a worme when the mor-
ning roſe the next day, and it ſmote the gourd that
it withered,
8 And when the ſunne did ariſe, God prepared
alſo a ſeruant Eaſt wind: and the ſunne beat vpon

the head of Ionah, that he fainted, and wiſhed in
his heart to die, and ſayd, It is better for me to die
then to liue.
9 And God ſayd vnto Ionah, Doeſt thou wel
to be angry for the gourd? And he ſaid? I do well
to be angry vnto the death.
10 Then ſayd the Lord, Thou haſt had picie on
the gourd for the which thou haſt not laboured,
neither madeſt it a grow, which came vp in a night
and periſhed in a night,
11 And ſhould I not ſpare Nineueh that great
city, wherein are ſixeſcore thouſand perſons, that
I cannot diſcerne betwene their right hand and
their left hand, and alſo much cattell.
12 And ſayd the Lord, Let it be ſo. And the ſunne
ſtoode ſtill, and yet would reſtraine God to ſhew his compaſſion to ſo many thou-
ſand people. i Meaning that they were children and infants.

g This declareth
the great incompa-
ſſion, wherein
Gods ſeruants do e-
uill while they giue
place to their own
afflictions, and doe
not in all thinges
willingly ſubmit
themſelues to God.
h Thus God me-
rcifully reſpaueth
him which would
pity himſelfe, and
ſo many thou-
ſands.

MICAH.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah ſeene in the worke of the Lord concerning Iudah and Iſrael at
the leaſt thirty yeeres: at what time Iſaiah prophesied. He declarer the deſtruction firſt of the one king-
dome, and then of the other, becauſe of their manifold wickedneſſe, but chiefly for their idolatrie. And to this
end hee noteth the wickedneſſe of the people, the crueltie of the princes and gouernours, and the permiſſion
of the falſe prophets, and the delighting in them. Then hee ſtretcheth forth the coming of Chriſt, his kingdome, and
the felicitie thereof. This Prophet was not that Micah which reſſeſſed Ahab and all his falſe prophets, as 1. King,
22, 8. but another of the ſame name.

CHAP. I.

1 The deſtruction of Iudah and Iſrael, becauſe of their idolatrie.



He word of the Lord, that came
vnto Micah the ^a Morathiſite in
the dayes of Iotham, Ahaz, and
Hezekiah kings of Iudah, which
he ſaw concerning Samaria, and
Ieruſalem.

2 Heare ^e all ye people: hearken thou, O earth
and all that therein is, and let the Lord God bee
wittneſſe againſt you, ^{euen} the Lord from his holy
Temple.

3 For behold, the Lord commeth out of his
place, and will come ^e downe, and tread vpon the
high places of the earth.

4 And the mountaines ſhall melt ^{vnder} him,
(ſo ſhall the valleyes cleaue) as wax before the fire,
and as the waters that are powred downward.

5 For the wickedneſſe of Iakob ^u all this,
and for the finnes of the houſe of Iſrael: what is
the wickedneſſe of Iakob? Is not ^d Samaria?
and which are the high ^e places of Iudah? Is not
Ieruſalem.

6 Therefore I will make Samaria as an heape
of the field, and for the planting of a vineyard,
and I will cauſe the ſtones thereof to tumble downe
into the valley, and I will diſcouer the foundations
thereof.

7 And all the grauen images thereof ſhall be
broken, and all the ^f giffes thereof ſhall be burnt
with the fire, and all the idoles thereof will I
deſtroy: for ſhee gathered it of the hire of an har-
lot, and they ſhall returne ^g to the wages of an har-
lot.

8 Therefore I will mourne and howle: I will
goe without clothes, and naked: I will make lamen-
tation like the dragons, and mourning as the
offſprings.

9 The gaine that came by their idoles ſhall be conſumed
as a thing of nought: for as the wages or riches of harlots are wickedly gotten, ſo
are they vilely and ſpeedily ſpent.

9 For her plagues are grievous: for it is come
into Iudah the enemy is come vnto the gate of my
people, vnto Ieruſalem.

10 Declare yee it not at ^h Gath, neither weepe
yee: for the houſe of ⁱ Aſhath roule thy ſelfe in
the duſt.

11 Thou that dwelleſt at ^k Shaphir, goe to-
gether naked with ſhame: ſhee that dwelleth at Za-
anan, ſhall not come forth in the mourning of
Beth-ezel: ^{the enemy} ſhall I receiue of you for his
ſtanding.

12 For the inhabitant of Maroth wayted for
good, but eull came from the Lord vnto the gate
of Ieruſalem.

13 O thou inhabitant of Lachiſh, bind the cha-
ret to the ^l beaſts: of price: ^{the o} is the beginning
of the ſin to the daughter of Zion: for the tranſ-
greſſions of Iſrael were found in thee.

14 Therefore ſhalt thou giue preſents to Mo-
reſeth ^g Gath: the houſes of Achiz ^{ſhalbe} as a
life to the kings of Iſrael.

15 Yet will I bring an ^q reire vnto thee, O in-
habitant of Mareſhah, he ſhall come vnto Adul-
lam, ^r the glory of Iſrael.

16 Make thee bald, and ſhaue thee for thy de-
licate children: enlarge thy baldnes as the eagle,
for they are gone into captiuitie from thee.

n To flee away: for Saneher layd ſiege firſt to that citie, and remained therein
when hee ſaw his captiues and arme againſt Ieruſalem. o Thou ſhalt receiued
the idolatrie of Ieruſalem, and ſo diſſeſt Ieruſalem. p Thou ſhalt bribe the
Philiftines thy neighbours, but they ſhall deſcend thee, ſo ſhall Ieruſalem
q He prophesied againſt his owne city, and became ſignificant heritage heſtich
that God would ſend in heire to poſſeſſit. r For ſo they thought themſelues for
the ſtrength of their citie.

CHAP. II.

1 Threatnings againſt the wanton and dainty people. 2 They would
reach the Prophet to preach.

WOe vnto them that imagine iniquitie, and
worke wickednes vpon their beds: when
the morning is light, they praſe it becauſe their
hand [†] hath power.

of the night, and according to their power hunt others.

2 And

h Left the Phil-
iſtims our enemies
reioyce at our de-
ſtruction.
i Which was a ci-
ty neere to Ieruſa-
lem, Iſaiah 18, 23.
j There called O-
phrah, & ſignifieth
dun, therefore he
will ſet them to
mourne and roule
themſelues in the
duſt, for their duſ-
tie citie.
k Theſe were ci-
ties whereby the
enemie ſhould
paſſe as he came
to Iudah.
l Hee ſhall not
depart before he
hath overcome
you, and ſo you
ſhall pay for his
tarying.
m For Rabſhakeh
had ſlaid vp Ieruſa-
lem, that they
could not lend
to ſuccour them,
and remained therein
when hee ſaw his captiues and arme againſt Ieruſalem. o Thou ſhalt receiued
the idolatrie of Ieruſalem, and ſo diſſeſt Ieruſalem. p Thou ſhalt bribe the
Philiftines thy neighbours, but they ſhall deſcend thee, ſo ſhall Ieruſalem
q He prophesied againſt his owne city, and became ſignificant heritage heſtich
that God would ſend in heire to poſſeſſit. r For ſo they thought themſelues for
the ſtrength of their citie.

Mount Zion, from henceforth euen for euer.

8 And thou, O towre of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen to the first dominion, and kingdome shall come to the daughter Ierusalem.

9 Now why doest thou cry out with lamentation? ^a Is there no king in thee? is thy counsell perished? for sorrow hath taken thee, as a woman in trauaile.

10 Sorrow and mourne, O daughter Zion, like a woman in trauaile for now shall thou go forth of the city, and dwell in the field, and shalt go into Babel, ^b but there shalt thou be deliuered; there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, and our eye shall looke vpon Zion.

12 But they know not the thoughts of the Lord: they vnderstand not his counsel, for he shall gather them as the sheaves in the barn.

13 Arise and thresh, ^a O daughter Zion: for I will make thine horne yron, and I will make thine hooues braffe, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

14 With his Church this victory, so oft as he ouercometh the enemies: but the second fulfillment thereof shall be at the last coming of Christ.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellencie of Beth-leem.

Now assemble thy garisons, O daughter ^a of garisons: he hath laid siege against vs: they shall imite the iudge of Israel with a rod vpon the cheeke.

2 And thou Beth-leem Ephrathah art ^b little to bee among the thousands of Iudah, yet out of thee shall he come forth vnto me, that shalt bee the ruler in Israel, whose goings forth have bene from the beginning and from euerlasting.

3 Therefore wil he giue them vs, vntill the time that ^d he which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shall stand, & feede in the strength of the Lord, and in the maiestie of the Name of the Lord his God, & they shall dwell safely: for now shall he be magnified vnto the ends of the world.

5 And he shall be our peace when Asshur shall come into our land: when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principall men.

6 And they shall destroy ^a Asshur with the sword, & the land of Nimrod with their swords: this shall he deliuer vs from Asshur, when hee cometh into our land, and when he shall tread within our borders.

7 And the remnant of Iacob shall be among many people, as a dew from the Lord, and as the showres vpon the grasse, that waiteth not for

man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iacob shall be among the Gentiles in the middes of many people, as the Lion among the beastes of the forest, and as the Lions whelp among the flockes of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall liue vpon thine aduersaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine horses out of the middes of thee, and I will destroy thy charres.

11 And I will cut off the cities of thy land, and ouerthrow all thy strong holds.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the middes of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath & indignation vpon the heathen, which they haue not heard.

k I will destroy all things wherein thou putteth thy confidence, as thy vaine confidence and idolatry, and so will helpe thee.

It shall be terrible, that the like hath nor bene heard of.

CHAP. VI.

An exhortation to the dumb creatures to beare the iudgement against Israel being vniuersall. 6 What manner of sacrifices doe please God.

Hearken ye now what the Lord saith, Arise thou, and contend before the mountains, and let the hills heare thy voice.

2 Heare ye, O mountains, the Lords quarrell, and ye mightie foundations of the earth: for the Lord hath a quarrell against his people, and hee will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieved thee? testifie against mee.

4 Surely I brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had desired, and what Balaam the sonne of Beor answered him, from Shittim vnto Gilgal, that ye may know the righteousnesse of the Lord.

6 Wherewith shall I come before the Lord, and bow my selfe before the high God? Shall I come before him, with burnt offerings, and with calves of a yeere old?

7 Will the Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle? shall I giue my first borne for my transgression, euen the fruit of my body, for the sinne of my soule?

8 He hath shewd thee, O man, what is good, and what the Lord requireth of thee: surely to doe iustly, and to loue mercy, and to humble thy selfe, to walke with thy God.

9 The Lords voice crieth vnto the city, and the man of wisdom shall see thy name. Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

11 The Prophet in few words telleth them to the obseruation of the second Table, to know if they obey God aright or no, saying, that God hath pcribed them to do this. h Meaning that when God speaketh to any citie or nation, the golly will acknowledge his maiestie, and consider not the mortall man that bringeth their meaning, but God that speaketh it.

h He telleth the high mountains and hard rocks to witnesse against the obstinacie of his people.

i I haue not hurt thee, but bestowed infinite benefits vpon thee.

k That is, remember my benefites from the beginning how I deliuered you from Balazams curse, and also spared you from Shittim.

l Which was in the plaine of Moab, till I brought you into the land promised.

m That is, I truth of his promise and his manifold benefites toward you.

n Thus the people by hypocricie make how terrible God, and are content to offer sacrifices, but will not change their liues.

o There is nothing so desyre to man, but the hypocrites will offer vnto God, if they thinke thereby to auoid his anger: but they will neuer be brought to mortifie their owne affections, & to giue themselves willingly to serue God as he com-

p Mandeth. q The Prophet in few words telleth them to the obseruation of the second Table, to know if they obey God aright or no, saying, that God hath pcribed them to do this. h Meaning that when God speaketh to any citie or nation, the golly will acknowledge his maiestie, and consider not the mortall man that bringeth their meaning, but God that speaketh it.

r Thus the people by hypocricie make how terrible God, and are content to offer sacrifices, but will not change their liues.

s There is nothing so desyre to man, but the hypocrites will offer vnto God, if they thinke thereby to auoid his anger: but they will neuer be brought to mortifie their owne affections, & to giue themselves willingly to serue God as he com-

t Mandeth. u The Prophet in few words telleth them to the obseruation of the second Table, to know if they obey God aright or no, saying, that God hath pcribed them to do this. h Meaning that when God speaketh to any citie or nation, the golly will acknowledge his maiestie, and consider not the mortall man that bringeth their meaning, but God that speaketh it.

v Mandeth. w The Prophet in few words telleth them to the obseruation of the second Table, to know if they obey God aright or no, saying, that God hath pcribed them to do this. h Meaning that when God speaketh to any citie or nation, the golly will acknowledge his maiestie, and consider not the mortall man that bringeth their meaning, but God that speaketh it.

x Mandeth. y The Prophet in few words telleth them to the obseruation of the second Table, to know if they obey God aright or no, saying, that God hath pcribed them to do this. h Meaning that when God speaketh to any citie or nation, the golly will acknowledge his maiestie, and consider not the mortall man that bringeth their meaning, but God that speaketh it.

z Mandeth. a The Prophet in few words telleth them to the obseruation of the second Table, to know if they obey God aright or no, saying, that God hath pcribed them to do this. h Meaning that when God speaketh to any citie or nation, the golly will acknowledge his maiestie, and consider not the mortall man that bringeth their meaning, but God that speaketh it.

i Tharist, of Ierusalem.
k Thou shalt be confuted with inward griefe and enits.

l Meaning, that the city should go about to sue her men as they that lay hold on that which they would preferre.

m You haue receiued all the corruption and idolatry, wherewith the ten tribes were infected vnder Omri and Ahab his son: and to execute your doings,

you alledge the kings authority by his statutes, & alio wisdom & policy in so doing: but you shal not escape punishment: but as for shall your plagues

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men thereof are ful of cruelty, and the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not bee satisfied, and k thy casting downe shall be in the middes of thee, and thou shalt take holde, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the olives, but thou shalt not anynt thee with oyle, and make sweet wine, but shalt not drinke wine.

16 For the statutes of Omri are kept, and all the manner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reproch of my people.

I haue heerd you great sauiour, and taken you for my people, as accordingly, Luke 12. 47.

C H A P. VII.

1 A complaint for the small number of the righteous. 4 The wickedness of the times. 14 The prosperitie of the Church.

WOe is me, for I am as the Summer gatherings, and as the grapes of the vintage: there is no cluster to eat: my soule desired the lust ripe fruites.

2 The good man is perished out of the earth, and there is none righteous among men: they all lie in wait for blood: every man hunteth his brother with a net.

3 To make good for the euill of their handes, the prince asked, & the iudge iudgeth for a reward: therefore the great man he speaketh out the corruption of his loue: so they wrap it vp.

4 The best of them is as a briar, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen and thy visitation cometh: then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the son reuileth the father: the daughter riseth vp against her mother, the daughter in law against her mother in lawe, and a mans enemies are the men of his owne house.

7 Therefore g I will looke vnto the Lord: I

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are gone, & none is left: that is, that there is no godly man remaining: for all are giuen to cruelty and deceit, for that none spareth his owne brother.

b He sheweth that the prince, the iudge and the rich man are linked togeather like do-cuill, and to doke the doings one of another.

c That is, the rich man that is able to giue money, absteineeth from no wickedness nor injury.

d These men agree among themselves and conspire with one consent to do euill. e They that are of most estimation & are counted most honest among them are but thorns and briars to pricke. f Meaning, of the Prophets and gouernours. g The Prophet sheweth that the only remedy for the godly in desperate euill

will wait for God my Saviour: my God wil heare mee.

8 Reioyce not against mee, h O mine enemy: though I fall, I shall arise: when I shall sit in darkness, the Lord shall be a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for me: then will he bring mee forth to the light, and I shall see his righteousness.

10 Then the that is mine enemy shal look vpon it, and shame shall couer her, which sayd vnto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be troden downe as the myre of the streets.

11 Thou u shalt the day that thy wals shall be built: this day shall drue furre away k the decree.

12 In this day also they shall come vnto thee from Assur, and from the strong cities, and from the strong holdes euen vnto the riuier, and from Sea to Sea, and from mountaine to mountaine.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruits of their inventions.

14 Feed thy people with thy rod, the flock of thine heritage (which dwel solitary in the wood) as in the midst of Carmel. let them feed in Bashan and Gilead, as in old time.

15 According to the dayes of thy coming out of the land of Egypt, will I shew vnto him maruelous things.

16 The nations shall see, and be confounded for all their power: they shall lay their hand vpon their mouth: their eares shall be deafe.

17 They shall like the dust I ke a serpent: they shall moue out of their holes like wormes: they shall be afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage! Hee retaineth not his wrath for euer, because mercie pleafeth him.

19 Hee will turne againe, and haue compassion vpon vs: hee will subdue our iniquities, and cast all their sinnes into the bottome of the Sea.

20 Thou wilt performe thy truth to Iakob, and mercy to Abraham, as thou hast sworne vnto our fathers in old time.

fraild to heare men speake, lest they should heare of their destruction on the ground and forsaie. f As though hee would not see it, but wink at it. g Meaning of his elect. h The Church is assured that God will declare in effect the truth of his mercifull promise, which he had made of old to Abraham, and to all that should apprehend the promise by faith.

h This is spoken in the person of the Church, which calls the malignant Church her enemy.

i To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

l When the Church shall be restored, they that were enemies a-

fore, shall come out of the corners of the world vnto her, for that neither holies, riuers, seas, nor mountaines shall be able to let them.

m Afore this grace appeare, hee sheweth how grievously the hypocrites that profess themselves shall be punished, seeing that the earth it selfe, which cannot sinne, shall be made waste because of their wickednesse.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitary places in Babylon and to be beneficiall vnto them as in time past.

o God promisseth to be fine, table to his people as he had bene afore time.

p They shall be as dumbe men, and dare bragge no more.

q They shall be astonished and a-

stonished and a-

stonished and a-

stonished and a-

N A H V M.

THE ARGUMENT.

AS they of Nineueh shewed themselves prompt and ready to receiue the word of God, at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time, rather giuing themselves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begunne, they cast off the care of Religion, and so returned to their vomite, and provoked Gods iust iudgement against them, in afflicting his people. Therefore their ciue Nineueh was destroyed, and Merodach-baladan king of Babel (or as some thinke Nebuchad-nezzar) enioyed the Empire of the Assyrians. But because God hath continuall care of his Church, hee bristh up his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the time of Hexekiah, and not in the time of Manasseh his sonne, as the Iewes write.

C H A P. I.

Of the destruction of the Assyrians, and of the deliverance of Israel.



He burden of Nineveh: ^b The booke of the vision of Nahum the Elkeshite.

² God ^a is jealous, and the Lord reuengeth: the Lord reuengeth: euen the Lord of anger, the Lord will take vengeance on his aduersaries, and he reuengeth wrath for his enemies.

³ The Lord ^a slow to anger, but hee is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirlwinde, and in the storme ^d and the cloudes are the dust of his feet.

⁴ Hee rebuketh the sea, and drieth it, and he drieth vp all the riuers: Bathan is wasted and Carmel, and the flower of Lebanon is wasted.

⁵ The mountains tremble for him, and the hills melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

⁶ Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

⁷ The Lord is good ^h and as a strong hold in their day of trouble, and hee knoweth them that trust in him.

⁸ But passing ouer as with a flood, he will vterly destroy the place thereof, and darkenes shall pursue his enemies.

⁹ What do ye ^k imagine against the Lord? he will make an vter destruction: affliction shall not rise vp the second time.

¹⁰ For hee shall come as vnto ^l thornes folden one in another, and as vnto drunkards in their drunkennesse: they shall be denoued as stubble fully dried.

¹¹ There ^m commeth one out of thee that imagineth euill against the Lord, euen a wicked counsellor.

¹² Thus saith the Lord, Though they be ⁿ quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

¹³ For now I will breake his yoke from thee, and will burst thy bonds in sunder.

¹⁴ And the Lord hath giuen a commandment concerning thee, that no more of thy name be ^o sown: out of the house of thy gods will I cut off the grauen and the molten image: I will make it thy graue for thee, for thou art vile.

¹⁵ Behold vpon the mountains the feet of him that declareth and publisheth ^p peace: O Iudah, keepe thy solemne feasts performe thy vowes: for the wicked shall no more passe through thee: he is vterly cut off.

C H A P. II.

Hee describeth the villasies of the Chaldeans against the Assyrians.

The destroyer is come before thy face: keepe the munition: looke to the way: make thy loynes strong: increase thy strength mightly.

² For the Lord hath burned away the glory of Iakob, as the glory of Israel: for the empires haue empied them out, and ^c matted their vine branches.

³ The shield of his mighty men is made red, ^d the valiant men are in feare: the charres shall be as in the fire, and flames in the day of his preparation, and the trees thereof shall tremble.

⁴ The charres shall rage in the stretes: they shall runne to and fro in the high wayes: they shall seme like lampes: they shall shoot like the lightning.

⁵ He shall remember his strong men: they shall stumble as they go: they shall make haste to the walles thereof, and the defence shall be prepared.

⁶ The gates of the river shall be opened, and the palace shall melt.

⁷ And Huzzab the Queene shall be led away captiue, and her maides shall leade her as with the voyce of doues imiting vpon their breasts.

⁸ But Nineveh is ^e of old like a poole of water: yet they shall flee away. Stand, stand shall they cry: but none shall looke backe.

⁹ Spoyle ye the silver, spoyle the golde: for there is none end of the store and glory of all the pleasant vessels.

¹⁰ She is empty and voyd and waste, and the heart melteth, and the knees smite together, and sorrow is in all loynes, and the faces of them all gather blacknesse.

¹¹ Where is the dwelling of the lions, and the pasture of the lions whelpes? where the lion, and the lyonnesse walked, and the Lyons whelpes, and none made them afraid.

¹² The lion did teare in peices ynough for his whelps, and worried for his lyonnesse, and filled his holes with pray, and his dens with spoile.

¹³ Behold, I come vnto thee, saith the Lord of hosts, and I will burne her charers in the smoke, and the sword shall decoure thy yong lions, and I will cut off thy spoile from the earth, & the voyce of thy messengers shall no more be heard.

to spoile Nineveh, and promitteth them infinite riches and treasure. ⁱ That is Nineveh, and the men thereof shall be after this sort. ^k Reade too ^l 6. I Meaning, Nineveh, whose inhabitants were cruell like the lions, & giuen to all oppression, and spared no violence or tyranny to prouide lot their wives and children. ^m That is, as soon as my wrath beginneth to kindle. ⁿ Signifying the heralds, which were accustomed to proclaime warre. ^o Some read, of thy gumme teeth which with Nineveh was wont to bruise the bones of the poore.

C H A P. III.

Of the fall of Nineveh. ⁸ No power can escape the hande of God.

O bloody citie, it is all full of lyes and robbery: the pray departeth not:

² The noyse of a whip, and the noyse of the moouing of the wheelles, and the beating of the horses, and the leaping of the charres.

³ The horseman lieth vp both the bright sword and the glittering speare, and a multitude is slaine, and the dead bodies are many: there is none end of their corpses: they tumble vpon their corpses.

⁴ Becau' of the multitude of the fornications of the harlot that is beautifull, and is a mistress of witchcraft, & selleth the people thorow her beauty and subtilty enuiceth young men, and bringeth them her

^a That is, Nebuchadnezzar is a readinesse to destroy the Assyrians, and the Prophet denoteth the scriptures of the Assyrians, which prepared to tornt him.

^b Seeing God hath punished his owne people Iudah and Itrael, he will now punish the enemies by whom hee couered them, reade Isa. 10. 25.

^c Signifying, that the Israelites were vterly destroyed.

^d Both to reuenge the enemie, and also that they themselves should not to loose eyes blind one of another to discourage them.

^e Meaning, their speeres should shake and crash together.

^f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.

^g The Assyrians will scatter them selves, and Iudah, the Ninewites are as quiet that it can neuer perill, and is as a fishpoole, whose waters they that walke on the banks cannot touch: but they shall be cutted, and shall not look back though men would call them.

^h God commandeth the enemies

ⁱ That is, Nineveh, whose inhabitants were cruell like the lions, & giuen to all oppression, and spared no violence or tyranny to prouide lot their wives and children.

^k That is, as soon as my wrath beginneth to kindle.

^l Signifying the heralds, which were accustomed to proclaime warre.

^m Some read, of thy gumme teeth which with Nineveh was wont to bruise the bones of the poore.

ⁿ It neuer ceaseth to spoyle and robbe.

^o He sheweth how the Chaldeans shall haile, and how courageous or fierce shall be in beating the ground when they come against the Assyrians.

^p He comparateth Nineveh to a harlot, which by to deliuetion,

her whoredome, and the Nations through her witchcrafts.

5 Behold, I come vpon thee, ſaith the Lord of hoſts, and I wil diſcouer thy ſkirts vpon thy face, and will ſhew the Nations thy filthines, and the Kingdomes thy ſhame.

6 And I will caſt filth vpon thee, and make thee vile, and will ſet thee as a galing ſtocke.

7 And it ſhal come to paſſe, that all they that looke vpon thee ſhall ſee from thee, and ſay, Nineveh is deſtroyed, who wil haue piete vpon her? where ſhall I ſeeke comforters for thee?

8 Art thou better then ^dNo, which was full of people? that lay in the riuers, and had the waters round about it? whoſe ditch was the ſea, and her wall was from the ſea?

9 Ethiopia and Egypt were her ſtrength, and there was none ende: Put and Lubim were || her helpers.

10 Yet was ſhee caried away, and went into captiuitie: her yong children alſo were daſhed in pieces at the head of all the ſtreets: and they caſt lots for her noble men, and all her mighty men were bound in chaines.

11 Alſo thou ſhalt bee drunken: thou ſhalt hide thy ſelfe, and ſhalt ſeeke helpe becauſe of the enemy.

12 All thy ſtrong Cities ſhall be like figge trees

with the firſt ripe figs: for if they be ſhaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land ſhall be opened vnto thine enemies, and the fire ſhall deuoure thy barres.

14 Draw thee waters for the ſiege: fortiſie thy ſtrong holds: goe into the clay, and temper the mortar: make ſtrong bricke,

15 There ſhal the fire deuoure thee: the ſword ſhall cut thee off: it ſhal eate thee vp like the locuſts, though thou bee multiplied like the locuſts, and multiplied like the graſhopper.

16 Thou haſt multiplied thy merchants about the ſtarnes of heauen: the locuſt ſpoileth and flyeth away.

17 Thy princes are as the graſhoppers, and thy captaines as the great graſhoppers which remaine in the hedges in the colde day: but when the Sunne ariſeth, they flee away, and their place is not knowe where they are.

18 Thy ſhepheards do ſleep, O king of Aſſhur thy ſtrong men lie downe: thy peoples ſcattered vpon the mountaines, & no man gathereth them.

19 There is no healing of thy wound: thy plague is grievous all that heare the bruite of thee, ſhall clappe the hands ouer thee: for vpon whom hath not thy malice paſſed continually?

^e Signifying, that Gods iudgements ſhould ſuddenly deſtroy the Allyans, as their verities are with raine or change of weather.

^f Thy princes and counſellers.

^g Meaning, ſtate there was no people to whom the Aſſyrians had not done hurt.

H A B A K K V K.

THE ARGVMENT.

THe Prophet complaineth vnto God conſidering the great ſilence of the wicked, and the miſerable oppreſſion of the godly, which endure all kinde of affliction and crueltie, and yet can ſee none ende. Therefore hee had this reuelation ſhewed him of God, that the Caldeans ſhould come and take them away captiues, ſo that they could looke for none end of their troubles as yet, becauſe of their ſtubbornneſſe, and rebellion againſt the Lord. And leſt the godly ſhould diſpaire, ſeeing this horrible conſuſion, hee comforteth them by this that God would puniſh the Caldeans their enemies, when their pride and crueltie ſhall bee at height: wherefore he exhorteth the ſaiſtfull to patience by his owne example, and ſheweth them a ſourne of prayer, where with they ſhould comfort themſelves.

CHAP. I.

^a A complaint againſt the wicked that perſeute the iuſt.



He burden which Habakkuk the Prophet did ſee.

2 O Lord, how long ſhall I cry, and thou wilt not heare (enough cry out vnto thee for violence, & thou wilt not helpe)

3 Why doſt thou ſhew me iniquity, & cauſe me to behold forrow? for ſpoiling & violence are before me: and there are that raiſe vp ſtrife and contention.

4 Therefore the Law is diſſolued, and iudgement doth neuer go forth: for the wicked doeth ^b compaſſe about the righteous, therefore ^c wrong iudgement proceedeth.

5 Behold among the heathen, and regard, and wonder, and maruaile for I will worke a work in your dayes: ^d ye will not beleue it, though it be told you.

6 For loe, I raiſe vp the Caldeans, that bitter and furious nation, which ſhall goe vpon the bredth of the land to poſſeſſe the dwelling places that are not theirs.

7 They are terrible and fearefull: their iudgement,

ment, & their dignity ſhall proceed of themſelves.

8 Their horſes alſo are ſwifter then the leopards, and are more fierce then the wolues in the evening: and their horſemen are many: and their horſemen ſhal come from far: they ſhall ſiege as the eagle haſting to meat.

9 They come all to ſpoyle: before their faces ſhall be ^e Eaſt wind, and they ſhal gather the captiuitie ^g as the ſtand.

10 And they ſhal mocke the Kings, and the princes ſhall be a ſcorne vnto them: they ſhall deſtroy every ſtrong hold: for they ſhal gather ^h duſt, and take it.

11 Then ſhall they take a courage, & tranſgreſſe & do wickedly, ⁱ imputing their power vnto their god.

12 Art not thou ſo old, O Lord my God, mine holy One? we ſhall ^k not die: O Lord thou haſt ordeined them for iudgement, and O God, thou haſt eſtabliſhed them for correction.

13 Thou art of pure eyes, and canſt not ſee euill: thou canſt not behold wickednes: wherefore doſt thou look vpon the tranſgreſſors, and holdeſt thy tongue, when the wicked deuoureth the man, that is more righteous then he?

14 And makeſt men as the ^l fiſhes of the ſea, and as the creeping things, that haue no ruler o-
uer them.

^g Zeph. 3. 3.

^h For the lewes moſt feared this wind, becauſe it deſtroyed their cruities.

ⁱ They ſhall be as many in number.

^j They ſhall caſt vp moones againſt it.

^k The Prophet comforteth the faithfull that God will alſo deſtroy the Babyloſians, becauſe they ſhall abate this victory, and become proud and inſolent: as in bringing theſe people herenot their idoles.

^l He aſſureth the godly of Gods protection, ſhewing that the enemy can doe no more then God hath appointed, and alſo that their finnes required, and the Caldeans

^d Meaning, Alexandria, which was in league with many Nations, and yet was now deſtroyed.

^e Or ſouth.

^a The Prophet complaineth vnto God, and bewaileth that among the lewes is leſt none equity: not brotherly love: but in ſtead hereof reigneth crueltie, theft, contention and ſtrife.

^b To ſuppreſſe him, if any ſhould ſhew himſelfe zealous of Gods cauſe.

^c Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as the reſt.

^d As in times paſt you would not beleue Gods word, ſo ſhall ye not now beleue the ſtrange plagues which are at hand.

^e They themſelves ſhall bee your iudges in this cauſe, and none ſhall haue authority ouer them to controul them.

ſuch a ſhorpe end.

^l So that the great deuoureth the ſmall, deſtroyeth all the world.

15 They take vp all with the angle, they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their ^mnet, and burne incense vnto their yarne, becau^e by them their portion ⁿis fat, & their meat plenteous.

17 Shal they therefore stretch out the net, and not spare continually to ⁿslay the Nations?

CHAP. II.

2 *Against pride, conceitnes, drunkennes, and idollatry.*

I will stand vpon my ^awatch, and let mee vpon the towre, ^bwill looke and see what he would say vnto me, and what I shall answer to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne ^bthat readeth it.

3 For the vision ⁿis yet for an appointed time, but at the ^elast it shall speake, and not lie: though it tar ^ewaite: for it shall surely come, and shall not fail.

4 Behold, ^dhee that listeth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith.

5 Yea, neede the proud man ^{is} as ^ehee that transgresseth by wine: therefore shall hee not endure, becau^e hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all Nations, and heapeth vnto him all people.

6 Shal not all these take vp a parable against him, and a taunting prouerbe against him, say, Ho, hee that increaseth ^{that which is} not his? ^fHow long? and hee that ladeth himselfe with thicke clay?

7 Shal they not rise vp suddenly, that shall bite thee? and awake, that shall strike thee? and thou shalt be their prey?

8 Becau^e thou hast spoyled many Nations, all the remnant of the people shall ^{spoil} thee, becau^e of mens blood, and for the wrong ^{done} in the land, in the Citie, and vnto all that dwell therein.

9 Ho, hee that conceiaeth an euill conetousnesse to his house, that hee may set his nest on high, to escape from the power of euill.

10 Thou hast ^bconsulted shame to thine own house by destroying many people, and hast sinned against thine owne soule.

11 For the ^estone shall cry out of the wall, and the beame out of the timber shall answer it.

12 Woe vnto him that buildeth a towne with blood and erecteth a citie by iniquitie.

13 Beholde, is it not of the ^eLord of hostes, that the people shall labour in the very fire? the people shall euen weary themselves for very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour ^mdrinke: thou ioynest thine hear, & makest him

drunken also that thou mayest see their priuities.

16 Thou art filled with shame ^afor glory: drinke thou also, and bee made naked: the cup of the Lords right hand shall bee turned vnto thee, and shameful puing ^{shalbe} for thy glory.

17 For the ^ecrudelie of Lebanon shall couer thee: ^oshall the spoile of the beastes, which made them afraid, becau^e of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth their image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it trust therein, when he maketh dumbe idoles.

19 Woe vnto him that sayth to the wood, Awake, and to the dumbe stone, Rise vp, it shall reach thee: ^bbeholde, it is layed out with golde and siluer, and there is no breath in it.

20 But the Lord ^{is} in his holy Temple: let all the earth keepe silence before him.

thing anile them, for they were but blockes or stones read lere, wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

CHAP. III.

2 *A prayer for the faithfull.*

A Prayer of Habakkuk the Prophet for the ^aignorances.

2 ^bO Lord, I haue heard thy voyce, and was afraid: ^cO Lord reuine thy ^ework in the mids of the people, in the middes of the yeeres make it knowne: in wrath remember mercy.

3 God cometh from ^dTeman, and the holy one from mount Paran, Selah. His glory couereth the heauens, & the earth is full of his praise.

4 And his brightnesse was as the light: ^ehee had hornes ^{omitted} out of his hands, and there was the hiding of his power.

5 Before him went the pefulence, and burning coles went forth before his feete.

6 He stood and measured the earth: hee beheld & dissolved the nations, and the euertasting mountaines were broken, and the ancient hills did bow: his ^ewaies are euertasting.

7 ^fFor his iniquity I saw the tents of Cushan, and the curtains of the land of Midian did tremble.

8 Was the Lord angry against the ^hriuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride ⁱvp on thine horses? thy charets brought saluation.

9 Thy ^kbow was manifestly reuealed, and the lothes of the tribes were a fire word, Selah, thou ^mdiddest cleaue the earth with riuers.

10 The mountaines saw thee, and they trembled: the streame of the water ⁿpaffed by the deepe made a noise, and lift vp his hand on high.

11 The ^osunne and moone stood still in their habitation: ^pat the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger

he would deliuer his Church. ^g The iniquity of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the comfort of thy Church, Ind. 3. 10. and also of the Mediamites, which destroyed the melanes. Ind. 7. 22. h Meaning that God was not angry with the waters, but that by this means he would destroy his enemies, and euilise his Church. i And so diddest vse all the elements as instruments for the destruction of thine enemies. k That is, thy power. l For hee had not only made a covenant with Abraham, but renewed it with his posteritie. m Reade Num. 20. 11. He alludeth to the red sea and Jordan, which gave passage to Gods people, and shewed signs of their obedience, and were by lifting vp of their hands. ^o As appeareth 10th 10. 11. p According to thy commandment, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not go forward.

n Whereas thou thoughtest to haue glory of the things they shall tunc to thy shamel: i thou shalt drinke of the same cup with others in thy tunc.

o Becau^e the Babylonians were euell not only against other nations, but also against the people of God, which is ment by Lebanon, and the beastes therein, he sheweth that the like crudelie shalbe executed against them.

p He sheweth that the Babylonians gods could no.

10. 8. q If thou

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

life, but is a dead

g Signifying, that there is no saluati-
on but by Christ.
f From the top to
the toe than all
destroyed the ene-
mies.

g God destroyed
his enemies both
great and small
with their owne
weapon, though
they were neuer
to firee against
his Church.

h He reuoceth to
that, which bee
spake in the second

and diddest thresh the heathen in displeaure.

13 Thou wentest forth in the saluation of thy people, *man* for saluation with thine *g* Anointed: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the necke, Selah.

14 Thou didst strike thorow with his owne steues the heads of his villages: they came out as a whirlewinde to scatter me: their reioicing was as to denoure the poore secretly.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I heard, my belly trembled: my lips hooke at the voice: rottenesse entred into my bones, & I trembled in my selfe, that I might

see, and sheweth how he was afraid of Gods iudgements.

rest in the day of trouble, for when he cometh vp vnto the people, he shall destroy them.

17 For the figtree shall not flourish, neither shall fig be in the vines: the labour of the olive shall faile, and the fields shall yeeld no meate: the sheepe shall bee cut off from the folde, and there shall be no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy in the God of my saluation.

19 The Lord God *h* my strength: he wil make my feeble like hinds feete, and he will make me to walke vpon mine lie places. *z* To the chiefe finger on Neginothai.

ioy of the faithful, though they see neuer so great afflictions: chiefe finger vpon the instruments of musicke, shall haue occasion to praise God for this great deliuerance of his Church.

u Hee sheweth that the faithful can neuer haue true rest, except they feele before the weight of Gods iudgements. *z* That is, the enemy: but the godly shall be quiet, knowing that all things shall come to good vnto them.

y He declarerth wherein standeth the comfort and prepared. *z* The

ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God which was at hand, shewing that their cuntry should be utterly destroyed, and they carried away captiues by the Babylonians. Yes for the comfort of the faithful he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continual care o-uer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercy by reason of the promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should bee gathered vnto him, and counted as his people and children.

CHAP. I.

Threatning against Iudah and Ierusalem, because of their idolatry.



He word of the Lord, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the son of Amariah, the sonne of Hizkiah, in the dayes of * Tofiah, the sonne of * Amon king of Iudah.

2 I will surely destroy all things from off the land, sayth the Lord.

3 * I wil destroy man and beast: I wil destroy the *a* foules of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from off the land, sayth the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the *b* Chemarims with the Priests,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, & sweare by Malcham.

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor enquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests.

8 And it shall be in the day of the Lords sacrifice, that I will visite the princes and the kings children, & all such as are clothed with strange apparell.

9 In the same day also will I visite all those that dance vpon the threshold so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there shall

be a noyse, and cry from the *a* fifth-gate, and an howling from the second gate, and a great destruction from the hilles.

11 Howle yee inhabitants of *g* the low place: for the company of the merchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with *b* lights, and visite the men that are froisen in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shall be spoiled, and their houses waste: * they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord *u* is neere, and hasteth greatly, *uen* the voice of the day of the Lord: *k* the strong man shall cry there bitterly.

15 * That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscuritie and darkenesse, a day of clouds and blacknesse.

16 A day of the trumpet and alarme against the strong cities, and against the high towres.

17 And I will bring distresse vpon men, that they shall walke like blind men, because they haue sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the dounge.

18 * Neither their siluer nor their gold shall be able to deliuer them in the day of the Lordes wrath, but the * whole land shall be decouered by the fire of his ielousie: for hee shall make euen a speedie riddance of all them that dwell in the land.

CHAP. II.

He moneth to returne to God, & Prophecying destruction against the Philistims, Moabites and others.

Gather ye your selues, euen gather you, O nation: not worthy to be loued,

2 Before the decree come forth, and ye be as

selues, and gather themselues together, lest they be scattert: * hee

f Signifying, that all the corners of the citie of Ierusalem should be full of trouble. *g* This meant of the street of the merchants which was lower then the rest of the place about it.

h So that nothing shall escape me. *i* For their prosperitie they are hardened in their wickednesse.

u Dm. 18 30.

amot 5. 15.

k They that trusted in their owne strength, and contemned the Prophets of God.

1ste 30. 1. *ioel*

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

2. 1. amos 5. 18.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

* 2. King. 23. 19.

chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and becom the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the mecke of the earth, which haue wrought his iudgement: seeke righteousness, seeke lowliness, if so bee that yee may be hid in the day of the Lords wrath.

4 For *Azzah* shall be forsaken, and *Ashkelon* desolate: they shall drie out *Ahdod* at the noone day, and *Ekron* shall be rooted vp.

5 Wo vnto the inhabitants of the sea coast: the nation of the *Cherethims*, the word of the Lord against you *O Canaan*, the land of the *Philistims*, I will euen destroy thee without an inhabitant.

6 And the sea coast shall be dwellings & cottages for shepherds, and shepolds.

7 And that coast shall be for the remnant of the house of *Iudah*, to feede thereupon: in the house of *Ashkelon* shall they lodge toward night: for the Lord their God shall visite them, and turne away their captiuitie.

8 I haue heard the reproch of *Moab*, and the rebukes of the children of *Ammon*, whereby they vpbraid my people, and magnified themselves against their borders.

9 Therefore, as I live, saith the Lord of hosts, the God of *Israel*, Surely *Moab* shall bee as *Sodom*, and the children of *Ammon* as *Gomorah*, euen the breeding of nettles, and salt pits, and a perpetual desolation: the residue of my folke shall spoile them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reproched, and magnified themselves against the Lord of hosts people.

11 The Lord will be terrible vnto them: for he will consume all the gods of the earth, and euen man shall worship him from his place, euen all the yles of the heathen.

12 Yee *Morians* also shall be slaine by my sword with them.

13 And he will stretch out his hand against the North, and destroy *Asshur*, and will make *Nineueh* desolate, and waste like a wilderness.

14 And flocks shall lie in the middes of her, and all the beastes of the nations, and the pelicans, and the owle shall abide in the vpper posts of it: the voice of birds shall sing in the windowes, and desolation shall be vpon the posts, for the cedars are conquered.

15 This is the reioicing city that dwelt careless, that said in her heart, I am, and there is none besides mee: how is she made waste, and the lodging of the beasts! euerie one that passeth by her, shall hiss and wagge his hand.

CHAP. III.

Against the governors of *Ierusalem*. 8 of aborning of all the Gentiles. 12 A conspuracie of *Israel*.

Woe to her that is filthy and polluted, to the robbing citie.

2 She heard not the voyce: shee receiued not correction: she trusted not in the Lord: she drew not neere to her God.

3 Her princes within her are as roaring lyons: her Iudges are as wolues in the evening, which leaue not the bones till the morrow.

4 Her prophets are light, and wicked persons: her priests haue polluted the Sanctuary: they haue writt the law.

5 The iust Lord in the mids thereof: hee will doe none iniquitie: euerie morning doeth he bring his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.

6 I haue cut off the nations: their towres are desolate: I haue made their streets waste, that none shall passe by: their cities are destroyed without man, and without inhabitant.

7 I said, Surely thou wilt feare me: thou wilt receiue instruction: so their dwelling should not be destroyed, howeouer I visited them, but they rose early, and corrupted all their works.

8 Therefore wait ye vpon me, saith the Lord, vntill the day that I rise vp: to the pray: for I am determined to gather the nations, and that I will assemble the kingdoms to powre vpon them mine indignation, when all my fierce wrath: for all the earth shall be deuoured with the fire of my iellousie.

9 Surely then will I turne to the people a pure language, that they may all call vpon the Name of y Lord, to serue him with one consent.

10 From beyond the riuers of *Ethiopia*, the daughter of my dispersed, praying vnto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy works wherein thou hast transgressed against mee: for then I will take away out of the mids of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of *Israel* shall doe none iniquity, nor speake lies: neither shall a deceitfull tongue be found in their mouth, for they shall be fed, and lie downe, and none shall make them afraid.

14 Reioyce *O daughter Zion*: be yee ioyfull, *O Israel*: be glad and reioyce with all thine heart, *O daughter Ierusalem*.

15 The Lord hath taken away thy iudgements: he hath cast out thine enemies: the King of *Israel*, when the Lord is in the middes of thee: thou shalt see no more euill.

16 In that day it shall be said to *Ierusalem*, Feare thou not, *O Zion*, let not thine hands be faint.

17 The Lord thy God in the middes of thee is mighty: he will saue, hee will reioyce ouer thee with ioy: hee will quiet himselfe in his loue: hee will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare reproch for it.

19 Beholde, at that time I will bruite all that afflict thee, & I will p saue her that halteth, and gather her that was cast out, and I will get them praise and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you, for I will giue you a name and praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

I will deliuer the Church, which now is afflicted, as *Mic. 4. 6.* the *Abyssinians* and *Caldeans* which did mocke them and put them to shame.

The wicked thus boyled that God was among them, and the Prophet answered that that cannot excuseth their wickedness: for God will not beare with their sinnes: yet, that he did patiently and sent his Prophets continually to call them to repentance, but hee profited nothing.

By the instruction of other nations she sheweth that the Lewes should haue learned to feare God.

They were most earnest and ready to doe wickedly.

Seeing ye will not repent, you shall looke for my vengeance as well as other nations.

I tell you should thinke then that Gods glory should haue perished,

when *Iudah* was destroyed, hee sheweth that hee will publish his grace through all the world.

Isa. with our shoulder, *Hos. 6. 9.*

This is the Lewes shall come as well as the Gentiles, which is to be understood vnder the time of the Gospel.

For they shall haue full remission of their sinnes: and the hypocrites which boyled of the Temple, which was also hye pride in times past, shall be taken from thee.

This is the punishment for thy sinne.

As the *Abyssinians*, *Caldeans*, *Egyptians*, and other nations.

To defend thee by thy sinnes, thou shalt put him away, and let thy selfe naked, as

Ezod. 37. 25.

Signifying, that God deliueheth to shew his loue and great affection toward his Church.

That is, them that were had in hatred and reuelled for the Church and became of their religion.

As among the *Abyssinians* and *Caldeans* which did mocke them and put them to shame.

b That is, which haue liued vpon rightly and godly according as he professed by his word.

c He cometh the faithful in that the Lord would change his punishments from them vnto the *Philistims* their enemies and other nations.

d That is, Galilee: by these nations he meaneth the people that dwelt neere to the Lewes, and in stead of friendship were their enemies: therefore he calleth them *Canaanites* whom the Lord appointed to be slaine.

e He is the which God would destroy their enemies, because their country might be a resting place for his Church.

f These nations presumed to take from the Lewes that country which the Lord had giuen them.

g When he shall deliue his people and destroy their enemies & idoles, his glory shall shine throught all the world.

h Read *Isa. 34. 11* *Isa. 34. 11.*

i Meaning *Nineueh*, which reioicing to much of her strength and prosperitie should be thus made waste, and Gods people deliuered.

a That is, *Ierusalem*.

b They are as greedy that they eat up bones & all

h Consider how God did plague you with famine afore you began to build the Temple.

i That is before the building of the Temple was begun.

k From the time they began to build the Temple, he promised that God would blisse them: and albeit as yet the Levite was not yet come forth, yet in the gathering they should have plenty.

Prests answered, and said, It shalbe vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before mee, saith the Lord: and so are all the works of their hands, and that which they offer hereto vncleane.

16 And now, I pray you, consider in your mindes from this day, and afore, *euē* afore a stone was laid vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of *twentie measures*, there were but ten: when one came to the winepresse, for to draw out *fiftie vessels* out of the presse, there were but *twentie*.

18 I mote you with blasting, and with mildeu and with haile: in all the labours of your hands: yet you turned not to me, saith the Lord.

19 Consider, I pray you, in your mindes, from this day, and afore, from the four and twentieth day of the ninth month, *euē* from the day that the foundation of the Lordes Temple was laid:

consider it in your mindes.

20 Is the seed yet in the barn? as yet the vine and the figge tree, and the pomegranate, and the olive tree hath not brought forth: from this day will I blisse you.

21 And againe the word of the Lord came vnto Haggai, in the four and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth,

23 And I will ouerthrow the throne of kingdoms, and I will destroy the strenght of the kingdoms of the heathen, and I will ouerthrow the charrets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

24 In that day saith the Lord of hostes will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, and will make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

l He exhorteth them to patience, and to abide till the harvest came, & then they should see Gods blessings. m I will make a change, and renew all things in Christ, of whom Zerubbabel heretofore is a figure.

n Hereby he sheweth that there shall be no let or hindrance, when God will make this wonderful restitution of his Church.

o Signifying, that his dignitie should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGUMENT.

TWELVE moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, hee putteth them in remembrance for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne by Christ. But because they still remained in their wickednesse, and coulde not see forth Gods glory, and were not yet made better by their long banishment, hee looketh them most sharply: yet for the comfort of the repentant, hee setteth the promise of grace, that they might by this means be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

a Hee exhorteth the people to returne to the Lord, and to shew the wickednesse of their fathers. b Hee figureth the restitution of Ierusalem and the Temple.



N, the eight moneth of the second yeere of ^a Darius, came the word of the Lord vnto ^b Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

2 The Lord hath bene displeased with your fathers.

3 Therefore say thou vnto them, Thus saith the Lord of hostes, Turne ye vnto mee, saith the Lord of hostes, and I will turne vnto you, saith the Lord of hostes.

4 Bee ye not as your fathers, vnto whom the former ^a Prophets haue cried, saying, Thus saith the Lord of hostes, Turne you now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where are they? and do the Prophets liue for euer?

6 But did not my words & my statutes which I commaunded by my seruants the Prophets, take hold of your fathers? and they returned, and

said, As the Lord of hostes hath determined to doe vnto vs according to our owne wayes, and according to our workes, so hath he dealt with vs.

7 Vpon the four and twentieth day of the eleuenth moneth, which is the moneth ^b Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I saw by night, and behold, ^k a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottom, and behind him were there ^l red horses speckled and white.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I will shew thee what these be.

10 And the man that stood among the myrrhe trees, answered, and said, These are they whom the Lord hath sent to go thorow the world.

11 And they answered the Angel of the Lord that stood among the myrrhe trees, and said, Wee haue gone thorow the world: and behold, all the world sitteth still, and is at rest.

12 Then the Angel of the Lord answered, and said, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with mee, with good words and comfortable words.

14 So the Angel that communed with me, said vnto mee, Crie thou, and speake, Thus saith the Lord, the mediator prayed for the saluation of his Church, which when all the country about them were at rest.

Lord

h Which continueth part of January and part of February.

i This vision signifieth the restitution of the Church: but as yet she should not appeare to manys eyes, which

is here meant by the night, by the bottom, and by the myrrhe trees which

are black, and giue a darke shadow, yet he comprehendeth

to a King, who hath his postes and messengers abroad, by whom he still watcheth his purpose,

and bringeth his misters to passe. k Who was the chief among the rest of the holymen.

l These signified the diuers of Gods Angels, by whom God sometimes punisheth, & sometime comforteth and bringeth forth his works in diuers forms.

m That is, Christ was now troubled

a Who was the sonne of Hysaias.

b This was not that Zechariah, whereof is mention, 2 Chron 24. 20.

c But had the same name, and is called the sonne of Berechiah as he was, because he came of those progenitors, as of Iosias &c.

d Berechiah, 3rd Iddo.

e These speake thus to comfort them with Gods iudgements, that they should not provoke him as their fathers haue done, whom he so grievously punished.

f Let you fruits declare that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for else man hath no power to returne to God, but God must conuerth him.

g 2 Pet. 1. 15. 2 Thes. 2. 13. 1 Tim. 4. 7. 2 Tim. 2. 22. 1 Pet. 1. 22. 1 Pet. 1. 23. 1 Pet. 1. 24. 1 Pet. 1. 25. 1 Pet. 1. 26. 1 Pet. 1. 27. 1 Pet. 1. 28. 1 Pet. 1. 29. 1 Pet. 1. 30. 1 Pet. 1. 31. 1 Pet. 1. 32. 1 Pet. 1. 33. 1 Pet. 1. 34. 1 Pet. 1. 35. 1 Pet. 1. 36. 1 Pet. 1. 37. 1 Pet. 1. 38. 1 Pet. 1. 39. 1 Pet. 1. 40. 1 Pet. 1. 41. 1 Pet. 1. 42. 1 Pet. 1. 43. 1 Pet. 1. 44. 1 Pet. 1. 45. 1 Pet. 1. 46. 1 Pet. 1. 47. 1 Pet. 1. 48. 1 Pet. 1. 49. 1 Pet. 1. 50. 1 Pet. 1. 51. 1 Pet. 1. 52. 1 Pet. 1. 53. 1 Pet. 1. 54. 1 Pet. 1. 55. 1 Pet. 1. 56. 1 Pet. 1. 57. 1 Pet. 1. 58. 1 Pet. 1. 59. 1 Pet. 1. 60. 1 Pet. 1. 61. 1 Pet. 1. 62. 1 Pet. 1. 63. 1 Pet. 1. 64. 1 Pet. 1. 65. 1 Pet. 1. 66. 1 Pet. 1. 67. 1 Pet. 1. 68. 1 Pet. 1. 69. 1 Pet. 1. 70. 1 Pet. 1. 71. 1 Pet. 1. 72. 1 Pet. 1. 73. 1 Pet. 1. 74. 1 Pet. 1. 75. 1 Pet. 1. 76. 1 Pet. 1. 77. 1 Pet. 1. 78. 1 Pet. 1. 79. 1 Pet. 1. 80. 1 Pet. 1. 81. 1 Pet. 1. 82. 1 Pet. 1. 83. 1 Pet. 1. 84. 1 Pet. 1. 85. 1 Pet. 1. 86. 1 Pet. 1. 87. 1 Pet. 1. 88. 1 Pet. 1. 89. 1 Pet. 1. 90. 1 Pet. 1. 91. 1 Pet. 1. 92. 1 Pet. 1. 93. 1 Pet. 1. 94. 1 Pet. 1. 95. 1 Pet. 1. 96. 1 Pet. 1. 97. 1 Pet. 1. 98. 1 Pet. 1. 99. 1 Pet. 1. 100. 1 Pet. 1. 101. 1 Pet. 1. 102. 1 Pet. 1. 103. 1 Pet. 1. 104. 1 Pet. 1. 105. 1 Pet. 1. 106. 1 Pet. 1. 107. 1 Pet. 1. 108. 1 Pet. 1. 109. 1 Pet. 1. 110. 1 Pet. 1. 111. 1 Pet. 1. 112. 1 Pet. 1. 113. 1 Pet. 1. 114. 1 Pet. 1. 115. 1 Pet. 1. 116. 1 Pet. 1. 117. 1 Pet. 1. 118. 1 Pet. 1. 119. 1 Pet. 1. 120. 1 Pet. 1. 121. 1 Pet. 1. 122. 1 Pet. 1. 123. 1 Pet. 1. 124. 1 Pet. 1. 125. 1 Pet. 1. 126. 1 Pet. 1. 127. 1 Pet. 1. 128. 1 Pet. 1. 129. 1 Pet. 1. 130. 1 Pet. 1. 131. 1 Pet. 1. 132. 1 Pet. 1. 133. 1 Pet. 1. 134. 1 Pet. 1. 135. 1 Pet. 1. 136. 1 Pet. 1. 137. 1 Pet. 1. 138. 1 Pet. 1. 139. 1 Pet. 1. 140. 1 Pet. 1. 141. 1 Pet. 1. 142. 1 Pet. 1. 143. 1 Pet. 1. 144. 1 Pet. 1. 145. 1 Pet. 1. 146. 1 Pet. 1. 147. 1 Pet. 1. 148. 1 Pet. 1. 149. 1 Pet. 1. 150. 1 Pet. 1. 151. 1 Pet. 1. 152. 1 Pet. 1. 153. 1 Pet. 1. 154. 1 Pet. 1. 155. 1 Pet. 1. 156. 1 Pet. 1. 157. 1 Pet. 1. 158. 1 Pet. 1. 159. 1 Pet. 1. 160. 1 Pet. 1. 161. 1 Pet. 1. 162. 1 Pet. 1. 163. 1 Pet. 1. 164. 1 Pet. 1. 165. 1 Pet. 1. 166. 1 Pet. 1. 167. 1 Pet. 1. 168. 1 Pet. 1. 169. 1 Pet. 1. 170. 1 Pet. 1. 171. 1 Pet. 1. 172. 1 Pet. 1. 173. 1 Pet. 1. 174. 1 Pet. 1. 175. 1 Pet. 1. 176. 1 Pet. 1. 177. 1 Pet. 1. 178. 1 Pet. 1. 179. 1 Pet. 1. 180. 1 Pet. 1. 181. 1 Pet. 1. 182. 1 Pet. 1. 183. 1 Pet. 1. 184. 1 Pet. 1. 185. 1 Pet. 1. 186. 1 Pet. 1. 187. 1 Pet. 1. 188. 1 Pet. 1. 189. 1 Pet. 1. 190. 1 Pet. 1. 191. 1 Pet. 1. 192. 1 Pet. 1. 193. 1 Pet. 1. 194. 1 Pet. 1. 195. 1 Pet. 1. 196. 1 Pet. 1. 197. 1 Pet. 1. 198. 1 Pet. 1. 199. 1 Pet. 1. 200. 1 Pet. 1. 201. 1 Pet. 1. 202. 1 Pet. 1. 203. 1 Pet. 1. 204. 1 Pet. 1. 205. 1 Pet. 1. 206. 1 Pet. 1. 207. 1 Pet. 1. 208. 1 Pet. 1. 209. 1 Pet. 1. 210. 1 Pet. 1. 211. 1 Pet. 1. 212. 1 Pet. 1. 213. 1 Pet. 1. 214. 1 Pet. 1. 215. 1 Pet. 1. 216. 1 Pet. 1. 217. 1 Pet. 1. 218. 1 Pet. 1. 219. 1 Pet. 1. 220. 1 Pet. 1. 221. 1 Pet. 1. 222. 1 Pet. 1. 223. 1 Pet. 1. 224. 1 Pet. 1. 225. 1 Pet. 1. 226. 1 Pet. 1. 227. 1 Pet. 1. 228. 1 Pet. 1. 229. 1 Pet. 1. 230. 1 Pet. 1. 231. 1 Pet. 1. 232. 1 Pet. 1. 233. 1 Pet. 1. 234. 1 Pet. 1. 235. 1 Pet. 1. 236. 1 Pet. 1. 237. 1 Pet. 1. 238. 1 Pet. 1. 239. 1 Pet. 1. 240. 1 Pet. 1. 241. 1 Pet. 1. 242. 1 Pet. 1. 243. 1 Pet. 1. 244. 1 Pet. 1. 245. 1 Pet. 1. 246. 1 Pet. 1. 247. 1 Pet. 1. 248. 1 Pet. 1. 249. 1 Pet. 1. 250. 1 Pet. 1. 251. 1 Pet. 1. 252. 1 Pet. 1. 253. 1 Pet. 1. 254. 1 Pet. 1. 255. 1 Pet. 1. 256. 1 Pet. 1. 257. 1 Pet. 1. 258. 1 Pet. 1. 259. 1 Pet. 1. 260. 1 Pet. 1. 261. 1 Pet. 1. 262. 1 Pet. 1. 263. 1 Pet. 1. 264. 1 Pet. 1. 265. 1 Pet. 1. 266. 1 Pet. 1. 267. 1 Pet. 1. 268. 1 Pet. 1. 269. 1 Pet. 1. 270. 1 Pet. 1. 271. 1 Pet. 1. 272. 1 Pet. 1. 273. 1 Pet. 1. 274. 1 Pet. 1. 275. 1 Pet. 1. 276. 1 Pet. 1. 277. 1 Pet. 1. 278. 1 Pet. 1. 279. 1 Pet. 1. 280. 1 Pet. 1. 281. 1 Pet. 1. 282. 1 Pet. 1. 283. 1 Pet. 1. 284. 1 Pet. 1. 285. 1 Pet. 1. 286. 1 Pet. 1. 287. 1 Pet. 1. 288. 1 Pet. 1. 289. 1 Pet. 1. 290. 1 Pet. 1. 291. 1 Pet. 1. 292. 1 Pet. 1. 293. 1 Pet. 1. 294. 1 Pet. 1. 295. 1 Pet. 1. 296. 1 Pet. 1. 297. 1 Pet. 1. 298. 1 Pet. 1. 299. 1 Pet. 1. 300. 1 Pet. 1. 301. 1 Pet. 1. 302. 1 Pet. 1. 303. 1 Pet. 1. 304. 1 Pet. 1. 305. 1 Pet. 1. 306. 1 Pet. 1. 307. 1 Pet. 1. 308. 1 Pet. 1. 309. 1 Pet. 1. 310. 1 Pet. 1. 311. 1 Pet. 1. 312. 1 Pet. 1. 313. 1 Pet. 1. 314. 1 Pet. 1. 315. 1 Pet. 1. 316. 1 Pet. 1. 317. 1 Pet. 1. 318. 1 Pet. 1. 319. 1 Pet. 1. 320. 1 Pet. 1. 321. 1 Pet. 1. 322. 1 Pet. 1. 323. 1 Pet. 1. 324. 1 Pet. 1. 325. 1 Pet. 1. 326. 1 Pet. 1. 327. 1 Pet. 1. 328. 1 Pet. 1. 329. 1 Pet. 1. 330. 1 Pet. 1. 331. 1 Pet. 1. 332. 1 Pet. 1. 333. 1 Pet. 1. 334. 1 Pet. 1. 335. 1 Pet. 1. 336. 1 Pet. 1. 337. 1 Pet. 1. 338. 1 Pet. 1. 339. 1 Pet. 1. 340. 1 Pet. 1. 341. 1 Pet. 1. 342. 1 Pet. 1. 343. 1 Pet. 1. 344. 1 Pet. 1. 345. 1 Pet. 1. 346. 1 Pet. 1. 347. 1 Pet. 1. 348. 1 Pet. 1. 349. 1 Pet. 1. 350. 1 Pet. 1. 351. 1 Pet. 1. 352. 1 Pet. 1. 353. 1 Pet. 1. 354. 1 Pet. 1. 355. 1 Pet. 1. 356. 1 Pet. 1. 357. 1 Pet. 1. 358. 1 Pet. 1. 359. 1 Pet. 1. 360. 1 Pet. 1. 361. 1 Pet. 1. 362. 1 Pet. 1. 363. 1 Pet. 1. 364. 1 Pet. 1. 365. 1 Pet. 1. 366. 1 Pet. 1. 367. 1 Pet. 1. 368. 1 Pet. 1. 369. 1 Pet. 1. 370. 1 Pet. 1. 371. 1 Pet. 1. 372. 1 Pet. 1. 373. 1 Pet. 1. 374. 1 Pet. 1. 375. 1 Pet. 1. 376. 1 Pet. 1. 377. 1 Pet. 1. 378. 1 Pet. 1. 379. 1 Pet. 1. 380. 1 Pet. 1. 381. 1 Pet. 1. 382. 1 Pet. 1. 383. 1 Pet. 1. 384. 1 Pet. 1. 385. 1 Pet. 1. 386. 1 Pet. 1. 387. 1 Pet. 1. 388. 1 Pet. 1. 389. 1 Pet. 1. 390. 1 Pet. 1. 391. 1 Pet. 1. 392. 1 Pet. 1. 393. 1 Pet. 1. 394. 1 Pet. 1. 395. 1 Pet. 1. 396. 1 Pet. 1. 397. 1 Pet. 1. 398. 1 Pet. 1. 399. 1 Pet. 1. 400. 1 Pet. 1. 401. 1 Pet. 1. 402. 1 Pet. 1. 403. 1 Pet. 1. 404. 1 Pet. 1. 405. 1 Pet. 1. 406. 1 Pet. 1. 407. 1 Pet. 1. 408. 1 Pet. 1. 409. 1 Pet. 1. 410. 1 Pet. 1. 411. 1 Pet. 1. 412. 1 Pet. 1. 413. 1 Pet. 1. 414. 1 Pet. 1. 415. 1 Pet. 1. 416. 1 Pet. 1. 417. 1 Pet. 1. 418. 1 Pet. 1. 419. 1 Pet. 1. 420. 1 Pet. 1. 421. 1 Pet. 1. 422. 1 Pet. 1. 423. 1 Pet. 1. 424. 1 Pet. 1. 425. 1 Pet. 1. 426. 1 Pet. 1. 427. 1 Pet. 1. 428. 1 Pet. 1. 429. 1 Pet. 1. 430. 1 Pet. 1. 431. 1 Pet. 1. 432. 1 Pet. 1. 433. 1 Pet. 1. 434. 1 Pet. 1. 435. 1 Pet. 1. 436. 1 Pet. 1. 437. 1 Pet. 1. 438. 1 Pet. 1. 439. 1 Pet. 1. 440. 1 Pet. 1. 441. 1 Pet. 1. 442. 1 Pet. 1. 443. 1 Pet. 1. 444. 1 Pet. 1. 445. 1 Pet. 1. 446. 1 Pet. 1. 447. 1 Pet. 1. 448. 1 Pet. 1. 449. 1 Pet. 1. 450. 1 Pet. 1. 451. 1 Pet. 1. 452. 1 Pet. 1. 453. 1 Pet. 1. 454. 1 Pet. 1. 455. 1 Pet. 1. 456. 1 Pet. 1. 457. 1 Pet. 1. 458. 1 Pet. 1. 459. 1 Pet. 1. 460. 1 Pet. 1. 461. 1 Pet. 1. 462. 1 Pet. 1. 463. 1 Pet. 1. 464. 1 Pet. 1. 465. 1 Pet. 1. 466. 1 Pet. 1. 467. 1 Pet. 1. 468. 1 Pet. 1. 469. 1 Pet. 1. 470. 1 Pet. 1. 471. 1 Pet. 1. 472. 1 Pet. 1. 473. 1 Pet. 1. 474. 1 Pet. 1. 475. 1 Pet. 1. 476. 1 Pet. 1. 477. 1 Pet. 1. 478. 1 Pet. 1. 479. 1 Pet. 1. 480. 1 Pet. 1. 481. 1 Pet. 1. 482. 1 Pet. 1. 483. 1 Pet. 1. 484. 1 Pet. 1. 485. 1 Pet. 1. 486. 1 Pet. 1. 487. 1 Pet. 1. 488. 1 Pet. 1. 489. 1 Pet. 1. 490. 1 Pet. 1. 491. 1 Pet. 1. 492. 1 Pet. 1. 493. 1 Pet. 1. 494. 1 Pet. 1. 495. 1 Pet. 1. 496. 1 Pet. 1. 497. 1 Pet. 1. 498. 1 Pet. 1. 499. 1 Pet. 1. 500. 1 Pet. 1. 501. 1 Pet. 1. 502. 1 Pet. 1. 503. 1 Pet. 1. 504. 1 Pet. 1. 505. 1 Pet. 1. 506. 1 Pet. 1. 507. 1 Pet. 1. 508. 1 Pet. 1. 509. 1 Pet. 1. 510. 1 Pet. 1. 511. 1 Pet. 1. 512. 1 Pet. 1. 513. 1 Pet. 1. 514. 1 Pet. 1. 515. 1 Pet. 1. 516. 1 Pet. 1. 517. 1 Pet. 1. 518. 1 Pet. 1. 519. 1 Pet. 1. 520. 1 Pet. 1. 521. 1 Pet. 1. 522. 1 Pet. 1. 523. 1 Pet. 1. 524. 1 Pet. 1. 525. 1 Pet. 1. 526. 1 Pet. 1. 527. 1 Pet. 1. 528. 1 Pet. 1. 529. 1 Pet. 1. 530. 1 Pet. 1. 531. 1 Pet. 1. 532. 1 Pet. 1. 533. 1 Pet. 1. 534. 1 Pet. 1. 535. 1 Pet. 1. 536. 1 Pet. 1. 537. 1 Pet. 1. 538. 1 Pet. 1. 539. 1 Pet. 1. 540. 1 Pet. 1. 541. 1 Pet. 1. 542. 1 Pet. 1. 543. 1 Pet. 1. 544. 1 Pet. 1. 545. 1 Pet. 1. 546. 1 Pet. 1. 547. 1 Pet. 1. 548. 1 Pet. 1. 549. 1 Pet. 1. 550. 1 Pet. 1. 551. 1 Pet. 1. 552. 1 Pet. 1. 553. 1 Pet. 1. 554. 1 Pet. 1. 555. 1 Pet. 1. 556. 1 Pet. 1. 557. 1 Pet. 1. 558. 1 Pet. 1. 559. 1 Pet. 1. 560. 1 Pet. 1. 561. 1 Pet. 1. 562. 1 Pet. 1. 563. 1 Pet. 1. 564. 1 Pet. 1. 565. 1 Pet. 1. 566. 1 Pet. 1. 567. 1 Pet. 1. 568. 1 Pet. 1. 569. 1 Pet. 1. 570. 1 Pet. 1. 571. 1 Pet. 1. 572. 1 Pet. 1. 573. 1 Pet. 1. 574. 1 Pet. 1. 575. 1 Pet. 1. 576. 1 Pet. 1. 577. 1 Pet. 1. 578. 1 Pet. 1. 579. 1 Pet. 1. 580. 1 Pet. 1. 581. 1 Pet. 1. 582. 1 Pet. 1. 583. 1 Pet. 1. 584. 1 Pet. 1. 585. 1 Pet. 1. 586. 1 Pet. 1. 587. 1 Pet. 1. 588. 1 Pet. 1. 589. 1 Pet. 1. 590. 1 Pet. 1. 591. 1 Pet. 1. 592. 1 Pet. 1. 593. 1 Pet. 1. 594. 1 Pet. 1. 595. 1 Pet. 1. 596. 1 Pet. 1. 597. 1 Pet. 1. 598. 1 Pet. 1. 599. 1 Pet. 1. 600. 1 Pet. 1. 601. 1 Pet. 1. 602. 1 Pet. 1. 603. 1 Pet. 1. 604. 1 Pet. 1. 605. 1 Pet. 1. 606. 1 Pet. 1. 607. 1 Pet. 1. 608. 1 Pet. 1. 609. 1 Pet. 1. 610. 1 Pet. 1. 611. 1 Pet. 1. 612. 1 Pet. 1. 613. 1 Pet. 1. 614. 1 Pet. 1. 615. 1 Pet. 1. 616. 1 Pet. 1. 617. 1 Pet. 1. 618. 1 Pet. 1. 619. 1 Pet. 1. 620. 1 Pet. 1. 621. 1 Pet. 1. 622. 1 Pet. 1. 623. 1 Pet. 1. 624. 1 Pet. 1. 625. 1 Pet. 1. 626. 1 Pet. 1. 627. 1 Pet. 1. 628. 1 Pet. 1. 629. 1 Pet. 1. 630. 1 Pet. 1. 631. 1 Pet. 1. 632. 1 Pet. 1. 633. 1 Pet. 1. 634. 1 Pet. 1. 635. 1 Pet. 1. 636. 1 Pet. 1. 637. 1 Pet. 1. 638. 1 Pet. 1. 639. 1 Pet. 1. 640. 1 Pet. 1. 641. 1 Pet. 1. 642. 1 Pet. 1. 643. 1 Pet. 1. 644. 1 Pet. 1. 645. 1 Pet. 1. 646. 1 Pet. 1. 647. 1 Pet. 1. 648. 1 Pet. 1. 649. 1 Pet. 1. 650. 1 Pet. 1. 651. 1 Pet. 1. 652. 1 Pet. 1. 653. 1 Pet. 1. 654. 1 Pet. 1. 655. 1 Pet. 1. 656. 1 Pet. 1. 657. 1 Pet. 1. 658. 1 Pet. 1. 659. 1 Pet. 1. 660. 1 Pet. 1. 661. 1 Pet. 1. 662. 1 Pet. 1. 663. 1 Pet. 1. 664. 1 Pet. 1. 665. 1 Pet. 1. 666. 1 Pet. 1. 667. 1 Pet. 1. 668. 1 Pet. 1. 669. 1 Pet. 1. 670. 1 Pet. 1. 671. 1 Pet. 1. 672. 1 Pet. 1. 673. 1 Pet. 1. 674. 1 Pet. 1. 675. 1 Pet. 1. 676. 1 Pet. 1. 677. 1 Pet. 1. 678. 1 Pet. 1. 679. 1 Pet. 1. 680. 1 Pet. 1. 681. 1 Pet. 1. 682. 1 Pet. 1. 683. 1 Pet. 1. 684. 1 Pet. 1. 685. 1 Pet. 1. 686. 1 Pet. 1. 687. 1 Pet. 1. 688. 1 Pet. 1. 689. 1 Pet. 1. 690. 1 Pet. 1. 691. 1 Pet. 1. 692. 1 Pet. 1. 693. 1 Pet. 1. 694. 1 Pet. 1. 695. 1 Pet. 1. 696. 1 Pet. 1. 697. 1 Pet. 1. 698. 1 Pet. 1. 699. 1 Pet. 1. 700. 1 Pet. 1. 701. 1 Pet. 1. 702. 1 Pet. 1. 703. 1 Pet. 1. 704. 1 Pet. 1. 705. 1 Pet. 1. 706. 1 Pet. 1. 707. 1 Pet. 1. 708. 1 Pet. 1. 709. 1 Pet. 1. 710. 1 Pet. 1. 711. 1 Pet. 1. 712. 1 Pet. 1. 713. 1 Pet. 1. 714. 1 Pet. 1. 715. 1 Pet. 1. 716. 1 Pet. 1. 717. 1 Pet. 1. 718. 1 Pet. 1. 719. 1 Pet. 1. 720. 1 Pet. 1. 721. 1

a Though for a time God doth remove his help and comfort from his Church yet this declares that he loveth them still most dearly, as most mercifully to their children, as he hath said his will, and when it is expedient for them, his help is ever ready.

b In destroying the reprobate I shewed my selfe but a little angry toward my church, but the enemies would have destroyed them also, & considered not the end of my chastisements.

c To measure out the buildings.

d The abundance shall be so great that the places of store shall not be able to containe the blessings that God will send, but shall even breake for fulness.

e Which signified all the enemies to the Church, East, West, North, South.

f These Carpenters or Smithes are Gods instruments, which with their mallets and hammers breake these hard and thornie hornes, which would overthrow the Church, and declare that none enemies hornes is so strong, but God hath an hammer to breake it in pieces.

a That is, the Angel who was Christ: for in respect of his office he is sometimes called an Angel, but in respect of his eternall essence, in God, and so called.

b Meaning himselfe Zachariah.

c Signifying the spiritual Ierusalem and Church vnder Christ, which should be extended by the Gospel through all the world, and should need no materiall wall, nor trust in any worldly strength, but should be safely preferred and dwelt in peace among all their enemies.

d To defend my Church, to reare the enemies & to destroy them if they approach neere.

e In one they shall have their full felicitie and glory.

f He calleth to them partly for feare, and partly for their owne ease, remained still in captivitie, and to preferred their own private commodities to the benefits of God promised in his Church.

g As it was that scattered you, so have I power to restore you.

h By flying from Babylon, and coming to the Church.

i Seeing that God hath begun to shewe his grace among you by delivering you, he continueth the same till toward you, and therefore sendeth his Angel and his Christ to defend you from your enemies that they shall not bury you, neither by the way nor at home.

k Yet as ye desire vnto God, that hee can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye.

l Psal. 17. 8. I Vpon the beathen your enemies.

m They shall be your servants as you haue bene theirs.

Lord of hostes, I am jealous ouer Ierusalem and Zion with a great zeale.

15 And am greatly angry against the careless heathen: for I was angry but a little, and they helped forward the affliction.

16 There ore thus saith the Lord, I will reuente Ierusalem with tender mercy: mine house shall be builded in it, fish the Iord of hostes, and a line p shall be stretched vpon Ierusalem.

17 Crye yet, and speake, Thus saith the Lord o hostes, My cities shall yet be broken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then li I vpon mine eyes and saw, and beheld four horns.

19 And I said vnto the Angel that talked with me, What be these? And he answered me, These are the hornes which haue scattered Iudah, Israel and Ierusalem.

20 And the Lord shewed me foure carpenters.

21 Then saide I, What come these to doe? And he answered and said, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their hornes ouer the land of Iudah to scatter it.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vpon mine eyes againe, and looked, and beheld, a man with a measuring line in his hand.

2 Then saide I, Whither goest thou? And he said vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And beheld the Angel that talked with me went forth, and another Angel went out to meet him,

4 And said vnto him, Runne, speake to this young man, and say, Ierusalem shall be inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord will be vnto her a wall of fire round about, and will be the glory in the mids of her.

6 Ho, ho, come forth & flee from the land of the North, saith the Lord: for I have scattered you into the four winds of the heauē, saith the Lord.

7 Save thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this glory hath he sent me vnto the nations, which spoiled you: for he that toucheth you, toucheth the kape of his eye.

9 For behold, I will lift vp mine hand I vpon them: and they shall be a pole to those that serued them, and ye shall know, that the Lord of

hostes hath sent me.

10 Reioyce and be glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, saith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the mids of thee, & thou shalt know that the Iord of hostes hath sent me vnto thee.

12 And the Lord shall inherite Iudah: his portion in the holy land, and shall chuse Ierusalem againe.

13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

CHAP. III.

A prophesie of Christ and of his kingdom.

And he shewed me Iehoshua the hie Priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him.

2 And the Lord laid vnto Satan, The Lord reprocue thee, O Satan: when the Lord that hath chosen Ierusalem, reprocue thee. Is not this a brand taken out of the fire?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the filthy garments from him. And vnto him he said, Behold, I haue caused thee this iniquity to depart from thee, & I will clothe thee with garb of raiment.

5 And I saide, Let them set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vnto Iehoshua, saying,

7 Thus saith the Iord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also iudge mine house, & shalt also keepe my courts, and I will giue thee place among the high that stand by.

8 Heare now, O Iehoshua the hie Priest, thou and thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my seruante.

9 For loe, the stone that I haue laid before Iehoshua: vpon one stone shall be seuen eyes: behold, I will cut out the graining thereof, saith the Lord of hostes, and I will take away the iniquity of this land in one day.

10 In that day, saith the Lord of hostes, shall ye call every man his neighbour vnder the vine and vnder the figgetree.

In this most needfully be vnderstood of Christ, who being God equal with his Father, was sent as the Mediator to dwell in his church and to gouerne them.

a He prayed to Christ the Mediator for the state of the Church.

b Which declares that the faithful haue not only waite in his flesh and blood, but with Satan himselfe & spiritual wickednes, Eph. 6. 12.

c That is, Christ speaks to God as the Mediator of his church, that he would rebuke Satan: and here he sheweth himselfe to be the continuall presence of his Church.

d Meaning that Iehoshua was wonderfully preferred in the captivitie, and now Satan sought to afflict and trouble him when he was doing his office.

e In respect of the glorious garments, & precious stones that the Priests did weare before the captivities and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church.

f He sheweth of what apparell he speaks, which is when our filthy finnes are taken away, and we are clad with Gods mercies, which is meant of the spiritual restitution.

g The Prophet prayeth that besides the raiment, the Priest might also haue a tiar for his head accordingly, that is, that the dignity of the Priesthood might be perfected: and this was fulfilled in Christ, who was both Priest and King and here all such are condemned that can content themselves with any meane reformation in religion, seeing the Prophet describeth the perfection, and obtruncketh it.

h That is, haue rule and government in my Church, as thy predecessors haue had.

i Whereby hee meaneeth to haue the whole charge and government of the Church.

k That is, the Angels, who represented the whole number of the faithful: signifying that all the godly should willingly receive him.

l Because they follow my word, they are contemned in the world, and esteemed as smoulders.

m That is, Christ who doth humble himselfe, that not only he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned.

n Isai. 61. 1. & 62. 3. & 37. 14. & 38. 1.

o He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of life, both because he giueth light vnto all others, and that all ought to seeke light at him.

p Chap. 4. 10. O that I will make it perfect in all points, as a thing wrought by the hand of God.

q Though I haue purified this land for a time, yet I will come now be purified, and visit it: finnes no more.

r Ye shall then liue in peace & quietnes, that is, in the kingdom of Christ.

s Ima. 2. micah. 4. 4. & 38. 1. & 39. 1.

CHAP. III.

The vision of the golden candlestick, and the exposition thereof.

And the Angell that talked with mee, came againe and waked me, as a man that is raised out of his sleepe,

And said vnto me, What seest thou? And I said, I haue looked, and behold, a candlestick full of gold with a bowle vpon the top of it, and his seuen lampes therein, and seuen pipes to the lampes which were vpon the top thereof,

And two oliue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

So I answered and spake to the Angell that talked with me, saying, What are these, my Lord?

Then the Angell that talked with me, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

Then he answered and spake vnto me, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by an arm nor strength, but by my Spirit, saith the Lord of hostes,

Who art thou, O great mountain, before Zerubbabel? for thou shalt be a plaine, and he shall bring forth the head stone thereof, with shoutings, crying Grace, grace vnto it.

Moreover, the worde of the Lord came to me, saying,

The hands of Zerubbabel haue layed the foundation of this house: his hands shall also finish it, and thou shalt know that the Lord of hostes hath sent me vnto you,

For who hath despised the day of the small things? but they shall reioice, and shall see the stone of the temple in the hand of Zerubbabel: the seuen are the eyes of the Lord, which goe thorow the whole world.

Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

And I spake moreover, and said vnto him, What be these two olue branches, which thorow the two golden pipes empty them elues into the gold?

And hee answered me, and said, Knowest thou not what these be? And I saide, No, my Lord.

Then said he, these are the two oliue branches, that stand with the ruler of the whole earth.

a Which was euer in the midst of the Temple signifying that the graces of Gods spirit should shew therein most abundantly, and in all perfection.
b Which conuoyed the oyle that dropped into the lampes, in that the lampes neuer failed: and this vision was to confirme the faithful that God had sufficient power in himselfe to continue his graces and to bring his promise to passe, though he had no helpe of man.
c Whose is a figure of Christ, and therefore this vision was dedicated to all the Church who are his body and members.
d Hee sheweth that Gods power onely is sufficient to preserve his Church, though hee were not manly helped thereunto.
e Hee compareth the power of the adversaries to a great mountaine who chooght the Jewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, with the enemies daily labour to let in the building of this spiritual Temple, one all in vaine.
f Though the enemies thinke to bring this building, yet Zerubbabel shall lay the highest stone there of, and say it is perfection, so that all the godly shall reioice, and pray vnto God that he would continue his grace and fauour toward the Temple.
g Meaning, he Prophet, that is an Christ sent by my Father for the building and preservation of my spiritual Temple.
h Signifying that all were discouraged at the small and meane beginning of the Temple.
i Whereby hee signifieth the plummet with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see no things pleasant to the eye.
k That is, God hath seuen eyes: meaning, a continual providence, so that neither Satan nor any power in the world can doe about or bring anything to passe to hinder his worke, chap. 3. p. 1
l Which were euer Greene and full of oyle, for that still they poured forth oyle into the lampes: signifying that God will continually maintaine and preserve his Church, and endue it still with abundance and perfection of graces.

CHAP. V.

The vision of the flying bookes, signifying the curse of sinners, and such as abhorre the me of God. a By the vision of the meane is signified the bringing of Iudahs affliction vnto Babylon.

Then I turned me, and lifted vp mine eyes and looked and behold, a flying booke.

And he said vnto me, What seest thou? And I answered, I see a flying a booke: the length thereof is twenty cubits, and the breadth thereof ten cubits.

Then said he vnto me, This is the curse that goeth forth ouer the whole earth: for euery one that b Releth, shall be cut off asfall on this side as one that: and euery one that d sweareth, shall be cut off, asfall on this side as one that.

I will bring it forth, saith the Lord of hostes, and it shall enter into the house of a thiefe, and into the house of him that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof and stones thereof.

Then the Angel that talked with me, went forth, and said vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

And I aide, what is it? And hee saide, This is an Ephah that goeth forth. Hee saide moreover, This is the sight of them through all the earth.

And behold, there was lift vp a talent of lead and this is a woman that sitteth in the midst of the Ephah.

And hee said, This is wickednes, and hee cast it into the middes of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

Then lift I vp mine eyes, and looked: and behold, there came out two women, and the wind was in their wings (for they had wings like the wings of a stork), and they lift vp the Ephah betweene the earth and the heauen.

Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

And hee did vnto me, To build it an house in the land of Shinar, and it shall bee established and let there vpon her owne place.

In the next verse, 1 Signifying, that Samsam shall not haue such power against the Jewes content: that, as hee had in time past, but that God would thut vp inquiry in a measure: to a prison. k Which declared that God would execute his iudgement by the meanes of weeke and distempered men: 1 To remouen the impietie and all fictions that came for the same from Iudah, to place it for sure in Babylon.

CHAP. VI.

By the four charieths he describeth the four Monarchies.

Again I turned and lift vp mine eyes, and looked: and behold, there came four charieths out from betweene b two mountaines and the mountaines were mountaines of brass.

Then in the first chariet were d red horses, and in the second chariet b blacke horses.

And in the third chariet c white horses, and in the fourth chariet, horses of f diuers colours, and reddish.

Then I answered, and saide vnto the Angel that talked with mee, What are these, my Lord?

And the Angel answered, and said vnto me, These are the four spirits of the heauen, which goe forth from standing with the Lord of all the earth.

That with the blacke horse went forth into

a By which signified the great cruelty and persecutions that the Church had endured vnder the Babylonians. d Signifying, that they had endured great affliction vnder the Babylonians. e These represented the four Monarchies of the Persians, which testified their toleribery. f Which signified, that God would sometime punish his Church with, and pour his plagues vpon their enemies, as hee did in destroying Ninieue, and Babylon, and other their enemies. g Meaning, all the actions and motions of Gods spirit which according to his vouchable counsell hee causeth to appeare through all the world.

a Because the Jewes had groued and Gods plague by contemning his word, and calling off all indgement and esquire, hee inueth that Gods curses written in this booke had fully light both on them and their fathers: but now if they would repent, God would send the same among the Caldeans: that is, former enemies. b That is, vnto anyinity toward his neigbour. c Meaning wherefore hee be in the world. d Hee hath transfused the first booke, and seereth the word of God, but as yet Gods Name. e Which was a measure in drie things containing about ten potels. f That is, all the wickednesse of the vngodly in Gods place, which hee hath in a measure, and can that it or opposit at his pleasure. g To couer the measure. h Which representeth iniquity.

a By charieths here, as by horses alone, hee meaneth the swift messengers of God to execute and declare his will. b By the brazen mountaines hee meaneth the eternall counsell, and providence of God whereby hee hath from before all eternity decreed what shall come to passe, and that which neither Satan nor all the world can alter. c Which signified

e So that their reuerence shall not be in vain: For God will reward with his promise, and their promise shall be sure and stable. f Let neither respect of your private commoditie, nor their countell of other, nor feare of enemies discourage you to the going forward with the building of the Temple: but be constant and obey the Prophets, which encourage you thereunto. g For God curseth your worke, for that neither man nor beast had profit of their labours.

8 And I will bring them, & they shall dwell in the midst of Ierusalem, & they shall be my people, & I will be their God in truth, & in righteousness.

9 Thus saith the Lord of hostes, Let your hands be strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hostes was laid, that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I let all men, every one against his neighbour.

11 But now, I will not entreate the residue of this people as aforetime, saith the Lord of hostes.

12 For the residue shall be prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the heavens shall giue their dew, and I will cause the remnant of this people to possess all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O House of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers provoked mee vnto wrath, saith the Lord of hostes, and repented not.

15 So againe haue I determined in these dayes to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall doe, Speake ye euery man the truth vnto his neighbour: execute iudgement truly & vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Iudah joy, and gladnesse, and prosperous high feasts: therefore loue the truth and peace.

20 Thus saith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one cite, shall goe to another, saying, Vp, let vs goe & pray before the Lord, and seeke the Lord of hostes: I will go also.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, in those dayes shall men take holde out of all languages of the nations, euen take holde of the skirt of him that is a Jew, and say, Wee will goe with you for we haue heard that God is with you.

CHAP. IX.

1 The threatening of the Gentiles. 2 The coming of Christ.

THE burden of the word of the Lord in the land of Madrach: and Damascus shall be his breist: when the eyes of man, euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border d thereby:

3 When the Iewes shall conuert and repent, then God will destroy their enemies. d That is, by Damascus: meaning, that Hamath or Antiochia should be vnder the same rod and plague.

Tyrus also and Zidon, though they be very wise. 3 For Tyrus did build her selfe a strong hold, and he reied vp siluer as the dust, and golde as the mire of the streets.

4 Behold, the Lord will spoile her, and he will smite her power in the Sea, and shee shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the King shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, euen he shall be for our God, and he shall be as a prince in Iudah, but Ekron shall be as a Iebusite.

8 And I will campe about mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now haue I scene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy O daughter Ierusalem: behold, thy King cometh vnto thee: mee is iust, and saved himselfe, poore and riding vpon an asse, and vpon a colt the foale of an asse.

10 And I will cut off the chariots from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shall be from sea vnto sea, and from the riuer to the end of the land.

11 Thou also shalt be saved through the blood of thy couenant, I haue loosed thy prisoners out of the pit wherein u was no water.

12 Turne you to the strong hold, ye prisoners of hope: euen to day doe I declare, that I will render the double vnto thee.

13 For Iudah haue I bent as a bowe for mee: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants sword.

14 And the Lord shall be scene ouer them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlwinds of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, and subdue them with sling stones, and they shall drinke, and make a noise as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they

shall be able to let this kingdom of Christ, and he shall peaceably gouerne them by his word. p That is, from the red sea, to the sea called Syriacus: & by these places which the Iewes knew, he meant an infinite space and compass ouer the whole world. q That is, from Ephraim. r Meaning, Ierusalem or the Church which is saved by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and let it with them for the loue that he bare vnto them. s God sheweth that he will deliuer his Church out of all dangers, seeing they neuer so great. t That is, into the holy land where the cite and the Temple are, where God will defend you. u Meaning, the Iustfall, which seemed to be in danger of their enemies on every side, and yet I used in hope that God would restore them to liberty. x That is, double benefite and prosperitie, in respect of that which your fathers enioyed from David to the captivity. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which here meaneth by the Grecians. z He promitteth that the Iewes shall destroy their enemies, and haue abundance and excess of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobriety, and a thankfull remembrance of Gods great liberality.

a The iustfull shall be preferred, and reuerenced of all, but the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Ioseph declared of Alexander the great, when he met iudas the high Priest,

b Shall be as the stones of the crowne lifted vp vpon his land.
17 For how great is his goodnesse! and how great is his beautie! come shall make the young men chearefull, and new wine the maides.

CHAP. X.

a The vanitie of Idols. *b* The Lord promitteth to visit and comfort the house of Israel.

a The Prophet re-
proueth the Iewes
because by their
owne infidelitie
they put backe
Gods graces pro-
mised, and Iose-
ph came by
Gods iudge-
ment therefore to
reueale this plague
he willeth them to
turne to God, and
to pray in faith to
him, and so he will
giue them abun-
dance.
b He calleth to re-
membrance Gods
punishments in
times past because
they trusted not in
him, but in their
idols and force-
es whoe deceiued
them. *c* Iudas, the
Iewes went into
captiuitie.
d Meaning the
excellent gouernours
which did oppresse
the poore people, as
Ezek. 33. 1. 7. 17.
e He will be mer-
ciful to his Church
and cherishe them
as a King or Prince
doth his best be-
loved which shall be for
his owne vfe in
the warre.
f Out of Iudah
shall the chiefe ga-
bernour proceed,
who shall be as a
corner to vphold
the building and
as a stile to laiden
it together.
g Over these ene-
mies.
h That is, the ten
tribes, which
should be gathe-
red vnder Christ
to the rest of the
Church.
i Whereby he de-
clareth the power
of God winnes:
doth no great pre-
paration when hee
will deliuer his
see with a becke or hisse he can call them from all places suddenly. *k* Though
they shall yet be battered and leeme to be lost: yet I shall be profitable vnto them:
for there they shall come to the knowledge of my Name, which was accomplished
vnder the Gospel, among whom it was first preached. *l* Not that they should
returne into their country, but be gathered and ioyned in one faith by the do-
ctrine of the Gospel. *m* Hee alludeth to the deliuerance of the people out of E-
gypt, where as the Angel smote the floods and riuers.

a Surely the b idoles haue spoken vanitie, and the soothsayers haue receiued, and the dreamers haue told a vaine thing: they comfort in vaine: therefore they went away as sheepe: they were troubled, because there was no shepheard.

a My wrath was kindled against the shepheards, and I did visit: the goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as his beautifull horse in the battell.

a Out of him shall the corner come forth: out of him the nayle, out of him the bow of battell, and out of him euery appointer of tribute also.

a And they shall be as the mighty men, which treade downe their enemies in the myre of the streetes in the battell, and they shall fight because the Lord is with them, and the riders on horses shall be confounded.

a And I will strengthen the house of Iudah, and I will preferre the house of Ioseph, and I will bring them again, for I pittie them: and they shall be as though I had not cast them off: for I am the Lord their God, and I will heare them.

a And they of Ephraim shall be as a gyant: and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

a I will huffe for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased.

a And I will kisse them among the people, and they shall remember mee in farre countries: and they shall liue with their children and I turne againe.

a I will bring them againe all out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

a And hee shall goe into the sea, with affligion, and shall smite the waues in the sea, and all the depths of the riuier shall dry vp: and the pride of Asshur shall be cast downe, and the scepter of Egypt shall depart away.

a I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord,

CHAP. XI.

a The destruction of the temple. *b* The ara of the iustfull is commended. *c* Christ. *d* A grieuous vision against Ierusalem and Iudas.

Open thy doores, O Lebanon, and the fire shall deuoure thy cedars.

a Howle, b firretrees: for the cedar is fallen, because all the mighty are destroyed: howle yee, O oaks of Bashan, for the defended forcet is cut downe.

a There is the voyce of the howling of the shepheards: for their glory is destroyed: the voyce of the roaring of lions whelps: for the pride of Iorden is destroyed.

a Thus saith the Lord my God, Feede the sheepe of the slaughter.

a They that possesse them, slay them: and sinne not: and they that sell them, b Blesse be the Lord, for I am rich, and their owne shepheards spare them not.

a Surely I will no more spare those that dwell in the land, saith the Lord: but I will deliuer the men euery one into his neighbours hand, and into the hand of his king: and they shall smite the land, and out of their hands I will not deliuer them.

a For I fed the sheepe of slaughter, euen the poore of the flocke, and I tooke vnto me two ftaues: the one I called Beauty, and the other I called Bands, and I fed the sheepe.

a Three shepheards alio cut off in one moneth, and my soule lothed them, and their soule abhorred me.

a Then said I, I will not feede you: that ditch, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

a And I tooke my staffe, euen Beauty, and brake it: that I might dissolue my couenant, which I had made with all people.

a And it was broken in that day: and so the poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

a And I did vnto them, if ye thinke it good, giue me p my wages: and if no, leaue off: so they weighed for my wages thirty pieces of siluer.

a And the Lord said vnto me, Cast it vnto the potter: a goodly price, that I was valued at the price. And I tooke the thirtie pieces of siluer, and cast them to the potter, in the house of the Lord.

a Then brake I mine other staffe, euen the Bands, that I might dissolue the brotherhood betweene Iudah and Israel.

a And the Lord said vnto me, Taketo thee yet: the instruments of a foolish shepheard.

a For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambs, nor heale that that is hurt, nor feede that that standeth vp, but hee shall eate the flesh of the fat, and teare their clawes in pieces.

a O idle shepheard that leaueth the flocke, the sword shall be vpon his arme, & vpon his right

vaite, and therefore hee breaketh both the one and the other. Some read for Bands Destroyers, but in the 14 verse the first reading is confirmed. *b* Whereby hee sheweth his care and diligence that he would suffer them to haue no euill ruines, because they should consider his great loue. *c* Meaning the people, because they would not acknowledge these great benefits of God. *d* He sheweth that the least part euer profit by Gods iudgements. *e* Besides their ingratitude, God accuseth them of malice and wickednesse, which did not only forget his benefits, but esteemed them as things of nought. *f* Shewing that it was too little to pay his wages, which could cause suffice to make a new tyler to couer the Temple. *g* Signifying, that they should haue a certaine kind of regiment and order and shewe of gouernment, but in effect it should be nothing: for they should be wolves, and deuouring deaths in stead of shepheards. *h* And is in health and sound. *i* By the arme he signifieth strength, and the doct wisdom and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

eye. His arme shall be cleane dried vp, and his right eye shall be vterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the worde of the Lord vpon ^a Israel, with the Lord, which spred the heavens, and laid the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem a ^b cup of poyson vnto all the people round about: and also with Iudah will hee be in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heety stone, or all people: all that lye it vp shall be torne, though all the people of the earth be gathered together against it.

4 In that day, sayth the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the Princes of Iudah shall say in their hearts, The inhabitants of Ierusalem ^{shalbe} my strength in the Lord of hosts their God.

6 In that day will I make the princes of Iudah like coales of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shalbe inhabited againe in her owne place, ^{now} in Ierusalem.

7 The Lord also shall preserve the tents of Iudah, as aforetime: therefore the glory of the house of Dauid shall not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid ^{shalbe} as Gods house, and as the Angell of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of grace, and of compassion, and they shall looke vpon me, whom they haue pierced, and they shall lament for him as one mourneth for his only sonne, and be sory for him as ones sory for his first borne.

11 In that day shall there be a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megaddon.

12 And the kind shall bewaile euery family apart, the family of the house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, and their wiues apart: the family of Shimei apart, and their wiues apart:

14 All the families that remaine, euery family apart, and their wiues apart.

15 Which was the name of a towne and place neere to Megiddo where Iosiah was slaine. a Chron 35.22. k That is. in all places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremony: but euery one touched with his owne griefe, shall lament. m Vnder these certaine families hee containeth all the tribes, and sheweth also the Kings and the Priests had by their bones pierced Christ. o Called also Simeon. o To wit, which were clea by grace, and preserved from the common destruction

CHAP. XIII.

a Of the fountain of grace. b Of the cleane riddance of Idolatry & the curse of the godly against false prophets.

1 In that day there shall be a fountain opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

2 And in that day, sayth the Lord of hosts, I will cut out the names of the idoles out of the land: and they shall no more be remembered: and I will caute the prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet prophesie, his father and his mother that venge him, shall lay vnto him, Thou shalt not lue: for thou speakst lyes in the name of the Lord: and his father and his mother that begate him, shall smite him through, when he prophesieth.

4 And in that day shall the prophets be ashamed euery one of his vision, when he hath prophesied. ne ther shall they weare a rough garment to deceiue.

5 But he shall say, I am no Prophet: I am an husbandman: for man taught mee to bee an husbandman from my youth vp.

6 And one shall say vnto him, What are these wounds in thine hands? Then he shall answer, Thus was I wounded in the house of my friends.

7 Arise, O sword, vpon my shepherd, and vpon the man, that is, my fellow, sayth the Lord of hosts. smite the shepherd, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

8 And in all the land, sayth the Lord, two parts therein shall be cut off, and die: but the third shalbe left therein.

9 And I will bring that third part through the fire, and will refine them as the siluer is fined, and wiltry them as gold is tried: they shall call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

10 They shall confess their former ignorance, and be contrite labour for their sinne. h Hereby hee sheweth that though their parents and friends dead more gently with them, and put them not to death, yet they would poure their children, that became false Prophets that the markes and signes it would reneue for euery man. i The Prophet warneth the Iewes, that beset this great comfort should come vnder Christ, there should be an horrible dilapation among the people: for their gouernours and palliours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ because he was the head of all Pastors, Matth. 26.31. k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shall be tried with great afflictions. o That it shall be known: that onely Gods power and his mercies doe ptesse them.

CHAP. XIII.

8 Of the doctrine that shall proceed out of the Church, and of the reformation thereof.

1 Behold, the daye of the Lord cometh, and they poile shall bee diuided in the middes of thee.

2 For I will gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses poyled, and the women desiled, and halfe of the citie shall go into captiuitie, and the residue of the people shall not be cut off from the citie.

3 Then shall the Lord goe forth, and fight against those nations, as when hee fought in the day of battell.

4 And his feet shall stand in that day vpon the mount of olives, which is before Ierusalem on the East side, and the mount of olues shall cleaue in the midles thereof: toward the East and toward the West there shalbe a very great valley, and halfe

speech the Prophet sheweth Gods power and care ouer his Church, and how hee will as it were by miracle (ane it) do so that out of all the parts of the world, they shall fee Ierusalem which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church.

a He sheweth what shall be the fruit of their repentance, to wit, remission of finnes by the blood of Christ, which shall be a common washing, fontaine, and purge them from all vncleannesse. b He prometh that God will also purge them from all superstitions, & that their religion shall be pure. c Meaning the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.

d That is, when they shall prophesie lyes, and make God who is the author of truth, a lie herunto. e He sheweth what shall be the goodly thing that the kingdome of Christ, Eccl. 3.2.9.

f God shall make them ashamed of their errors, and lyes, & bring them to repentance: and by shall no more weare Prophets apparel, to make their doctrine seeme more holy.

g They shall confess their former ignorance, and be contrite labour for their sinne. h Hereby hee sheweth that though their parents and friends dead more gently with them, and put them not to death, yet they would poure their children, that became false Prophets that the markes and signes it would reneue for euery man. i The Prophet warneth the Iewes, that beset this great comfort should come vnder Christ, there should be an horrible dilapation among the people: for their gouernours and palliours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ because he was the head of all Pastors, Matth. 26.31. k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shall be tried with great afflictions. o That it shall be known: that onely Gods power and his mercies doe ptesse them.

a Hee armeth the people against the great temptations that should come, before they enioy this prosperous estate promised vnder Christ that when these dangers should come they might know that they were warned of them afore.

b As your fathers and you haue had experience both at the red sea, and at all other times, c By this manner

d As your fathers and you haue had experience both at the red sea, and at all other times, c By this manner

e As your fathers and you haue had experience both at the red sea, and at all other times, c By this manner

f As your fathers and you haue had experience both at the red sea, and at all other times, c By this manner

e He speaketh of the hypocrites, which could not abide Gods presence, but should sit in those places, where they might hide them among the mountains.

f Beade Amos i. 1. g Because they did not credit the Prophets words, hee smother to God, and comfort his himselfe in that that he knew that these things would come, and faith,

Thou, O God, with thine Angels wilt come to reforme this great thing, h Signifying that there should be great troubles in the Church, & that the time heereof is in y^e Lords hands, yet at length (which is heere meant by the evening) God would send comfort.

i That is, the spiritual graces of God, which should ever continue in most abundance. k All idolatry and superstition shall be abolished, and there shall be one God, one faith, and one religion.

l This new Ierusalem shall be scene through all the world, and shall excell the first in excellency, wealth, and greatness.

1. This new Ierusalem shall be scene through all the world, and shall excell the first in excellency, wealth, and greatness.

1. This new Ierusalem shall be scene through all the world, and shall excell the first in excellency, wealth, and greatness.

of the mountaine shall remove toward the North, and halfe of the mountaine toward the South.

5 And yee shall flee into the valley of the mountains: for the valley of the mountains shall reach vnto Azal: yea, yee shall flee like as yee fled from the earthquake, in the daies of Vzziah king of Iudah: and the Lord & my God shall come, and all the Saints with thee.

6 And in that day shall there bee no cleare light, but darke.

7 And there shall be a day (it is knowne vnto the Lord) neither day nor night, but about the evening time it shall be light.

8 And in that day shall there be waters out of the goate from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vttermoſt East, and shall be, both in summer and winter.

9 And the Lord shall bee King ouer all the earth: in that day shall there be one Lord, and his name shall be one.

10 All the land shall be turned as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shall be sited vpon, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananial vnto the Kings winepresses.

11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem shall bee safely inhabited.

12 And this shall be the plague wherewith the Lord will mite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feet, and their eyes shall consume in their holes, & their tongue shall consume in their mouth.

13 This new Ierusalem shall be scene through all the world, and shall excell the first in excellency, wealth, and greatness.

13 But in that day in a great tumult of the Lord shall be among them, and every one shall take by the hand of his neighbour, and his hand shall be vpon against the hand of his neighbour.

14 And Iudah shall fight also against Ierusalem, and the arme of all the heathen shall be gathered round about, with gold and silver, and great abundance of apparrell.

15 Yet this shall be the plague of the horse, of the mule, of the cattell and of the asse, and of all the beastes that be in the tents as this plague.

16 But it shall come to passe that every one that is left of all the nations, which came against Ierusalem, shall goe vpon from yeare to yeare to worship the King the Lord of hostes, and to keepe the feast of Tabernacles.

17 And who so will not come vpon of all the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shall come no raie.

18 And it the family of Egypt goe not vpon, and come not, it shall not come vpon them. This shall be the plague wherewith the Lord will mite all the heathen, that come not vpon to keepe the feast of Tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that come not vpon to keepe the feast of Tabernacles.

20 In that day shall there be written vpon the bridles of the horses, The holiness vnto the Lord, and the shes in the Lords house shall bee like the bowles before the altar.

21 Yea, every pot in Ierusalem and Iudah shall be holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, and seeke therein: and in that day there shall be no more the Canaanite in the house of the Lord of hostes.

m God will not ouerly rule p^r warre with o^r, but redress at home to your them. n I o^r stand ope^r preb^r him. o I o^r amie are rich and therefore shall not come out a p^r ay, but to use blood. p As the men should be destroy^r ed, verse 12.

q By the Egyptians when were greates enemies to one religion, hee searcheth all the Gentiles.

r Signifying that to what seruice they were put now (whether to labour, or to leaue in warre) they were now holy, because the Lord had sanctified them.

s As precious the one as the other, because they shall be sanctified.

t But all shall be pure and cleane, and there shall neither be hypocrites, nor any that shall corrupt the seruice of God.

MALACHI

THE ARGUMENT.

THIS Prophet was one of the three, which God raised vpon for the comfort of his Church after the captiuitie, and after him there arose more with Ieremias was first, which was either a token of Gods wrath, or an admonition that it should with more seruice as his looks for the coming of Messiah. Hee confirmeth the same doctrine, that the two former do first chiefly hee reprooche with the Priests for their countenance, and for that they serued God after their own fantasies, and as according to the precept of his words. Hee also reuoceth certain peculiar sinnes which were then among them, as marrying of idolatrous and many wives, murmurings against God, impatience, and such like. Notwithstanding for the comfort of the godly, hee declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and joy vnto the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.

a Read Isa. 23. 1.

b Which declareth their ingratitude that did not acknowledge this loue, which was so euident, in that hee chose Abraham from out of all the world, and next chose Isaac the younger brother of whom they came, and left Esau the elder.

c For becauſe that the ſignes of mine hatred appeared vnto when hee was made ſeruant vnto his younger brother, being yet in his mothers belly, and also afterward in that hee was put from his birthright. yet euen now before your eyes the ſignes hereof are euident, in that that his countrey lyeth waste, and hee shall neuer retorne so inhabite it: whereas ye people who in the enemie hated more then me, are by my grace and out toward you deliuered, read Rom. 9. 13.



He burden of the word of the Lord to Israel by the ministry of Malachi.

2 I haue loued you, saith the Lord: yet ye say, b Wherein hath thou loued vs? Was not Esau Isaaks brother, saith the Lord? yet I loued Isaac.

3 And I hated Esau, & made his mountaine waste, and his heritage a wilderness for dragons.

4 Though Edom say, Wee are impouertised, but we will returne and build the desolate places, yet sayth the Lord of hostes, they shall build; but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lord is angry for ever.

5 And your eyes shall see it, and ye shall say, The Lord will be magnified vpon the broder of Israel.

6 A sonne honoureth his father, and a seruant his master. If then I be a father where is mine honour? and if I be a master where is my feare, saith the Lord of hostes vnto you, o Priests that despise my Name? and yefay, c Wherein haue wee despised thy Name?

d hardened them by their example to greater evils. e Hee hypocrites, which would not see their faults, but most impudently covered them, and so were blinde guides.

d Besides the test of the people, hee concerneth the Priests chiefly, because they should haue reformed others for their hypocrites, and obſtinacie against God, and not haue bred their grieffe.

e Yee receive all
 mine ordinance
 by my Law or no
 g. Now that they
 laid down, but
 by their dung
 declared on lef-
 f. You make it
 no fault, whereby
 the condemneth
 them, that think
 it sufficient to
 serve God
 part; a he hath
 commanded, and
 will visit man
 for his iniquity,
 & so come
 on to that por-
 tion of religion
 which he requi-
 eth, and there-
 in reach he shew-
 eth that a mo-
 tall man would
 not be content
 to be served.
 i He denieth
 the Priests who
 bare the people
 in his hand
 that they prayed
 for them, and
 sheweth that
 they were the
 occasion, that
 these evils
 came upon the
 people.
 k Will God
 consider your
 office and place,
 seeing you are
 so close
 and wicked?
 l Because the
 Levites who kept
 the doors did
 not
 trie whether the
 sacrifices that
 came in, were
 according to the
 Law, God
 willeth
 that they would
 rather shut the
 doors, then to
 receive such as
 were not perfect.
 m God sheweth
 that their ingra-
 titude, and
 neglect of his
 true service
 shall be the
 cause of the
 calling of the
 Gentiles: and
 here the
 Prophet that
 was under the
 Law, framed
 his words to
 the capacity of
 the people, and
 by the altar
 as a sacrifice
 here meaneth
 the spiritual
 service of God,
 which should
 be vnder the
 Gospel, when
 an end should
 be made to all
 these legal
 ceremonies by
 Christs only
 sacrifice.
 n Both the
 Priests and
 the people were
 infected with
 this error, that
 they passed
 not what was
 offered: for
 they thought
 that God was
 as well content
 with the
 service, as
 with the fact:
 but in the
 meane season
 they shewed
 not that
 obedience
 to God which
 he requireth,
 and so committed
 both iniquity,
 and also shewed
 their
 contempt of
 God, and
 contumacious.
 o The
 Priest and
 people were
 both weary
 with
 serving God,
 and passed
 not what
 manner of
 sacrifice and
 service they
 gave to
 God: for that
 which was
 least profitable,
 was thought
 good enough
 for the Lord.
 p That is
 hath ability
 to serve the
 Lord according
 to his word,
 and yet will
 leave
 him according
 to his covetous
 minde.

7 Ye offer vncleane bread vpon mine altar,
 and you say, Wherein haue we polluted thee? In
 that ye say, The table of the Lord is not to be re-
 garded.

8 And if ye offer the blinde for sacrifice, it is
 not euil: and if ye offer the lame and sicke, it is
 not euil: other it now vnto thy prince: will he be
 content with thee, or accept thy person, sayth the
 Lord of hostes?

9 And now I pray you, pray before God,
 that he may haue mercy vpon vs: this hath bene
 by your meanes: will he regard you? persons,
 faith the Lord of hostes?

10 Who is there euen among you, that would
 shut the doores, and kindle not fire on mine altar
 in vaine? I haue no pleasure in you, faith the Lord
 of hostes, neither will I accept an offering at your
 hand.

11 For from the rising of the sunne vnto the
 going downe of the same, my Name is great
 among the Gentiles, and in euery place incense
 shall be offered vnto my Name, and a pure offering:
 for my Name is great among the heathen, sayth
 the Lord of hostes.

12 But yee haue polluted it, in that ye say, The
 table of the Lord is polluted, and the fruit thereof,
 euen his meate is not to be regarded.

13 Ye said also, Behold, it is a wearinesse, and
 ye haue snuffed at it, faith the Lord of hostes, and
 ye offered that which was torne, and the lame, and
 the sicke: thus ye offered an offering: should I ac-
 cept this of your hand, faith the Lord?

14 But cursed bee the deceiver, which hath in
 his flocke a male, and voweth, and sacrificeth
 vnto the Lord a corrupt thing: for I am a great
 King, sayth the Lord of hostes, and my Name
 is terrible among the heathen.

Lord of hostes.

5 My g couenant was with him of life and
 peace, and I haue him feare, and hee feared mee,
 and was affraid before my Name.

6 The law of truth was in his mouth, and
 there was no iniquity found in his lips: he walked
 with me in peace and equity, and did turne many
 away from iniquitie.

7 For the Priests lips should preferre
 knowledge, and they should seeke the Law at his
 mouth: for he is the messenger of the Lord of
 hostes.

8 But yee are gone out of the way: yee
 haue caused many to fall by the Lawe: yee haue
 broken the couenant of Leui, faith the Lord of
 hostes.

9 Therefore haue I also made you to be de-
 spised, and vile before all the people, because yee
 kept not my wayes, but haue bene partiall in the
 Law.

10 Haue we not all one father? hath not one
 God made vs? why doe we transgresse euery one
 against his brother, and breake the couenant of
 our fathers?

11 Iudah hath transgressed, and an abomina-
 tion is committed in Israel and in Ierusalem: for
 Iudah hath defiled the holines of the Lord, which
 hee loued, and hath married the daughter of a
 strange god.

12 The Lord will cut off the man that doeth
 this: both the master and the seruant out of the
 Tabernacle of Iakob, and him that offereth an
 offering vnto the Lord of hostes.

13 And this haue yee done againe, and coue-
 red the altar of the Lord with tears, with weep-
 ing and with mourning: because the offering is
 no more regarded, neither receiued acceptably at
 your hands.

14 Yet ye say, Wherein? Because the Lord
 hath bin with thee between thee and the wife of thy
 youth, against whom thou hast transgressed: yet
 is she thy companion, and the wife of thy couen-
 ant.

15 And did not he make one? yet had he a
 boundance of spirit: and wherefore one? because
 hee fought a godly seed: therefore keepe your
 selues in your spirit, and let none trespass against
 the wife of his youth.

16 If thou hatest her, put her away, faith
 the Lord God of Israel, yet hee couereth the iniurie
 vnder his garment, faith the Lord of hostes: there-
 fore keepe your selues in your spirit, and trans-
 gresse not.

17 Yee haue wearied the Lord with your
 words: yet ye say, Wherein haue we wearied him?
 When ye say euery one that doeth euill, is good
 in the sight of the Lord, and he delitteth in them.
 Or where is the God of iudgement.

g Hee sheweth
 what were the two
 conditions of
 the couenant made
 with the rite of
 Leui on Gods part
 that hee would
 giue them long
 life and felicity,
 and on their part,
 that they should
 faithfully serue
 him according
 to his word.
 h I prescribed
 Leui a certaine
 law to serue me,
 i Hee would mee
 and set forth my
 glory with all hu-
 mility and sub-
 mission.
 k Hee sheweth
 that the Priests
 sought to haue
 knowledge to
 imitate not other
 in the word of the
 Lord.
 l Hee is as the
 treasure house of
 Gods word, and
 ought to giue to
 euery one ac-
 cording to their
 necessity, and not
 to refuse it for
 himselfe.
 m Shewing that
 whosoever hath
 not deare Gods
 will, is not his
 messenger and
 Priest.
 n The Prophet
 accuseth the in-
 gratitude of the
 Iewes toward
 God and man: for
 seeing they were
 all borne of one
 father, Abraham,
 and God had
 elected them to
 be his holy peo-
 ple, they ought
 neither to offend
 I God nor their
 brethren.
 o Why reby they
 had bound them-
 selues to God to
 be an holy peo-
 ple.
 p They haue
 rayed themselves
 in marriage with
 them that are of
 another reli-
 gion.
 q That is, the
 people.
 r Yee canst the
 people to lament,
 because that God
 doth not regard
 their sacrifices,
 so that they
 seeme to sacrifice
 in vaine. f This is
 another fault
 whereof hee
 accuseth them,
 that is, that they
 brake the lawes
 of morality. t As
 the one halfe
 of thy selle
 u Shere that
 was ioyned
 to thee by a
 louemee couen-
 ant, and by the
 inuocation of
 Gods Name. x
 Did not God
 make man and
 woman as one
 flesh and not
 many? y By
 his power and
 verbe hee could
 haue made many
 women for one
 man. z Such
 as should be
 borne in lawfull
 and moderate
 marriage, wherein
 is no excessiue
 lustre. a Con-
 taine your fel-
 lins within your
 bounds, and be
 sober in minde,
 and bridle your
 affections. b
 Not that hee
 doth allow diuor-
 cement, but of
 the fault hee
 sheweth which
 is lesse. c Hee
 thinketh his
 sufficiency to
 keepe his wife
 still, albeit hee
 taketh others,
 and so as it were
 couereth his
 fault. d Ye
 murmured
 against God
 because hee
 heard not your
 foolishnesse ye
 called. e In
 thinking, that
 God should
 reuenge the
 wicked, and
 hath not
 reuenged them
 that serue him.
 f Thus they
 blasphemed
 God in
 condemning
 his power
 and iudice
 because hee
 indged not
 according
 to their
 iustices.

CHAPTER II.

Threatnings against the Priests, being false or of the people.

And now, O ye Priests, this commandment
 is for you.

2 If ye will not heare it, nor consider it in
 your heart, to giue glory vnto my Name, faith
 the Lord of hostes, I will euen send a curse vpon
 you, and will curse your blessings: yea, I haue
 cursed them already, because yee do not consider
 it in your heart.

3 Behold, I will corrupt your seede and cast
 downe vpon your faces, thus the dung of your
 solemne feastes, and you shall be like vnto it.

4 And yee shall know, that I haue sent this
 commandment vnto you, that my couenant,
 which I made with Leui, might stand faith the

Lord. The Priests obiect against the Prophet that hee could
 not prophane them, but the multitude against the Priesthood, and the office fla-
 blished of God by promise, but hee sheweth that the office is nothing flandered when
 these villenies and dung are called by their owne names.

CHAP. III.

Of the miſſenger of the Lord John Baptist and of Chriſt's office.

Behold, I will ſend my miſſenger, and he ſhall prepare the way before mee: and the Lord whom ye ſeek ſhall ſpeedily come to his Temple: euen the miſſenger of the Couenant, whom ye deſire: behold, hee ſhall come, ſaith the Lord of hoſtes.

2 But who ſhall abide the day of his coming? and who ſhall endure when he appeareth: for he is like a purging fire, and like fullers ſope.

3 And he ſhall let downe to trie and hie the ſiluer: hee ſhall cūen ſine the ſonnes of Leui, and purifie them as gold & ſiluer, that they may bring offerings vnto the Lord in righteouſneſſe.

4 Then ſhall the offerings of Iudah and Ieruſalem be acceptable vnto the Lord, as in old time and in the yeeres afore.

5 And I will come neere to you to iudgment, and I will be a ſwift witneſſe vnto the ſoothſayers, and againſt adulterers, and againſt falſe ſwearers, & againſt thoſe that wrongfully keepe back the hirelings wages, and vex the widow and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſtes.

6 For I am the Lord: I change not, and ye ſonnes of Iaakob are not conſumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: ye returne vnto mee, and I will returne vnto you, ſaith the Lord of hoſtes: but ye ſaid, Wherein ſhall we returne?

8 Will a man ſpoile his gods? yet haue ye ſpoyled mee: but ye ſay, Wherein haue we ſpoiled thee? In tithes and offerings.

9 Ye are curſed with a curſe: for ye haue ſpoyled mee, euen this whole nation.

10 Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and proue me now herewith, ſaith the Lord of hoſtes, if I will not open the windowes of heauen vnto you, and powre you out a bleſſing without measure.

11 And I will rebuke the deuourer for your ſakes, and hee ſhall not deſtroy the fruit of your ground, neither ſhall your vine bee barren in the field, ſaith the Lord of hoſtes.

12 And all nations ſhall call you bleſſed: for ye ſhall be a pleaſant land, ſaith the Lord of hoſtes.

13 Your wordes haue bene ſour againſt me, ſaith the Lord: yet ye ſay, What haue we ſpoken againſt thee?

14 Ye haue ſaid, It is in vaine to ſerue God: and what profit is it that wee haue kept his comman-

dment, and that wee walked humbly before the Lord of hoſtes?

15 Therefore wee count the proud bleſſed: euen they that worke wickedneſſe, are ſet vp, and they that tempe God, yea, they are deliuered.

16 Then ſpake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they ſhall come to mee, ſaith the Lord of hoſtes, in that day, that I ſhall do this, for a ſicke, and I will cure them as a man pareth his owne ſonne that ſerueth him.

18 Then ſhall you returne, & diſcerne betweene the righteous and wicked, betwene him that ſerueth God, and him that ſerueth him not.

And alſo that this might bee an example of Gods mercies to you. When I ſhall reſtore my Church according to my promiſe, mine owne preſerued goods. That is, forgive their ſinnes, with my Spirit.

CHAP. IIIII.

The day of the Lord before the which Eliſha ſhould come.

For behold, the day cometh that ſhall burne as an ouen, and all the proud, yea, and all that doe wickedly, ſhall bee ſtubble, and the day that cometh, ſhall burne them vp, ſaith the Lord of hoſtes, and ſhall leaue them neither roote nor branch.

2 But vnto you that feare my Name, ſhall the Sonne of righteouſneſſe ariſe, and health ſhall be vnder his wings, and ye ſhall go forth, and grow vp as fat calves.

3 And ye ſhall tread downe the wicked: for they ſhall bee duſt vnder the ſoles of your feet, in the day that I ſhall doe this, ſaith the Lord of hoſtes.

4 Remember the law of Moſes my ſeruant, which I commanded vnto him in Horeb for all Iſrael, with the ſtatutes and iudgements.

5 Behold, I will ſend you Eliſha the Prophet before the coming of the great and ſcarefull day of the Lord.

6 And he ſhall turne the heart of the fathers to the children, and the heart of the children to their fathers, left I come and ſmite the earth with curſing.

Ye ſhall be let at liberty, and increaſe in the ioy of the ſpirit, 2 Cor. 3. 17. & becauſe the time was come that the Iewes ſhould be deſtroyed of the Sonnes vntill the time of Chriſt, becauſe they ſhould with more ſeruent minde deſire his coming, the Prophet exhorted them to exerciſe them ſelves diligently in ſtudying the law of Moſes in the meane ſeaſon, whereby they might continue in the true Religion, and alſo be armed againſt all temptations. This Chriſt expoundeth of Iohn Baptist, Matth. 11. 13, 14. who both for his zeale, and reſtoring of religion, is aptly compared to Eliſha. I Which as it is true for the wicked, ſo doeth it vaken the godly, and call them to repentance. Hee ſheweth wherein Iohns office ſhould ſtand: in the turning of men to God, in ioying the father and child: in conuertyng to Chriſt, and the ſonne that embrace the faith of the true teachers Abraham, Iſhak, and Iaakob. The ſecond point of his office was to denounce Gods iudgements againſt them that would not receiue Chriſt.

n They are not only preferred to honour, but alſo deliuered from dangers.

o After theſe ad. monitions of the Prophet, ſome were lively comforted, and encouraged others to feare God.

p Both becauſe the thing was ſtrange that time conuined to God in that great and vniuerſall corruption,

q In preſent finners, they ſhall bee ſanctified, and gouerne them

a He propheſeth of Gods iudgements againſt the wicked, who would not receiue Chriſt, when as God ſhould ſend him for the reſtauration of his Church.

b Meaning, Chriſt, who with his wings or beames of his grace ſhould lighten & comfort his Church, Ephe. 5. 14, and he is called the Sonne of righteouſneſſe, becauſe in himſelfe he hath all perfection, and alſo the iuſtice of the Father dwel-

ling in him: whereby he regeneratech vs vnto righteouſneſſe, cleane thevs from the filth of this world, and reformeth vs to the image of God.

c Eliſha ſhould be ſent before the coming of the ſonne of righteouſneſſe, becauſe in himſelfe he hath all perfection, and alſo the iuſtice of the Father dwel-

ling in him: whereby he regeneratech vs vnto righteouſneſſe, cleane thevs from the filth of this world, and reformeth vs to the image of God.

d Be- cauſe the time was come that the Iewes ſhould be deſtroyed of the Sonnes vntill the time of Chriſt, becauſe they ſhould with more ſeruent minde deſire his coming, the Prophet exhorted them to exerciſe them ſelves diligently in ſtudying the law of Moſes in the meane ſeaſon, whereby they might continue in the true Religion, and alſo be armed againſt all temptations.

e This Chriſt expoundeth of Iohn Baptist, Matth. 11. 13, 14. who both for his zeale, and reſtoring of religion, is aptly compared to Eliſha.

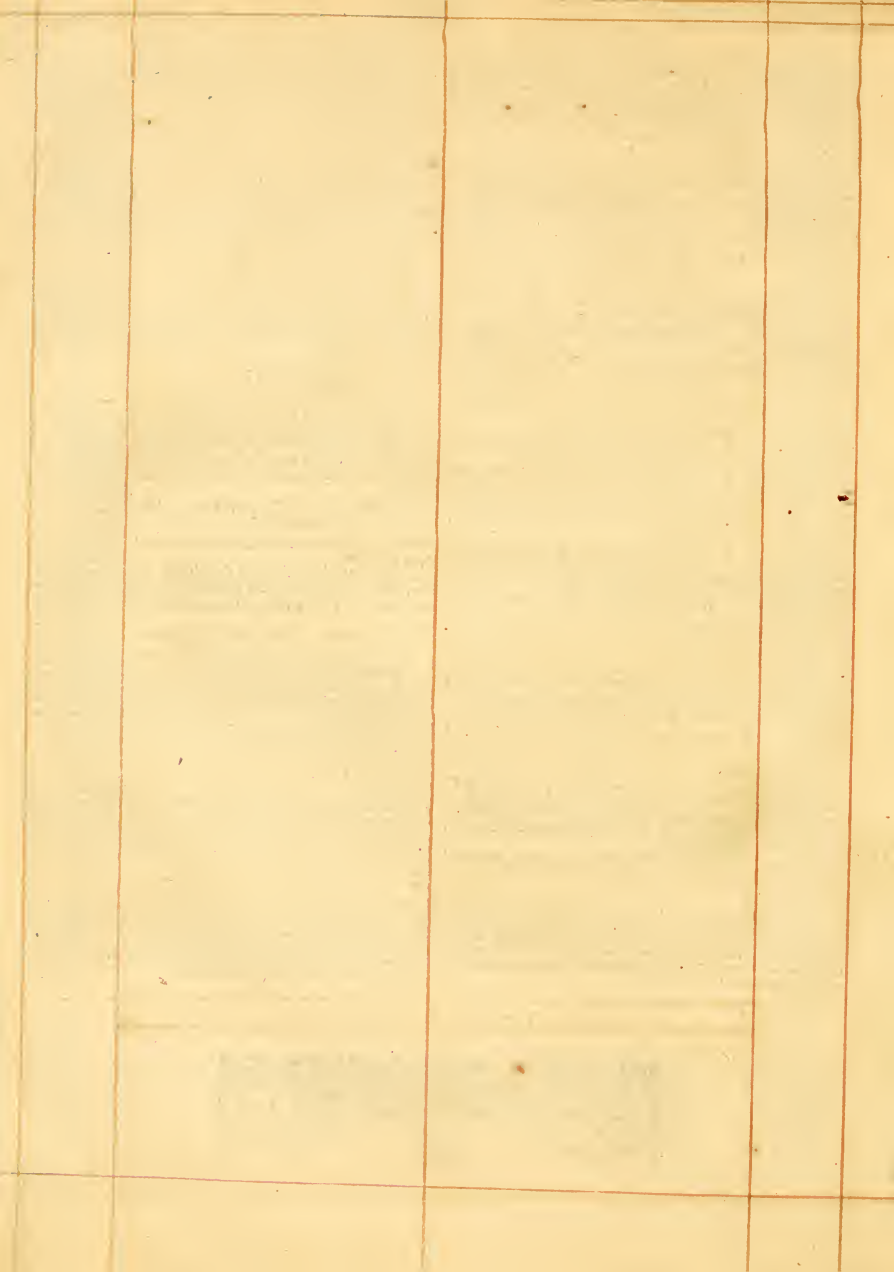
f Which as it is true for the wicked, ſo doeth it vaken the godly, and call them to repentance.

g Hee ſheweth wherein Iohns office ſhould ſtand: in the turning of men to God, in ioying the father and child: in conuertyng to Chriſt, and the ſonne that embrace the faith of the true teachers Abraham, Iſhak, and Iaakob.

h The ſecond point of his office was to denounce Gods iudgements againſt them that would not receiue Chriſt.

The end of the Prophets.







APOCRYPHA.

THE ARGUMENT.

THese bookes that follow in order after the Prophets vnto the new Testament, are called Apocrypha, that is, bookes, which were not received by a common consent to be read and expounded publicly in the Church, neither yet served to proue any point of Christian Religion, save in as much as they had the consent of the other Scriptures called Canonick to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were received to be read for the advancement and furtherance of the knowledge of the historie, and for the instruction of godly manners: which bookes declare, that at all times God had an especiall care of his Church, and left them not utterly destitute of teachers, and meane to confirme them in the hope of the promised Messiah, and also witnesseth that these calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophet, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

Iosias appointeth Priests, and keepeth the Passouer. 7 Offerings for the Priests and the people. 11 The order of the Levites. 23 The upright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Iosias appointed king. 53 The destruction of Ierusalem.



And Iosias kept the Passouer to his Lord in Ierusalem, and offered the Passouer in the fourteenth day of the first moneth,

2 And appointed the Priests according to their daily courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Levites the holy ministers of Israel, that they should sanctifie themselves to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of king Dauid had built,

4 And said, Yee shall no more beare the Arke vpon your shoulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the Maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Levites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passouer, and make ready the sacrifices for your brethren, and keepe the Passouer after the Lords Commandement giuen to Moyses.

7 And Iosias gaue to the people that was pre-

sent, thirtie thousand lambes and kids, with three thousand calves.

8 These were giuen of the Kings possessions according to the promise to the people, and to the Priests, and to the Levites. Then gaue Hiikias and Zacharias and Syelus the gouernours of the Temple, to the Priests for the Passouer, two thousand sixe hundred sheep, and three hundre calves.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brethren, and Sabias, and Chielus, and Ioram captaines gaue to the Levites for the Passouer siue thousand sheep, and seuen hundred calves.

10 And when these things were done, the Priests and the Levites stood in order, hawing vneleauened bread according to the tribes.

11 And after the order of the dignitie of their fathers before the people, to offer to the Lord, as it is written in the booke of Moyses: and thus they did in the morning.

12 And they rosted the Passouer with fire, as * appertained, and they sod their offerings with perfumes in caldrons and pots,

13 And set it before all them that were of the people, and afterward they prepared for themselves, & for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the euenning, and the Levites did make ready for themselves, & for the Priests their brethren the sonnes of Aaron.

15 And the holy fingers the sonnes of Asaph, were in their orders, according to their appointed ordinances of Dauid, to sing, Asaph, & Azarias, and Edlinus, which was of the kings appointment.

16 And the porters were at every gate, *so that* it was not lawfull for any should passe his ordinary watch: for their brethren the Levites made ready for them.

17 And in that day those things that appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passeeouer,

18 And offer the sacrifices vpon the Altar of the Lord, according to the commaundement of king Iosias.

19 So the children of Israel, which were present at that time, kept the Passeeouer and the feast of vniuersen bread seuen dayes.

20 And there was not such a Passeeouer kept in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Passeeouer as did Iosias, and the Priests, and the Levites, and the Iewes, and all Israel which were found to remaine in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias was this Passeeouer kept,

23 The works of Iosias were vpriight before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, *to wit*, of those that sinned and did wickedly against the Lord, about euerie nation and kingdome, & grieved him with || sensibele things, so that the wordes of the Lord stood vp against Israel.

25 ¶ Now after all these acts of Iosias, it came to passe that when Pharaoh king of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.

26 But the king of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lorde God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord hasteneth mee forward: depart from me, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set himselfe in battell array against him in the field of Megiddo, & the princes came downe to king Iosias.

30 And the king sayd to his seruants, Conuey mee out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So hee gate vp on his second chariot, and being come againe to Ierusalem, hee changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: and this was ordeined in all the kingdome of Israel, to be done continually.

33 But these things are written in the booke of the stories of the kings of Iudea, and euerie one of the actes that Iosias did, and his glory, and his knowledge in the law of the Lord, and the things which he did before, and the things now rehearsed are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation tooke * Ioachaz the sonne of Iosias, and made him king in stead of his father Iosias, when hee was three and twentie yere old.

35 And he reigned in Iudea and in Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.

36 He taxed also the people of an hundred talentes of siluer, and one talent of gold.

37 And the king of Egypt made Ioachim his brother king of Iudea and Ierusalem.

38 And he bound Ioachaz and his gouernors: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fure yeere olde was Ioachim when he reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when hee had bound him with a chaine of brasle, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, and set them in his temple of Babylon.

42 But all his actes, and his prophanation, and his reproch are written in the booke of the Chronicles of the kings.

43 And Ioachim his sonne reigned for him: and when he was made king, he was eigheteene yeere olde.

44 And hee reigned three moneths and tenne dayes in Ierusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And hee made Sedecias king of Iudea and Ierusalem, when hee was one and twentie yeere old, and he reigned eleuen yeres.

47 And hee did euill in the sight of the Lord, neither did hee feare the wordes spoken * by Ieremias the Prophet from the mouth of the Lord.

48 For after that hee was sworne to king Nabuchodonosor, he forswore himselfe by the Name of the Lord, and fell away, and hardened his neck and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests committed many things against the Lawes, and passed all the pollutions of al nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheless, the God of their fathers sent his messenger to call them back, because he spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day that the Lord spake vnto them, they mocked his Prophets.

52 So that he being moued to anger against his people for their great wickednes, commanded the kings of the Caldeans to inuade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man nor maiden, neither old man nor child among them.

54 But he deliuered them all into their hands, and all the holy vessels of the Lorde, both great and small, with the vessels of the Arke of God: and they tooke, and carried away the Kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof,

for by worshipping
in idle creature.
* 2. Chron. 33. 20.

* Iere. 38. 21.

* 2. Kings 23. 17.
2. Chron. 36. 1.

thereof, and brought them to nought, and those that were left by the sword, hee caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Ieremias,

58 And that the land might enjoy her Sabbaths all the time that it was desolate, till seuentie yeeres were accomplished.

CHAP. II.

1 *Cyrus came out of the Jewes to returne. 2. He sent the holy vessels. 3. The names of those that returned. 4. The adventures of thees building, and the Kings letters for the same.*

IN * the first yeere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Ieremias,

2 The Lord raised vp the spirit of Cyrus king of the Persians, and hee made Proclamation throughout all his kingdome, even by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, even the most high Lord, hath made me king over the whole world,

4 And he hath commanded mee to build him an house in Ierusalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, even his Lord bee with him, and let him go vp to Ierusalem, which is in Iudea, and build the house of the Lord of Israel: hee is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about, these, I say, that are in his place, let them helpe them with gold and silver,

7 With gifts, with horses, and cattell, and other things, which shall be brought according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Benjamin, & the Priests and Levites, and all whose minde the Lord had moved to goe vp, and build an house to the Lord in Ierusalem.

9 And those that were about them, helped them in all things, with silver and gold, horses and cattell, and with diuers vowes of many whose minds were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord which Nabuchodonosor had caried out of Ierusalem, and had consecrated them in the temple of his idoles.

11 Now when Cyrus king of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to || Abassai the gouernour of Iudea.

13 Whereof this was the number: A thousand golden cups, and a thousand silver cups, basins of silver for the sacrifices, nine and twentie, vials of gold thirty, and of silver two thousand, foure hundred, and ten, and a thousand other vessels.

14 So all the vessels of gold and silver, which they caried away, were five thousand, foure hundred threefcore and nine.

15 They were brought by Sanabassar with them of the captivity of Babylon to Ierusalem.

16 ¶ But * in the time of Artaxerxes king of the Persians, Belemus, & Mithridates, and Tabellius, and Rathumus, and Beelthimus, & || Semellius the secretary, and others which were ioyned to these, dwelling in Samaria and in other places

wrote vnto him this Epistle heere following, against them that dwell in Iudea and Ierusalem,
10 THE KING ARTAXERXES, OVR LORD.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the Secretary, and the rest of their counsell and the Iudges which are in Cœlolyria and Phenice.

18 Be it now therefore knowne to our lord the king, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles be finished, they will not enely not endure to pay tribute, but will also resist kings.

20 And because the things pertaining to the Temple goe forward, wee thought it not meet to passe ouer such a thing.

21 But to declare it to our lord the king, that if it bee thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt know that this citie did alwayes rebel, and did trouble both kings and citie,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also the citie was made desolate.

24 Now therefore, O lord the king, we declare it, that if this citie be built, and the walles thereof repaired, you shall haue no more passage into Cœlolyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beelthimus, & to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria, and Phenice, these things that follow.

26 I haue read the Epistle which ye sent me: therefore I commanded, that it should bee sought out, and it was found, that this citie hath alwayes praised against kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie kings and fierce haue reigned in Ierusalem, which tooke tribute of Cœlolyria and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the citie, and that it bee taken heed that no more be done,

29 And that those wicked things, which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the Secretary, and the rest which were ioyned with them, had read the things, which King Artaxerxes had written, they moued their tents with speed to Ierusalem, with horses and men in aray,

31 And began to let them which built, to halt the building of the Temple in Ierusalem ceased vnto the second yeere of the reigne of Darius king of the Persians.

CHAP. III.

1 The fall of Darius. 2 The three wise sentences.

NOW when Darius reigned, hee made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and captaines and lieutenants that were with him, from India vnto

R R Ethiopia

* Iere 25. 11.
and 29. 10.

1 Or, Shebassar,
or Sanabassar.

* Ezra 4. 6.
1 Or, Beelthumus,
1 Or, Semellius.

Ethiopia of an hundredth and seven and twentie provinces.

3 And when they had eaten and drunke, and were satisfied, they departed, & king Darius went into his chamber, & slept till he wakened againe.

4 ¶ In the meane time three young men of the guard, keepers of the kings body, laid oute to another,

5 Let every one of vs speake a sentence, and he that shall overcome, and whose sentence shall appeare wiser then the others, Darius the king shall giue him great gifts, and great things in token of victory,

6 As to wear purple and to drinke in gold, and to sleepe in gold, and a chariot with bridles of gold, an headtite of fine linnen, and a chaine about his necke,

7 And he shall sit next to Darius for his wisdom, and shall be called Darius cousin.

8 Then euery man wrote his sentence, & sealed it, and put it vnder the pillow of king Darius,

9 And said, when the king rose, they would giue him the writing, and whose sentence the king, and the three princes of Persia should iudge to be wisest, to him should the victory be giuen as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but Truth ouercometh all things.

13 ¶ And when the king rose, they tooke the writings, and gaue them to him, & he read them,

14 And sent, and called all the noble men of Persia, and of Media, and the gouernours, and the captaines, and lieutenants, and the consuls,

15 And fate him downe in the counsell, and the writing was: ead before them.

16 Then he said, Call the young men, that they may declare their owne sentences. So they called them, and they came in.

17 Then hee said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And said on this manner, O yee men, how strong is wine! it deceiueh all men that drinke it.

19 It maketh the mind of the king and of the fatherlesse both one, of the bondman and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no manner of sorrow nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernour, and causeth to speake all things by 7 talents.

22 When men haue drunke, they haue no mind to loue either friends or bretheren, and a little after they draw out swords,

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, is not wine strongest, which compelleth to doe such things? and hee held his peace, when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women 34 Of the strength of iustice, which sentence is approved, 47 and his prouision giued.

Then the second, which had spoken of the strength of the King, began to say,

2 O yee men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is lord of them, so that they doe all things which he commandeth them.

4 If he bid them make warre one against another, they doe it: if hee send them out against the enemies, they goe and breake downe mountaines, and walies, and towres.

5 They kill and are killed, and doe not passe the commaundement of the king: if they ouercome, they bring all to the king, as well the spoiles at all other things.

6 And those also which goe not to warre and battell, but til the earth: for when they haue sowne it againe, they reape it, & bring it to the king, and compell one another to pay tribute to the king.

7 Yet he is but one man: if hee bid, Kill, they kill: if he lay, Spare, they spare,

8 If he bid, Smite, they smite: if he bid them Make desolate, they make desolate: if hee bid, Build, they build,

9 If hee bid, Cut off, they cut off: if hee bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, and sleepeh.

11 For these keepe him round about: neither can any one goe and doe his owne businesse: neither are they disobedient vnto him.

12 O yee men, how should not the King bee strongest seeing he is thus obeyed! so he held his tongue.

13 ¶ Then the third which had spoken of women and of the Truth (this was Zorobabel) began to speake,

14 O yee men, neither I mighty king, nor many men nor wine is strongest: who then ruleth them or hath dominion ouer the? are they not women?

15 Women haue borne the King and all the people which bare rule by sea and by land.

16 Euen of them were they borne, and they nourished them which planted the vines, of which the wine is made.

17 They also make mens garments, and make men honourable, neither can men bee without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Doe they not leaue all those things, and giue themselves wholly vnto her, and gaze, and gaze vpon her, and all men desire her more then gold, or siluer, or any precious thing?

20 A man leaueth his owne father, which hath nourished him, and his owne country, and is ioyned with his wife.

21 And for the woman hee ieopardeth his life, and neither remembreth father nor mother, nor country.

22 Therefore by this yee may know that the women beare rule ouer you: do ye not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword, & goeth forth to kill and to sleale, and to faile vpon the sea, and vpon riuers,

24 And he seeth a lion, and goeth in darknesse, and when he hath stolen, ransished and spoiled, he bringeth it to his loue.

25 Wherefore a man loueth his own wife more then father or mother.

26 Yea, many haue runne mad for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore doe you not beleue mee? is not the king great in his power? do not all regions feare to touch him?

29 *Teri* sawe him, and *Apame*, the Kings concubine, the daughter of the famous *Batrachus*, sitting on the right hand of the King,

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and strooke the King with her left hand,

31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him, hee laughed: and if she were angry with him, hee did flatter her that he might be reconciled with her.

32 How then, O ye men, are not won en more strong, seeing they doe thus?

33 ¶ Then the king & the princes looked one vpon another, & he began to speake of the truth.

34 O ye men, are not women stronger? great is the earth, and the heauen is hie, and the sunne is swift in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not hee great that maketh these things? therefore the truth is greater and stronger then all.

36 All the earth calleth for truth, and the heauen blesteth it: and all things are shaken and tremble, neither is there any vnjust thing with it.

37 The wife is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked works are such, and there is no truth in them, and they perish in their iniquitie.

38 But truth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and absteineth from vnjust, and wicked things, and all men fauour her works.

40 Neither is there any vnjust thing in her iudgement, and shee is the strength and the kingdom and the power, and maiestie of all ages. Blessed be the God of truth.

41 So he ceased to speake, & then all the people cryed, and sayd, Truth is great and strongest.

42 Then the king laide vnto him, Aske what thou wilt beside that which is appointed, and wee will giue it thee, because thou art found the wisest, and thou shalt haue liberty to sit by mee, and shalt be called my cousin.

43 ¶ Then hee said to the king, Remember the vow that thou hast vowed to build Ierusalem, in the day that thou tookest the kingdome,

44 And to send againe all the vessels that were taken out of Ierusalem, which *Cyrus* set apart when hee made a vow to cut off *Babylon*, and vowed to send them thither,

45 Thou also hast vowed to build the Temple, which the *Idumeans* burnt when *Iuda* was destroyed by the *Caldeans*.

46 And now, O Lord the King, this is that which I desire and require of thee, and this is the magnificence which I require of thee: I require therefore that thou wouldest accomplish the vow which thou hast vowed with thine owne mouth to doe to the king of heauen.

47 Then king *Darius* rising vp kissed him, and wrote him letters to all the stewards and lieutenants, and captaines, and gouernours, that they should bring on the way with him, and all that

were with him, which went vp to build Ierusalem.

48 And he wrote letters to all the lieutenants in *Caesolyria* and *Phenicia*, and to them that were in *Libanus*, that they should bring cedar wood from *Libanus* to Ierusalem, and builde the citie with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no priuie, nor lieutenant, nor gouernour, nor steward should enter into their doores,

50 And that all the region which they kept, should pay no tribute, and that the *Idumeans* should let goe the villages of the Iewes which they held,

51 And that euery yeere there should be giuen for the building of the Temple twenty talents vntill it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer teenteene) other ten talents euery yeere,

53 And that all they which went from *Babylon* to build the citie, should haue libertie, as well they as their posteritie, and all the Priestes that went away.

54 He wrote also touching the charges & the Priestes garment, wherein they should minister.

55 And hee wrote that they should giue the Iewes their charges vntill the holie were finished, and Ierusalem built.

56 Also hee wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which *Cyrus* had set apart out of *Babylon*, and whatsoever *Cyrus* had commanded to doe, he also commanded to doe it, and to send to Ierusalem.

58 And when the young man was gone forth, he lift vp his face to heauen towards Ierusalem, and gaue thanks to the king of heauen,

59 Saying, Of thee is the victory, and of thee is wisdom, & of thee is glory, and I am thy seruant,

60 Blessed bee thou which hast giuen me wisdom: for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So he tooke the letters and went out, and came to *Babylon*, and told all his brethren,

62 And they blessed the God of their fathers, because he had giuen them freedom and libertie.

63 To goe vp and to build Ierusalem, and the Temple, where his Name is renowned, and they reioyced with instruments of musick and ioy, seuen dayes.

CHAP. V.

The number of them that returne from the captiuitie. 42 Their women and sacrificial. 54 The Temple a bryde. 66 Their women would chastly reuerence them.

After these things, the chiefe of the houses of their fathers were chosen alter their tribes, and their wives, and their sonnes, and their daughters, and their seruants, and their mayds, and their cattell.

2 And *Darius* sent with them a thousand horsemen, till they were restored to Ierusalem in safetie, and with musickall instruments, with tabrets and flutes,

3 And all their brethren played: thus he caused them to goe vp together with them,

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie,

Or, Zerubbabel

Ezra 1.1

5 The Priests, the sonnes of Phinees, the sonne of Aaron, Iesus sonne of Ioseph, sonne of Saraias, and Iosim the sonne of Zorobabel, the sonne of Salathiel of the house of David, of the kinred of Phares of the tribe of Iuda.

6 || Who spake wise words to Darius the king of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth,

7 ¶ And these are they of Iudea, which came out of the captiuitie where they dwelt, whom Nabuchodonosor king of Babylon had caried away into Babylon,

8 And returned vnto Ierusalem and to the rest of Iudea, euery one into his own city: which came with Zorobabel, and Iesus, Nehemias, || Zacharias, Reelias, Euenias, Marдохoeus, Beelias, Alpharais, Reeluis, Toimus and Baan their guides.

9 The number of them of the nation & their gouernours: the sonnes of Phares two thousand an hundred seuentie and two, the sonnes of Saphat foure hundred seuentie and two.

10 The sonnes of || Ares seuen hundred fiftie and sixe.

11 The sonnes of Phaath Moab, two thousand eight hundred and twelue.

12 The sonnes of Elam, a thousand two hundred fiftie and foure: the sonnes of Zathui nine hundred fourtie and fise: the sonnes of Corbe seuen hundred and fise: the sonnes of Bam six hundred lortie and eight.

13 The sonnes of || Bibe six hundred twenty and three: the sonnes of || Sadas three thousand two hundred twenty and two.

14 The sonnes of Atonikan, sixe hundred, sixtie and seuen: the sonnes of Bagoi, two thousand sixtie and sixe: the sonnes of Adinu, foure hundred fiftie and foure.

15 The sonnes of || Aterias, ninety and two: the sons of Ceilan & Azotus, sixtie and seuen: the sonnes of Azacan foure hundred thirty and two.

16 || The sonnes of Ananias, an hundred and one: the sonnes of Arom, and the sonnes of Bassi, three hundred twenty and three: the sonnes of Arisphurith, an hundred and two.

17 The sonns of Meterus, three thousand and fise: the sonnes of || Bethlomon, an hundred twenty and three.

18 They of || Netophas, fiftie and fise: they of || Anaboth, an hundred fiftie and eight: they of Bethfamas fortie and two.

19 They of || Kariatharius twenty and fise: they of Caphiras and Beroth, seuen hundred fourtie and three: they of || Piras seuen hundred.

20 They of Chadias, and Ammidioi, sixe hundred twenty and two: they of || Cyrama and Gabdes, sixe hundred twenty and one.

21 They of || Macalon, an hundred twenty and two: they of || Betoluis, fiftie and two: the sonnes of || Nephis, an hundred fiftie and fise.

22 The sonnes of Calamolalus and Orius seuen hundred, twenty and fise: the sonnes of Ierehus, three hundred forty and fise.

23 The sonnes of || Annaas, three thousand three hundred and thirtie.

24 The Priests, the sonnes of Seddu, the sonne of Iesus which are accounted among the sonnes of Sanasib, nine hundred seuentie and two: the sons of Meruth, a thousand fiftie and two.

25 The sonnes of || Phassaron, a thousand fortie and seuen: the sonnes of || Carme, a thousand and seuentene,

26 ¶ The Leuites The sonnes of Iessie, Caimiel, Baanu and Suiu, seuentie and foure.

27 ¶ The sonnes which were holy fingers. The sonnes of Aapha, an hundred fourtie and eight.

28 ¶ The porters. The sonnes of Salum, the sons of Lalai, the sonnes of || Tolman, the sons of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundred thirtie and nine.

29 The ministers of the Temple. The sonnes of Elau, the sons of Alisha, the sons of Tabaoch, the sons of || Ceras, the sonnes of || Sud, the sonnes of || Ptaieu, the sonnes of Labana, the sonnes of || Agraba.

30 The sonnes of || Acrua, the sons of || Outa, the sonnes of Cetab, the sonnes of || Agaba, the sonnes of || Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of || Geddur.

31 The sonnes of || Airus, the sonnes of Daisun, the sonnes of || Noeba, the sonnes of Chafeda, the sonnes of || Gazera, the sonnes of Azias, the sons of Phinees, the sonnes of Afara, the sons of || Bassi-hai, the sonnes of Alana, the sonnes of || Meani, the sonnes of || Naphisi, the sonnes of || Akub, the sonnes of || Acipha, the sonnes of || Asur, the sons of Pharesim, the sonnes of || Basaloth.

32 The sonnes of || Meeda, the sonnes of Coutha, the sonnes of || Corea, the sons of || Charcus, the sonnes of Aferar, the sonnes of || Thamo, the sonnes of || Nasit, the sonnes of Alisha.

33 The sonnes of the seruants of Salomon. The sonnes of || Aaphion, the sonnes of || Phari-ra, the sonnes of || Ieeli, the sonnes of Lozon, the sonnes of Ildael, the sonnes of || Sapheth.

34 The sonnes of Agia, the sonnes of || Phachath, the sonnes of || Sabie, the sonnes of Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of || Addus, the sonnes of || Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabar, the sonnes of Allon.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon were three hundred, seuentie and two.

36 These came vp from || Thernelath, & Thelias: Caraghalat and Aalar leading them.

37 Neither could they shew their families nor their stocke how they were of Israel, the sonnes of || Ladan, the sonne of || Ban, the sonnes of || Necedan, sixe hundred fiftie and two.

38 And of the Priests those which exercised the office of Priests, and were not found, the sonnes of || Oobia, the sonnes of || Accos, the sonnes of Addus, * which had taken for wife Augia, one of the daughters of || Berzelaius,

39 And was called after his name: and when the description of the kinred of these men had been sought in the register, & could not be found, they were set apart from the office of Priests.

40 For || Neemias, and Atharias said to them, that they should not bee partakers of the holy things, till there arose an he Prielt clothed with doctrine and truth.

41 So all they of Israel from them of twelue yeere old and little children, were || fourtie thousand, besides men seruants and women seruants, two thousand three hundred and sixtie.

42 Their seruants, and hand-maids were seuen thousand three hundred fourtie and seuen: the singing men and women, two hundred fourtie and fise.

43 Camels, foue hundred thirtie and fise: and horses, seuen hundred thirtie and sixe: mules,

Or, Zorobabel.

Or, Saraias.

Or, Archi.

Or, Babi.
Or, Agad.

Or, Aterbeceia.

Or, the sonnes of
Ananias, the
sonnes of
Arom, the
sonnes of
Bassi
three hundred
twenty and three.

Or, Bethleem.

Or, Netophah.
Or, Anaboth.

Or, Kariath-serim.

Or, Pirab.

Or, Aramab.

Or, Macamor.

Or, Beroth.

Or, Nephus.

Or, Saraias.

Or, Phassur.
Or, Charis.

Or, Tolman.

Or, Ceras.

Or, Suiu.

Or, Hagala.

Or, Alisha.

Or, Pta.

Or, Akub.

Or, Sibe.

Or, Cedur.

Or, Raia.

Or, Neroda.

Or, Gazema.

Or, Balle.

Or, Mamon.

Or, Naphisou.

Or, Basaloth.

Or, Acipha.

Or, Asur.

Or, Baraloth.

Or, Meida.

Or, Chafetha.

Or, Barcus.

Or, Thamo.

Or, Nasit.

Or, Alisha.

Or, Neophoreth.

Or, Phari-ra.

Or, Ieeli.

Or, Sapheth.

Or, Phachath.

Or, Sabin.

Or, Phiereth.

Or, Addu.

Or, Sabab.

Or, Thelias, and

Thelias: Car-

gahat, and A-

lar.

Or, Daisun.

Or, Tulba.

Or, Necedan.

Or, Oobia.

Or, Accos.

Or, Addus.

Or, Augia.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

Or, Berzelaius.

[Or, offe.

two hundred, fourtie and five: || beaſts that bare the yoke, five thouſand, five hundred, twenty and five.

44. And there were of their gouernors after their families, which when they were come to the Temple in Ieruſalem, vowed to build the houſe in his owne place according to their power,

¶ Or, of gold twelue thousand pounds, and of ſiluer ſixty, &c.

45 And to giue to the treaſure of the workes, a || thouſand pound in golde, and five thouſand pound in ſiluer, and an hundred Prielly garments.

¶ Or, quarters. * Ezra 3. 7.

46 And the Priests and the Leuites, and the people dwelt in Ieruſalem and in the countrey, and the holy fingers and the porters and all Iſrael in their || villages,

47 ¶ But * when the ſeuenth moneth was neere, and when the children of Iſrael were eury one at home, they were all gathered together with one accord into the open place of the firſt gate, which is toward the Eaſt,

48 Then Ieſus the ſonne of Ioſedec and his brethren the Priests, with Zorobabel the ſonne of Salathiel and his brethren, riſing vp, made ready the altar of the God of Iſrael,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whicher alſo there were gathered againſt them of all nations of the land: but they dreſſed the altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered ſacrifices according to the ſeaſon, and burnt offerings to the Lord morning and evening.

* Lewis. 33. 34.

51 They kept alſo the feaſt of Tabernacles, as it is * ordered in the Law, and offered ſacrifices eury day, as was requiſite,

52 And afterward, the continual oblations and offerings of the Sabbaths and of the new monthes and of all holy feaſts.

* Ezra 3. 6.

53 ¶ And all * they which had made any vow to God, began to offer ſacrifice vnto God in the firſt day of the ſeuenth moneth, although the Temple of God was not yet built.

54 They gaue alſo money to the masons and to the workemen, and meate and drinke with gladneſſe,

55 And charrets to the Sidonians and to thoſe of Tyrus to bring cedar wood out of Libanus, which ſhould bee brought by ſhotes to the haven of Ioppe according to the commandement giuen vnto them by Cyrus king of Perſia.

56 And in the ſecond yeere and ſecond moneth came into the Temple of God in Ieruſalem, Zorobabel the ſonne of Salathiel, and Ieſus the ſonne of Ioſedec, and their brethren, and the Priests, and Leuites, and all they that came out of captiuitie into Ieruſalem,

* Ezech. 49. 12.

57 And * layd the foundation of the houſe of God in the firſt day of the ſecond moneth of the ſecond yeere after their returne into Iudea and Ieruſalem,

58 And they appointed the Leuites from twentie yeere old ouer the work of the Lord, and Ieſus and his ſonne, and his brethren, and his brother Cadmiel, and the ſonnes of Madiabon with the ſonnes of Ioda, the ſonne of Heliadon, with their ſonnes, and brethren, *even* all the Leuites with one accord did follow after the worke, calling vpon the workes in the houſe of God: thus the workemen built the Temple of the Lord.

59 And the Priests ſtood clothed with their

long garments with muſicall inſtruments, and trumpets, and the Leuites the ſonnes of Aſaph with cymbals,

60 Singing and bleſſing the Lord, according to the ordinance of Dauid king of Iſrael.

61 And they ſung with lowd voyce ſongs to the praife of the Lord, becauſe h s merce and glory is for euer in all Iſrael.

62 Then all the people blew trumpets, and cried with a loud voyce, praifing the Lord for the riſing vp of the houſe of the Lord.

63 Alſo ſome of the Priests and Leuites, and chiefe men, to wit, the ancients which had ſene the former houſe,

64 Came to ſee the building of this with weeping and great crying, and many with trumpets, and ioied with loud voyce,

65 So that the people could not beare the trumpets, becauſe of the weeping of the people: yet there was a great multitude that blew trumpets, ſo that they were heard faire off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Benjamin heard it, they came to know what noyſe of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lord God of Iſrael.

68 Wherefore they comming to Zorobabel, and Ieſus, and the chiefe of the families, ſaid vnto them, Let vs build alſo with you.

¶ Or, Aſſyrians. ¶ Or, Aſſyrians.

69 For we obey your Lord as you doe, and ſacrifice vnto him ſince the dayes of || Aſaſareth king of the Aſſyrians, which brought vs hither,

70 Then Zorobabel, and Ieſus, and the chiefe of the families of Iſrael ſaid to them, It doeth not appertaine to vs, and to you to build an houſe to the Lord our God.

* Ezra 4. 3. 4.

71 For we alone will build it to the Lord God of Iſrael, as it becometh vs, and as * Cyrus the king of the Perſians ſaide vs.

72 Howbeit the people of the land made them ſluggiſh that were in Iudea, and letted them to build the worke, and by their abuſements and ſeditious and conſpiracies hindered the finiſhing of the building,

73 All the time of king Cyrus life: ſo that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Siſinnus ſheweth the ſtorm. 7 His Epistle to Darius. 23 The king was contrary.

PVt * in the ſecond yeere of the reigne of Darius, Aggeus and Zacharias the ſonne of Ado the Prophets prophesied to the Iewes, euen vnto them that were in Iudea and Ieruſalem, in the Name of the Lord God of Iſrael, which they called ¶ vp on.

* Ezra 5. 1. 2.

2 Then Zorobabel ſonne of Salathiel, and Ieſus the ſonne of Ioſedec ſtood vp, and began to build the houſe of the Lord, which is in Ieruſalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Siſinnus the gouernour of Syria and Phenice, and Sathrabouzan with his companions came vnto them,

4 And ſaid vnto them, By whose commandement build you this houſe, and this building, and enrepreſe all theſe other thing? and who are the builders that enterpriſe ſuch things?

† Greeke, upon ſight.

5 But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie,

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answer was receiued.

7 ¶ The copy of the Epistle, which hee did write and send to Darius: *Sirs I N N S* gouernour of Syria and Phenice, and Sathrabouzan, and their companions, presidents in Syria and Phenice, salute king Darius.

8 It may please the king our master plainly to vnderstand that when we came to the countrey of Iudea, and entred into the citie of Ierusalem, we found in the citie of Ierusalem the Ancients of the Iewes that were of the captiuitie,

9 Building an house to the Lord, great and new, of hewen stones, and of great price, and the timber already layd vpon the walles.

10 And these works are done with great speed, yea, and the worke hath good successe in their hands, so that it will bee finished with all glory and diligence.

11 Then wee asked their Ancients, saying, By whose commandement build you this house, and lay the foundation of these works?

12 We asked them these things, to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demanded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruants of the Lord, which haue created the heauen and the earth.

14 And * this house was built vp many yeeres agoe by a king of Israel great and strong, and was finished.

15 But when our fathers prouoking God to wrath, sinned against the Lord of Israel, *which is in heauen*, * he deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans,

16 Who brake downe the house, and burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be built vp.

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had carried out of the house at Ierusalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to || Sanabassar ruler.

19 And a commandement was giuen vnto him, that he should carie away those vessels, and put them in the Temple at Ierusalem, and that this Temple of the Lord should bee built in this place.

20 Then the same Sanabassar being come hither, layd the foundations of the house of the Lord at Ierusalem, and since that time till now, it is in building and is not finished.

21 Now therefore if it please the king, let it bee sought vp in the kings libraries concerning Cyrus.

22 And if it bee found that the building of the house of the Lord at Ierusalem hath bene done by the consent of king Cyrus, and if it seeme good to the lord our king, let him make vs answer concerning these things.

23 Then king Darius commanded to search in the kings libraries, that were in Babylon, & there was found in Ecbatane, which is a tower in the

region of Media, a place where such things were layd vp for memorie.

24 In the first yeere of the reigne of Cyrus, king Cyrus commanded the house of the Lord at Ierusalem to be builded, where they did sacrifice with the continuall fire.

25 Of the which the height should bee of threescore cubites, the breadth of threescore cubites, with three rowes of hewen stones, and one rowe of new wood of that countrey, and that the costs should bee payed out of the house of king Cyrus,

26 And that the holy vessels of the house of the Lord, as well those of gold as of siluer, which Nabuchodonosor had caried out of the house in Ierusalem, and brought into Babylon, should bee restored to the house, which is in Ierusalem, and set in the place where they were afore.

27 Also hee commanded that Sisinnes, gouernour of Syria and Phenice, and Sathrabouzan, and their companions, and those which were constituted captiues in Syria and Phenice, should take heed to refrain from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to build that house of the Lord in that place.

28 And I also haue commanded to build it cleane vp againe, & that they bee diligent to heipe them of the captiuitie of the Iewes, till the house of the Lord bee finished,

29 And that some part of the tribute of Cælosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oyle continually euery yeere without faile, as the Priests, which are in Ierusalem shall testifie to be spent euery day:

31 That offerings may bee made to the high God for the King, and his children, and that they may play for their liues.

32 Furthermore hee commanded that whosoener should transgresse any thing afore spoken or written, or derogate anything thereof, that a tree should be taken out of his possession, and hee be hanged thereon, and that his goods should bee the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroy euery king, and nation, which stretcheth out his hand to hinder or doe euill to that house of the Lord which is in Ierusalem.

34 * I Darius the King haue ordeined that it should bee diligently executed according to these things.

CHAP. VII.

1 Sisinnes and his companions follow the Kings commandement, and heipe the Iewes to build the Temple. 5 The time that it was built. 10 They keepe the Passouer.

Then Sisinnes the * gouernour of Cælosyria and Phenice, and Sathrabouzan, and their companions, obeying King Darius commandements,

2 Assisted diligently the holy works, working with the Ancients and gouernours of the Sanctuary,

3 And the holy workes prospered by Aggeus and Zacharias the Prophets which prophesied.

4 So they finished all things by the commandement

* I. King. 6. 2.

* I. King. 34. 1.

¶ Or, Sanabassar.

* Ezech. 6. 12.

* Ezech. 6. 12.

dement of the Lord God of Israel, and with the consent of Cyrus, and Darius & Artaxerxes kings of the Persians.

5 Thus the holy house was finished in the three and twentieth day of the month Adar, in the sixe yeere of Darius king of the Persians.

6 And the children of Israel, & the Priests and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyses.

7 And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundred rammes, foure hundred lambes,

8 And twelue goats for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests and the Leuites stood according to their kindreds, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyses, and also the porters in euery gate.

10 And the children of Israel offered the pascouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie, were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Pascheouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

13 Then all the children of Israel which were of the captiuitie did eue, euen all they that had separated themselves from the abominations of the people of the land, and fought the Lord.

14 And they kept the feast of vniuersaledge bread seven dayes, reioycing before the Lord.

15 Because hee had turned the counsell of the King of the Assyrians towards them to strengthen their handes in the workes of the Lord God of Israel.

CHAP. VIIII.

1 Esdras cometh from Babylon to Ierusalem. 10 The copie of the commission given by Artaxerxes. 29 Esdras giueth thanks to the Lord. 32 The number of the heades of the people that came with him. 76 His prayer and confession.

And after these things, when Artaxerxes king of the Persians reigned, Esdras the sonne of Saraia the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Ezias, the sonne of Memeroth, the sonne of Zaraias, the sonne of Saurias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the hie Priest.

3 This Esdras went out of Babylon, and was a scribe well taught in the Law of Moyses, giuen by the Lord God of Israel.

4 And the king gaue him great honour, and he found grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Ierusalem.

6 In the seuen yeere of the reigne of Artaxerxes, and in the fift moneth this was the seuen yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speed in their journey.)

8 For Esdras had gotten great knowledge, so that hee would let nothing passe that was in the Law of the Lord, and in the commandments, and he taught all Israel all the ordinances and iudgements.

9 So the commission written by king Artaxerxes was giuen Esdras the Priest and reader of the law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 Forasmuch as I consider things with pittie, I haue commanded that they that will and desire of the nation of the Iewes, and of the Priests and Leuites which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seuen friends the counsellers,

13 That they may visite the things that are in Iudea and Ierusalem diligently, as it is contained in the Law of the Lord,

14 And cary the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the gold and siluer, which shall be found in the countrey of Babylonia appertaining to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, as well siluer as gold, for buls, and rammes, and lambs, and things thereunto pertaining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoever thou and thy brethren will doe with the gold or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things seuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also King Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoever Esdras, the Priest and Reader of the Law of the highest God, shall find for, they should giue it him with all speede, euen to the summe of an hundred talents of siluer,

21 And likewise vnto an hundred cores of corne, and an hundred pieces of wine, and other things in abundance.

22 Let all things be done to the highest God according to the law of God with diligence, that wrath come not vpon the kingdome of the King and of his tonnes.

23 Also to you it is commanded, that of none of the Priests or Leuites, or holy singers, or porters, or ministers of the Temple, or of the workemen of this Temple, no tribute nor tax be taken, nor that any haue power to tax them in any thing.

24 Thou also Esdras, according to the wisdom of God, ordaine Iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Law of thy God, and teach those which are not instructed.

25 And let all those which shall transgresse the Law of God and the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

Or, Acrias.

Or, Acrias.

Or, Merasob.

Or, Sama.

Or, Axi.

26 ¶ Then Eldras the Scribe said, Blessed bee the onely Lord God of my fathers, which hath purthis in the heart of the king to glorifie his house which is in Ierusalem,

27 And hath honoured me before the king and the counsellors, and all his friends and gouernors.

28 ¶ Therefore I was encouraged by the hepe of the Lord my God, and gathered men of Israel to goe vp with me.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the king.

30 Of the sonnes of Phinees, Gerlon, of the sonnes of Ithamar, Gamasi, of the sonnes of Dauid, ¶ Lettus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundredth and fiftie men.

32 Of the sonnes of ¶ Salomon, Abeliacnias the sonne of Zacharias, and with him two hundredth men.

33 Of the sonnes of Zachoe, Sechenias the sonne of ¶ Iezous, and with him three hundredth men, of the sonnes of Adin, ¶ Oneth sonne of Ionachas, and with him two hundredth and fifty men.

34 Of the sonnes of Eliam, ¶ Ielias sonne of Gotholias, and with him seuentie men.

35 Of the sonnes of Saphatias, Zarias sonne of ¶ Machael, and with him seuentie men.

36 Of the sonnes of Ioab, ¶ Badia sonne of Iezelus, and with him two hundredth & twelue men.

37 Of the sonnes of ¶ Baud, Asilimoth sonne of Iosaphias, and with him an hundredth & threescore men.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twelue and eight men.

39 Of the sonnes of ¶ Asath, Iohannes sonne of Acatau, and with him an hundredth and ten.

40 Of the sonnes of Adoniam the last: and these are the names of them, Eliphalat, ¶ Ieouel and ¶ Maia, and with them seuentie men: of the sonnes of ¶ Bagouthi sonne of Iseacourus, and with him seuentie men.

41 ¶ And I gathered them together to the flood called * Theras, and pitched our tents there three dayes, and numbered them.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came ¶ Maafman, and Alnachan, and Samaian, and ¶ Ioribon, and Nathan, Ennatat, Zacharian, and Mossallamon the chiefe and best learned.

44 And I bade them goe to Dadeus the captaine, which was in the place of the treasure,

45 With charge to bid Dadeus and his brethren, and the treasures that were there, to send to vs them which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hand of our Lord, learned men of the sonnes of Moisi, the sonne of Leui, the sonne of Israel, to wit, ¶ Cisebebrat and his sonnes, and his brethren being eightene,

47 And Alebia, and ¶ Annon, and Ofaia his brethren of the sonnes of ¶ Cananeus with their sonnes, twentie persons,

48 And of the Minuters of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple two hundredth and twenty, of whom all the names were registred.

49 ¶ And * there I proclaimed a fast for the young men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell.

50 For I was ashamed to aske the king footemen, or horsemen, or conduct for safegard against our enemies,

51 Becauie we had said to the King, that the power of our Lord should bee with them that sought him, to direct them in all things.

52 Wherefore we prayed our Lord againe, according to these things, whom we found fauourable.

53 Then I chose from among the chiefe of the tribes and of the Priests, twelue men, to wit, ¶ Elebrias and Aslanias, and with them ten of their brethren.

54 And I weighed them the siluer & the gold, and the holy vessels of the house of our Lorde, which the king and his counsellors, and his princes and all Israel had giuen.

55 And I weighed them fixe hundred and fiftie talents of siluer, & siluer vessels of an hundredth talents, and an hundredth talent of gold,

56 And twenty golden balins, and twelue vessels of brasse, of fine brasse shining like gold.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the gold, and the siluer is a vow to the Lord of our fathers.

58 Watch & keepe them, till that you giue them to the heads of the families of the Priests and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer and the gold, and the vessels, and caried them to Ierusalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelfth day of the first moneth, and came to Ierusalem, according to the mighty power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the gold was deliuered in the house of our Lord to ¶ Marmorthe Priest the sonne of Iouri,

62 And with him to Eleazar the sonne of Phinees: and there were with them Iosabad the sonne of Ielus, and ¶ Moeth sonne of Sabbanus Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, eight twelue bulles for all Israel, rammes fourescore and fixteene,

65 Lambs threescore and twelue, twelue goats for saluation, all in sacrifice to the Lord,

66 And they presented the commandments of the king to the kings stewards, and to the gouernours of Celsyryia and Phenice, who honoured the people, and the Temple of God.

67 ¶ When these things were doite, the gouernours came to mee, saying, The people of Israel, the princes and the Priests, and the Leuites haue not separated from them the strange people of the land,

68 Nor the pollutions of the Gentiles, to wit, of the Canaanites & Chetites, & Pherefites, and Iebusites, and Arabites, and Egyptians and Iudeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seed is mixed,

* Eyr 8. 11.

Or, Serchias.

* Eyr 8. 1.

Or, Hassus.

Or, Pabab Moab, Klonah.

Or, Iegish, Or, Ubia.

Or, Ielalas.

Or, Michael, Or, Ouidias sonne of Ieziel.

Or, Bauia, Ealomisib.

Or, Asad, Iohann sonne of Ezechias.

Or, Iebl, Or, Samaian, Or, Bagouthi, Iosac, Iseacuri.

* Eyr 8. 12.

Or, Mafoa, Alnachan, Or, Iorib, Iosabad, Zacharias, and Mossallamon.

Or, Seredia.

Or, Annon, Ieuan, Or, Cananeus.

Or, Marmorthe the sonne of Iori of Uri, Or, Moedia, sonne of Sannus.

* Eyr 9. 1.

mixed with the strange people of the land, & the gouernours and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And as soon as I had heard these things, I rent my clothes, & the holy garment, and I pulled the haire off my head, and off my beard, and fate me downe sorrowfull and very sad.

71 Then also they that were moued with the word of γ Lord God of Israel, came to me whiles I wept for the iniquitie, but I fate very sad till the euening sacrifice.

72 Then I arose from the fast with my clothes torne, and the holy garment, and bowed my knees and stretched forth mine hands to the Lord,

73 And said, O Lord, I am ashamed, and confounded before thy face.

74 For our sins are increased about our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers wee are in great sinne vnto this day.

76 For our sins therefore, and our fathers wee with our brethren, with our kings & Priests haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And how now great hath thy mercy been, O Lord, that there should be left vs a roote, and name in the place of thine holinesse!

78 And that thou should reueile to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when wee were in bondage, we were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Simon that is delatate, and giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall wee say, hauing these things? for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophets, saying,

82 * Because the land which ye goe to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore now ye shall not ioyned their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that ye may bee made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore al that is come to passe, was done for our wicked works, and for our great sinnes: yet Lord, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: but wee againe haue turned backe to transgresse thy lawe, and to mixe vs with the vncleane thinge of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldst neither leaue vs roote, nor seed, nor name?

88 But, O Lord of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Behold, wee are now before thee with our iniquities, neither can we endure before thee these things.

90 ¶ And as Esdras praied and confessed and wept, & lay vpon the ground before the Temple, a very great multitude was gathered vnto him

out of Ierusalem of men and women, and young children: for there was a great lamentation among the multitude.

91 Then Iechonias the sonne of γ Ieel of the sonnes of Israel crying out, said, O Eldras, we haue sinned against the Lord God: wee haue taken in marriage strange women of the nations of γ land,

92 And now all Israel is doubtfull: therefore let vs make an oth concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seem good to thee, & to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doth it appertaine, and weare with thee to make thee strong.

95 Then Esdras arose, & made all the chiefe of the families of the Priests & Leuits of all Israel to sweare, that they would do thus: and they swore.

CHAP. IX.

7 After Esdras had read the Law for the strange wiues, & they promised to put them away.

Then * Esdras rose from the court of the Temple, and went to the chamber of Ioannan the sonne of Eliafub,

2 And being lodged there, he did eat no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem,

4 And that all they which should not meete there within two or three dayes according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, & he cast cut from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within three dayes into Ierusalem: this was the ninth moneth and twentieth day of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out, and sayd with a loud voyce, We wil do so as thou hast said.

11 But because the multitude was great, and the time is winter, so that we cannot stand without, and the work is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our families tarie:

13 And let the Priests and iudges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter.

14 Then Ionathas Asaels sonne, and γ Ezecias sonne γ of Thecan were appointed concerning these things, and Mosul'am, and Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things,

Or, Ieiel.

Esdras 10, 6.

Or, Sabateus.
Or, Thecan.

16 Eſdras the Prieſt alſo choſe him certaine men, chief of their families, al by name: and they ſate together in the firſt day of the tenth moneth, to examine this matter.

17 And they made an end of the things pertaining to them that had married ſtrange wiues in the firſt day of the firſt moneth.

18 And there were found of the Prieſts, which had married ſtrange wiues,

19 Of the ſonnes of Ieſus, the ſonne of Iofedec, and of his brethren, || Mathelas, and Eleazar, and Ioribus, and || Ionadan.

20 Who alſo gaue their hands to caſt out their wiues, and offered a ramme for their reconciliation in their purgation.

21 And of the ſonnes of Emmer, || Ananias, and Zabdeus, and Canes, & Sameius, and Hicreel, and Azarias.

22 And of the ſonnes of || Phaifu, Ellionas, Maſſias, Eſmaelus, and Natlianael, and, Ocideius, and Talſas.

23 And of the Leuites, || Iorabadus, and Semis, and Colius, who was called || Calitas, & Patheus, and Ooudas, and Ionas.

24 Of the holy fingers, || Eliazurus, Bacchurus,

25 Of the porters, || Salumus, and Tolbanes.

26 Of them of Iſrael, of the ſonnes of Phorus, || Hiermas, and Eddias, and Melchias, and Maelus and Eleazar, and Aſbias, and || Banaias.

27 Of the ſonnes of || Ela, Matthanias, Zacharias, and || Hierielas, and || Hieremoth, and Aedis.

28 And of the ſonnes of || Zamoth, Eliadas, Eliſimus, Othomias, Iarimoth, and || Sabatus, and Sardeus.

29 Of the ſonnes of || Bebai, Ioannes, and Ananias, and || Iofabad, and Aemath.

30 Of the ſonnes of || Mani, Olamus, Mamuchus, Iedaiaſus, Iaſael, and Ieremoti.

31 And of the ſonnes of || Addi, Naathus, Moofias, Lacumus, and Naidus, and Matthanias, and || Seſchel, and Balmus, and Manafſes.

32 And of the ſonnes of Annas, Elionas, and Aleas, and Melchias, and Sabbeus, and Simon a Cholaſmite.

33 And of the ſonnes of || Afom, Altaneus, and || Matthias, and Banaias, Eliphalt, and Manafſes, and Semei.

34 And of the ſonnes of || Maani, Ieremias, Momdis, Omairus, Iuel, Marai, and Paclias, and Amos, Carabaſion, and Euafias, and Mammimacanaus, Eliſiaſus, Vamus, Eliali, Samis, Selemias, Nathanias, and of the ſonnes of Ozoras, Seſis, Eſril, Azatius, Samaras, Sambis, Iofiphus.

35 And of the ſonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All theſe married ſtrange wiues, and put them away with their children.

37 And the Prieſts and the Leuites dwelt in

Ieruſalem, and in the countrey, the firſt day of the ſeuenth moneth, & the children of Iſrael in their owne houſes.

38 ¶ Then all the multitude aſſembled together with one conſent into the broad place before the gate of the Temple toward the Eaſt,

39 And ſpoke to Eſdras the Prieſt and reader that hee ſhould bring the Law of Moyſes, which had bene giuen by the Lord God of Iſrael.

40 Then brought Eſdras the chief Prieſt, the Law to all the multitude both man and woman, and to all the Prieſts, that they might heare the Law the firſt day of the ſeuenth moneth.

41 And he read in the firſt broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkned to the Law.

42 So Eſdras the Prieſt and reader of the Law, ſtood vpon a pulpit of wood that was prepared.

43 And there ſtood by him || Matgathias, Sammus, Ananias, Azarias, Ourias, Ezecias, Balamus at his right hand,

44 And at his left hand || Phaldaius, and Sail, Melchias, Aothaſaphus, Nabatais.

45 Then Eſdras tooke the booke of the Lawe before the multitude (for he ſate honourably before them all.)

46 And they all ſtood vpright when hee expounded the Law, and Eſdras bleſſed the Lord the moſt high God, the moſt mighty God of hoſtes.

47 And the whole multitude cryed, Amen.

48 Then Ieſus and || Anus, and Sarabias, and Aſimus, and Iacobus, Sabataias, Autanias, Maianias, and Calitas, Azarias, and Ioazabbus, and Ananias, and Viatas the Leuites liſt vp their hands, and fell downe on the ground, and worſhipped the Lord,

49 And taught the Law of the Lord, and ſtood alſo earnestly vpon thereading.

50 Then ſaid || Aththarates to Eſdras the chief Prieſt and reader, and to the Leuites that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Lawe.

51 Goe therefore and eate the fat meats, and drink the ſweet drinks, and ſend preſents to the men that haue not.

52 For this day is holy to the Lords, and be notorious: for the Lord God will glorifie you.

53 So the Leuites commanded all theſe things to the people ſaying, This day is holy to the Lord: be not ſad.

54 Then they departed all to eat and drinke, and to reioyce, and to giue preſents to them that had not, and to make good cheere.

55 For they were yet filled with the wordes wherewith they were inſtructed, when they were aſſembled together.

II. E S D R A S.

CHAP. I.

¶ The people is reformed for their unfaithfulneſſe. 30 God will haue another people if theſe will not be reformed.



¶ The ſecond booke of the Prophet * Eſdras, the ſonne of Saraiaſus, the ſonne of Azarias, the ſonne of Helcias, the ſonne of Sadanis, the ſonne of Sadoe, the ſonne of Achito.

2 The ſonne of Achias, the ſonne of Iuineer,

the ſonne of Heli, the ſon of Amariaſus, the ſonne of Aſie, the ſonne of Marimoth, the ſonne of Arua, the ſonne of Ozias, the ſonne of Eorih, the ſonne of Abiſei, the ſonne of Phinices, the ſonne of Eleazar,

3 The ſonne of Aaron (of the tribe of Levi) which Eſdras was priſoner in the land of Medes, in the reigne of Artaxerxes king of Perſia.

4 ¶ And the word of the Lord came vnto me, ſaying,

5 Goe, and shew my people their finnes, and their children their wickednesse, which they haue committed against mee, that they may tell their childrens children.

6 For the finnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange gods.

7 Haue not I brought them out of the land of Egypt, from the house of bondage? but they haue prouoked mee vnto wrath, and despised my counsels.

8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.

9 How long shall I forbear them, vnto whom I haue done so much good?

10 *Many kings haue I destroyed for their sake: Pharaoh with his seruants and all his armie haue I smitten downe.

11 All the nations haue I destroyed before them: *I haue destroyed the East, the people of the two countreyes Tyrus and Sidon, and haue sinned all their enemies.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 *I haue led you thorow the Sea, and haue giuen you a sure way since y^e beginning: *I gaue you Moyses for a guide, and Aaron for a Priest.

14 *I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten mee, saith the Lord.

15 Thus saith the Almighty Lord, The quails *were a token vnto you: I gaue you tents for safeguard, wherein ye murmured.

16 And ye triumphed not in my Name for the destruction of your enemies, but yet ye murmured still.

17 Where are the benefites, that I haue done for you? when ye were hungry in the wilderness, *did ye not cry vnto mee,

18 Saying, Why hath thou brought vs into this wilderness, to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wilderness.

19 I had pity vpon your mournings, and gaue you Manna to eat: *so ye did eat Angels food.

20 *When ye were thirstie, did not I cleare the stone, and waters did flow out to satisfie you? from the heare I couered you with the leaues of the trees,

21 And I gaue you fat countries: I cast out the Canaanites, the Phereites, and Philistims before you: *what shall I doe more for you, saith the Lord?

22 Thus saith the Almighty Lord, *When ye were in the wilderness at the bitter waters, being athirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, & made the river sweet.

24 What shall I do vnto thee, O Iacob? thou *Iuda wouldest not obey: I will turne mee to other nations, and vnto those will I giue my Name, that they may keepe my Lawes.

25 Seeing ye haue forsaken me, I will also forsake you: when ye aske mercy of mee, I will not haue pity vpon you.

26 *When ye call vpon mee, I will not heare you: for ye haue defiled your hands with blood, and your feet are swift to commit murder.

27 Although ye haue not forsaken me, but your

owne shewes, saith the Lord.

28 Thus saith the Almighty Lord, Haue I not praised you as a father his finnes, and as a mother her daughters, and as a nurse her young babes,

29 That yee would bee my people, as I am your God, and that ye would be my children, as I am your Father?

30 *I gathered you together as a henne gathereth her chickens vnder her wings: but now what shall I doe vnto you? I will callt you out from my sight.

31 *Whyn you bring gifts vnto mee, I will turne my face from you: for your solemne feast days, your new moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets, whom yee haue taken and slaine, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.

33 Thus saith the Almighty Lord, Your house shall be desolate: I will cast you out as the winde doeth the stubble.

34 Your children shall not haue generation: for they haue despised my commandement, and done the thing that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleue me though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the things that I command them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 ¶ I will declare the grace that I will do for the people to come, whose children reioyce in gladnes, and though they haue not seene me with bodily eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, behold what great glory, and see the people that come from the East.

39 Vnto whom I will giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Micah, Joel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias, (which is called also the messenger of the Lord.)

CHAP. II.

The Synagogue sitheth fault with her owne children. 18 The Gentiles are called.

Thus saith the Lord, I brought this people out of bondage: I gaue them also my commandments by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them saith vnto the, Goe ye away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorrow and heavinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: go ye, O my children, and aske mercy of the Lord.

5 And thee, O father, I call for a witnesse for the mother of these children, which would not keepe my covenant.

6 That thou bring them to confusion, and their mother to a foyle, that there kinred be not continued.

7 Let their names be scattered among the heathen: let them be put out of the earth, for they haue despised my covenant.

8 Woe vnto thee, Assur: for thou hidest the
vnrigh-

* Exod. 14. 18.

* Num. 21. 24.
Isa. 8. 12.

* Exod. 14. 9.
Or, I reue.
* Exod. 3. 10.
Exod. 4. 14.
* Exod. 13. 21.

* Exod. 16. 13.
Plal. 104. 40.

* Psal. 14. 3.

* Wild. 16. 20.
* Num. 20. 11.
Wild. 1. 4.

* Isa. 54.

* Exod. 15. 29.

* Exod. 2. 8.

* Isa. 1. 15.

* Mat. 23. 37.

* 7. 4. 13.

* Malc. 3. 1.

Gen. 19. 34.

vnrighteous in thee: O wicked people, remember
* what I did vnto Sodom and Gomorrah,

9 Whose land is mixed with clouds of pitch,
and heapes of ashes: so will I doe vnto them, that
heare me not, saith the Almighty Lord.

10 ¶ Thus saith the Lord vnto Eldras, Tell my
people that I will giue them the kingdome of Ie-
rusalem, which I would haue giuen vnto Israel.

11 And I will get me glory by them, and giue
them the euerlasting tabernacles, which I had
prepared for those.

12 They shall haue at will the tree of life smel-
ling of oymment: they shall neither labour nor
be weary.

13 Go ye, and ye shall receiue it: pray that the
time, which is long, may be shortened: the king-
dome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I
haue abolished the euill, and created the good:
for I liue, saith the Lord.

15 Mother, embrace thy children, and bring
them vp with gladnesse: make their feet as fast
as a pillar: for I haue chosen thee, saith the Lord.

16 And those that be dead, will I raise vp from
their places, and bring them out of the graues: for
I haue known my Name in Israel.

17 Feare not, thou mother of the children: for
I haue chosen thee, saith the Lord.

18 I will send thee my seruants Esay and Iere-
mie to helpe thee, by whose counsell I haue san-
ctified and prepared for thee twelue trees laden
with diuers fruits,

19 And as many fountaines, flowing with
milke and hony, and seuen mighty mountaines,
whereupon there grow roses and lilies, whereby I
will fill thy children with ioy.

20 Execute iustice for the widowe: iudge the
cause of the fatherlesse: giue to the poore: defend
the fatherlesse: clothe the naked:

21 Heale the wounded and sicke: laugh not a
lame man to scorn: mend the creeple, and let the
blinde come into the light of my clearnesse.

22 Keepe the old and the yong that are with-
in thy walles,

23 * Wherefoeuer thou findest the dead, take
them, and bury them, and I will giue thee the first
place in my resurrection.

24 Abide still: O my people, and rest: for thy
quietnesse shall come.

25 Nourish thy children, O thou good nurse:
stablish their feete.

26 None of the seruants that I haue giuen thee,
shall perish: for I will seeke them from among thy
number.

27 Be not weary: for when the day of trouble
and heauinesse cometh, other shall weepe and
be sorrowfull, but thou shalt bee merrie and haue
abundance.

28 The heathen shall enuie thee and shall doe
nothing against thee saith the Lord.

29 Mine handes shall couer thee, so that thy
children shall not see hell.

30 Be ioyfull, O thou mother, with thy chil-
dren: for I will deuiſe thee, saith the Lord.

31 Remember thy children that sleepe: for I
will bring them out of the sides of the earth, and
will shew mercie vnto them: for I am mercifull,
saith the Lord Almighty.

32 Embrace thy children, vntill I come and
shew mercy vnto them: for my fountaines runne
ouer, and my grace shall not faile.

* Job. 1. 17.

33 ¶ Eldras receiued a charge of the Lord vpon
the mount Moreb, that I should goe vnto them
of Israel, but when I came to them, they cast mee
off, and despised the commandment of the Lord,

34 And therefore I say vnto you, O ye hea-
then, that heare and vnderstand, Waite for your
shepherd, who shall giue you euerlasting rest: for
he is neere at hand, that shall come in the end of
the world,

35 Bee ready to the reward of the kingdome:
for the euerlasting light shall shine vpon you for
euermore.

36 Flee the shadow of this world: receiue the
ioy of your glory: I testifiemy Sauour openly.

37 Receiue the gift that is giuen you, and bee
glad, giuing thanks vnto him, that hath called
you to the heauenly kingdome.

38 Arise, and stand vp, and behold the number
of those that are sealed for the feast of the Lord,

39 Which are departed from the shadowe of
the world, and haue receiued glorious garments
of the Lord.

40 Take thy number, O Sion, and shut vp them
that are clothed in white, which haue fulfilled the
Law of the Lord.

41 The number of thy children whom thou
longest for, is fulfilled: beseech the power of the
Lord, that thy people which haue bene called
from the beginning, may be sanctified.

42 * ¶ I Eldras saw vpon mount Sion a great
people whom I could not number, and they all
praised the Lord with songs.

43 And in the mids of them there was a yong
man higher in stature then the all, and vpon euery
one of their heads he set crownes, and was higher
then the others, which I much marueiled at.

44 So I asked the Angel, and sayd, Who are
these, my Lord?

45 Who answered, and said vnto me, These be
they, that haue put off the mortall clothing, and
haue put on the immortal, and haue confessed the
Name of God: now are they crowned, and receiue
the palmes.

46 Then said I vnto the Angel, What yong
man is it, that setteth crownes on them, & giveth
them the palmes in their hands?

47 And hee answered and said vnto mee, It is
the Sonne of God, whome they haue confessed in
the world. Then beganne I greatly to commend
them, that had stoud so strongly for the Name of
the Lord.

48 Then the Angel said vnto me, Go thy way
and tell my people, what, and how great wonders
of the Lord God thou hast seene.

CHAP. III.

4 The wonderful works which God did for the people, are recited.
31 Eldras marueileth that God suffereth the Babylonians to
haue rule ouer his people, which yet are sinners also.

I N the thirtieth yeere after the fall of the city as
I was at Baby'on, I lay troubled vpon my bed,
and my thoughts came vp to my heart,

2 Because I saw the deuolotion of Sion, and
the wealch of them that dwelt at Babylon

3 So my spirit was fore moued, so that I be-
gan to speake fearefull words to the most High,
and sayd,

4 O Lord, Lord, thou spakest at the beginning
when thou alone plantest the earth, and gauest
commandement vnto the people,

5 * And a body vnto Adam, without foule, who

* Reuel. 7. 9.

* Gen. 1. 7.

who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee,

18 Gen. 1. 2, 3.

6 And leddest him into Paradise, which thy right hand bad planted, or euer thee eart brought forth.

* Gen. 6. 12.

7 Euen then thou gauest him commandement to loue thy way: but hee transgressed it, and immediately thou appointedst death to him and his generation, of whose came nations, tribes, people and kinreds out of number.

* Gen. 7. 10.

8 * And euery people walked after their owne will, and did wonderful things before thee, and despised thy commandements.

* 1. Pet. 3. 10.

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them,

10 So that by the flood that came to euery one of them, which came by death vnto Adam,

* Gen. 12. 1.

* Gen. 17. 5.

11 Yet thou leftest one, euen * Noe, with his household, of whom came all righteous men.

12 And when they that dwelt vpon the earth began to multiply, and the number of the children, people and many nations were increased, they began to be more vngodly then the first.

13 Nowe when they liued wickedly before thee, * thou didst chosse thee a man from among them, whose name was * Abraham.

14 Whom thou louedst, and vnto whom onely thou shewedst thy will,

15 And madest an euerlasting Couenant with him, promising him that thou wouldest neuer forsake his seed.

* Gen. 21. 2, 3.

* Gen. 25. 23, 26

* Mala. 1. 2, 3.

rom. 9. 13.

16 And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Jacob and Esau, * and didst chosse Jacob, and cast off Esau, and so Jacob became a great multitude.

* Exod. 19. 8.

Leuit. 4. 10.

17 And when thou ledst his seed out of Egypt, * thou broughtest them vp to mount Sina,

18 And inclinedst the heavens, and bowdest downe the earth, and didst moue the ground, and caule the depths to shake, and didst astonish the world.

19 And thy glory went thorow foure gates of fire, with earthquakes, winde and cold, that thou mightest giue the Law vnto the seede of Jacob, and that which the generation of Israel should diligently obferse.

* Gen. 3. 6.

20 Yet tookest thou now away from them the wicked heart, that thy Lawe might bring forth fruit in them.

21 For * Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenes, ioyned with the Law in the hearts of the people, with the wickednes of the roor: so that the good departed away, and the euill abode full.

* 1. Sam. 16. 13.

23 * O the times passed away, and the yeeres were brought to an ende, * till thou didst rayse thee vp a seruant called Dauid,

* 2. Sam. 5. 1.

and 7. 5, 13.

24 * Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon any

better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yeere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preferred thine enemies, and thou hast not shewed it.

31 I cannot perceiue how this cometh to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleueed thy testimonies as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and therethrowout the heathen, and I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednes now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hathio Key thy Commandements?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reprooueth Esau, because hee seemed to enter into the profanous iudgements of God.

And the Angel that was sent vnto mee, whose name was Uriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord. And he answered me, and said, I am sent to shew thee three waies, and to set forth three similitudes before thee.

4 Wherof if thou canst declare me one, I will shew thee also the way, that thou desirest to see, and I will shewe thee from whence the wicked heart cometh.

5 And I said, Tell on my Lord. Then said he vnto me, Goe thy way: weigh me the weight of the fire, or measure me the blast of the wind, or call me againe the day that is past.

6 Then answered I, and said, What man is borne that can do that, which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the mids of the sea, or how great springs are in the beginning of the depth; or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto mee, I neuer went downe to the deepe, nor yet to the hell, neither did I euer climbe vp to heauen.

9 But now haue I asked thee but of fire and wind, & of the day, whereby thou hast said, and from & which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 Hee said moreouer vnto mee, Thine owne things, & such as are grown vp with thee, canst thou not know:

11 How shouldest thou know that bee able to comprehend the wayes of the Highest, and now outwardly in & corrupt world, to vnderstand the corruption,

* Judg. 9. 8.
N. Chron. 3. 18.

corruption, that is evident in my sight?

12 Then said I vnto him, It were better that we were not at all, then that wee should liue in wickednes, and to suffer, and not to know wherefore.

13 And he answered mee, and said, * I came to a forest in the plaine where the trees helde a counsell,

14 And said, Come, let vs goe fight against the sea, that it may giue place to vs, and that wee may make vs more woods.

15 Likewise the floods of the sea tooke counsell, and said, Come, let vs go vp and fight against the trees of the wood, that wee may get another country for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it,

17 Likewise also the purpose of the floods of the sea: for the land stood vp and stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and said, Verely it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and said, Thou hast giuen a right iudgment: but why iudgest thou northy selfe also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so * they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are about the height of the heauens.

22 Then answered I, and said, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine hie things, but of such as we daily meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, and why the Law of our fathers is abolished, and the written ceremonies are come to none effect.

24 Why we are tossed to and fro through the world, as the grasshoppers, and our life is a very feare, and we are not thought worthy to obtaine mercie.

25 But what will he doe to his name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered hee me, and said, The more thou searchest, the more thou shalt marueile: for the world hathest fast to passe away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of vnrighiteousnesse & weaknes.

28 But to declare thee the things whereof thou askest, the euill is sowne, but the destruction thereof is not yet come.

29 If the euill is sowne, that is sowne bee not turned vpside downe, and if the place where the euill is sowne, passe not away, then cannot the thing come that is sowne with good.

30 For the corne of euill seed hath bene sowne in the heart of Adam from the beginning, and how much vngodlinesse hath hee brought vp vnto this time? and how much shall he bring forth vntill the harvest come?

31 Ponder with thy selfe, how much fruite of wickednes the corne of euill seed bringeth forth.

32 And when the stalkes shall bee cut downe

which are without number, how great an harvest must be prepared,

33 Then I answered, and said, How, and when shall these things come to passe? wherefore are our yeres lewd and euill?

34 And hee answered me, saying, Hast thou not to bee about the most High: stor thou labourst in vaine to bee about him, though thou endeavour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when cometh the fruite of my barne and our wages?

36 And vpon this Ieremiel the Archangel answered, and said, When the number of the leedes is filled in you: for hee hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number: and they shall not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne.

39 And for our sake peradventure the harvest of the righteous is not sultured, because of the sinne of them that dwell vpon earth.

40 So he answered me, and said, Goe, and aske a woman with childe, when shee hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No, Lord, he cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as shee that is with childe, hasteth to escape the necessitie of the travell, to do these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meet thereto,

45 Shew me whether there be more to come, then is past, or more things past than are to come.

46 What is past, I know, but what is to come I know not.

47 And he said vnto mee, Stand on the right side, and I will expound thee this by example.

48 So I stood, & behold, a hote burning ouen passed before me: & when the flame was gone by, I looked, & behold, the smoke had the vpper hand.

49 After this there passed before mee a watie cloud, and sent downe much raine with a storme: and when the stormie raine was past, the drops came after.

50 Then said hee vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand. And the drops, and the smoke were much.

51 Then I prayed and said, May I liue, thinkest thou, vntill that time? or what shall come to passe in those dayes?

52 He answered mee, and said, Of the tokens whereof thou askest me, I can tell thee a part: but I am not lent to shew thee of thy life: for I doe not know it.

C H A P. V.

In the latter times euill shall be hid. 10 Vnrigheteousnesse and all wickednesse shall reigne in the world. 32 Ihuus is reuelled and God deliuereth his ion. 35 God doeth all things in season.

Neuer-

* 2 Pet. 2. 13.

NEuertheless, concerning the tokens, behold, the times shall come, that they which dwell vpon earth shall be taken in a great number, and the way of the truth shall be hid, and the land shall be barren from faulh.

2 And * iniquitie shall be increased more then thou hast seene now, or hast heard in time past.

3 And it shall come to passe, that one shall see in foot, and thou shalt see the land desolate, which now reigne.

4 Yea, if God grant thee to liue, thou shalt see after the time past, that the sunne shall suddenly shine againe in the night, and the moone three times a day.

5 Blood shall drop out of the weed, and the stone shall giue his voyce, and the people shall be moued.

6 And he shall rule, of whom they hope not that dwell vpon earth, and the fowles shall change place.

7 And the sea of Sodom shall cast out fish, and make a noyse in the night, which many shall not know, but they shall all heare the voice thereof.

8 There shall bee a confusion in many places, and the fire shall oft breake forth, and the wilde beasts shall change their places, and menslious women shall beare monsters.

9 And salt waters shall be found in the sweet, and all friends shall fight one against another: then shall wit hide itselfe, and vnderstanding depart into his secret chamber.

10 It shall be sought of many, and yet not be found: then shall vnrigheteousnesse and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall aske another, and say, Is righteous iustice gone thorow thee? And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, and if thou wilt pray: gaine and weep as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow all my body, and my mind was feeble and fainted.

15 But the Angel that was come to talke with me, held mee, comforted mee, and set mee vp vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Vp then and eate, and forsake vs not as the shepheard that leaueth his flocke in the handes of the cruell woulues.

19 Then said I vnto him, Goe thy wayes from me, and come not nere mee: and when he heard it, he went from me.

20 And I fasted seuen dayes, mourning & weeping, as Vriell the Angel had commanded me.

21 And after seuen dayes the thoughts of mine heart were very grievous vnto me againe.

22 And I had a desire to reason againe, and I began to talke with the most high againe.

23 And sayd, O Lord, Lord: of euery forest of the cedars, & of all y trees thereof thou hast chosen

thee one onely vineyard.

24 And of all landes of the world thou hast choien thee one pit, and of all the floures of the grownd thou hast choien thee one lily.

25 And of all the depths of the sea thou hast filled thee one river, and of all builded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one ewe, and of all the cattel that are made, thou hast appointed thee one sheepe.

27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whom thou loudest, thou gauest a Law that is proued of all.

28 And now, O Lord, why hast thou ginen this one people ouer vnto many? and vpon one robe thou hast set others, and hast scattered thine onely people among many.

29 They tread thee downe, which haue withstood thy promises, and beleue not thy testimonies.

30 And if thou didst so much hate thy people, they should haue bene puttied with thine owne hands.

31 ¶ Now when I had spoken these wordes, the Angel that came to me the night afore, was sent vnto me.

32 And said vnto me, Heare me, & I will teach thee, & hearken that I may sit & thee luther.

33 And I said Speake or, my Lord. Then said hee vnto mee, Thou art sore vexed and troubled for Israels sake. I ouers thou them better then he doth that made them?

34 And I said, No, Lord, but of very sorow haue I spoken: for my reines gaine mee euery houre, while I labour to comprehend the way of the most high, & to seeke out part of his iudgement.

35 And he said vnto me, Thou canst not. And I said, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not sene the trouble of Iacob, and the griefe of the stocke of Israel.

36 And he said vnto me, Number vnto me the things that are not yet come, or, gather mee the drops that are scattered, or, make me the withered flowers greene againe.

37 Open mee the places that are closed, and bring me forth the winde, that are shut vp therein: shew me the image of a voice, and then will I declare thee the thing that thou askest, and labourdest to know.

38 And I said, O Lord, Lord, who can know these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things whereof thou askest me?

40 Then said he vnto mee, Like as thou hast done none of these things that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite y I haue promised vnto my people.

41 Then I said, Behold, O Lord, the last things are present vnto thee, & what shall they doe that haue bene before me, or we that be now, or they that shall come after vs?

42 And he said vnto mee, I will compare my iudgement vnto a ring: as there is no slackenesse of the last: so is there no swiftnesse of the first.

43 Then I answered, and said, Couldst thou not make at once those that haue bene, those that are now, and those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then

44 Then answered he mee, The creature, said hee, cannot prevent the Creatour, neither can the world hold them at once, that shall bee created therein.

45 And I said, As thou hast taught thy servant that thou which givest strength to all, hast given life at once to all the worke created by thee, and hast sustained it, so might it now also containe all men at once.

46 And he said vnto mee, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? I require her to bring forth ten at once.

47 And I said, Surely thee cannot, but by distance of time.

48 Then said he vnto mee, So haue I diuided the number of the earth by times, when seede is sown vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and said, Seeing thou hast now shewed me the way, I will proceed to speake before thee: for our mother, whom thou hast told me is yong, draweth the neere vnto age?

51 He answered mee, and said, Alke a woman that traualleth, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And she shall answer thee, Some were borne in the flower of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that yee are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then yee, as the creatures which now begin to bee old, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shew thy servant, by whom doest thou gouerne thy workmanship?

CHAP. VI.

God hath reserved all things in his secret counsell, and is author thereof, and hath created them for his children. 25 The felicitie of the age to come.

And he said vnto mee, In the beginning when the round world was made, and before the borders of the world were set, and before the winds blew one against another.

2 Before the noise of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were laid:

3 Before the faire flowers did appeare, before the mooueable powers were established, before the innumerable armies of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chimneys in Sion were hote:

5 Before the present yeeres were fought out, and before the afflictions of them that now sinne, were turned away, and they that haue layd vp the treasure of faith, were sealed.

6 Then did I purpose these things, and they were made by me alone, and by none other: by me also they shalbe ended, and by none other.

7 Then answered I, and said, What shalbe the diuision of times: or when shall be the ende of the first, and the beginning of it that followeth?

8 And he said vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him,

* Iacobs hand held fast the heele of Esau.

9 For Esau is the end of this world, and Iacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other thing, Eldras, aske thou not.

11 ¶ I answered then, and said, O Lord, Lord if I haue found fauour in thy sight,

12 I beech thee make an end to shew thy servant thy tokens, whereof thou thewest mee part the last night.

13 So he answered me, and said, Stand vp vpon thy feet, and heare a mighty sounding voice:

14 There shall come as an earthquake, but the place where thou standest, shall not be moued.

15 And therefore when hee speaketh, bee not afraid: for of the end shall bee the word, and of the foundation of the earth shall it bee vnderstood.

16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth, that it must be changed at the end.

17 And when I had heard it, I stood vp vpon my feet, and bearkened, and behold, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it said, Beholde, the dayes come, that I will come and inquire of them that dwell vpon the earth.

19 And when I begin to inquire of them who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shalbe fulfilled,

20 And the world, that shall vanish away, shalbe sealed, then will I shew these signes: the books shalbe opened before the heauen, and they shall see all it together.

21 And the children of a yeere old shal speake with their voices: the women with childen shall bring forth vntimely children of three or foure moneths old, & they shall liue that are borne.

22 Then suddenly shall the lowen places appeare as the vnswollen, and the full store houses shall suddenly be found emptie.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

24 At that time shall friends fight with friends as with enemies, and the earth shall feare with them: the springs of the wells shall stand still, and in three hours they shall not runne.

25 Whosoever remaineth from all these things that I haue told thee, shalbe saved, and see my saluation, and the end of your world.

26 And the men that are reuerend, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shalbe changed and turned to another meaning.

27 For euill shalbe put out, and deceit shalbe quenched.

28 But faith shall flourish: corruption shalbe overcome, and the truth which hath bene so long without fruit, shall come forth.

29 ¶ And when he talked with me, beholde, I looked a little vpon him before whom I stood.

30 And these words said hee vnto mee, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe & fast seven daies more, I will tell thee more things, and greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the mightie alth scene thy righteous dealing: he hath seene also thy chastity, which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Bee of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe, and fasted seuen dayes in like manner, that I might fulfill the three weekes which he had appointed me.

36 And in the eighth night was mine heart vexed with me againe, and I began to speake before the most high.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen and the earth should bee made, and the worke followed thy word.

39 And then was there the spirit, and the darkness was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly ayre, and commandedst it, that going betwene, it should make a diuision betwene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commandedst that the waters should bee gathered together in the seventh part of the earth: sixe parts diddest thou dry, and kept them to the intent that of these waters should bee that should serue thee, beeing sowed of God and tilled.

43 As soone as thy word went forth, the worke was incontinently made.

44 For immediately great and innumerable fruite did spring vp, and many diuers pleasures for the taste, and flowres of vchangeable colour, and odours of a most wonderful smell, and these things were created the third day.

45 * Vpon the fourth day then createdst the light of the sunne, and of the moone, and the order of the starres.

46 And gauest them a charge to doe * seruice euen vnto man that was for to be made.

47 And vpon the fift day thou laidest vnto the seventh part * where the waters were gathered, that it should bring forth beasts, & fowles and fishes, and it was so.

48 For the dumbe waters, and without life, brought forth liuing things at the commandement of God, that the nations might praifethy wonderous workes.

49 Then didst thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Leviathan,

50 And diddest separate the one from the other: for the seventh part, where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that he should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leviathan thou gauest the seventh part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixt day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattell, and creeping things.

54 And besides this Adam whom thou made

lord ouer all the workes, which thou hast created, of him came we all, and the people also whom thou hast created.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothings before thee, but be like vnto pitte, and hast compared their riches vnto a drop that falleth from a vessell.

57 And now, O Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And wee thy people (whom thou hast called the first borne, the onely begotten, and thy seruants lowe) are giuen into their hands.

59 If the world then bee created for our sakes, why haue wee not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

1 Without tribulation none can come to felicitie. 2 God aduerseth all in time. 3 The coming and death of Christ. 4 The resurrection and last iudgement. 5 How the which all corruption shall cease. 6 The first Adam. 7 The new life. 8 The mercies and goodness of God.

And when I had made an end of these words, there was sent vnto me an Angel, which had bene sent downe to me the nights afore.

2 And he said vnto mee, Vp Elias, and heare the words that I am come to tell thee.

3 And I said, Speake on my God. Then said he vnto mee, The sea is set in a wide place, that it might be deepe and great.

4 But preluopie that the entrance thereof were narrow, and like the ieruers,

5 Who could goe into the sea to looke vpon it, and to rule it? if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a citie is builded and let vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betwene the fire and the water, so that there could but one man goe there.

9 If this city were giuen vnto a man for an inheritance, if he neuer went thorow the perill before it, how could he receiue his inheritance?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my Statutes, then came this thing to passe.

12 Then were the entrances of the world made narrow, full of sorrow and cruell: they are but few, and euill, and full of perils, and very painefull.

13 For the entrances of the fore-world were wide and sure, and brought immortall fruit.

14 If then they that are liuing labour not to enter by these strait and brittle things, they cannot attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

* Gen. i. 1.

* Gen. i. 14.

* Gen. i. 14, 15.
deut. 4. 19.

* Gen. 1. 30.

1 Or, Ench.

* Gen. 3. 1.

17 Then said I, O Lord, Lord, * seeing thou hast ordeined in this Law, that the righteous should inherite thes things, and that the vngodly should perishe;

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he said vnto mee, There is no Iudge more iust then God, and theris none more wise then the most High.

20 For many perishe in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue, to auoyd punishment.

22 Neuerthelesse, they were not obedient vnto him, but spake aginst him, and imagined vaine things,

23 And deceiued themselves by their wicked deeds, and denied the power of the most High, and egaued not his wayes.

24 But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Elishas, vnto the empty are empty things, and to the full, full things.

26 Behold, the time shall come, that these tokens which I haue told thee, shall come to passe, and the bride shall appeare, and thee shall come forth, and be seene, that now is vnder the earth.

27 And whosoever shall escape these euils, hee shall see my wonder.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure yeeres.

29 After these same yeeres, shall my Sonne Christ die, and all men that haue life.

30 And the world shall be turned into the old silence for seuen dayes, as in the fore-iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall be awaked: yd and that shall die that is corrupt.

32 Then the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the foules that were committed vnto them.

33 And the most High shall appeare vpon the seat of iudgement, and miseries shall vanish away, and long suffering shall haue an end.

34 Iustice only shall continue: the trueth shall remaine, and faith shall be strong.

35 The worke shall follow, and the reward shall be shewed: the good deeds shall be of force, and vnrighteousnes shall beare no more rule.

36 Then said I, * Abraham prayed first for the Sodomites, and * Moyses for the fathers that sinned in the wilderness,

37 And they that came after him, for Israel, in the time of Achaz and Samuel,

38 And * David for the destruction, * and Salomon for them that came into the Sanctuary,

39 * And Elias for those that received raine, and for the dead that he might liue,

40 * And Ezechias for the people in the time of Sennacherib, and diuers other for many.

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue

prayed for the vngodly. wherefore shall not the same effect follow also now?

42 Then he answered me, and said, This present life is not the end, oft times ho'our is retained in it: therefore haue they prayed for the weak.

43 But the day of iudgement shall be the end of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperance shall passe away: incontinencie shall be cut off: righteousness shall grow vp, and the veritie shall spring vp.

45 Then shall no man be able to s'ue him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.

47 For what profit is it for men in this present life to be in heauenesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee,

49 For what profit is it vnto vs, if there bee promised an immortall life, when wee doe the works that bring death?

50 And that an euerslasting hope should bee promised vs, seeing that wee betide our selues to vaine vanity?

51 And that there should bee appointed vs dwellings of health and safety, if wee haue liued wickedly?

52 And that the glory of the most High should bee kept to defend them that haue led a patient life, if we haue walked in the wicked wayes?

53 And that an eternall Paradise should bee shewed, whose fruite remaineth incorruptible, wherein is safetie and health, if we will not enter into it?

54 (For wee haue bene conuerfant in vnpleasing places)

55 And that the faces of them which haue ab stained, should shine more then starrs, if our faces be blacker then darkenesse?

56 For while wee liued, we did not remember when we did vnrighteously, that we should suffer after death.

57 Then answered he mee, and said, This is the maner of the battell, which man, that is borne in the earth shall fight,

58 That if he bee cuercome, he should suffer as thou hast said. but if he get the victory, he should receiue the thing that I said,

59 For this is the life whereof Moyses spake vnto the people, while hee liued, saying, * Chuse thee life that thou mayest liue.

60 Neuerthelesse, they beleueed him not, neither the Prophets after him, nor mee also which haue said vnto them,

61 That heauenesse should not so bee to their destruction, as ioi should come vnto them, to whom saluation is perswaded.

62 I answered then, & said, I know Lord, that the most High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pitie on those that walke in his Law,

* Rom. 9. 18.

* Deut. 30. 19.

* Gen. 18. 23.

* Exod. 32. 3, 11.

* 2. Sam. 24. 17.

* 2. Chron. 6. 14.

* 1. King. 17. 21.

and 18. 42, 45.

* 2. King. 19. 15.

64 And that he is patient for hee long suffering those that haue sinned as his creature,

65 And that he is liberal: for he will giue as much as needeth,

66 And that he is of great mercy: for hee commeth in mercy those that are present, and that are past, and them that are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof,

68 He pardoneth also: for if he gaue not of his goodnesse, that they which haue done euil, might be relieved from their wickednesse, the ten thousand part of men should not remaine alioe.

69 And if hee, being Iudge, forgave not those that be healed with his word, and tooke away the multitude of sinnes,

70 There should peradventure be very few left in an innumerable multitude.

CHAP. VIII.

1 The number of the godly is small. 6 The worker of God are excellent. 30 Elias as prayer for him & for his people. 39 The promise of saluation to the iust. 45 The destruction of the ungodly.

AND he answered mee, saying, The most High made this world for many, but the world to come, for few.

2 I will tell thee a similitude. O Eldras. As when thou askest the earth, it shall say vnto thee, that it giueth much earthly matter to make pots, but little dust that gold commeth of, so is it with the worke of this world.

3 There be many created, but few shall bee saved.

4 Then answered I, and said, Then swallow vp the wit, O my soule and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may intreate thee, that thou mayest giue seede vnto our heart, and prepare our vnderstanding, that there may come fruite of it, wheret yeuery one which is corrupt, may lue, who can let himselfe for man?

7 For thou art alone, & we all are one workmanship of thine hands as thou hast said.

8 For when the body now is fashioned in the wombe, & thou hast giuen it members, thy creature is preferred by fire and water, and the worke created by thee, doeth suffer nine months the creature, which is fashioned in it.

9 But the thing that containeth, and that which is conteined shall both bee preferred, and when time is come, the wombe, being preferred, deliuereth the things that grew in it.

10 For thou hast commaunded the members, ouen the beasts, to giue milke vnto the fruite appointed to the breasts.

11 That the thing which is created may be nourished for a time, til thou disposest it to thy mercy.

12 Thou bringest it vp with thy righteousness, nourishest it in thy law, and refoimest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him which with so great labours is fashioned, it is an easie thing to appoint by thy Commandement, that the thing also which is made, might be preferred.

15 Now therefore, O Lord, I will speake (as touching men in generall thou shalt rather pro-

uide) tye concerning thy people, for whose sake I am sorry.

16 And for thine inheritance, for whose cause I mourne: for Israel, for whom I am wofull, and for Iacob, for whose sake I am grieved.

17 For them will I pray before thee, as will for my selfe, as for them: for I see our faults that dwell in the land.

18 But I haue heard the sudden coming of the Iudge, which is to come.

19 Therefore heare my voyce, & vnderstand my words which I will speake before thee. The beginning of 7 wordes of Eldras, before he was taken vp.

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whole throne is insituable, and his glorie incomprehensible, before whom the hollie of the Angels stand with trembling.

22 Whose keeping is tuned in winde and fire, whose word is true, and sayings stedfast: whose commandement is strong, & government terrible,

23 Whose looke drieth vp the depths, and wrath maketh the mountaines to melt away, as the thing beareth witness,

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I lue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not bee thy will, to destroy them, which haue liued like beasts, but looke vpon them that haue clearly taught thy Law.

30 Take not displeasure, with them which appeare worse then beasts, but loue them that alway put their trust in thy righteousness and glory.

31 For wee and our fathers haue all the same sicknesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercy vpon vs, thou shalt bee called mercifull towards vs which haue no workes of righteousness.

33 For the righteous, which haue laide vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest be so grieved towards it?

35 For verely there is no man among them that be borne, but he hath done wickedly, nor any y doth confesse the, which hath not done amisse.

36 For in this O Lord, thy righteousness, & thy goodnes shall be praised, if thou be mercifull vnto the, which haue not the substance of good workes.

37 Then answered hee mee, and said, Some things, hast thou spoken aright, and according vnto thy words it shall be.

38 For I will not verely consider the workes of them, before the death, before the iudgement, before destruction:

39 But I will reioice in the wayes of the righteous, and I will remember the pilgrimage, the saluation and the reward that they shall haue.

40 Like as I haue spoken now, so shall it come to passe,

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet alway the thing that is sown, cometh not vp in time, neither yet doeth all that is planted take root: so neither shall they all that are brought into the world, be saved.

42 I answered them, and said, If I haue found grace, let me speake.

43 Like as the husbandmans seed periseth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So periseth man, which is created with thine hands, and thou art called his creater, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seed.

45 Bee not wrath with vs, O Lord, but spare thy people, & haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, and said, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off that thou shouldest loue my creature about me: but I haue oft times drawn nere vnto thee and vnto it, but neuer to the viorighteous.

48 In this also art thou marueilous before the Highest,

49 In that thou hast humbled thy selfe, as it becometh thee, & hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries and calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteous life made ready: the citie is builded: & rest is prepared, perfect goodnes, and absolute wisdom.

53 The roote of euil is leaied vp from you, the weaknesse and moeth is destroyed from you, and into hell flyeth corruption to be forgotten.

54 Sorrowes are vanished away, and in the end is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had liberty, they despised the most high: they contemned his Law, and forsooke his wayes.

57 Moreover, they haue troden downe his righteous,

58 * Saying in their heart, that there was no God, though they knew that they should die.

59 For as y^e thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish.

60 But they, after that they were created, haue defiled the Name of him that made them, and are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered and sayd,

63 Behold now, O Lord, thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

4. All things in this world haue a beginning and an end, 10. Tow-

ments for the wicked after this life. 15. The number of the wicked is more than of the good. 29. The times singulature. 38. Therefore they perish. 38. The wisdom of a woman lamenting.

He answered mee then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shall be seene an earthquake in the world, and an vprore of the people,

4 Then shalt thou vnderstand that the most High spake of those things from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his workes, and by the faith wherein ye haue beleueed,

8 Shall be preserued from the said perils, and shall see my saluation in my land, and within my borders: for I haue kept me holy from the world.

9 Then shall they haue pity of themselves, which now haue abused ray wayes: and they that haue cast them out despitefully shall dwell in paines.

10 For such as in their life haue receiued benefits, and haue not knowne me,

11 But haue abhorred my Lawe, while they were yet in libertie, and when they had yet leasure of amendment, and would not vnderstand, but despised it,

12 They must be taught it after deare by paine.

13 And therefore be thou no more careless, to know how the vngodly shall be punished, but inquire how the righteous shall be saved, and whose the world is, and for whom it is, and when.

14 Then answered I, and said,

15 I haue afore sayd, that which I say now, and will speake it hereafter, that there be many moe of them which perish, then of them that shall be saved.

16 As the flood is greater then a drop.

17 And hee answered me, saying, As the field is, so is also the seede: as the flowers be, so are the colours also: such as the workman is, such is the worke: and as the husbandman is, so is the husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but now the manners of them that are created in this world, that is made, are corrupted by a perpetuall seed, & by a Law, whereout they cannot rid themselves.

20 So I considered the world, and beheld there was perill, because of the deifies, that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant which I haue dressed with great labour.

23 ¶ Neuertheless, if thou wilt cease seven dayes moe (but thou shalt not fast in them,

24 But shalt goe into a fire field, where no house is builded, and shalt eat onely of the floures

Math. 24. 9.

Chap. 8. 3.
Math. 20. 14.

of the field, and eat no flesh, nor drinke wine, but the flowers only,

25 And pray vnto the most high continually) then will I come and talke with thee.

26 So I went my way as hee had commanded me, into the field, which is called Ardah, & there I sate among the flowers, and did eat of the herbs of the field, and the meate of the same satisfied me.

27 And after seuen daies, as I sate vpon y^e grasse and mine heart was vexed within me, as afore,

28 I opened my mouth, and beganne to talke before the most high, and to say,

29 O Lord, when thou wouldst shew thy selfe vnto vs, *thou declaredst thy self vnto our fathers in y^e wilderness, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

30 And expressly spakest vnto them, saying, Heare me, O Israel, and marke my words, thou seed of Iacob.

31 For behold, I sowe my Law in you, that it may bring forth fruit in you, and that yee may be honoured by it for ever.

32 But our fathers which received the Lawe, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appear, neither could it, for it was thine.

33 * For they that receiued it, perished be cause they kept not the thing that was sown in them.

34 And loe, it is a custome when the ground receiueh seed, or the sea a ship, or a vessell meate and drinke, if that perish wherein a thing is sown, or wherein any thing is put,

35 Likewise the thing that is sown, or is put therein, & the things that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side * I saw a woman which mourned sore, and lamented with a loud voice, and was grieved in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts wherein I was occupied, and turned me vnto her,

40 And sayde vnto her, Wherefore weepest thou? why art thou so sory in mind?

41 And she said vnto me, Sir, let me alone, that I may bewaile my selfe, and increase sorow: for I am fore vexed in my mind, & brought very low.

42 Then I said vnto her, What aileth thee? tell me.

43 And she said vnto mee, I thy seruant haue bene barren, and haue had no childe, hauing an husband thirte yeeres.

44 And euery houre, and euery day these thirte yeeres, I pray to the most High day and night.

45 And after thirte yeeres God heard mee thine handmaide, and looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and wee gaue great honour vnto the Almighty.

46 And I nourished him with great trauell.

47 So when he grew vp, and came to take a wife, I made a feast.

C H A P. X.

Esdras and the women that appeareth vnto him, commeth to the bar.

But when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lights, and all my neighbors rose vp to comfort me: so I reled vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fled, and am come into this field, as thou test,

4 And am not purposed to returne into the city, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast, vntill I die.

5 Then left I my purpose wherein I was, and spake to her angrily, and sayd,

6 Thou foolish woman above all other, seest thou not our heauinesse & what cometh vnto vs?

7 For Sion our mother is all wofull, and is sore afflicted, and mourneth extremely.

8 seeing we be all now in heauinesse, and make our moane (for we be all sorrowfull) are thou sory for one sonne?

9 Demand the earth, and shee shall tell thee that it is shee that ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sory but for one?

12 But if thou wouldst say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my womb, which I brought forth with heauinesse, and bare with sorowes,

13 But the earth is according to the manner of the earth, and the present multitude returneth in to her as it came.)

14 Then say I vnto thee, As thou hast borne with trauel, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt bee commended therein.

17 Goethy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and sayd,

20 Do not so, but be counselled: for how many fallies hath Sion? Be of good comfort because of the sorrow of Ierusalem.

21 For thou seest that our Sanctuary is layd waste: our altar is broken downe: our Temple is destroyed.

22 Our psalterion sainteth, and the song ceaseth, and our mirth is vanished away, & the light of our candlestick is quenched, and the Ark of our covenant is taken away, and our holy things are defiled, & the Name that is called vpon our vs, is almost dishonoured, and our children are put to shame, and our Priests are bunt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weak,

23 And, which is the greatest of all, Sion the feale hath lost her worship: for shee is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauynesse, and put away the multitude of sorowes that the Almightie may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beaury shined suddenly, and her countenance was bright, so that I was afraid of her, and muled what it might be.

26 And beholde immediately shee cast out a great voyce, very feareful, so that the earth shook at the noile of the woman.

27 And I looked, and beheld, the woman appeared vnto mee no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraide, and cryed with a loud voyce, and sayd,

28 Where is Vriell the Angel * which came to me at y first? for he hath caused mee to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke me by the right hand and comforted me, and set me vpon my feet and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sory?

32 And I said, Because thou hast forsaken me, and I haue done * according to thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knew not, and heare that I do not know.

36 Or is mine vnderstanding deceiued, or doth my mind, being haughty, erre?

37 Now therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I will informe thee, and tell thee wherefore thou art afraide: for the most High hath reueiled many secreet things vnto thee.

39 He hath seene thy good purpose, that thou art sory continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a litle while agoe.

41 Thou sawest a woman mourning, and thou beganst to comfort her:

42 But now seest thou the likenesse of the woman no more, but there appeared vnto thee a city builded.

43 And whereas the told thee of the death of her sonne, this is the solution,

44 This woman which thou sawest, she is Sion: and whereas she told thee (euen shee which thou seest now as a citie builded)

45 And as touching that shee sayd vnto thee, that shee was barren thirtie yeeres, this was concerning that, there was euen thirtie yeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built the citie, and offered offerings: then bare the barren a sonne.

47 And whereas shee told thee that shee nourished him with labour, that was the inhabiting of Ierusalem:

48 But whereas shee told thee that her sonne, as his chance was, died when he came into her chamber, that is the fall of Ierusalem:

49 And when thou sawest her like one that mourned for her sonne, thou beganst to comfort her: of these things which haue chanced these are to be opened vnto thee.

50 For how the most High seeth, that thou art sory in thy minde, and because thou sufferest with all thine heart for her, he shewed thee the clearnesse of her glory, and the fairenesse of her beauty.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew thee these things vnto thee.

53 Theefore I commanded thee to goe into the field, where no foundation nor building is.

54 For the worke of mans building can not stand in that place where the citie of the most High should be shewed,

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beautie and greatnes of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morrow at night thou shalt remaine here,

59 And the most High shall shew thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as hee had commanded me.

CHAP. XI.

1 The vision of an eagle coming forth of the sea, and of her feathers. 37 Of a lion coming out of the forest.

Then saw I a dream, and beholde, there came vp from the sea an eagle, which had twelue feathered wings and three heads.

2 And I saw, and beheld, she spread her wings ouer all the earth, and all the winds of the ayre blew on her, and gathered themselves.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became litle feathers and small.

4 But her heads remained still, and the head in the middes was greater then the other heads, yet rested it with them.

5 Moreover, I saw that the Eagle shewe with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I saw that all things vnder heauen were subiect vnto her, and no man spake against her, no nor one creature vpon earth.

7 I saw also that the Eagle stood vp vpon her claws, and spake to her feathers, saying,

8 Watch not altogether: sleepe eury one in his owne place, and watch by course.

9 But let the heads be preferred for the last.

10 Neuertheles, I saw that the voyce went not out of her heads, but from the mids of her bodies.

11 Then I numbered her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, vpon the right side there arose one leathier, and reigned ouer all the earth.

13 And when it had reigned, the end of it came and the place thereof appeared no more. So the next flood vp, & reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, and said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euey one reigned, and then appeared no more.

20 Then I looked, & behold, in proecesse of time the feathers that followed, stood vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Eagles body, but two heads that rested, and fixe wings.

24 Then sawe I also that two wings diuided themselves from the fixe, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnder-wings thought to set vp themselves, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second was sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselves to reigne.

29 And when they so thought, behold, there awoke one of the heads that were at rest, which was in the mids: for that was greater then the two.

30 And then I saw, that the two heads were ioyned therewith.

31 And behold, the head was turned with them: that were with it, and did eate vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare, & bare rule in it, ouer all those that dwell vpon earth, with much labour; and it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, and behold, the head that was in the mids, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, & ouer those that dwell therein.

35 And I beheld, and loe, the head vpon the right side, denouced it that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto mee, Looke before thee, and consider the thing that thou seest.

37 So I saw, and beheld as it were a Lion, that roareth, running hastily out of the wood: and I saw that he sent out a mans voyce vnto the eagle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee.

39 Art not thou that that of the foure beasts remainest; whom I made to reigne in my world, that by them the end of times might come,

40 And the fourth is come, and hath overcome all the beasts that were past: and hath power ouer the world with great fearefulness, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast iudged the world with truth.

42 Seeing thou hast moued the meeke, thou hast hurt the peaceable, and thou hast leued liers, and destroyed the dwellings of them that brought forth fruit, and hast cast downe the wals of such as did thee no harme;

43 Therefore is thy wrongful dealing come vp vnto the most high: & thy rage vnto the mighty.

44 The most High also hath looked vpon the preuious times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy wicked claws, nor all thy vaine body.

46 That all the earth may be refreshed, and come againe as one deliuered from thy violence, and that free may hope for the iudgment, and mercy of him that made her.

CHAP. XII.

The declaration of the former visions.

And when the Lyon spake these words to the Eagle, I saw,

1 And behold, the head that had the vpper hand, appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselves to reigne, whose kingdome was small and full of vproares.

2 And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great feare. Then I awoke out of the trouble and trance of my mind, and from the great feare, and said vnto my spirit,

3 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

4 Loe, yet am I weary in my minde, and very weak in my spirit, and little strength is there in me, for the great feare that I receiued this night.

5 Therefore now will I beseech the most High that he will comfort me vnto the end.

6 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deed be come vp before thy face,

7 Comfort me, and shew me thy seruants the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule.

8 Seeing thou hast iudged me worthy to shew me the last times.

9 ¶ Then he said vnto mee, This is the interpretation of this vision,

10 The eagle whom thou sawest come vp from the seas, is the * kingdome which was scene in the vision of thy brother Daniel,

11 But it was not expounded vnto him: therefore now I declare it vnto thee.

12 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall be feared about all kingdomes that were before it.

13 In it shall twelue kings reigne one after another.

14 Whereof the second shall begin to reigne, and shall haue no more time then the first.

15 And this do the twelue wings signify which thou sawest,

17 As for the voyce that thou heardst speake and that thou sawest not goe out from the heads, but from the middes of the body thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shall be reitored againe to his beginning.

19 Concerning the eight vnder-wings, which thou sawest hang vnder her wings, this is the interpretation,

20 In him shall arise eight Kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time cometh, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things vnto them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboute all those that were before them: therefore are they called the heads of the Eagle:

25 For they shall accomplish his wickednesse, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sword shall denoure them.

28 For the sword of the one shall denoure the other: but at the last shall hee fall by the sword himselfe.

29 And whereas thou sawest two vnder-wings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preferred for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lyon whom thou sawest rising vp out of the wood, and roaring, and speaking vnto the Eagle, and rebuking her for her vnrighteousnesse with all the words that thou hast heard,

32 This is the wind which the most High hath kept for them, and for their wickednesse vnto the end, and hee shall reprocue them, and cast before them their spoiles.

33 For he shall set them alie in the iudgement and shall rebuke them, and correct them.

34 For he will deliuer the residue of my people by affliction, which are preferred vpon my borders, and hee shall make them ioyfull, vntill the coming of the day of iudgement, wherof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast beene meet to know this secret of the most High.

37 Therefore write all these things that thou hast seen: in a booke, and hidesthem,

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seven dayes more, for it may be shewed thee what I haue pleased the most High to declare vnto thee, and with that he went his way.

40 And when all the people perceiued, that these seven dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto mee, and spake vnto me, saying,

41 What haue we offended thee? or what euill haue we done against thee, that thou forsakest vs and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an hairen or ship preferred from the tempest.

43 Are not the euils which are come vnto vs sufficient?

44 If thou then forsake vs, how much better had it bene for vs, that we had bene burnt also as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a lowd voyce. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heauie, thou house of Iacob.

47 For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, I might seeke mercy for the low estate of your Sanctuary.

49 And now gue your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them.

51 But I remained still in the field seven dayes, as he had commanded mee, and did eat onely of the flowers of the field, and had my meat of the herbes in those dayes.

CHAP. XIII.

The vision of a mind coming forth of the sea, 3 which became a man, 5 its properties and power against his enemies, 11 The declaration of from vision.

AND after the seven daies, I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it mooued all the waues thereof.

3 And I looked, and behold, there was a mighty man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth falleth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and behold, hee graued himselfe a great mountaine, and flew vp vpon it.

7 But I would haue seene the countrey or place whereout the hill was grauen, and I could not.

8 Till after these things, and behold, all they which came to fight against him, were foreafraid, and yet they durst fight.

9 Neuertheless when hee saw the fiercenesse of the multitude that came, hee lifted not vp his hand: for hee held no sword nor any instrument of warre:

10 But onely, as I saw, he sent out of his mouth as it had beene a blast of fire, and out of his lips the winde of the flame, and out of his tongue hee cast out sparkes and stormes.

11 And they were all mixt together, *euen* this blast of fire, the winde of the flame, and the great storme, and let with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing leene, but onely dust, and smell of smoke. When I saw this, I was afraid.

12 ¶ Afterward, sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offered: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruante these wonders from the beginning, and hast counted mee worthy to receiue my prayer.

15 Shew mee now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shall bee left in those dayes, and much more woe vnto them that are not left behind:

17 For they that were not left, were in heauenne.

18 Now vnderstand I the things that are laid vp in the latter dayes, which shall come both vnto them, and vnto those that are left behind.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet is it easier that hee that is in danger should fall into these, and foresee the things to come hereafter, then to passe away as a cloud out of the world.

21 ¶ Then answered hee mee, and said, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation,

23 He that shall beare the danger in that time hee shall keepe himselfe. They that be fallen into danger, are such as haue workes and faith toward the most Mightie.

24 Know therefore, that they which bee left behind, are more blessed then they that be dead.

25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the mids of the sea,

26 The same is he whom the most High hath kept a great secret, who by his owne selfe shall deliuer his creature, and he shall order them, that are left behind,

27 ¶ And whereas thou sawest, that out of his mouth there came a blast with fire and storme,

28 And that hee neither held sword nor weapon, but that by his fiercenesse hee destroyed the whole multitude that came to fight against him, this is the interpretation,

29 Behold, the dayes come that the most High will beginne to deliuer them that are vpon the earth:

30 And hee shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, city against city, and place against place, * and nation against nation, and realme against realme.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then

shall my sonne bee reuealed, whom thou sawest goe vp as a man.

33 And when all the people heare his voyce, euery man shall in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shall be gathered as one, as they that bee willing to come, and to fight against him.

35 But hee shall stand vpon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all being prepared and builded, as thou sawest the hill grauen loorth without any hands.

37 And this my sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,

38 And into torments like to flame, whereby they shall be tormented: and without any labour will he destroy them, euen by the Law, which is compared vnto the fire.

39 And whereas thou sawest that hee gathered another peaceable people vnto him,

40 Those are the ten tribes which were caried away captiues out of their owne land, * in the time of Oleeas the King, whom Salmanasar the King of the Assyrians tooke captiue, and caried them beyond the riuer: so were they brought into another land.

41 But they tooke this counsell to themselves, that they would leaue the multitude of the heathen, and goe forth into a further country, where neuer mankind dwelt:

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuer Euphrates,

44 For the most High then shewed them signes * and staid the springs of the flood till they were passed ouer.

45 For thorow the country there was a great journey, euen of a yeere and an halfe, and the same region is called I Arareth.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The most High shall hold still the springs of the riuer againe, that they may goe thorow: therefore sawest thou the multitude peaceable.

48 But they that be left behind of thy people, are those that be found within my borders.

49 Now when hee destroyeth the multitude of the nations that are gathered together, hee shall defend the people that remaine.

50 And then shall he shew great wonders vnto them.

51 Then said I, O Lord, Lord shewe mee this, wherefore haue I seen the man comming vp from the mids of the sea?

52 And he said vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon the earth see my Sonne or those that bee with him, but in the time of that day.

53 This is the interpretation of the dreames which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne Lawe, and applied thy diligence vnto mine, & sought it.

55 Thy life hath thou ordered in widome, and hast colled vnderstanding thy mother,

56 Therefore haue I shewd thee therewards with the most High: and after these other dayes I will

* 2. Kings 17. 3.

* Exod. 14. 27.
Isa. 3. 15, 16.

10r. Ararat.

I will ſpeake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, glorying and praying the moſt High for the wonders which hee did in time.

58 Which hee gouerneth, and ſuch things as come in their ſeaſons, and there I ſate three dayes.

CHAP. XIII.

a How God appeared to Moſes in the buſh. 10 All things decline to age. 15 The latter times will be then the former. 29 The ingratitudes of Iſrael. 35 To reſurreccion and iudgement.

Vpon the third day I ſate vnder an Oke, and behold, there came forth a voice vnto me out of the buſh, and ſaid, Eſdras, Eſdras.

2 And I ſaid, Here am I, Lord, and ſtood vp vpon my feete.

3 Then ſaid hee vnto me, * In the buſh I reucaled my ſelfe, and ſpake vnto Moſes, when my people ſeru'd in Egypt:

4 And I ſent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long ſeaſon,

5 And I told him many wonders, and ſhewed him the ſecrets of the times and the ende, and commanded him, ſaying,

6 Theſe wordes ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay vnto thee, that thou lay vp in thine heart theſe ſignes that I haue ſhewed, and the dreames that thou haſt ſeene, and the interpretations which thou haſt heard.

8 For thou ſhalt be taken away from all, and thou ſhalt remaine henceforth with my counſell, and with ſuch as bee like thee, vntill the times bee ended.

9 For the world hath loſt his youth, and the times begin to waxe old.

10 For the world is diuided into twelue parts and ten parts out are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore ſet thine houſe in order, and reforme thy people, and comfort ſuch of them as be in trouble and now renounce the corruption.

13 Let goe from thee mortall thoughts: caſt away from thee the burdens of men, and put off now the weakeneſſe,

14 And ſet aſide thy moſt grievous thoughts, and liſt thee to depart from theſe times.

15 For greater evils then thoſe which thou haſt ſeene now, ſhall they commit.

16 For the weaker that the world is by reaſon of age, the more ſhall the evils be increaſed vpon them that dwell therein.

17 For the death is fled farre away, and lyes are at hand: for now haſteth the viſion to come, that thou haſt ſeene,

18 Then answered I, and ſaid before thee,

19 Behold, Lord, I will goe as thou haſt commanded mee, and reforme the people, which are preſent; but they that ſhall bee borne afterward, who ſhall admoniſh them?

20 Thus the world is ſet in darkeneſſe, and they that dwell therein are without light.

21 For thy lawe is burnt, therefore no man knoweth the things that are done of thee, or the workes that ſhall be done.

22 But if I haue found grace before thee, ſend the holy Ghoſt into me, and I will write all that hath beene done in the world ſince the begin-

ning, which was written in thy Lawe, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And hee answered me, ſaying, Goe, and gather the people, and ſay vnto them, that they ſeek thee not for fortie dayes.

24 But prepare thee many box tables, and take with thee theſe ſiue, Sarea, Dabria, Selemia, Scanus and Aſiel, which are ready to write wiſely,

25 And come hither, and I will light a candle of vnderſtanding in thine heart, which ſhall not be put out till the things bee performed, which thou ſhalt begin to write.

26 And then ſhalt thou declare ſomethings openly vnto the perſic men, and ſome things ſhalt thou ſhew ſecretly vnto the wiſe: ſo morrow this houſe ſhalt thou begin to write.

27 Then went I forth, as he commanded me, and gathered all the people together, and ſaid,

28 Heare theſe wordes, O Iſrael.

29 * Our fathers at the beginning were ſtrangers in Egypt, from whence they were deliuered,

30 And receiued the Lawe of liſe, * which they kept not, which yee alſo haue tranſgreſſed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye alſo haue done vnrighteouſly, and haue not kept the waies which the moſt High commanded you.

32 And forſomuch as he is a righteous Iudge, he tooke from you in time the thing that hee had given you.

33 And now are yee here, and your brether among you.

34 Therefore if ſo be that ye will ſubdue your owne vnderſtanding, and reforme your heart, ye ſhall be kept aliue, and after death ſhall ye obtaine mercy.

35 For after death ſhall the iudgement come when we ſhall liue againe: & then ſhall the names of the righteous bee maniſeſt, and the workes of the vngodly ſhall be declared.

36 Let no man therefore come now vnto mee, nor ſeek me theſe forty dayes.

37 So I tooke the ſiue men, as hee commanded me, and we went into the field, and remained there.

38 The next day, behold, a voyce called mee, ſaying, Eſdras, * open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth and behold, hee reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I tooke it and dranke, and when I had drunke it, mine heart had vnderſtanding, and wiſedome grewe in my breaſt: for my ſpirit was ſtrengthened in memory,

41 And my mouth was opened, & ſhut no more.

42 The moſt High gaue vnderſtanding vnto the ſiue men, that they wrote the high things of the night, which they vnderſtood not.

43 But in the night they did eate bread, but I ſpake by day, and held not my tongue by night.

44 In foure dayes they wrote two hundred and foure bookes.

45 And when the fortie dayes were fulfilled, the moſt High ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthy and vnworthy may reade it:

46 But keepe the ſeauenty laſt that thou haſt giue them to the wiſe among thy people.

47 For in them is the veine of vnderſtanding and

* Exod. 3. 2, 8.

Gen. 47. 4.

Act. 7. 53.

* Ezech. 3. 2.

and the fountaine of wisedome, and the riuer of knowledge: and I diddo.

CHAP. XV.

1 The prophetic of Elias is verissime. 2 The ewith that shall come on the world. 3 The Lord will avenge the innocents blood. 12 Egypt shall amene. 16 Sedition, 20 and punishment upon the King of the earth. 24 Carthage they shall smite. 29 Troubles and warres upon the beate earth. 33 Gods the reuenger of his elect.

BEhold, speake thou in the cares of my people the words of prophetic, which I will put in thy mouth, saith the Lord,

2 And cause them to bee written in a letter: for they are faithful and true.

3 Feare not the imaginations against thee: let not the vntaile: fulluile of the speakers trouble thee, that speake against thee.

4 For every vnfaitfull shall die in his vnfaitfulness.

5 Behold, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death, and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked works are fulfilled.

7 Therefore, saith the Lord, I will holde my tongue no more for their wickednes, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Behold, the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, & will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall bee smitten with the plague and punishment: that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible flarie.

14 Woe to the world, and to them that dwell therein.

15 For the sword and their destruction draweth nere, and one people shall stand vp to fight against another with swords in their hands.

16 For there shall besedition among men, and one shall inuade another: they shall not regarde their king, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shall be troubled, the houses shall be afraid, men shall feare.

19 A men shall haue no pitty vpon his neighbour, but shall destroy their houses with the sword, and their goods shall bee spoiled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the kings of the earth to reuerence mee, which are from the East, and from the South, from the East, and from Libanus, to come vnto them, and to repay the things that they haue done to them.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompence them in their boosome: thus saith the Lord God,

22 My right hand shall not spare the sinners,

neither shall the sword cease from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Woe to them that sinne, and keepe not my commandments, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the world, & ye shall remaine in them: for God will not delect you, because ye haue sinned against him.

28 Behold, an horrible vision commeth from the East.

29 Where generations of dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind vpon the earth, that all they which heare them, may feare and tremble.

30 Even the Carmanians raging in wrath, shall goe forth as the bores of the forest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemies besiege them, and consume some of them, and in their host shall be feare and dread, and strife among their kings.

34 Behold clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another, & they shall smite downe a great multitude of starres vpon the earth, euen their own starre, and the blood shall be from the sword vnto the belly.

36 And the dung of man vnto the camels litter.

37 And there shall be great fearefulness and trembling vpon earth, and they that see the wrath shall be afraid, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, & part from the West.

39 And from the East shall windes arise, and shall open it with the cloud which he raised vp in wrath, and the starre, raised to feare the East and West windes, shall be destroyed.

40 And the great and mighty cloudes shall be lit vp full of wrath, and the starre, that they may make all the earth afraid, and them that dwell therein, and that they may powre out euery his place, and lifted vp, an horrible constellation.

41 As fire and baile, and flying swords, and many waters, that all fields may be full, and all riues with the abundance of great waters.

42 And they shall beake down the cities and walles, and mountaynes, and hilles, and the trees of the wood, and the grasse of the meadows, and their cornes.

43 And they shall goe with a straight course, vnto Babylon, and make it afraid.

44 They shall come to her, and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke go vp vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall doe seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Wo vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glorie in thy louers, which haue alwayes desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I will send plagues vpon thee, widowhood, pouertie, and famine, and the sword, & pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shall be dried vp as the flower when the heate riseth, that is sent vpon thee.

51 Thou shalt bee sicke as a poore wife that is plagued and beaten of women, so that the mighty and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine hands, and said ouer their death when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredome shall bee in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines shall die of hunger, and eat their own flesh, and drinke their own blood for want of bread, and thirst of water.

59 And thou, as vnhappy, shalt come thorow the sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine city, and shall root out one part of thy land and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, and thy cities, thy land and thy mountaines: all thy woods, and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carry away captiue, and shall spoile thy substance, and marre the beauty of thy face.

CHAP. XVI.

1 Against Babylon, Asia, and Egypt, and Syria, 18. 38. Of the evils that shall come vpon the world, with admonition how to gouerne them elses misfortune. 54 To acknowledge their sinne, and to accuse them (saith the Lord): 55 Who mightie prouidence and iustice it is to be remembered.

V Wo to thee Babylon and Asia: wo to thee Egypt and Syria.

2 Gird your selues with sacke and hairecloth and mourne your children, and be sorry: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can

drue them away?

5 May any man drue away an hungry Lyon in the wood? or quench the fire in stubble when it hath once begunne to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mighty Lord sendeth the plagues, and who can drue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? he shall thunder, & who shall not be afraid?

8 The Lord shall threaten, and who shall not vterly bee broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea riseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord, and the glory of his power.

9 For strong is his tight hand, that bendeth the bow: his arrows that he shooteth, are sharpe, and shall not misse, when they begin to bee shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shall not be put out, tell it consume the foundations of the earth.

12 As an arrow which is shot of a mightie archer, returneth not backward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorowes and great mourning: the beginning of famine and great death: the beginning of wars, and the powers shall feare: the beginning of euils, & all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor be alway mindfull of the scourges.

17 Behold, vntailes shall be so good cheape vpon earth, that they shall thinke themselves to bee in good case: but then shall the euils bud forth vpon earth, euen the sword, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall bee cast out as dongue, and there shall bee no man to comfort them: for the earth shall bee wasted, and the cities shall bee cast downe.

20 There shall be no man left to till the earth, and to sow it: the trees shall giue fruit, but who shall gather them?

21 The grapes shall be ripe, but who shall tread them? for all places shall be desolate, so yone man shall desire to see another, or to heare his voice.

22 For of one city there shall be ten left, and two of the field, which shall hide themselves in the thicke wood, and in the clefts of rocks.

23 As when there remaine three or foure olines in the place where olives grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those daies there shall be three or foure left by them that search their houses with the sword.

26 And the earth shall be left waste, & the fields thereof

cheretof shall waxe old, and her wayes and all her pathes shall grow full of thornes, because no man shall trauell there through.

27 The virgins shall mourne, having no bridegromes: the women shall make lamentation, having no husbands: their daughters shall mourne, having no helpers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, yee seruants of the Lorde, heare these things, and make them.

30 Behold the word of the Lorde, receiue it: beleeue not the gods of whome the Lorde speaketh: behold, the plagues draw nere, and are not slacke,

31 As a traouelling woman which in the ninth month bringeth forth her sonne, when ſoure houres of birth is come, two or three houres afore the paines come vpon her body, and when the childe cometh to the birth, they tary not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles bee euen as strangers vpon earth.

34 He that selleth, let him be as he that fleeth his way: and he that buyeth, as one that wil lose.

35 Who so occupieth merchandise, as he that winneth it: and he that buildeth, as he that shall not dwell therein:

36 He that soweth, as one that shall not reap: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marry, as they that shall get no children: and they that marry not, to as the widows.

38 Therefore, they that labour, labour in vain:

39 For strangers shall reape their fruits, and spoile their goods, and ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more wil I be angry against them for their finnes, sayth the Lord.

42 As a whore enuieth an honest & vertuous woman,

43 So shall righteousnesse hate iniquity, when she decketh her selfe, and shall accuse her openly, when she shall come that shall bridle the authour of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the workes thereof: for ouer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which saith, I haue not sinned before the Lorde God and his glory.

46 Behold, the Lord * knoweth all the workes of men, their imaginations, their thoughts, and their hearts.

47 * For as soone as he sayd, Let the earth be made, it was made: let the heauen be made, and it

was created.

48 By his word were the starres established, and he * knoweth the number of them.

49 Hee searcheth the depth, and the treasures thereof: hee hath measured the sea, and what it containeth.

50 He hath shut the sea in the mids of the waters, and with his word hath he hanged the earth vpon the waters.

51 Hee spreadeth out the heauen like a vault: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to poure out floods from the high rockes to water the earth.

53 He made man, & put his heart in the mids of the body, and gaue him breath, life and vnderstanding,

54 And the Spirit of the Almighty God, which made all things, and hath searched all the hidde things in the secrets of the earth,

55 He knoweth your inuentions, and what ye imagine in your heart when yee sinne and would hide your finnes.

56 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

57 And when your sins are brought forth before men, ye shall be confounded, and your owne finnes shall stand as your accusers in that day.

58 What wil ye doe, or how wil ye hide your finnes before God and his Angels?

59 Behold, God himselfe is the iudge: feare him: cease from your finnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meat to the idoles.

61 And they that consent vnto them, shall be had in derision and in reproch, and troden vnder foote.

62 For in every place and cities that are nere, there shall be great insurrection against those that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoile, and waste such as yet feare the Lord.

64 For they then shall waste and spoile their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the gold is tryed by the fire.

66 Heare, O ye my beloued, saith the Lord, behold, the daies of trouble are at hand, but I will deliuer you from them: be not ye afraid: doubt not, for God is your captaine.

67 Who so keepeth my Commandements and precepts, saith the Lord God, let not your finnes weigh you downe, and let not your iniquities lift then selues vp.

68 Woe vnto them that are bound with their finnes, and couered with their iniquities, as a field is hedged in with thornes, and the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

* Pl. 147. 4.

Enke 16. 16.

Gen. 1. 1.

T O B I T.

C H A P. I.

1 Tobias parentage. 3 He godliueth 6 His equity. 9 His charitable anap. fertility. 19 His fleeth, and his goods are confiscated, 22 and after restored.

Tobias, being captive among the Assyrians, did not leaue the way of truth.

Or, Salmasar.
2 King. 17. 3.

Tobias was mercifull.

* 1. King. 12. 20.

He fled from idoles.
* Exod. 22. 29.
Deut. 12. 6.

He merrieth to wife Anna, which beareth to him Tobias.
* 2. Sam. 3. 47.

* Gen. 43. 32.

He found grace in the sight of Salmasar.

Or, Sonne.
Or, in Reges a city of Media.

Or, Salmasar.
The charitie of Tobias.

* 2. King. 19. 35, 36
Isa. 37. 36, 37.
Ecclus. 48. 18, 22.
2. Mac. 7. 41.
2. Mac. 8. 19.

THe booke of the wordes of Tobit sonne of Tobiel, the sonne of Ananias the sonne of Adiel, the son of Gabael, of the seed of Asael, and of the tribe of Nephtholim,

3 Who in the time of || Enemessar king of the Assyrians was * led away captive out of this Ise, which is at the right hand of that citie which is called properly Nephtholim, in Galilee about Aser.

3 I Tobit haue walked all my life long in the way of truth and iustice, and I did many things liberally to the brethren which were of my nation, and came with me to Nineue into the land of the Assyrians.

4 And when I was in mine owne countrey in the land of Israel, being but yong, all the tribe of Nephtholim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated and built vp for all ages.

5 * Now all the tribes which fell from God, yea, and my father Nephthalims house offered to the heier called Baal.

6 But I (as it was ordained to all Israel by an eueralting decree) went alone offto Ierusalem at the feasts * bringing the first fruits, and the tenths of beasts, with that which was first borne, and offered them at the altar to the Priests the children of Aaron.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I sold, and came and bestowed it enery yeere at Ierusalem.

8 The third tenth part I gaue vnto them to whom it was meet, as Debora my fathers mother had commanded mee, for my father left me as a pupill.

9 * Furthermore when I was come to the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias.

10 * But when I was led captiue to Nineue, all my brethren, and those which were of my kinred did eate of the * bread of the Gentiles.

11 But I kept my selfe from eating,
12 Because I remembered God with all mine heart.

13 Therefore the most High gaue me grace and fauour before Enemessar, so I was his purveyor.

14 * And I went into Media, and I deliuered ten talents of siluer to Gabael the brother of Gabrias || in the land of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose fate because it was troubled, I could not go into Media.

16 * But in the time of || Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I saw any of my kinred dead, or call about the walles of Nineue, I buried him.

18 And if the king Sennacherib had slaine any when he was come and fled from Iudea, I buried

them priuily (for in his wrath he killed many) but the bodies were not found when they were sought for of the King.

19 Therefore when a certaine Ninesuite had accused me to the King, because I did bury them, I hid my selfe: & because I knew I was sought to be slaine, I withdrew my selfe for feare.

20 Then all my goods were spoyled, neither was there any thing left me besides my wife Anna and my sonne Tobias.

21 Neuerthelesse * within fife and fifty dayes, two of his sonnes killed him, & they fled into the mountaines of Arrarath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accounts and ouer all his domestically affaires Achicharus my brother Anaels sonne.

22 And when Achicharus had made a request for me, I came againe to Nineue: now Achicharus was cupbearer and keeper of the signet, and steward, and ouersaw the accounts: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

C H A P. II.

2 Tobias calleth the faithfull to his table. 3 He leaues the staffe to bury the dead. 10 How he becometh blind. 11 His wife laboureth for his living. 14 She reproacheth him basely.

NOW when I was come home againe, and my wife Anna was restored vnto mee with my sonne Tobias, in the feast of Pentecost, which is the holy staffe of the seuen weekes, there was a great dinner prepared mee, in the which I ate down to eate.

2 And when I saw abundance of meat, I sayd to my sonne, Goe, and bring what poore man soeuer thou shalt finde of our brethren which hath remembered God, and loe I will tarry for thee.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntill the going downe of the Sunne.

5 Then I returned and washed, and ate my meate in heauinesse.

6 Remembering that prophesie of * Amos, which had said, Your solemne feasts shall be turned into mourning, and your ioyes into wailing.

7 Therefore I wept, & after the going downe of the sunne I went and made a graue, and buried him.

8 But my neighbours mocked mee, and said, Doeth he not care to die for this cause, who * fled away, and yet, loe, he buryeth the dead againe?

9 The same night also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

10 And I knew not that sparrows were in the wall, & as mine eyes were open, the sparrows cast down warme dung into mine eyes, and a white nes came in mine eyes, and I went to the Physicians, but they Iped me not. Morouer, Achicharus did nourish me vntill I went into Helmas.

11 And my wife Anna did take womens works to doe

12 And when she had sent them home to the owners, they payed the wages, and gaue a kid.

13 Which when it was at mine house, & began

Tobit fleeth from the face of Sennacherib.

* 2. King. 19. 37.
2. Chron. 32. 22.

Tobit returneth.

Tobit doth bid to dinner those which feare God.

Tobit leauing his sheels, taketh vp the dead body into his house to bury it.

* Amos 8. 10.
1. Mac. 2. 41.

Tobit is rebuked of his neighbours.

* Gen. 1. 19.

He is made blind for an example of patience to his posteritie.

The wife of Tobias laboureth for her living.

The innocencie
of Tobit.
* Dent. 32. 1.

* Job 29.

to blest, I said vnto her, From whence is this kid? is it not stolen? I sent her to the owners: * for it is not lawfull to eat any thing that is stolen.

14 But shee said, It was giuen for a gift more then the wages: but I did not beleue, and bade her to render it to the owners, and I did blunth, because of her. Further more shee said, * Where are thine almes, and thy right couler? behold, they all now appeare in thee.

CHAP. III.

1 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that came vnto her. 13 Her prayes heard. 17 The Angel Raphael sent.

Then I, being sorrowfull, did weepe, and in my sorrow prayed, saying,

2 O Lord, thou art iust, and all thy works, and all thy wayes are mercy and trueth, and thou iudgeth truly and iustly for ever.

3 Remember me, and looke on me, neither punish me according to my finnes or mine ignorances, or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy comandements: wherefore thou hast deliuered vs. * for a spoile and vnto captivity, and to death, and for a prouerbe of a reproch to all them among whom wee are dispersed, and now I|thou hast many and iust causes,

5 To doe with me according to my finnes, and my fathers, because we haue not kept thy comandements, neither haue walked in truth before thee.

6 Now therefore I deale with me: I reuere thee vnto thee, & command my spirit to be taken from me, that I may be dissolved, and become earth: for it is better for mee to die then to liue, because I haue heard false reproches, and am very sorrowfull: command therefore that I may bee dissolved out of this disfreite, and goe into the everlasting peace: turne not thy face away from mee.

7 ¶ It came to passe the same day, that in Ecabatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maids,

8 Because he had bene married to seven husbands, whom Almoeus the euil spirit had killed, before that they had lien with her. Doeſt thou not know, said they, that thou hast strangled thine husbands? thou hast had now seven husbands, neither wast thou named after any of them.

9 Wherefore doſt thou I|beat vs for them? If they be dead, ge thy waies hence to them, that we may neuer see of thee either sonne or daughter.

10 When shee heard these things, she was very sorrowfull, so that shee thought to haue strangled herselfe. And shee said, I am the onely daughter of my father, and if I doe this, I shal slander him, and shall bring his age to the grave with sorrow.

11 Then shee prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes, and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captivity: I am the onely daughter of my father, neither hath he any manchild to be his heire, neither any I|neere kinsman or childe borne of him, to whom I may keepe me selfe for a wife: my seven husbands are now dead, and why should I liue?

But if it please not thee that I should die, command to looke on me, and to pitie me that I doe no more: he are reproch,

16 So the prayers of them both were heard before the Maiestie of the great God.

17 And Raphael was sent to heale them both, that is, to take away the whitenes of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Almoeus the euil spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIIII.

Precept, and exhortation of Tobit to his sonne.

In that day Tobit remembered * the flues which hee had deliuered to Gabzel in Raguel a city of Media.

2 And said with himselfe, I haue wisied for death, whereto doe I not call? or my sonne Tobias, that I may adomish him before I die?

3 And when hee had called him, hee said, My sonne, after that I am dead, bury me, and despiſe not Tobias, that I may enour her all the daies of thy life, & do that which shal please her, & anger her not.

4 Remember, my sonne, how many dangers shee suffered when thou wast in her wombe,

5 And when shee dyeth, bury her by me in the same graue.

6 I praye, let our Lord God alwaies before thine eyes, as I did not thy will be set to sinne, or to transgreſſe the comandements of God. Doe vprightly all thy life long, and follow not the wayes of vnihticosnesse, for if thou deale truly, thy doings shal prosperously succede to thee, and to all them which liue iustly.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye be enuious, neither turne thy face from any poore, lest that God turne his face from thee.

8 * Giue almes according to thy substance: if thou haue but a litle, be not afraid to giue a litle almes.

9 For thou layest vp a good store for thy selfe against the day of needefulle.

10 * Because that almes doeth deliuer from death, and suffereth not to come into darkenesse.

11 For almes is a good gift before the most Hie, to all them which vſe it.

12 Beware of all * whoredome my sonne, and chiefly take a wife of the seed of thy fathers, and take not a strangewoman to wife, which is act of thy fathers stocke: for we are the children of the Prophets Noe, Abraham, Isaac, and Iacob are our fathers ſiſt the beginning. Remember my sonne, that they married wiues of their owne kindred, and were blessed in their children, and their seede shal inherite the land.

13 Now therefore my sonne, loue thy brethren, and despiſe not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, & much trouble, and in fiercenes is scarcity and great poertie: for I|fiercenes is the mother of famine.

14 Let not the * wages of any man, which hath wrought for thee, tary w thee, but giue him it out of had: for if thou ferue God, he wil also pay thee: be circumspect my sonne, in all things that thou doest, & be wel instructed in all thy conuersation.

15 * Do that to no man which thou hateſt: drink not wine to make thee drunk, neither let drunkennesse,

The prayer of
Tobit and Sarra
are heard both
at a time.

* Chap. i. 74.

Tobits exhortation
unto his sonne,
when hee thought
he should die.
The mother is to
be reuerenced.
* Eccl. 3. 12.
eccl. 3. 7.

God must be in
our hearts.

Almes.
* Prov. 3. 9. eccl. 3.
4. 1. 1. 13.

* Luke 14. 13.
eccl. 3. 5. 10.

* Eccl. 3. 9. 13.

Adulterie.
* 1. 16. of 4. 30.

Pride.

For, unprefidible
wages.
Wages of sin
hereafter.
* Levit. 19. 13.
dent. 24. 14. 15.

* Mat. 7. 12.
Luke 6. 31.

Sarra is checked
of her fathers
maides.

¶ Or, when shee beat
them for their
faulſe they said.

Sarra prayeth and
saith that shee
may be deliuered
from thame.

The innocency
of Sarra.
Her chastitie.

† Greke, were
brother.

* Luke 14. 13.
The hungry.
* Mat. 6. 1.

Or, be liberall to
the iust, even so
thou shalt be
counted.

God is to bee
blessed.

* Chap. 11. 14.

Powerie with the
frazer of God.

kennesse goe with thee in thy iourney.

16 ¶ Giue of thy bread to the hungry, & of thy garments to them that are naked, and of all thine abundance giue almes, and let not thine eye be enuious when thou giuest almes.

17 ¶ I p'owie out thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Aske counsell alway of the wife, and despise not any counsell that is profitable.

19 Bless the Lord God alway, and desire of him that thy wayes may be made straight, and that all thy purposes and counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, & he humbleth whom he will, as he will: now therefore, my sonne, remember my commandements, neither let them at any time be put out of thy mind.

20 * Furthermore, I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media.

21 And feare not, my sonne, forasmuch as wee are made poore: for thou hast many things, if thou feare God, and flee from all sinne, and doe the thing which is acceptable vnto him.

CHAP. V.

Tobias sent to Rages. 4. Hee meeteth with the Angel Raphael, which did conuince him.

Tobias then answered, & said, Father, I will doe all things which thou hast commanded mee.

2 But how can I receiue the siluer, seeing I know him not?

3 Then he gaue him the hand-writing, & said vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and goe and receiue the money.

4 Therefore when hee was gone to seeke a man, he found Raphael the Angel.

5 But he knew not, and said vnto him, May I goe with thee into the land of Media? and knowest thou those places well?

6 To whom the Angel said, I will go with thee, for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tary for me till I tell my father.

8 Then he said vnto him, Goe, and tary not: so hee went in and said to his father, Behold, I haue found one, which will goe with mee. Then hee said, Call him vnto mee, that I may know of what tribe he is, and whether he be faithfull to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seeke a stocke or family, or an hired man to goe with thy sonne? Then Tobit said vnto him, I would knowe brother, thy kindred and thy name.

12 Then he said, I am of the kindred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobit said, ¶ Thou art welcome, brother: be not thou angry with mee, because I haue inquired to know thy kindred and thy family: for thou art my brother, of an honest & good stocke: for I know Ananias and Ionathas, sonnes of that great Samaias: for wee went together to Ierusalem to worship, and offered the first borne, and the tenths of the fruites, and they were not deceiued with the error of our brethren: my brother, thou art of a great stocke.

14 But tell me, What wages shall I giue thee?

will thou a groat a day and things necessary, as to mine owne sonne?

15 Yea moreover if ye returne safe, I will adde something to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, & goe you on Gods Name. And when his sonne had prepared all things for the iourney, his father said, Goe thou with this man, & God which dwelleth in heauen prosper your iourney, and the Angel of God keepe you company. So they went forth both and departed, and the dog of the yong man with them.

17 But Anna his mother wept, and saide to Tobit. Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Would to God we had not laid money vp on money, but that it had bene call away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doth suffice vs.

20 Then said Tobit, Be not careful my sister: he shall returne in safety, and thine eyes shall see him.

21 For the good Angel doth keepe him company, and his iourney shall be prosperous, and hee shall returne safe.

22 Then hee made an end of weeping.

CHAP. VI.

Tobit deliuered from the fish. 7. Raphael strength him certaine medicines. 10. Hee conuinceth him to leaue Sarra.

And as they went on their iourney, they came at night to the flood Tygris, & there abode.

2 And when the yong man went to wash himselfe, a fish leaped out of the riuer, and would haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man tooke the fish, and drew it to land.

4 To whom the Angel said, Cut the fish, and take the heart and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel commanded him: and when they had roasted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man saide to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart, & the liuer, if a deuill or an euil spirit trouble any, we must make a perfume of this before the man or the woman, and hee shall be no more vexed.

8 As for the gall anoint a man that hath whitenesse in his eyes, and hee shall be healed.

9 ¶ And when they were come neere to Rages,

10 the Angel said to the yong man, Brother, to day we shall lodge with Raguel, who is thy colin: he also hath one only daughter named Sarra: I will speake for her that she may be giue thee for a wife.

11 For to thee doth the right of her pertaine, seeing thou alone art the remnant of her kindred.

12 And the maid is faire and wise: now therefore heare me, & I will speake to her father, that we may make the marriage when we are returned fro Rages: for I know that Raguel cannot marry her to another according to the Law of Moses: els he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maid hath bene giuen to seven men, who all died in the marriage chamber:

Tobias goeth
forth, the Angel
keeping him com-
pany. His mother
weepeth.
* Chap. 10. 4.

Tobias persuaded of
a fish, is deliuered
by the Angel.

* Num. 27. 8.
and 3. 6. 8.

14 And I am the onely begotten sonne of my futher, and I am afraid, lest I goe in to her, and die as the other before: for a wicked spirit loneth her, which hurteth no body but those which come in to her: wherefore I also feare lest I die, and bring my fathers and my mothers life because of mee to the graue with sorrow: for they haue no other sonne to bury them.

15 Then the Angel said vnto him, Dost thou not remember the precepts which thy father gaue thee, that thou shouldst marry a wife of thine owne people: wherefore heare me, O my brother: for the Lord be thy wife, neither be thou carefull of the euill spirit: for this same night shall she be giuen thee in marriage.

16 And when thou shalt go into the marriage chamber, thou shalt take of the hot coales for perfumes, and make a perfume of the heart, and of the liuer of the fish.

17 Which if the spirit doe smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, & pray to God which is mercifull, who will haue pity on you, and saue you: feare not, for she is appointed vnto thee from the beginning, & thou shalt keepe her, and she shall goe with thee: moreover I suppose that she shall beare thee children: now when Tobias had heard these things, hee loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marryeth Sarra Rayuels daughter.

AND when they were come to Ecbatane, they came to the house of Raguel: and Sarra met them, and after they had saluted one another, shee brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked, Whence are you, my brethren? To whom they said, that they were of the tribe of Nephthalim, and of the captiues that dwelt at Ninue.

4 Then he said to them, Doe ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both aliue, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped and kissed him, and wept,

7 And blessed him, and said vnto him, Thou art the sonne of an honest and good man: but when he had heard that Tobit was blind, he was sorrowfull and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreover they receiued them with a ready mind, and after that they had killed a ram of the flocke, they set much meate on the table. Then said Tobias to Raphael, Brother Azarias, put forth those things whereof thou hast kept in the way, that this businesse may be dispatched.

9 So hee communicated the matter with Raguel, and Raguel said to Tobias, Eate, and drinke and make merry.

10 For it is meete that thou shouldest marrye my daughter. neuertheless, I will declare vnto thee the truth.

11 I haue giuen my daughter in marriage to seuen men, who died that night which they came in vnto her: neuertheless be thou of a good courage and merrie. But Tobias said, I will eate nothing here, vntill ye bring her hither, and betroth her to me.

12 Raguel said then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the * Law of Moyses, and leade her away to thy father: and he blessed them,

14 And called his wife Edna, and hee tooke a book, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as he had bidden her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares.

18 And said vnto her, Bee of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy sorrow: be of good comfort my daughter.

CHAP. VII.

Tobias driueth away the euill spirit. 4. He prayeth to God with his wife. 11. Raguel prepareth a graue for his sonne in law. 16. Raguel bleisset his Lord.

AND when they had supped, they brought Tobias in vnto her.

2 And as hee went, hee remembered the words of Raphael, and tooke coales for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fled into the vtmost parts of Egypt, whom the Angel bound.

4 And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God would haue pite on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens bleesse thee, and all thy creatures.

6 Thou madest Adam, and gauest him * Eue his wife for an helpe: and stay of them came mankind: thou hast said, It is not good, that a man shoulde bee alone: let vs make vnto him an aide like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercy, that we may become aged together.

8 And he said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house, hee said to his wife Edna, send one of the maids, and let them see whether hee bee aliue: if not, that I may bury him, and none know it.

12 So the maide opened the doore, and went in, and found them both sleepe,

13 And came forth, and told them that hee was aliue.

14 Then Raguel praised God, and said, O God, thou art worthy to bee praised with all pure and holy praise: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels and chinelect praise thee for euer.

15 Thou art to bee praised, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

Raguel giueth his daughter Sarra to Tobias.

* Num. 3. 6. 6.

Tobias followeth Raphael's counsel, as Chap. 6. 7.

10. vtmost.

Tobias prayeth.

* Gen. 2. 7. 18. 22.

Raguel thinking Tobias was dead, made a graue for him.

Raguel praiseth God for Tobias.

Raphael and Tobias come to Raguel.

Tobias asketh Raguel's daughter to wife.

17 Thou art to bee praised, because thou hast had mercy of two that were the onely begotten children of their fathers: grant them mercie, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his seruants to fill the graue.

19 And hee kept the wedding feast fourteene dayes.

20 For Raguel had said vnto him by an oath, that hee should not depart before that the fourteene dayes of the marriage were expired,

21 And then he should take the halfe of his goods & returne in safetie to his father, and should haue the rest, when he and his wife were dead,

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

1 Then Tobias called Raphael, and said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

3 For Raguel hath sworne ſ I shal not depart.

4 But my Father counteth the dayes: and if I tary long, he will be very sorry.

5 So Raphael went out & came to Gabael, and gaue him the hand-writing, who brought forth bags which were seale vp, & gaue them to him,

6 And in the morning they went forth both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

1 Tobias and his wife shooke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

Now Tobit his father counted euery day, and when the dayes of the journey were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very fory.

4 Then his wife said to him, My sonne is dead, seeing he carish: and he began to bewaile him, and said,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: bee not carefull, for he is safe.

7 But the said, Hold thy peace, and deceiue me not: my sonne is dead, and he went out euery day by the way which they went, neither did the eate meate on the day time, and did consume whole nights in bewailing her sonne Tobias, vntill the fourteene daies of ſ wedding were expired, which Raguel had sworne, that hee should rarie there. Then Tobias said to Raguel, Let me goe: for my father and my mother looke no more to see mee.

8 But his father in law said vnto him, Tary with mee, and I will send to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let mee goe to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and monney.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And hee said to his daughter, Honour thy father and thy mother in law, which are now thy

parents, that I may heare good report of thee: and hee kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my deare brother, and grant that I may see thy children of my daughter Sarra, that I may ioyce before the Lord. Behold now, I commit to thee my daughter, as a pledge: doe not intreat her euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 How hee met reuincied. 10 His father bath his sight restored and praiseth the Lord.

After these things Tobias went his way, praising God that he had giuen him a precious journey, & blessed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou diddest leaue thy father.

3 Let vs haite before thy wife, and prepare the house,

4 And take in thine hand the gill of the fish. So they went their way, and the dogge followed them.

5 Now Anna fate in the way looking for her sonne,

6 Whom when she saw comming, shee said to his father, Behold thy sonne commeth, and the man that went with him,

7 Then said Raphael, I know, Tobias, that thy father shall receive his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, hee shall rub and make the whitenesse to fall away, and shall see thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her sonne, and said vnto him, Seeing I haue seene thee, my sonne, from hencefoorth I am content to die, and they wept both.

10 Tobit also went forth toward the doore and stumbled, but his sonne ran vnto him,

11 And to take hold of his father, and sprinkled of the gall on his fathers eyes, saying, Bee of good hope, my father,

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, he fell on his necke.

14 And he wept and said, Blessed art thou, O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged me, and hast had pitie on me: for behold, I see my sonne Tobias: and his sonne, being glad went in, and told his father the great things that had come to passe in Media.

16 Then Tobit went out to meet his daughter in law, reioycing and praising God to the gate of Nineue: and they which saw him goe, marvelled, because he had receiued his sight.

17 But Tobit testified before them all, that God had had pitie on him. And when he came neere to Sarra his daughter in law, he blessed her, saying, Thou art welcome, daughter: God bee blessed, which hath brought thee vnto vs, and blessed bee thy father: and there was great ioy among all his brethren which were at Nineue.

18 And Achicharus and Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him, & the which hee would recompense. 11, 15 Raphael declareth that he is an Angel sent of God.

Then

Raguel giueth halfe of his goods toward the marriage of his daughter to Tobias.

Tobits care for his sonne. The Angel goeth on Tobias in charge.

The father and mother are in heauines for Tobias tarying.

Chap. 5, 17.

Raguel giueth Tobias, and his wife leaue to depart.

Sarra is instructed by her parents.

4 Goe into Media my sonne: for I surely beleeue those things which Ionas the Prophet spake of Nineue, that it shall be destroyed, and for a time peace shall rather bee in Media, and that our brethren shall be scattered, in the earth from that good land, and Ierusalem shall bee desolate, and the house of God in it shall bee burned, and shall be desolate for a time.

* Eysa. 3. 8.
and 6. 14.

5 Yet againe* God will haue pitie on them, and bring them againe into the land where they shall build a Temple, but not like to the first, untill the times of that age be fulfilled, which being finished they shall returne from every place out of captiuitie, and build vp Ierusalem gloriously, and the house of God shall be built in it for euer with a glorious building, as the Prophets haue spokē thereof.

6 And all nations shall turne, and feare the Lord God truly, and shall burie their idoles.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people, and all those which loue the Lord in trueth and iustice shall reioyce, and those also which shew mercy to our brethren.

8 And now, my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Law, and the Commandements, and shewe thy selfe mercifull and iust,

that it may goe well with thee.

10 And bury mee honestly, and thy mother with me: but tary no longer at Nineue. Remember, my sonne, how Aman handled Achiacharus that brought him vp, how out of sight he brought him into darkenesse, and how he rewarded him againe, yet Achiacharus was saved, but the other had his reward: for hee went downe into darkenesse. Manasse gaue almes, and escaped the snare of death which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousness doeth deliuer. When he had said these things, IJ hee gaue vp the ghost in the bed, being an hundred and eighty yeere old, and he buried him honourably.

Or his soule failed him in the bed.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife & children to Ecbatane to Raguel his father in law.

13 Where he became old with honour, and he buried his father & mother in law honourably, & he inherited their substance and Tobits his father.

14 And he ended at Ecbatane in Media, being an hundred and seuen and twenty yeere old.

15 But before hee died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

I V D E T H.

C H A P. I.

2 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad and Iouerue him. 12 Hee threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the wall'es round about, of hewen stone, three cubits broad, and sixe cubits long, and made the height of the wall' fenty cubites, and the bredth thereof fifty cubits,

3 And made the towers thereof in the gates of it of an hundred cubits, and the breadth thereof in the foundation threecore cubits,

4 And made the gates thereof, euen gates that were lifted vp on his fienty cubits, & the bredth of them forty cubits, for the going forth of his mighty armies, and for the setting in aray of his footmen.

5 Euen in those dayes, king Nabuchodonosor made warre with king Arphaxad in the great field, which is the field in the coasts of Ragau.

6 Then came vnto him all they that dwelt in the mountains, & all that dwelt by Euphrates, & Tygris, & Hydaspes, & the countrey of Arioch, king of the Elymeans, & very many nations assembled themselves to the battell of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, and the great field of Eldrelam,

9 And to all that were in Samaria, & the cities thereof, & beyond Iorden vnto Ierusalem, & Ec-

tane, & Chellus, and Cades, & the riuer of Egypt, and Taphnes, & Ramesse, and all the land of Gosen, 10 Vntill one cometo Tanis, and Memphis, and to all the inhabitants of Egypt, and till one cometo the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commandement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadors from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, and sware by his throne and Kingdome, that he would surely be auenged vpon all those coasts of Cilicia and Damascus, and Syria, & that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, till one cometo the borders of the two seas.

13 Then hee marched in battell aray with his power against king Arphaxad in the fientyenth yeere, and he preail'd in his battell: for he ouerthrew all the power of Arphaxad, and all his horsemen, and all his chariots.

14 And he wan his cities, and came to Ecbatane, and tooke the towres, and spoiled the streets thereof, and turned the beauty thereof into shame,

15 He tooke also Arphaxad in the mountaines of Ragau, and smote him thorow with his darts, and destroyed him vterly that day.

16 So he returned after ward to Nineue, both he and all his company with a very great multitude of men of warre, and there hee passed the time and banquetted both hee, and his armie an hundred and twenty dayes.

C H A P. II.

5 Nabuchodonosor communicated presumptuously that all people should be brought in subjection, 6 and to destroy those that disobeyed him. 15 The preparation of Oloferus' army. 23 The conquest of his enemies.

And

AND in the eighteenth yeere, the two and twentieth day of the first moneth, there was take in the houle of Nabuchodonosor king of the Assyrians, that he should auenge himselfe on all the earth, as he had spoken.

1 So hee called vnto him all his officers, and all his nobles, and communicated with them his secret counsell, and let before them with his owne mouth all the malice of the earth.

2 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

3 And when hee had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

4 Thus saith the great king, the lord of the whole earth, behold thou shalt goe forth from my presence, & take with thee men that trust in their owne strength, of footmen an hundred and twentieth thousand, and the number of horses with their riders, twelue thousand.

5 And thou shalt goe against all the West country, because they disobeyed my commandement.

6 And thou shalt declare vnto them, that they prepare for me the land & the water: for I wil goe forth in my wrath against them, & will couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoile vnto them,

7 So that their wounded shall fil their valleys, and their riuers, and their flood shall ouerflow, being filled with their dead.

8 And I will bring their captiuitie to the utmost parts of all the earth.

9 Thou therefore shalt depart hence, and take vp for me all their country: and if they yeeld vnto thee, thou shalt reuerse them for mee vntill the day that I rebuke them.

10 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoile them wherefoeuer thou goest.

11 For as I liue, and the power of my kingdom, whatfoeuer I haue spoken, that will I doe by mine hand.

12 And take thou heed that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

13 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the army of Assur,

14 And hee mustered the chosen men for the battell, as his lord had commanded him, vnto an hundred and twenty thousand, and twelue thousand archers on horsebacke.

15 And hee fet them in aray according to the maner of setting a great armie in aray.

16 And hee tooke camels and asses for the burdens a very great number, & sheepe, and oxen, and goats without number for their prouision,

17 And vitails for euery man of the army, and very much gold and silver out of the kings houle.

18 Then he went forth and all his power to go before in the voyage of king Nabuchodonosor, & to couer all the face of the earth Westward, with their charrets, and horsemen, and chosen footmen.

19 A great multitude also of sundry sorts came with them like grasshoppers, and like the grauel of the earth: for the multitude was without number.

20 And they went forth of Nineueh three daies journey toward the country of Beelileth, and pitched

from Beelileth, neere the mountaine which is on the left hand of the vpper Cilicia.

21 Then hee tooke all his armie, his footmen and horsemen, and charrets, and went from thence into the mountaines.

22 And he destroyed Phud and Lud, and spoiled all the children of Isselles, and the children of Imael, which were toward the wilderness at the South of the Chelians.

23 Then hee went ouer Euphrates, and went thorow Mesopotamia, and destroyed all the high cities that were vpon the riuier of Arbonai, vntill one come to the sea.

24 And he tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South, and ouer against Arabia.

25 He compelled also all the children of Median, and burnt vp their tabernacles, and spoiled their lodges.

26 Then he went downe into the country of Damascus, in the time of wheat harvest, and burnt vp all their fields, and destroyed their fockes and the herds, he robbed their cities, and spoiled their country, and smote all their young men with the edge of the sword.

27 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon & Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus, and Alcalon feared him greatly.

CHAP. III.

The people submit to Olofernes. 8 He destroyeth their gods, that Nabuchodonosor might easily be worshipped.

SO they sent ambassadors to him with messages of peace, saying,

1 Behold, we are the seruants of Nabuchodonosor the great king: we lie downe before thee: vie vs as thalbe good in thy sight.

2 Behold, our houses and all our places, and all our fields of wheate, and our flocks, and our herds, and all our lodges and tabernacles lie before thy face: vie them as it pleasest thee.

3 Behold, euen our cities, and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

4 So the men came to Olofernes, and declared vnto them after this maner.

5 Then came hee downe toward the sea coast, both he and his armie, and set garitions in the high cities, and tooke out of them choien men for the warre.

6 So they and all the country round about receiued them with crownes, and daunces, and with timbrels.

7 Yet he brake downe all their borders, and cut downe their woods: for it was enioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, & that all tongues and tribes should call vpon him as God.

8 Also he came against Eldraelon, neere vnto Iudea, ouer against the great fruit of Iudea.

9 And he pitched betwene Geba, & a city of the Scythians, and there he taried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Ispahites were a bold and defended their country. 6 He com the Priests to Bethsala, that they should forsake their idols. 9 They cryed to the Lord, and lamented themselves before him.

NOW the children of Israel that dwelt in Iudea, heard all that Olofernes the chiefe captaine

of Nabuchodonosor king of the Assyrians had done to the nations, and how hee had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the temple of the Lord their God.

3 For they were newly returned from the captivity, and loe late all the people was assembled in Iudea, and the vessels and the altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethora, and Belmen, and Iericho, and to Choba, and Efora, and to the valley of Salem,

5 And tooke all the tops of the high mountaines, and walled the villiges that were in them, and put in victuals for the prouision of warre: for their fields were of late retyed.

6 Also Ioachim the high Priest which was in those dayes in Ierusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Efdraelon toward the open country nere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Iudea, and it was easie to let them that would, come vp, because the passage was trait for two men at the most.

8 And the children of Israel did as Ioachim the hie Priest had comanded them with the Ancients of all y^e people of Israel which dwelt at Ierusalem.

9 Then cried every man of Israel to God with great fencey, and their soules wth great affection.

10 Both they and their wives, and their children, and their cattel, and every stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus every man and woman, and the children, and the inhabitants of Ierusalem fell before the Temple, and sprinkled ashes vpon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wives for a spoile, and the cities of their inheritance to destruction, and the sanctuary to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Iudea and Ierusalem before the Sanctuary of the Lord Almighty.

14 And Ioachim the hie Priest, and all the priests that stood before the Lord, and ministred vnto the Lord, had their loynes girt with sackcloth, and offered the continuall burnt offering, with prayers, and the free gifts of the people,

15 And had ashes on their miters, and cryed vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Aschiyo the Anomime doeth declare 100 offenses of the manner of the Ieruelites.

Then was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for war, and had shut the passages of the mountaines, and had walled all the tops of the high hills, and had layd impediments in the champaigne country.

2 Wherewith hee was very angry, and called all the princes of Moab, and the captaines of Am-

mon, and all the gouernours of the sea coast,

3 And hee said vnto them, Shew mee, O yee sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what king or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meet mee, more then all the inhabitants of the West?

5 ¶ Then said Achier the captaine of all the sons of Animon, Let my lord heare y^e word of the mouth of his seruant, & I wil declare vnto thee the truth concerning this people, that dwell in these mountaines, nere where thou remainst: & there shall no lie come out of the mouth of thy seruant,

6 This people come of the stocke of the Chaldeans.

7 And * they dwelt before in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then * their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan where they dwelt, and were increased with gold and siluer, and with very much cattell.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so y^e one could not number their linage.

11 ¶ Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaves.

12 Then they cried vnto their God, & he smote all the land of Egypt with incurable plagues: so the * Egyptians cast them out of their sight.

13 And * God dried the red sea in their presence,

14 And * brought them into mount Sina and Cades-barne, and cast forth all that dwell in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esbon, and passing ouer Iordan, they inherited all the mountaines.

16 And they * cast forth before them the Chanaanites, and the Pheresites, and the Iebusites, and them of Sichein, and all the Gergesites, and they dwelt in that country many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

18 But * when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sort, * and weied captiues into a land that was not theirs: and the Temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But * now they are turned to their God, and are come vp from the scattering wherin they were scattered, & haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if

* Chap. 11. 7. 9.

* Gen. 11. 31.

* Gen. 2. 1.

* Exod. 1. 8.

* Exod. 12. 27. 33.
* Exod. 14. 11.

* Exod. 19. 1.

* Is. 13. 3.

* Judges 2. 12.
and 3. 8.

* 2 Kings 25. 1. & 11.

* Ezra 1. 1. 3.

there

there be any fault in this people, so that they have sinned against their God, let vs consider that this shalbe their ruine, and let vs goe vp, and wee shall ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, leaſt their Lord defend them, and their God before them: and we become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the Sea side and in Meab, spake that he should kill him.

23 For, say they, we feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mighty armie.

24 Let vs therefore goe vp, O Lord Olofernes, and they shall be meate for thy whole armie.

CHAP. vi.

Olofernes blasphemeth God whom Achior confessed. 24 Achior is shuttred into the hands of them of Bethulia, 28 The Bethulians crye vnto the Lord.

And when the tumult of the men that were about the councill was ceased, Olofernes, the chiefe captaine of the armie of Assur, said vnto Achior before all the people of the strangers, and before all the children of Meab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight, because that God will defend them; and who is God but Nabuchodonosor?

3 Hee will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but wee his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

4 For wee will treade them vnder feete with them, and their mountaines shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before vs: but they shall vilerly perish.

5 The King Nabuchodonosor, lord of all the earth hath said, euen he hath said, None of my words shall be in vaine.

6 And thou Achior an hirſling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that ſeue mee, passe thorow thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carie thee into the mountaines, and they shall leaue thee at one of the high cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mind, that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my words shall be in vaine.

10 Then commanded Olofernes them concerning Achior, that they should bring him to Bethulia and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: & they went out from the middle of the plaine into the mountaines, & came vnto the fountaines that were vnder Bethulia

12 And when the men of the citie sawe them from therop of the mountaine, they tooke their armour, and went fourth of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from coming vp by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stood about him, and looted him, and brought him into Bethulia, and presented him to the gouernours of their citie.

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simcon, and Chabris the sonne of Boethniel, and Charnis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ran together, and their women to the assenbly, and they let Achior in the mids of all their people. Then Ozias asked him of that which was done.

17 And hee answered and declared vnto them the wordes of the councill of Olofernes, and all the wordes that he had spoken in the mids of the princes of Assur, and whatsoeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cried vnto God, saying,

19 O Lord God of heauen, let hold their pride, and haue mercy on the babies of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias tooke him out of the assenbly into his house, & made a feast to the Elders, and they called on the God of Israel at that night for help.

CHAP. vii.

1 Olofernes doth besiege Bethulia. 8 The councill of the Judeans and others against the Iſraelites. 23 The Bethulians murmure against their gouernours for lacke of water.

¶ He next day Olofernes commanded all his armie and all his people which were come to take his part, that they should remove their camps against Bethulia, and that they should take all the streits of the hill, and to make warre against the children of Israel.

2 Then there strong men removed their camps in that day, and the armie of the men of war was an hundred thousand and seuentie footmen, and twelue thousand horsemen, beside the baggage & other men that were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroad toward Dothaim vnto Eelbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdracrom.

4 Now the children of Israel, when they sawe the multitude, were greatly troubled, and sayde euery one to his neighbour Now will they shut vp all the whole earth: for neither the high mountaines nor the valleys, nor the hills are able to abide their burden.

5 Then euery one tooke his weapons of war, and burning fires in their towers, they remained and watched all that night.

6 But in the second day, Olofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them, and let garisons of men of warre ouer them, and reasonoued toward his people.

8 Then came vnto him all the chiefe of the children of Eſau, and all the gouernours of the people of Moab, and all the captaines of the Sea coast, and ſaid,

9 Let our captaine now heare a word, lest an inconuenience come in thine armie,

10 For this people of the children of Iſrael doe not truſt in their ſpeares, but in the height of the mountaines, wherein they dwell, becauſe it is not eaſie to come vp to the tops of their mountaines.

11 Now therefore my lord, fight not againſt them in battell array, and there ſhall not ſo much as one man of thy people periſh.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe ſtill the water of the country, that cometh forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: ſo ſhall thiſt kill them, and they ſhall giue vp their citie: and we and our people will goe vp to the tops of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children ſhall be conſumed with famine: & before the ſword come againſt them, they ſhall be ouerthrowen in the ſtreets where they dwell.

15 Thus ſhalt thou render them an euill reward, becauſe they rebelled and obeyed not thy perſon peaceably.

16 And theſe words pleaſed Olofernes and all his ſouldiers, and he appointed to doe as they had ſpoken.

17 So the campe of the children of Ammon departed, & with them ſue thouſand of the Aſſyrians & they pitched in the valley, & took the waters, & the fountaines of the waters of the children of Iſſael.

18 Then the children of Eſau went vp with the children of Ammon, & camped in the mountaines ouer againſt Dorchaim, & they ſent ſome of themſelues towards the South, & toward the Eaſt, ouer againſt Rebel, which is nere vnto Cbuſi, that is vpon the riuier Mochmur: and the reſt of the army of the Aſſyrians camped in the field, and covered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Iſrael cried vnto the Lord their God, becauſe their heart failed: for all their enemies had compaſſed them about, & there was no way to eſcape out from among them.

20 Thus all the company of Aſſur remained about them, both their foot men, chariots and horſemen, foure and thirty dayes: ſo that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the ciſternes were empty, and they had not water enough to drinke for one day: for they gaue them to drinke by meaſure.

22 Therefore their children ſwooned, and their wiues & yong men ſailed for thiſt, and ſell downe in the ſtreets of the citie, and by the paſſages of the gates, and there was no ſtrength in them.

23 Then all the people aſſembled to Ozias, and to the chiefe of the citie both yong men and women, and children, and cryed with a loud voyce, and ſaid before all the Elders,

24 The Lord iudge betweene vs and you: for

you haue done vs great iniurie, in that you haue not required peace of the children of Aſſur.

25 For now we haue no helper: but God hath ſold vs into their hands, that wee ſhould bee thrown down before them with thiſt and great deſtruction.

26 Now therefore call them together, and deliuer the whole citie for a ſpoile to the people of Olofernes, and to all his armie.

27 For it is better for vs to bee made a ſpoile vnto them, then to die for thiſt: for wee will bee his ſeruants that we may liue, and not ſee the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witneſſe againſt you the heauen and the earth, and our God and Lord of our fathers which puniſheth vs, according to our finnes and the finnes of our fathers, that yee lay not theſe things to our charge.

29 Then there was a great cry of all with one conſent in the middes of the aſſembly, and they cried vnto the Lord God with a loud voyce.

30 Then ſaid Ozias to them, Brethren, be of good courage: let vs wait yet ſiue dayes, in the which ſpace the Lord our God may turne his mercie toward vs: for he wil not forſake vs in the end.

31 And if theſe dayes paſſe, and there come not helpe vnto vs, I will doe according to your word.

32 So hee ſeparated the people, euery one vnto their charge, and they went vnto the walles and towers of their citie, and ſent their wiues and their children into their houſes, and they were very low brought in the citie.

CHAP. VIII.

The parentage, life & conuerſation of Iudeth, &c. She rebuketh the ſauiturneſſe of the gouernours. 12. Shee ſheweth that they ſhould not tempt God, but waite vpon him for ſuccour. 33. Her enterpriſe againſt the enemies.

Now at that time, Iudeth heard thereof, which was the daughter of Merari the ſonne of Ox, the ſonne of Ioseph, the ſonne of Oziel, the ſonne of Elcia, the ſonne of Ananias, the ſonne of Gedon, the ſonne of Raphaim, the ſonne of Acito, the ſonne of Elihu, the ſonne of Eliab, the ſonne of Nathanael, the ſonne of Samael, the ſonne of Salafadai, the ſonne of Iſſael.

2 And Manaffes was her huſband, of her ſtock and kindred, who died in the barley harueſt.

3 For as he was diligent ouer them that bound ſheaves in the field, the heate came vpon his head, and hee fell vpon his bed, and died in the citie of Bethulia, and they buried him with his fathers in the field betweene Dorchaim and Balamo.

4 So Iudeth was in her houſe a widow three yeeres and foure moneths.

5 And ſhe made her a tent vpon her houſe, and put on ſackcloth on her loynes, and ware her widowes apparell.

6 And ſhee faſted all the dayes of her widowhood, ſaue the day before the Sabbath, & the Sabbaths, and the day before the new moones, and in the feaſts and ſolemne daies of the houſe of Iſrael.

7 She was alſo of a goodly countenance, and very beautifull to behold: and her huſband Manaffes had left her golde and ſiluer, and men ſeruants, and maid ſeruants, and cattell, and poſſeſſions, where ſhe remained.

8 And there was none that could bring an euill report of her: for ſhe feared God greatly.

9 Now when he heard the euill words of the people againſt the gouernour, becauſe they faired

for

* Chap. 7. 16, 31.

for lacke of waters (for Iudeth had heard all the word: that Ozias had spoken vnto them, and that he had * sworn vnto them to deliuer the citie vnto the Assyrians within fuy dayes.)

10 Then she sent her maid, that had the gouernement of all things that she had, to call Ozias and Chabris & Charmis the ancients of the citie.

11 And they came vnto her, and she sayd vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your words that yee haue spoken before the people this day, are not right, touching this oth which yee made and pronounced betwene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now yee seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can yee perceiue the things that hee thinketh: then how can you search out God, that hath made all these things, & know his mind, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within these fuy dayes, he hath power to defend vs when he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore bind the counsels of the Lord our God: for God is not as man that he may be threatened, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor family, nor people, nor citie among vs, which worship the gods made with hands, as hath been aforetime.

* Iudg. 2. 11.
and 4. 1. and 6. 1.

19 For * the which cause our fathers were giuen to the sword, and for a spoyle, and had a great fall before our enemies.

20 But we know none other God, therefore we trust if he will not de pise vs, nor any of our linage.

21 Neither when we shall be taken, shall Iudea be so famous: for our Sanctuary shall be spoyled, & he will require the profanation thereof at our mouth.

22 And the feare of our brethren, and the captivity of the country, and the desolation of our inheritance will returne vpon our heads among the Gentiles, wherefoeuer we shal be in bondage, and we shal be an offence & a reproch to all them that possesse vs.

23 For our seruitude shal not be directed by fauour, but by Lord our God shal turn it to dishonor.

24 Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depend vpon vs and the Sanctuary, and the House, and the altar rest vpon vs.

25 Moreover, let vs giue thanks to the Lord our God, which trieth vs euen as he did our fathers.

* Gen. 22. 1.

26 Remember what things hee did to * Abraham, and how he tried Isaac, and all that hee did to * Iacob in Mesopotamia of Syria, when hee kept the sheepe of Laban his mothers brother.

* Gen. 28. 7.

27 For he hath not tried vs as hee did them to the examination of their hearts, neither doeth he take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisdom is known, but from the beginning of thy life all the people haue known thy wisdom: for the deuce of thine heart is good.

30 But the people were very thirftie, and compelled vs to doe vnto them as wee haue spoken, and haue brought vs to to another which wee may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, & that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I will doe a thing, which shall be declared in all generations to the children of our nation.

33 You shal stand this night in the gate, & I will go forth with mine hand: aid & within the daies that yee haue promised to deliuer the citie to our enemies the Lord will visit Israel by mine hand.

34 But inquire not you of mine acte: for I will not declare it vnto you, till the things be finished that I doe.

35 Then said Ozias and the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

Iudeth humbleth her selfe before the Lord, & maketh her prayers for the deliuerance of her people, 7 against the pride of the Assyrians. 11 God w the helpe of the humble.

Then Iudeth fell vpon her face, and put ashes vpon her head, and put off the sackcloth wherewith she was clothed. And about the time that the incense of the euenng was offered in Ierusalem in the house of the Lord, Iudeth cried with a loud voyce, and sayd,

2 O Lord God of my father * Simeon, to whom thou gauest a word to take vengeance of the strangers which opened the wombe of the maid, and defiled her, and discovered the thigh with shame, and polluted the wombe to reproche (for thou hadst commanded that it should not so be,

* Gen. 34. 1, 25.

3 Yet they did things for the which thou gauest their Princes to the slaughter, for they were deceived and washed their beds with blood) and hast striken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray, and their daughters to be captiues, & all their spoyle for a booty to the children if thou loudest: which were moued with thy zeale, & abhorred the pollution of their blood, and called vpon thee for ayde, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore and these, and the things that shal be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou dost purpose are present, and say, Behold, wee are here: for all thy wayes are ready, and thy iudgements are fore-knownen.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselves with horses and horsemen: they glory in the strength of their footmen, they trust in shield, speare and bowe, and sling, and doe not knowe that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake

breaketh their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceived.

10 * Smite by the deceit of my lips the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

11 * For thy power standeth not in the multitude, nor thy might in strong men, but thou, O Lord, art the helpe of the humble and little ones, the defender of the weak, and the protector of them that are forsaken, and the Saviour of them that are without hope.

12 Surely, surely thou art the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And grant me words & craft, & a wound, and a stroke against them that enterprife cruell things against thy couenant, and against thine holy House, and against the top of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may knowe that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Iudeth hideeth her selfe, and goeth forth of the citie. 21 She is taken of the watch of the Assyrians, and brought to Olofernes.

NOW after she had ceased to cry vnto God of Israel, & had made an end of all these words.

2 She rose where she had fallen downe, and called her maid, and went downe into the house, in the which she abode in the Sabbath dayes, and in the feast dayes.

3 And putting away the sackcloth wherewith she was clad, she washed her body with water, and anointed it with much oynment, and dressed the haire of her head, and put attire vpon it, and put on her garments of glaynesse, wherewith she was clad during the life of Manasses her husband.

4 And she put slippers on her feet, and put on bracelets, and sleeu 1. and rings, & earerings, and all her ornaments, and she decked her selfe brauely, to allure the eyes of all men that should see her.

5 Then she gaue her maid a bottell of wine, and a pott of oyle, & filled a scrip with floure, and with drie figs, and with fine bread: so she lapped vp all these things together, and laid them vpon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabibis and Charmis.

7 And when they saw her that her face was changed, and that her garment was changed, they marvelled greatly at her wonderfull beauty, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Iherusalem. Then they worshipped God.

9 And she said vnto them, Command the gates of the citie to be opened vnto mee, that I may go forth to accomplish the things which you haue spoken vnto me: for they commanded the gates to be opened vnto mee as she had spoken.

10 And when they had done so, Iudeth went out, she and her maid with her, and the men of the citie looked after her, vntill she was gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley, and the first watch of the Assyrians met her,

12 Andooke her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrewes, and am fled from them: for they shall be giuen you to be consumed.

13 And I come before Olofernes the chief captain of your armie, to declare him ure things, and I will shew before him the way whereby hee shall goe and winne all the mountaines, without loosing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said vnto her,

15 Thou hast saued thy life, in that thou hast hastened to come down to the presence of our lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew vnto him according as thou hast to say, & he will intreat thee well.

17 Then they chose out of them an hundred men, and prepared a charet for her and her maid, and brought her to the tent of Olofernes.

18 Then there was a running to and fro thoroughout the campe: for her coming was bruited among the tents: and they came and stood round about her: for she stood without the tent of Olofernes, vntill they had declared vnto him concerning her.

19 And they marvelled at her beauty, and wondered at the children of Israel because of her, and euery one said vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceive the whole earth.

20 Then Olofernes gard went out, and all his seruants and they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a canopy, which was woven with purple & gold, and emeralds, and precious stones.

22 So they shewed him of her, and he came forth vnto the entrie of his tent, and they carried lamps of silver before him.

23 And when Iudeth was come before him and his seruants, they all marvelled at the beauty of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth. 2 Now sheeth the cause of her coming. 5 She deceiveth him by her faire words.

Then said Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would leaue Nabuchodonosor the king of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised me, I would not haue lifted vp my speare against them: but they haue procured these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard; be of good comfort, thou shalt liue from

from this night, and hereafter.

4 For none shall hurt thee, but intreat thee well as they doe the seruants of king Nabuchodonosor my lord.

5 Then Iudeth sayd vnto him, Receiue the words of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaide, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor king of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shalbe made subiect to him by thee, but also the beastes of the fields, and the cattell, and the soules of the heauen shall lue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisdom and thy prudent spirit, and it is declared thorow the whole earth, that thou onely art excellent in all the kingdom, and of a wonderfull knowledge, and in feats of warre marueilous.

9 Now * as concerning the matter which Achior did speake in thy councill, wee haue heard his words: for the men of Bethulia did take him, and he declared vnto them a l that he had spoken vnto thee.

10 Therefore, O lord and gouernour, reiect not his word, but let it in thine heart, for it is true: for there is no punishment against our people, neither can the word preuaile against them, except they sinne against thy God.

11 Now therefore, lest my lord should bee frustrate, and voyd of his purpose, and that death may fall vpon them, and that they may bee taken in their sinne, whiles they prouoke their God to anger, which v so oft times as they doe that which is not becoming,

12 (For because their vitralls faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things, that God had forbidden them to eat by his Lawes.

13 Yea, they haue purposed to consume the first fruits of the wheat, and the riches of the wine, and of the oile which they had reserued and sanctified for the Priestesthat Ierue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreover they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate.)

15 Now when they shall bring them word, they will doe it, and they shal be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaide, knowing all this, am fled from their presence, & God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoever shall heare it.

17 For thy seruant feareth God, and wo shippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant go out in the night into the valley, and I will pray vnto God, that he may reuile vnto me when they shall commit their sinnes.

18 And I will come and shew it vnto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee thorow the middes of Iudea, vntill thou come before Ierusalem, and I will let thy throne in the middes thereof, and thou shalt driue them as sheepe that haue no shepherd, and a dog shall not bark with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto mee according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they manueled at her wisdom, and said,

21 There is not such a woman in all the world, both for beauty of face, and wisdom of wordes.

22 Likewise Olofernes sayd vnto her, God hath done this, to send thee before the people, that strength might be in our hands, and destruction vpon them that despise my lord.

23 And now thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned thorow out the whole earth.

CHAP. XII.

2 Iudeth would not p'ssute her, wth the meat of the Gentiles.

5 She maketh her request that she might goe out by night to pray. 12 Olofernes can'te her to come to the banquet.

Then hee commanded to bring her in where his treasures were laide, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Iudeth said, "I may not eat of them, lest there should bee an offence, but I can Iustice my selfe with the things that I haue brought.

3 Then Olofernes said vnto her, If the things that thou hast thought faile, how should wee giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spend those things that I haue, before the Lord work by mine hand the things that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and shee slept vntill midnight, and rose at the morning watch,

6 And sent to Olofernes, saying, Let my lord commande that thine handmaide may goe forth vnto prayer.

7 Then Olofernes commanded his guard that they should not slay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed herselfe in a fountaine, euen in the water by the campe.

8 And when shee came out, she prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So shee returned, and remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then said he to Bagoas the eunuch, who had charge ouer all that he had, Go, and perswade this Hebrew woman which is with thee, that shee come vnto vs, and eat and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and sayd, Let me this

saye

* Chap. 5.

God hath done

Gen. 22. 31.
Iud. 1. 8, 10. 1. 11

faire mayd make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs joyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I should gain say my lord? Surely whatsoever pleasech him, I will doe speedily, and it shall be my ioy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her mayd went and spread forth her skinnies on the ground ouer against Olofernes, which she had receiued of Bagoas for her dayly vie, that she might sit and eate vpon them.

16 Now when Iudeth came and sate downe, Olofernes heart was rauished with her, and his spirit was moued, and he desired greatly her company: for hee had waited for the time to deceiue her from the day that he had sene her.

17 Then said Olofernes vnto her, Drinke now, and be merry with vs.

18 So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then shee tooke, and ate and dranke before him the things that her mayd had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then hee had drunken at any time in one day since he was borne.

CHAP. XIII.

¶ Iudeth prayeth for strength. 8 She smiteth off Olofernes necke. 10 She returneth to Bethulia and reioyceth her people.

NOW when the evening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beds: for they were all wearie, because the feast had bene long.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with * wine.

3 ¶ Now Iudeth had commanded her mayd to stand without her chamber, and to waite for her coming forth as she did daily: for she said, she would goe forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth in her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, said in his heart, O Lord God of all power, behold at this present the workes of mine handes for the exaltation of Ierusalem.

5 For now is the time to helpe thine inheritance, & to execute mine enterprises to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed which was at Olofernes head, and tooke downe his fauchin from thence,

7 And approached to the bed, and tooke hold of the haire of his head, and said, Strengthen mee, O Lord God of Israel, this day.

8 And shee smote twise vpon his necke, with all her might, and shee tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anone after the went forth, and gaue Olofernes head to her maid.

10 And she put it in her scip of meate: so they

twaine went together according to their custome vnto prayer, and praessing thorow the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then said Iudeth as she off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Now when the men of her citie heard her voice, they made haste to goe downe to the gate of their city, and they called the Elders of the city.

13 And they ranne all together both smal and great: for it was about their expectation, that she should come. So they opened the gate, and receiued her, & made a fire for a light, and stood round about them twaine.

14 Then she said to them with a loude voyce, Praise God, praise God: for hee hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scip, and shewed it, and said vnto them, Behold the head of Olofernes, the chiefe captaine of the army of Assur, and behold the canopie wherein hee did lie in his drunkenesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord Iudeth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with me by any pollution or villeny.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed bee thou, O our GOD, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most high God aboute all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall praise, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

¶ Iudeth causeth to hang vp the head of Olofernes. 10 Achior loyneth himselfe to the people of God. 11 The Israelites goe out against the Assyrians.

THEN said Iudeth vnto them, Heare me also, my brethren, and * take this head, and hang it vpon the highest place of your wallles.

2 And so soone as the morning shall appeare, and the sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you would goe downe into the field toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shal goe into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before

fore your face.

4 So you and all that inhabit the coastes of Israel, shall pursue them, and overthrow them as they goe.

5 But before you doe these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come & saw the head of Olofernes, in a certaine mans hand in the assembly of the people, he fell downe on his face, and his spirit failed.

7 But when they had taken him vp, he fell at Iudeths feet, and reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, & in all nations, which, hearing thy name, shalbe astonished.

8 Now therefore tell mee all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that she had done from the day that she went forth vntill that houre she spake vnto them.

9 And when she had left off speaking, the people reioiced with a great voyce, and made a noife of gladnesse through their citie.

10 And Achior, seeing all things that God had done for Israel, beleued in God vnfeinedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 And as soone as the morning arose, they hanged the head of Olofernes out at the wall, & euery man tooke his weapons, and they went forth by bands vnto the straits of the mountaine.

12 But when the Assyrians saw them, they sent to their capitaines, which went to the gouernours and chiefe capitaines, and to all their rulers.

13 So they came to Olofernes tent, and said to him that had the charge of all his things, Waken our lord: for the slaues haue bene bold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, hee opened it, and went into the chamber, & found him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a mighty cry, and rent his garments.

17 After, hee went into the tent of Iudeth where shee vied to remaine, and found her not: then he leaped out to the people, and cried,

18 These slaues haue committed wickednesse: one woman of the Hebrews hath brought shame vpon the house of King Nabuchodonosor: for behold, Olofernes lieth vpon the ground without an head.

19 When the capitaines of the Assyrians army heard these words, they rent their coats, and their heart was wonderfully troubled, & there was a cry and a very great noyse throughout the campe.

CHAP. XV.

2 The Assyrians are afraid and flee. 3 The Itrachites pursue them. 4 Iudith the Itrachite cometh to Bethulia to see Iudeth, and to praise God for her.

And when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in sight

of his neighbor: but altogether amazed they fled by euery way of the plaine and of the mountains.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warrior among them, rushed out vpon them.

4 Then sent Ozias to Bethomalthem, and to Bebai, and Chobai, & Chola, and to all the coasts of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Ierusalem, and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad and in Galilee chased them with a great slaughter, vntill they came to Damascus, and to the coasts thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Ioachim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioicing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almighty Lord for euermore: and all the people said, So be it.

11 And the people spoiled the campe the space of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beds, and basins, and all his stuffe, and she tooke it and laid it on her nules, and made ready her charrets, and laid them thereon.

12 Then all the women of Israel came together to see her, and blessed her, & made a dance among them for her, and she took branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with Oliues, & her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouths.

CHAP. XVI.

Iudith prayeth God with a song. 19 Shee offereth vnto the Lord Olofernes hisse. 21 Her continuance, life and death. 25 All Israel lamenteth her.

Then Iudeth began this confession in all Israel, and all the people sang this song with a loud voice.

2 And Iudeth said, Begin vnto my God with timbrels, sing to my Lord with cymbales: tune vnto him a Psalme: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the mids of his people, and deliuered mee out of the hand of the persecutors.

* Chap. 2. 11, 15.

4 Asfur came from the mountaines soorth of the North: he came with thousands in his army, * whole multitude hath shut vp the riuers, and their horsemen haue covered the valleys.

5 He said that he would burne vp my borders and kill my yong men with the sword, and dash the sucking children against the ground, & make mine infants as a pray, and my virgins a spoyle.

6 But the almighty Lord hath brought them to nought by the hand of a woman.

7 For the mighty did not fall by the young men, neither did the sonnes of Titan smite him, nor the high gyants invade him, but Iudeth the daughter of Merari did discomfite him by the beauty of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with oylment, and bound vp her haire in a coife, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beauty took his minde prisoner, and the fauchin passed through his necke.

10 The Persians were astonished at her boldnesse, and the Medes weretroubled with her hardinesse.

11 But mine afflicted reioyced, and my feeble one shouted, then they feared, they listd vp their voice and turned backe.

12 The children of maids peared them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I wil sing vnto the Lord a song and praise, O Lord, thou art great and glorious, maueilous, and inuincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast lent thy Spirit, and hee made them vp: and there is none that can resist thy voyce.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art mercifull to

them that feare thee.

16 For all sacrifice is too little for a sweete saour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kinned: the Lord Almighty will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feeble them and weepe for ever.

18 ¶ After, when they went vnto Ierusalem, they worshipped the Lord, & as soone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Iudeth also offered all the stuffe of Olofernes, which the people had giuen her, and gaue the canopy which she had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuary, for the space of three moneths, and Iudeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the dayes of her life, after that Manasses her husband was dead, and was gathered to || his people.

23 But she increased more and more in honor, and waxed olde in her husbands house, being an hundred and fve yeere olde, and made her mayd free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And* the house of Israel lamented her seven dayes, and before she died, she did distribute her goods to all them that were neere: off to kinned to Manasses her husband, and to them that were the neere of her kined.

25 And there was none that made the children of Israel any more afraid in the dayes of Iudeth, nor a long time after her death.

Or, her people.

* Gen. 50. 10.

* Gen. 1. 14.
p. 31. 39.

ESTHER.

Certaine portions of the story of Esther, which are found in some Greeke and Latine translations:

Which follow the tenth Chapter.



Hen Mardocheus said, God hath done these things.

5 For I remember a dreame, which I saw concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the Sunne, and as much water: this flood was Esther whom the king married, and made Queene.

7 And the two dragons are I and Am: n.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cried to God and are saved: for the Lord hath saved his people, and the Lord hath deliuered vs fro all these euils, and God hath wrought signes & great wonders, which haue not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, & another for all the Gentiles

11 And these two lots came before God for all nations, at the house and time appointed, and in the day of iudgement.

12 So God remembered his owne people, and iustified his inheritance.

13 Therefore those dayes shal be vnto them in the moneth Adar, the fourteenth and fifteenth day of the same moneth, with an assembly and ioy, and with gladnesse before God, according to the generacions for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemus and Cleopatra, Dositheus, who sayd he was a Priest and Leuite, and Ptolemus his sonne, that brought the former letters of || Phurzy, which they said Lyfimachus the sonne of Ptolemus, which was at Ierusalem, interpreted,

2 In the second yere of the reigne of great Artaxerxes in the first day of 3 month Nisan, Mardocheus the son of Iarus, the sonne of Semei, the sonne

Orp.

son of Cis of the tribe of Benjamin had a dreame,
 3 A few dwelling in the cite of Sufis, a noble
 man that bare office in the kings court.

4 He was also one of the captiuitie which Nabu-
 chodonosor the king of Babilon brought from
 Ierusalem with Iechonias.

5 And this was his dreame, Behold a noise of
 a tempest with thunders, and earthquakes, and
 uproare in the land.

6 Behold, two great dragons came forth ready
 to fight one against another.

7 Their cry was great whereby all the heathen
 were ready to fight against the righteous people.

8 And the same day was full of darknesse and
 obscuritie, and trouble, and anguish: yea, aduersi-
 tie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions,
 were amazed, and being ready to die, cried vnto
 God.

10 And while they were crying, a little wel grew
 into a great river, and flowed ouer a great waters.

11 The light and the sunne rose vp, and the
 lowly were exalted, and deuoured the glorious.

12 Now when Mardocheus had seene this
 dreame, he awoke and rose vp, and thought in his
 heart vntill the night, what God would doe, and
 so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the
 kings court with Bagathas, and Thara, the
 kings eunuches, and keepers of the palace.

2 * But when he heard their purpose, and their
 imaginations, hee perceived that they went about
 to lay their hands vpon the king Artaxerxes, and
 so he certified the king thereof.

3 Then caused the king to examine the two
 eunuches with torments, and when they had con-
 fessed it, they were put to death.

4 This the king caused to be put in the Chro-
 nicles, Mardocheus also wrote the same thing.

5 So the king commanded that Mardocheus
 should remaine in the court, and for the aduertise-
 ment, he gaue him a reward.

9 But Aman the sonne of Amadathus the A-
 gagite, which was in great honor and reputation
 with the king, went about to hurt Mardocheus
 and his people, because of the two eunuches of
 the king that were put to death.

CHAP. XIII.

1 The copy of the letters of Artaxerxes against the letters. 8 The
 prayer of Mardocheus.

THE copy of the letters was this, The great
 king Artaxerxes writeth these things to the
 princes and gournours that are vnder him from
 India vnto Ethiopia in an hundred and seuen
 and twentie prouinces.

2 When I was made lord ouer many people,
 and had subdued the whole earth vnto my domi-
 nion, I would not exalt my selfe by the reason of
 my power, but purposed with equitie alway and
 gentlenesse to gouerne my subiects, and wholly to
 set them in a peaceable life, and thereby to bring
 my kingdome vnto tranquillitie, that men might
 safely goe thorow on euery side, and to renewe
 peace againe which all men desire.

3 Now when I asked my counsellors shewe
 these things might be brought to passe, one that
 was conuersant with vs, of excellent wisdom and
 constant in good will, and shewed himselfe
 to be of true fidelitie, which had the second place
 in the kingdome, even Aman,

4 Declared vnto vs, that in all nations there
 was scattered abroad a rebellious people, that
 had lawes contrary to all people, & haue alwayes
 despised the commandments of kings, and so
 that this generall Empire, that wee haue begun
 cannot be gouerned without offence.

5 Seeing now we perceiue, that this people a-
 lone are altogether contrary vnto euery man, vi-
 sing strange & other maner of lawes, and hauing
 an euill opinion of our doings, and goe about to
 stablish wicked matters, that our kingdome
 should not come to good estate,

6 Therefore haue we commanded, that all
 they that are appointed in writing vnto you by
 Aman (which is ordeined ouer the affaires, and is
 as our second father) shall all with their wiues
 and children be destroyed and rooted out with
 the sword of their enemies without al mercy, and
 that none be spared the fourteenth day of the
 twelfth moneth Adar of this yeere,

7 That they which of old, and now also haue
 euer bin rebellious, may in one day with violence
 be thrust downe into the hell, to the intent that
 after this time our affaires may be without trou-
 bles, and well gouerned in all points.

8 Then Mardocheus thought vpon all the
 works of the Lord, & made his prayer vnto him,

9 Saying, O Lord, Lord, a King almighty (for all
 things are in thy power) & if thou hast appointed
 to saue Israel, there is no man that can withstand thee

10 For thou hast made heaven and earth, and
 all the wonderous things vnder the heaven.

11 Thou art Lord of all things, and there is no
 man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest
 Lord, that it was neither of malice, nor presump-
 tion, nor for any desire of glory, that I did this,
 and not bowe downe to proud Aman.

13 For I would haue bene content with good
 will for the saluation of Israel, to haue kist the sole
 of his feet.

14 But I did it, because I would not preferre
 the honour of a man aboue the glory of God, and
 would not worship any but onely thee, my Lord,
 and this haue I not done of pride.

15 And therefore, O Lord God, and king, haue
 mercy vpon thy people: for they imagine how they
 may bring vs to nought, yea, they would destroy
 the inheritance that hath bin thine from the beginning

16 Despise not the portion which thou hast
 deliuered out of Egypt for thine owne selle.

17 Heare my prayer, and be mercifull vnto thy
 portion: turne our sorow into ioy, that wee may
 liue, O Lord, and praise thy Name: shut not the
 mouthes of them that praise thee.

18 All Israel in like maner cried most earnestly
 vnto the Lord, because of death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliuerance of her and her people.
 Queene Esther also, being in danger of death,
 resorted vnto the Lord,

2 And laid away her glorious apparel, and put
 on the garments of sighing, and mourning. In the
 stead of precious oymment, she scattered ashes, &
 dongue vpon her head: & she humbled her body
 greatly with fasting, and all the places of her ioy
 killed she with the haire that she plucked off.

3 And she prayed vnto the Lord God of Israel,
 saying, O my Lord, thou only art our king, helpe
 me delolate womā, which haue no helper but thee

4 For my danger is at hand.

5 From my youth vp I haue heard in γ kinned of my father, that thou, O Lord, tookest Israel from among γ ll people, & our fathers from their predecessors, for a perpetual inheritance, and thou hast performed that which thou didst promise them.

6 Now Lord, we haue sinned before thee: therefore hast thou giue vs into γ hands of our enemies, 7 Because we worshipped their gods: O Lord, thou art righteous.

8 Neuertheless, it satisfieth them not, that we are in bitter captiuitie, but they haue stroken hands with their idoles,

9 That they will abolish γ thing that thou γ thy mouth hast ordeined, & destroy thine inheritance, to shut vp the mouth of them γ praise thee, and to quench the glory of thy Temple, & of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie afeithly king for euer.

11 O Lord, giue not thy scepter to them γ be nothing, lest they laugh vs to scorne in our miserie: but turn their deuice vpon theselues, & make him an example, that hath begun the same against vs.

12 Thinke vpon vs, O Lord, and shew thy selfe vnto vs in the time of our distresse, and strengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent speech in my mouth before the Lion: turne his heart to hate our enemy, to destroy him, and all such as consent vnto him,

14 But deliuer vs γ thine hand, & helpe me, γ am solitarie, which haue no defence, but onely thee.

15 Thou knowest all things, O Lord: thou knowest, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shew my selfe, and that I abhorre it as a menfrowis cloth, and that I weare it not when I am alone by my selfe,

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the kings feast, nor drunke the wine of the drinke offerings,

18 And that I thine handmaide haue no ioy since the day that I was brought hither vntill this day, but in thee, O Lord God of Abraham.

19 O thou mightie God aboute all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 *Mardocheus moueth Esther to goe in to the King and make intercession for her people. 2 And she performeth his request.*

Mardocheus also bade Esther to go in vnto the King, & pray for her people & for her countrey

2 Remember faith he, the dayes of thy low estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the king, hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, & speake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when shee had ended her prayer, she laid away the mourning garments, and put on her glorious apparell,

5 And deckt her selfe goodly, after that shee had called vpon God, which is the beholder & sauour of all things, and tooke two handmaids with her.

6 Vpon the one she leaned her selfe, as one that was tender.

7 And the other followed her, and bare the

traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was cheerefull as herseparable, but her heart was sorrowfull for great feare.

9 Then shee went in thorow all the doores, and stood before the king, and the king saie vpon his royall throne, and was clothed in his goodly aray, all glittering with gold and precious stones, and he was very terrible.

10 Then hee lit vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned her selfe vpon the head of the maide that went with her.

11 Neuertheless, God turned the kings mind that he was gentle, who being careful, leaped out of his throne, and tooke her in his armes, till shee came to her selfe againe: and comforted her with louing words, and said,

12 Esther, what is the matter? I am thy brother, be of good cheare,

13 Thou shalt not die: for our commandement toucheth the commons, & not thee. Come neere.

14 And so he held vp his golden scepter, and laid it vpon her necke,

15 And kissed her, and said, Talke with mee.

16 Then said she, I saw thee, O lord, as an Angel of God, and mine heart was troubled for feare of thy maiestie,

17 For wonderful art thou, O Lord, and thy face is full of grace.

18 And as she was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the king was troubled, and all his seruants comforted her.

CHAP. XVI.

The copy of the letters of Artaxerxes, whereby hee reuoketh those which hee hath sent forth.

The great king Artaxerxes, which reigneth from India vnto Ethiopia,ouer an hundred and seuen and twenty prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnesse of Princes, and honour giuen vnto them, become very proud,

3 And endeavour not only to hurt our subiects, but not content to liue in wealth, doe also imagine destruction against those that doe them good,

4 And take not onely all thankfulness away from men, but in pride and presumption, say that be vnmindfull of benefites, they thinke to escape the vengeance of God, that seeth all things, and is contrary to euill.

5 And oftentimes many which be set in office, and vnto whom their friends causes are committed, by vaine intifements doe wrap them in calamities, that cannot be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie and gentlenesse of Princes with lying tales.

7 This may be proued not only by old histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences, as are not worthy to beare rule.

8 Therefore we must take heed hereafter, that we may make the Kingdome peaceable for all men, wha change sooner shall come,

9 And discerneth things that are before our eyes, to withstand them with gentlenesse.

10 For Aman a Macedonian, the son of Amadathus,

Joseph. Antiq. lib. x. cap. 6.

Jathus, being indeed a stranger from the Persians blood, & far fro our goodnes, vs received of vs,

11 And hath proued the friendship that wee beare toward all nations, so that hee was called our father, and was honoured of euery man, as the next person vnto the King.

12 But he could not vie him selfe soberly in this great dignitie, but went about to deprive vs of the kingdome, and of our life.

13 With manifold deceit also hath hee desired to destroy Mardochus our preseruer, which had done vs good in all things, and innocent Else the partaker of our kingdome, with all her nation,

14 For his mind was (when he had taken them out of the way) to lay waite for vs, and by this meane to translate the kingdome of the Persians vnto them of Macedonia.

15 But we find that the Iewes (which were accused of this most wicked man, that they might be destroyed) are no euill doers, but vfe most iust lawes,

16 And that they bee the children of the most High and Almighty & euertliuing God, by whom the kingdome hath bene preserued vnto vs, and our progenitors in very good order.

17 Wherefore ye shall doe well; if ye dee not put in execution those letters, that Artan the son

of Amasthus did write vnto you.

18 For he that required them, happeeth at Sus before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deservings.

19 Therefore ye shall publish the copy of this letter in all places, that the Iewes may freely liue after their owne Lawes,

20 And ye shall aide them, that vpon the thirtieth day of the twelfth moneth Adar they may be auenged on them, which in the time of their trouble would haue oppressed them,

21 For Almighty God hath turned to ioy the day wherein the chosen people should haue perished.

22 Moreover, among other follemne dayes ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may be a remembrance of deliuerance for vs, and all such as loue the prosperity of the Persians, but a remembrance of destruction to those that be seditious vnto vs,

24 Therefore all cities and countreys that doe not this, shall horribly be destroyed with sword and fire, and shall not onely not bee inhabited of men, but be abhorred also of the wilde beasts and foules for euer.

THE WISEDOM OF SALOMON.

CHAP. I.

1 How we ought to search and argue after God. 2 Who be those that finish vs. 3 The holy Ghost. 4 Wee ought to flee from backbiting and murmuring. 5 If wee desire death commeth. 6 Righteousnesse and vngodlyness.

Loue * righteousnesse, yee that bee Iudges of the earth: thinke reverently of the Lord, and seeke him in simplicitie of heart.

2 * For he will be found of them that tempe him not; and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: & his power when it is tried, reprocueth the vngodly.

4 Because wisdom cannot enter into a wicked heart, nor dwel in the body that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth from deceipt, and withereth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednesse commeth.

6 For the Spirit of wisdom * is louing, & will not abolute him, that blasphemeth with his lips: for God is a witness of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filtereth all the world: and the same thinke maintaineth all things, hath knowlege of the voyce.

8 Therefore hee that speaketh vnrighteous things, cannot bee hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shall be made for the thoughts of the vngodly, and the sound of his words shall come vnto God for correction of his iniquities.

10 For the care of ielousie heareth all things, and the noise of the grudgings shall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, and refrain your tongue from slander: for there is no word so secret, that shall goe for nought, and the mouth that speaketh lies, slayeth the soule.

12 Seeke not death in the error of your life: * destroy not your selues through the workes of your owne hands.

13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing.

14 For hee created all things, that they might haue their being: & the generations of the world are preserued, & there is no payson of destruction in them, & the kingdome of hel is not vpon earth.

15 For righteousnesse is immortall, but vngodlyness shall bringeth death.

16 And the vngodly call * it vnto them both with hands and words, and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imaginations and desires of the wicked, and their confessions against the faithfull.

In the vngodly lay, as they falsely imagine with themselves, * our life is short and tedious: and in the death of a man there is no recouerie, neither was any known that hath returned from the graue.

2 For wee are borne at all aduerture, and wee shall be hereafter as though we had neuer bene: for the breath is a smoke in our nostrils, and the words as a sparkere railed out of our heart,

3 Which being extinguished, the body is turned into ashes, and the spirit vanissheth as the soft ayre.

4 Our life shall passe away as the trace of a cloud, and come to nought as the myste that is driuen away with the beames of the sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall laue our workes in remembrance.

5 * For our time is as a shadow that passeth away, and after our end there is no returning: for it is fast sealed, so that no man commeth againe.

Vu 6 * Come

* 1. King. 3. 2.
* 1. 5. 1.

* Deut. 4. 29.
* 1. Cor. 15. 4.

* Jer. 4. 22.

* Gal. 5. 22.

* Deut. 4. 29.

* Ecker. 8. 23.
and 33. 12.

* To wit, death.

* Job 7. 1.
and 14. 1.
Matt. 22. 23.
1. Cor. 15. 22.

* 1. Cor. 2. 9. 15.
chap. 5. 9.

* 11a. 22. 13. and
36. 12. 1. cor. 15. 3.

6 * Come therefore, and let vs enioy the pleasures that are present, and let vs cheerefully vie the creatures as in youth.

7 Let vs fill ourselues with costly wine, & ointments, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose buds, afore they be withered.

9 Let vs albe partakers of our wantonnesse: let vs leaue son: token of our pleasure in euery place: for that is our portion, and this is our lot.

10 Let vs oppress the poore that is righteous: let vs not spare the widow, nor reuerence the white haire of the aged, that haue liued many yeeres.

11 Let our strength bee the Law of vnrighteousnesse: for the thing that is feeble, is reprooued as vnprofitable.

12 Therefore let vs defraud the righteous: for he is not for our profit, and he is contrary to our doings: he checketh vs for offending against the Law, and blameth vs as transgressors of discipline.

13 He maketh him boaste to haue the knowledge of God, & he calleth him selfe the son of the Lord.

14 He is mad: to reprove our thoughts.

15 If grieueth vs also to looke vpon him: for his life is not like other mens: his wayes are of another fashion.

16 Hee counteth vs as bastards, and bee with-draweth him selfe from our waye as from filthi-nesse: hee commendeth greatly the latter end of the iust, and boasteth that God is his Father.

17 Let vs see then if his words bee true: let vs proue what end he shall haue.

18 For if the righteous man bee * the sonne of God, he will helpe him, and deliuer him from the hands of his enemies.

19 Let vs examine him with rebukes and torments, that wee may know his mekenesse, and proue his patience.

20 Let vs condemne him vnto a shameful death: for he shalbe preferred as he him selfe saith.

21 Such things do they imagine, and go astray: for their owne wickednes hath blinded them.

22 And they doe not vnderstand the myster-ies of God, neither hope for the reward of righteousnes, nor can discern the honor of the foules that are faultlesse.

23 For God created man without corruption, and made him after the image of his own likeness.

24 * Neuer the less, through enuie of the deuill came death into the world: and they that hold of his side, proue it.

CHAP. III.

* The commendation and assurance of the righteous. 7 The reward of the righteous. 11 Who are miserable.

BVt the foules of the righteous are in the hand of God, and no torment shall touch them.

2 * In the sight of the vnwise they appeared to die, and their end was thought grieuous,

3 And their departing from vs destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortality.

5 They are punished, but in few things, yet in many things that they be wel rewarded: * for God proueth them, & findeth them mee for himselfe.

6 Hee tryeth them as the gold in the furnace, and receiue them as a perfect fruit offering.

7 * And in the time of their vision they shall shine, and run thorow as the sparkes among the stubble.

8 They * shall iudge the nations, and haue do-

minion ouer the people, and their Lord shall reigne for euer.

9 They that trust in him shall vnderstand the trueth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 But * the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.

11 Who so despiseth wisdom and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their works vnprofitable.

12 Their wiues are vnder reet, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vn-defiled, and knoweth not the sinful bed: * she shall haue fruit in the visitation of the foules.

14 And the eunuch, which with his hands hath not wrought iniquity, nor imagined wicked things against God: for vnto him shall bee giuen the speciall gift of faith, and an acceptable porti-on in the Temple of the Lord.

15 For glorious is the fruit of good labours, and the root of wisdom shall neuer fade away.

16 But the children of adulterers shall not bee partakers of the holy things, and the seed of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shall bee without honour.

18 If they die hastily, they haue no hope, nei-ther comfort in the day of trial.

19 For horrible is the end of the wicked genera-tion.

CHAP. IIII.

Of vertue and the commendation thereof. 10 The death of the righte-ous, and the commendation of the vnfaithfull.

Better is barrenesse with vertue: for the me-moriall thereof is immortal. for it is knowen with God and with men.

2 When it is present, men take example there-at, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the buttell and the vndefiled rewards.

3 But the multitude of the vngodly which a-bound in children, is vnprofitable, and the ba-stard plants shall take no deepe roote, nor lay any fast foundation.

4 For though they bud forth in the branches for a time, * yet they shalbe shaken with the winde for they stand not fast, and through the vehemen-cie of the wind they shalbe rooted out.

5 For the vnperfite branches shall be broken, and their fruit shall be vnprofitable and sowe to eat, and meet for nothing.

6 For all the children that are borne of the wicked bed, shall be winnesse of the wickednesse against their parents when they be asked.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measu-ed by the number of yeeres.

9 But wisdom is the gray haire, and an vn-defiled life is the old age.

10 * He pleased God, and was beloued of him, so that wheras he liued among sinners, he transla-ted him.

11 He was taken away lest wickednesse should alter his vnderstanding, or deceit beguile his mind.

12 For wickednesse by bewitching obscureth the

* Math. 25. 41.

* 1/4. 56. 9.

* 10m. 7. 7.
aph. 5. 13.
1/4. 53. 3.

* Psa. 12. 8. 9.
mat. 27. 43.

* 1ere. 1. 19.

* Gene. 1. 27.
and * 7. and 5. 1.
eccl. 17. 2. 3.
* Gen. 3. 12.

* Dent. 33. 3.

* Chap. 5. 4.

* Rom. 8. 24.

* 2 cor. 5. 14.

* 1 pet. 1. 13.

* Exod. 16. 4.

* dent. 8. 2.

* Matt. 13. 43.

* Math. 19. 28.
8. cor. 6. 2.

* Math. 7. 19.

* Gen. 5. 94.
66b. 11. 5.

the things that are good, and the vntedfastnesse of conſcience peruerſeth the ſimple minde.

13 I though he was ſoone dead, yet fulfilled he much time.

14 For his ſoule pleaſed God: therefore haſted he to take him away from wickedneſſe.

15 Yet the people ſee and vnderſtand it not, and conſider no ſuch things in their hearts, how that grace and mercy is vpon his Saints, and his prouidence ouer the elect.

16 Thus the righteous ſhall be dead, condemneth the vngodly which are liuing: & the youth ſhall be ſoone brought to an end, he long life of the vngodly.

17 For they ſee the end of the wife, but they vnderſtand not what God hath deſired for him, and wherefore the Lord hath preferred him in ſafety.

18 They ſee him and deſpiſe him, but the Lord will laugh them to ſcorne.

19 So that they ſhall fall hereafter without honour, and ſhall haue a ſhame among the dead for euermore: for without any voyce ſhall he liſt them and caſt them downe, & ſhake the foundations, ſo that they ſhall be vtterly waſted, & they ſhall be in ſorrow, and their memoriall ſhall periſh.

20 So they being afraid, ſhall remember their finnes, and their owne wickednes ſhall come before them to conuince them.

CHAP. V.

1 The conſtancie of the righteous before their perſecutors. 14 The ſcriptures of the vntedfaſt ſhall be vaine. 15 The beſtiance of the Saints and galls.

Then ſhall the righteous ſtand in great boldneſſe before the face of ſuch as haue tormented him, and taken away his labours.

2 When they ſee him, they ſhall be vexed with horrible feare, and ſhall be amazed for his wonderfull diſcipline,

3 And ſhall charge their mindes, and ſit for griefe of minde, and ſay within themſelues, This is hee whom wee ſometime had in deriſion and in a parable of reproch.

4 * We fooles thought his life madneſſe, and his end without honour.

5 How is hee counted among the children of God, and his portion is among the Saints!

6 Therefore we haue erred from the way of truth, & the light of righteouſnes hath not ſhined vnto vs: & the ſun of vnderſtanding rote not vpon vs.

7 Wee haue wearied our ſelues in the way of wickedneſſe and deſtruction, and wee haue gone through dangerous wayes: but wee haue not knowne the way of the Lord.

8 What hath price profited vs? or what profite hath the pompe of riches brought vs?

9 All thoſe things are paſſed away like a ſhadow: and as a poſſet that paſſeth by.

10 As a ſhip that paſſeth ouer the waves of the water, which when it is gone by, the trace thereof can be found, neither the path nor in the floods:

11 Or as a bird that ſteth thorow the aire, and no man can lee any token of her paſſage, but only heere the note of her wings, beating the light wind, parting the aire through the vehemencie of her going, and ſleeth on ſhaking her wings, whereas after ward no token of her way can be found:

12 Or as when an arrow is ſhot at a marke, it parteth the aire, which immediatly cometh together againe, ſo that a man cannot knowe where it went: how?

13 Euen ſo we, all one as we were borne, we began to draw to our end, & haue ſhewed no token of

vertue, but are conſumed in our owne wickednes.

14 For the hope of the vngodly is like hee duſt that is blown away with the wind, and likeneth ſeeme that is ſcattered abroad with the ſtorme, and as the ſmoke which is diſperſed with the wind and as the remembrance of him paſſeth, that to rieth but for a day.

15 But the righteous ſhall liue for euer: their reward alſo is with the Lord, and the moſt High hath care of them.

16 Therefore ſhall they receive a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hand ſhall he cower them, and with his arme ſhall he defend them.

17 He ſhall take his ieiouſie for armour, & ſhall arme the creatures to be reuenged of the enemies.

18 He ſhall put on righteouſnes for a breſtplate, and take true iudgement in ſtead of an helmet.

19 He wil take holines for an inuincible ſhield.

20 He wil ſharpen his ſierce wrath for a ſword, & the world ſhall fight with him againſt ynwile.

21 Then ſhall the thunderbolts goe ſtreight out of the lightnings, & ſhall ſeeto the marke as out of the bene bow of the cloudes, and out of his anger that throweth ſtones, ſhall thicke haile be caſt, and the water of the ſea ſhall be wroth againſt them, and the floods ſhall mightily overflow.

22 And a mighty winde ſhall ſtand vp againſt them, and like a ſtorme ſhall ſcatter them abroad. Thus iniquitie ſhall bring all the earth to a wilderneſſe, and wickedneſſe ſhall overthrow the thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are alſo exhorted to ſeek wiſedome.

Hear therefore, O yee Kings, and vnderſtand: I learne ye ſhall be iudges of the ends of the earth.

2 Giue care, ye that rule the multitudes, and glory in the multitude of people.

3 For the rule is giuen you of the Lord, and power by the moſt High, which will trie your works, and ſearch out your in-aginations.

4 Becauſe that yee being officers of his kingdome, haue not iudged aright, nor kept the Law, nor walked after the will of God.

5 Horribly & ſuddenly wil he appeare vnto you: for an iudgement ſhall they haue ſeeke rule.

6 For hee that is moſt low is worthy mercy, but the mighty ſhall be mightily tormented.

7 For he ſhall be Lord ouer all, wil ſpare no perſon neither ſhall hee ſeare any creature: ſee he hath made the ſmall and great, and careth for all alike.

8 Put for the mighty abideth the ſore triall.

9 Vnto you therefore, O tyrants, doe I ſpeake that ye may leaue wile dome, and not ſeek amiſſe.

10 For they that keepe holineſſe holily, ſhall be holy, & they ſhall be learned there, ſhall find a defence.

11 Wherefore let your delight vpon my words and deſire them, and ye ſhall be inſtructed.

12 Wiſedome ſhineth and neuer ſaſeth away, and is eaſily ſeene of them that loſe her, & found of ſuch as ſeek her.

13 Shee preuenteth them that deſire her, that ſhe may firſt ſhew her ſelfe vnto them.

14 Who ſo awaketh vnto her betimes, ſhall haue no great trouble: for he ſhall find her ſitting at his doores.

15 To thinke vpon her then is perfect vnderſtanding: and who ſo watcheth for her, ſhall be ſoone without care.

16 For the goeth about ſeeking ſuch as are meet

Chap. 3.2.

1 Chron. 29. 15.
chap. 3.5.

Prov. 30. 19.

* Job 8. 9. p. al. 1. 4.
and 143. 4. prom.
1. 2. 5. and 1. 7. 7.
Lament. 4. 11.

[Rom. 13. 2.]

1. 2. 1. 17. 2. 1. 1.
1. 2. 1. 17. 2. 1. 1.
1. 2. 1. 17. 2. 1. 1.
1. 2. 1. 17. 2. 1. 1.
1. 2. 1. 17. 2. 1. 1.
1. 2. 1. 17. 2. 1. 1.

for her, & sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes, & the keeping of lawes is the assurance of immortality,

19 And immortality maketh vs nere vnto God.

20 Therefore the desire of wisedome leadeth to the kingdome.

21 If your delight be then in thrones, and scepters, O kings of the people, honour wisedome, that ye may reigne for euer.

22 Now I will tell you what wisedome is, and whence it cometh, & will not hide the nysseries from you, but will seke her out fro the beginning of her natiuitie, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to do with consuming enuy for such a man shall not be partaker of wisedome.

24 But the multitude of wyse is the preservation of the world, & a wise king is the stay of the people.

25 Be therefore instructed by my wordes, and ye shall haue profit.

CHAP. VII.

Wisedome ought to be preferred about all things.

I My selfe am also mortal & a man like all other, & am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to bee flesh in ten moneths: I was brought together into blood of the seede of man, and by the pleasure that cometh with sleepe.

3 And when I was borne, I receiued the common aire, and fell vpon the earth, which is of like nature, crying & weeping at the first as all other doe.

4 I was nourished in swaddling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All men then haue one entrance vnto life, and a like going out.

7 Wherefore I praide, & vnderstanding was giuen me: I called, & the spirit of wisdom came vnto me.

8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.

9 Neither did I compare precious stones vnto her: for all gold is but a little grauell in respect of her, and silver shall be counted but clay before her.

10 I loued her about health and beautie, and purposed to take her for my light: for her light cannot be quenched.

11 All good things therefore came to me together with her, and innumerable riches through her hands.

12 So I was glad in all: for wisedome was the author thereof, and I knew not that shee was the mother of these things.

13 And I learned vnfaignedly, and communicated without enuie, and I doe not hide her riches.

14 For shee is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my minde, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisedome and the director of the wise.

16 For in his hand are both we and our wordes, and all wisedome & the knowledge of the workes.

17 For hee hath giuen me the true knowledge of the things that are, so that I knowe how the world was made, and the power of the elements.

18 The beginning & the end, and the mids of the

times, how many times al it, & the change of seasons.

19 The course of the yere, & situation of the stars,

20 The nature of liuing things, & the furiousnes of beastes, & power of winds, & the inuiginations of men, & diuersities of plants, & the vertues of roots.

21 And all things both secret and knowne doe I know: for wisedome the worker of all things, hath taught me it.

22 For in her is the spirit of vnderstanding, which is holy, the only begotten, manifest old, subtil, moueable, clere, vndefiled, euident, not hurtful, louing the good, sharpe, which cannot be letted, doing good.

23 Courteous, stable, fire, without care, hauing all power, circumspect in all things, and passing thorow all intellectuall, pure, and subrell spirits.

24 For wisedome is nimble then all nimble things: shee goeth thorow and attaineth to all things, because of her purenesse.

25 For shee is the breath of the power of God, and a pure influence, that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.

26 For shee is the brightnes of the euerlasting light, the vndefiled mirror of the maiestie of God, and the image of his goodnesse.

27 And being one, shee can doe all things, and remaining in her selfe, reneweth all, & according to the ages shee entereth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wisedome.

29 For shee is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night cometh vpon it, but wickednesse cannot ouercome wisedome.

CHAP. VIII.

The effects of wisedome.

Shee also reacheth from one ende to another mightily, & comely doeth the order all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beauty.

3 In shee is conuersation with God, it comendeth her nobility: yea, the Lord of all things loueth her.

4 For shee is the choolemistress of the knowledge of God, and the chuser out of his workes.

5 If riches be a possibill to be desired in this life, what is richer then wisdom, & worketh all things?

6 For if prudence worketh, what is it among all things that worketh better then the?

7 If a man loue righteousnes, her labours are vertuous: for she teacheth sobernesse and prudence, righteousnes and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, and discern things to come: she knoweth the subtilties of wordes, and the solutions of darke sentences: she foreseeeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that shee would counsell mee good things, and comfort me in cares and griefes.

10 For her sake shall I haue glory among the multitude, and honour among the Elders though I be young.

11 I shall be found of sharpe iudgement, so that I shall be marueilous in the sight of great men.

12 When I hold my tongue they shall abide my leisure: when I speake, they shall heare diligently, and

Hebr. 1. 3.

Iob 10. 17, 18.

Iob 1. 3. 2.
Iob 6. 7.

Iob 28. 15.

I. King. 3. 21.
Matth. 6. 33.

and if I talke much, they shall lay their hands vpon their mouth.

13 Moreover, by her I shall obtaine immortallitie, and leaue an euertlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shall be afraid when they heare me: among the multitude I shall be counted good, and mighty in battell.

16 When I come home, I shall rest with her: for her company hath no bitterness, and her fellowship hath no reuolucion, but mirth and ioy.

17 Now when I considered these things by my selfe, and pondered them in mine heart, how that to be ioyned vnto wisdome is in mortallitie,
18 And great pleasure is in her friendship, and that in the works of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glory by communicating with her, I went about seeking how I might take her vnto me.

19 For I was a witty child, and was of a good spirit.

20 Yea, rather being good, I came to an yndefiled body.

21 Neuertheless, when I perceiued that I could not enioy her except God gaue her, (and that was a point of wisdome also, to know whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Solomon to obtaine wisdome.

O God of fathers, and Lord of mercie, which hast made all things with thy word,

2 And ordeined man through thy wisdome, that he should haue dominion ouer the creatures which thou hast made,

3 And gouerne the world according to equitie and righteousnes, and execute iudgement with an vpright heart:

4 * Give mee that wisdome, which sitteth by thy throne, and put me not out from among thy children.

5 For I thy seruant, & son of thine handmaid, am a feeble leperon, and of a short time, & yet liue in the vnderstanding of iudgement and the lawes.

6 And though a man bee neuer so perfect among the children of men, yet if thy wisdome be not with him, he shall keene be regarded.

7 * Thou hast chosen mee to be a king of thy people, and the Iudge of thy sons and daughters.

8 Thou hast commaunded me to build a Temple vpon thine holy Mount, & an altar in thy city wherein thou dwellest, a likeness of thine holy Tabernacle, which I on hast prepared from the beginning.

9 And thy wisdome is with thee, which knoweth thy works, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandments.

10 Send her out of thine holy heavens, and send her from the throne of thy Majesty, that she may be with me and labour, that I may know what is acceptable in thy sight.

11 For thou knowest and vnderstandest all things, and she shall lead me soberly in my works, and preserve me by her glory.

12 So shall my works be acceptable, and then shall I gouerne thy people righteously, and be mercie for my fathers throne.

13 For * what man is he can know the counsel of God? or who can think what the wil of God is?

14 For the thoughts of mortall men are seare, and our secret is an vncertaine.

15 For aule a centipable body is heaue vnto the world, and the carly menten kepeth downe the mind that is full of cares.

16 And hardly can we discern the things that are vpon earth, and with great labour find we out the things which are before vs: who can then seeke out the things which are in heauen?

17 Who can know thy counsell, except thou giue him wisdome, and send thine holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, & men are taught the things that are pleasant vnto thee, and are preferred through wisdome.

CHAP. X.

The deliuerance of the righteous, and destruction of the enemies commeth through wisdome.

She preferred the first father of the world, that was formed, and kept him when he was created alone, and brought him out of his effience,

2 And * gaue him power to rule all things,

3 * But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie.

4 For whose cause the earth was ouerflown, but wisdome preferred it againe, governing the iust men by a little wood.

5 Moreover, when the nations were ioyned in their malicious confederacies, shee knew the righteous, and preferred him faultlesse vnto God, and kept him sure, because shee loved him tenderly as a sonne.

6 Shee preferred the righteous, * when the vngodly perished, when he fled from the fire that fell downe vpon the five cities.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimony, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the vnfaihtfull soule, there standeth pillar of salt.

8 For all such as regarded not wisdome, had not only this hurt, that they knew not the things which were good, but also left behind them vnto men a memoriall of their foolishnes, so that in the things wherein they sinned, they cannot be hid.

9 But wisdome deliuered them that serued her.

10 * When the righteous fled because of his brothers wrath, she led him the right way, & led him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Against the couetousnesse of such as desired him, she stood by him and made him rich.

12 Shee saved him from the enemies, & defended him from them that lay in wait, & she gaue him the prize in a mighty battell, that he might know that the feare of God is greater than all things.

13 * When the righteous was sold, shee forsooke him not, but deliuered him from sinne, shee went downe with him into the dungeon,

14 And failed him not in the hands til she had brought him the scepter of the realme, and power against those that oppressed him, and then that had accused him, shee declared to be liars, and gaue him a perpetual glory.

15 Shee deliuered the righteous people & faultlesse fled from the nations that oppressed them.

16 Shee entered into the foale of the seruant of the Lord, and stood by him in wonders & signes against

* Gen. 1. 1, 2.

* 1. King 3. 9.

* Psal. 116. 16.

* 1. Chron. 28. 5.
2. Chron. 1. 5.

* Psal. 8. 32.
Job. 1. 1, 2, 3, 10.

* 1. 4. 3. 7. 1. 1.
1. 3. 4. 1. 1. 1. 1. 1.

* Gen. 2. 1.

* Gen. 4. 8.

* Gen. 7. 21.

* Gen. 11. 32.
and 12. 1.

Or, kept him strong in battell, lone toward his sonne.
* Gen. 19. 16.

* Gen. 28. 5.

* Gen. 28. 20.
39. 7. 1.

* 1. 1. 1. 1.
and 12. 4.

Exod. 5. 1.

against terrible kings,

17 Shee gave the Saints the reward of their labours, and led them forth a marvelous way : on the day time she was a shadow vnto them, and a light of starres in the night.

* Exo 3. 14, 15, 32.
* Psal. 73. 13.

18 * Shee brought them thorow the red sea, and caried them thorow the great water,

19 But she drowned their enemies, & brought them out of the bottome of the deepe.

* Exod. 15. 1.

20 So the righteous took the spoiles of the vngodly, * and praised thine holy Name, O Lord, and magnified thy victorious hand with one accord.

21 For wisdom openeth the mouth of the dumbe, & maketh the tongues of babes eloquent,

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 21 The escape out of an enemy of God.

He prospered their works in the hands of thine Sholy prophet

* Exod. 16. 1.

2 * They went thorow the wilderness that was not inhabited, and pitched their tents in places where there lay no way.

* Exod. 17. 10, 11.

3 * They stood against their enemies, and were auenged on their aduersaries.

* Num 6. 10, 11.

4 * When they were thirstie, they called vpon thee, and water was giuen them out of the high rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their need.

6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to reuenge the commandment of the killing of the children, but thou gauest vnto thine owne abundance of water vnto looked for,

* Exod. 7. 20.

7 Declaring by the thirst that was at that time, how thou hadst punished thine aduersaries

8 For when they were tried & chastised with mercy, they knew how the vngodly were iudged and punished in wrath.

9 For these hath thou exhorted as a father, and proued them : but thou hast condemned the other as a righteous king, when thou didst examine the.

10 Whether they were absent or present, their punishment was alike: for their griefe was double w mourning, & the remembrance of this past.

11 For when they perceived that through their torments good came vnto the, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondered at him, whom afore they had call out, denied and derided : for they had another thirst then the first.

13 Because of the foolish deuices of their wickednesse, wherewith they were decieued, and worshipped * serpents, that had not the vse of reason, and vile beasts : thou sendest a multitude of vnreasonable beasts vpon them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished.

* Chap. 1. 2, 9.
* Gen. 1. 23.

14 For vnto thine almighty hand that made the world of * nought, it was not vnpossible to send among them a multitude of beares or fiercelions.

* Gen. 1. 7.
* Gen. 1. 13.
* Gen. 1. 11.
* Gen. 1. 26, 27.
* Gen. 1. 16, 17.
* Chap. 1. 6, 11.

15 O furious beastes newly created, and vnknown, which should breathe out blais of fire, and cast out smoke at attempt, or shoor horrible sparkes like lightnings out of their eyes.

16 Which might not only destroy them with hurting, but also kill them wth their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by

thy vengeance, and scattered abroad through the power of thy Spirit : but thou hast ordered all things in measure, number and weight,

18 For thou hast euer had great strength, and might, and who can withstand the power of thine arme!

19 For as the small thing y the ballance weigheth, so is the world before thee, & as a drop of the morning dew, that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, & makest as though thou lawdest not the sins of men, because they should amend.

21 For thou lovest all the things that are, and hast none of them whom thou hast made: for thou wouldest haue created nothing that thou hadst hated.

22 And how might any thing endure, if it were not thy will ? or how could any thing bee preferred, except it were called of thee ?

23 But thou sparest all : for they are thine, O Lord, which are the loue of soules.

CHAP. XII.

1 The mercy of God toward sinners. 14 The works of God are vnprocurable. 19 God quickeneth the dead.

Or thine incorruptible Spirit is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of * e things, wherein they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

3 * As for thole old inhabitants of the holy land, thou diddest hate them.

4 For they committed abominable works, as sorceries and wicked sacrifices,

5 And slaying their owne children without mercy, and eating the bowels of mans flesh in banquetting, where the raging Priests shed abominable blood.

6 And the fathers were the chiefe murderers of the s. ules destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,

7 That y land which thou lovest abuse al other, might be a meet dwelling for y child of God.

8 * Neuertheless, thou sparest them also as men, and sendest the forerunners of thine holles, euen hornets to destroy them by little and little,

* Exod 23. 2.
* Deut 2. 25.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beasts, or with one rough word to destroy them together.

10 But in punishing them by little & little, thou gauest them space to repent, knowing well that it was an vnrighteous nation and wicked of nature, and that their thought could neuer be altered.

11 For there was a cursed seed from the beginning: yet hast thou not spared them when they sinned, because thou fearest any man.

12 For who dare say, * What hast thou done ? or who dare stand against thy iudgement ? or who dare accuse thee for the nations that perish, whom thou hast made : * who dare stand against thee to reuenge the wicked men ?

* Rom. 9. 30.

13 For there is none other God but thou, * that carest for all things, that thou mayest declare how that thy iudgement is not vnright.

* 1. Pet 5. 7.

14 There dare neither king nor tyrant in thy sight require accounts of them who thou hast punished

15 Forasmuch as thou art righteous thy selfe, thou orderest all things righteously, * thinking it not agreeable to thy power to condemne him, that hath not deserved to be punished

* Job 10. 2, 3.

16 For thy power is the beginning of righte-
ousnesse, and because thou art Lord of all things,
it causeth thee to spare all things.

17 When men thinke thee not to bee of a per-
fect power, thou declarest thy power, and repro-
ucest he boideitie of the wise.

18 But thou ruling the power, iudgest with e-
quitie, and governest vs with great fauour: for
thou mayest thinke thy power when thou wilt.

19 By such workes now hast thou taught thy
people, that a man should be iust and louing, and
hast made thy children to be of a good hope: for
thou giuest repentance to sinners.

20 For if thou hast punished the enemies of
thy children that had deserued death with so great
consideration, and requesting vnto them, giuing
them time and place, that they might change from
their wickednesse,

21 With how great circumspectiō wilt thou pun-
nish thine own children, vnto whole fathers thou
hast sworne, & made covenants of good promises?

22 So when thou dost chasten vs, thou puni-
shest our enemies a thousand times more, to the
intent that when we iudge, we should diligently
consider thy goodnesse, and when we are iudged,
we should hope for mercy.

23 Wherefore thou hast tormented & wicked that
haue liued a disoluit life by their own imaginatiōs

24 *For they went astray very far in the wayes
of error, and esteemed the beast, which their ene-
mies despised, for gods, being abused after the man-
ner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishement
that they should bee in derision as children with-
out reason,

26 But they that will not bee reformed by those
seuerall rebukes, shall feele the worthy punish-
ment of God.

27 For in those things when they suffered, they
disdained: but in these whom they counted god-
ly, when they saw themselves punished by them,
they all acknowledged the true God whom afore
they had denied to know: therefore came extreme
damnation vpon them.

CHAP. XIII.

*All things be vaine except the knowledge of God. 10 Idolaters
and isidols are mocked.*

1 Vnely all men are vaine by nature, and are ig-
norant of God,* and could not know him: that
is, by the good things that are seene, neither con-
sider by the works, the wisdom afore.

2 *But they thought the fire, or the winde, or
the swift ayre, or the course of the starres, or the
raging water, or the lights of heauen to be gouer-
nours of the world and gods.

3 Though they had such pleasure in their
beautie, that they thought them gods, yet should
they haue known how much more excellent hee
is that made them: for the first author of beautie
hath created these things.

4 Or if they marvelled at the power, & ope-
ration of the, yet should they haue perceived hereby,
how much hee that made these things is mightier.

5 For by the greatnesse of their beautie, and
of the creatures, the Creatour being compared
with them may be considered.

6 But yet the blame is lesse then these, & seek God
and would find him, & yet peradventure doe erre,

7 *For they got about by his workes to seeke
him, and are perswaded by the sight, because the
things are beautifull that are seene,

8 Howbeit they are not to be excused,
9 For if they can know so much, that they can
discerne the world, why doe they not rather finde
out the Lord thereof?

10 But miserable are they, and among the dead
is there hope, that call them gods, which are the
workes of mens handes, gold, and silver, and the
thing that is inuented by art, and the similitude of
beasts, or any vaine stone that hath bene made by
the hand of antiquitie.

11 *Or as when a carpenter cutteth downe a
tree meete for the worke, and pareth off all the
barke thereof cunningly, and by arte maketh a
vessel profitable for the vse of life,

12 And the things that are cutt off from his worke,
he belloweth to create his meate to fill himselfe,

13 And that which is left of these things, which
is profitable for nothing (for it is a crooked peece
of wood, & full of knobs) he carueth it diligently
at his leisure, and according as he is expert in
cunning, he giueth it a proportion, and dispo-
neth it after the similitude of a man,

14 Or maketh it like some vile beast, and stra-
keth it out with red, and painteth it, and coue-
reth every spot that is in it.

15 And when hee hath made a convenient ta-
bernacle for it, he setteth it in a wall, and maketh
it fast with yron.

16 Proudlyng for so it, lest it fall: for he know-
eth that it cannot helpe it selfe, because it is an
image which hath neede of helpe.

17 Thus he prayeth for his gods, and for his
marriage, and for children: he is not ashamed to
speake vnto it, that hath no life.

18 He calleth on him that is weake for health:
he prayeth vnto him that is dead for life: he requi-
reth him of helpe that hath no experience at all.

19 And for his journey, him that is not able to
goe, and for gaine, and worke, and successe of his
affaires, he requireth furtherance of him, that hath
no manner of power.

CHAP. XIII.

*The destruction and abomination of iuages. 8 A curse is set
vpon them that maketh it ens. 24 The curse of idolatry proceeded.*

1 What ensueance of idolatry.
2 Gaine, another man purposing to saile, and
intending to passe thorow the raging waves,
colleth vpon a stocke more rotten then the ship
that carrieth him.

3 For as for the countenance of money hath
found it out, & the craftsman made it by cunning,

4 But thy providence, O Father, governeth vs:
*For thou hast made a way, cuen in the sea, and a
sure path amongst the waves,

5 Declaring thereby, that the vaine power to
helpe in all things: yea, though a man went to the
sea with out meanes.

6 Neuertheless thou wouldest not, that the
workes of thy wisdom should bee vaine, and
therefore doe men commit their liues to a small
peece of wood, and passe ouer the stormie sea in a
ship, and are saued.

7 *For in the olde time also when the proud
giants perished, the hope of the world cun-
tinto a ship which was gouerned by thine hand, and
left seede of generation vnto the world.

8 For blessed is the tree whereby righte-
ousnesse cometh.

9 But that is cursed that is made with hands,* both
it, & he that made it, because hee made it, & it be-
ing a corruptible thing, because it was called god.

10 *For the vngodly, and his vngodlines are
V u 4 both

* Chap. xi. 13.
Rom. 1. 23.

* Rom. 1. 19.

* Deut. 1. 19.
and 17. 5.

* Rom. 1. 21.

* 1. a. 4. 15.
Rom. 10. 5.

* 10. 5.

Or, the ship.

Exod. 14. 29.

Gen. 6. 4.
and 7. 10.

* Psal. 113. 8.
Ierem. 6. 3.

* Psal. 5. 5.

both like hated of God: for truly the worke and he that made it shall be punished together.

10 Therefore shall there be a visitation for the idols of the nations: for of the creatures of God they are become abomination, and stumbling blockes vnto the soules of men, and a snare for the feete of the vnwise.

11 For the increasing of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning neither shall they continue for ever.

13 The vaine glory of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned grievously for his sonne that was taken away suddenly, he made an image for him that was once dead, whom now he worshippeth as a god, and ordeined to his servants ceremonies and sacrifices.

15 Thus by proces of time this wicked custom prevailed, and was kept as a law, and idoles were worshipped by the commandement of tyrants.

16 As for those that were so farre off that men might not worship them presently, they did counterfeit the visage that was farre off, and made a gorgeous image of a king, whom they would honour, that they might by all meanes flatter him that was absent, as though he had beene present.

17 Against the ambition of the craftsman thrust forward the ignorant to increase the superstition.

18 For he peradventure willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so thorow the beauty of the worke the multitude was allured, & so took him now for a god, which a little afore was but honored as a man.

20 And this was the deceiving of mans life, when men being in servitude, through calamity and tyranny ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreover, this was not enough for them that they erred in the knowledge of God: but whereas they liued in great warres of ignorance, those to great plagues called they peace.

22 For either they slew their owne children in sacrifice, or vsed secret ceremonies, or raging dissolutesse by strange rites:

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or els vexed him by adultery.

24 So were all mixed together, blood, and slaughter, theft and deceit, corruption, vnfaithfulness, tumults, perjuries,

25 Disquieting of good men, vnthankfulness, defiling of houses, changing of birth, disorder in marriage, adultery, and vncleanness.

26 For the worshipping of idoles that ought not to be named, is the beginning and the cause, and the end of all euill:

27 For either they be mad when they be merie, or prophesies, or liue vngodly, or els lightly sweare themselves.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euill opinion of God, adding themselves vnto idoles, & because they sweare vniuilly to deicide, & despite holines:

30 For it is not the power of them by whom

they sweare, but the vengeance of them that sinne which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The vnle of the faithfull praying the mercy of God by whose grace they turne not to idoles.

1 I thank you, O our God, all gracious & true, long suffering, and go earnestly all things by mercy.

2 Though we sinne yet are wee thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousness, & to know thy power, is the root of immortallitie.

4 For neither hath the wicked invention of men deceiued vs, nor the vnprofitable labor of the painter, nor an image spotted with diuers colours.

5 Whose sight stirrith vp the desire of the ignorant: so that hee couereth the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

7 The potter also tempereth soft earth, and fashioneth euery vessell with labor to our vse: but of the same clay hee maketh both the vessels, & serueth to cleane vses, & the contrary likewise: but where as euery vessell serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay. euen he which a little afore was made of earth himselfe, & within a while after goeth thither againe, where hee was taken, & where hee shall make account for the loue of his life.

9 Notwithstanding he careth not for the labor he raketh, nor that his life is short, but hee striveth with the goldsmiths and silversmiths, and counterfeitheth the coppersmiths, and taketh it for an honour to make deceiuaible things.

10 His heart is aches, & his hope is more vile than earth, & his life is lesse worthy of honor then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pastime, and our conseruation as a marker, where there is gaine: for they say we ought to bee getting on euery side, though it be by euill meanes.

13 Now he that of earth maketh fraille vessels & images knoweth himselfe to offend about al other.

14 All the enemies of thy people, that holde them in subiection are most vnwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue sight to see, nor noses to smell, nor eares to heare, nor fingers of hands to gripe, and their feete are slow to goe.

16 For man made them, and he that hath but a borrowed spirit, fashioned them, but no man can make a god like vnto himselfe.

17 For seeing hee is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands, he himselfe is better then they whom hee worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their most enemies, and which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beauty to be desired, in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefits done vnto the faithful Therefore

7. 10. 10. 8.
has at 2. 18.

7. 10. 10. 1.
ere. 7. 9. and 19. 4.

Rom. 9. 21.

Luke. 12. 20.

* Chap. 11. 13. 14.
numb. 21. 6.

Therefore by such things they are worthily punished and tormented by the multitude of beasts.

* Num. 11. 31.

2 In stead of the which punishment thou shalt bene fauourable to thy people, & to satisfie their appetite shalt prepared a meate of a strange taste, euen * quales.

3 To the intent that they that desire meate, by the things which were shewed & sent among them, might turn away their necessarie desire, and that they which had fasted peruse for a space, should also feele a new taste.

* Num. 11. 6.
1. 60. 10. 9.

4 For it was requisite, that they which vsed tyrannie, should fall into extreme poverie, and that to theif only it should be shewed, how their enemies were tormented.

5 * For when the cruell fiercenes of the beasts came vpon them, and they were hurt with the fangs of cruell serpents,

1 The signe of the
brazen serpent.
* Num. 21. 9.

6 Thy wrath ended not perpetually, but they were troubled for a litle season, that they might be reformed, hauing a // signe of saluation to remember the Commandment of thy Law.

7 For he turned toward ir, was not healed by the thing that he saw, but by the, O Sau or of al.

8 So in this thou shewest our enemies, that it is thou, which deliuerest from all euill.

* Exod. 8. 14.
and 10. 4. 10. 9. 7.

9 * For the biting of grasshoppers & flies killed them, & there was no remedy found for their life: for they were worthy to be punished by such.

10 But the teeth of the venomous dragons could not overcome thy children, for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, & were speedily healed, lest they should fall into too deepe forgetfulness, that they could not be called backe by thy benefite.

12 For neither hee nor plaister healed them, but thy word, O Lord, which healeth all things.

* 1. 33. 39.
1. 1. 2. 6.
10. 13. 2.

13 For thou hast the powre of life and death, * and leadest downe vnto the gates of hell, and bringest vp againe.

14 A man indeed by his wickednesse may slay another: but when the spirit is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

* Exod. 9. 13.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were purged with tempest that they could not auoid, and were consumed with fire.

17 For it was a wonderous thing, if fire might do more then water, which quenched all things: but the world is the auenger of the righteous.

* Exod. 16. 4.
numb. 11. 7.
pl. 8. 25.

18 For sometime was the fire so tame, that the beasts which were sent against the vngodly, burnt not: & that because they should see & know, that they were perished with the punishment of God.

19 And sometime burnt the fire in the mids of the water about the power of fire, that it might destroy the generation of the vniust land.

20 * In the stead whereof thou shalt feed thine owne people with Angels foode, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meete for all tastes.

21 For thy sustenance declared thy sweetnesse vnto thy children, which fed to the appetite of him that tooke it, and was meete to that that euery man would.

* Exod. 9. 23.

22 Moreover, the snow and yce abode the fire and melted not, that they might know, that the fire burning in the haile, and sparkling in the raine, destroyed the fruit of the enemies.

23 Again it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had need thereof.

* 1. 8. 2.
1. 11. 15. 4. 4.

26 That thy children, whom thou leuest, O Lord, might know, * that it is not the increase of fruites that feedeth men, but that it is thy word, which preferueth them that trust in thee.

27 For that which could not be destroyed with the fire, being only warmed a litle with the sunne beames, melted,

28 That it might be knowne that we ought to preuent the sunne rising to giue thanks vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankfull shall melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

For thy iudgements are great, and cannot be exprest: therefore men do erre, that will not be reformed.

1 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darkness, and long night, and being shut vp vnder the rooofe, did lie there to escape thee euil lasting providence.

2 And while they thought to be hid in their darke finnes, they were scattered abroad in the darke covering of forgetfulness, fearing horribly and troubled with visions.

3 For the denner that hid them, kept them not from feare: but the sounds that were about them, troubled them, and terrible visions and sorrowfull sights did appeare.

4 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.

5 For there appeared vnto them only a sudden fire, very dreadfull to that being afraid of this vision, // which they could not see, they thought the things which they saw, to be worse.

That is, the
horrible visions.
* Exod. 7. 12.
and 8. 1. 2.

6 * And the illusions of the magicall arts were brought downe, and it was a moile shamefull reproch for the boasting of their knowledge.

7 For they that promised to driue away feare and trouble from the fickle person, were sicke for feare, and worthy to be laughed at.

8 And though no fearefull thing did feare them, yet were they afraid at the beasts that passed by them, and at the hissing of the serpents, so that they did not feare, and did they saw not the ayre, which by no meanes can be auoyded.

9 For it is a fearefull thing when malice is condemned by her owne testimony: and a conscience that is touched, doeth euer forecall cruell things.

10 For feare is nothing els, but a betraying of the conscience which reason offereth.

11 And the selfe that the hope is within, the more doth he esteeme the ignorance of the thing, that

that tormenteth him, great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe.

14 And sometimes were troubled with monstrous visions, and sometimes they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoever fell downe, hee was kept and shut in prison, but without chains.

16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, he nist suffer this necessitie, that he could not avoid:

17 (For with one chaine of darkenesse were they all bound) whether it were an biting wind, or a sweete song of the birds among the thicke branches of the trees, or the vehemencie of hasty running water,

18 Or a great noise of the falling downe of stones, or the running of skipping bealls, that could not be seene, or the noise of cruell bealls, that roared, or the // found: that answereth againe in the hollow mountaines: these fearefull things made them to swoone.

19 For all the world shined with cleare light, and no man was hindered in his labour.

20 Onely vpon them there fell a heauy night, an image of that darkenesse that was to come vpon them: yea, they were vnto themselues more grieuous then darkenesse.

CHAP. XVIII.

3 The scorie pillar that the Israelites had in Egypt. 8 The deli-
uance of the faithfull. 10 The Lord wote the Egyptians, 20
The fume of the people in the wilderness. 21 Aaron stood be-
tweene the declining and the dead with his censere.

Verthy Saints had a very great * light, whose voice because // they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 * Therefore thou gauest them a burning pillar of fire to lead them in the vnkownen way, and madest the sunne that it hurted not them in their honourable journey.

4 But they were worthy to be deprived of the light, and to be kept in darknesse, which had kept thy children shut vp, by whom the vncorrupt light of the Law should be giuen to the world.

5 * Whereas they thought to slay the babes of the Saints, by one child that was cast out, and preferred to reprove them, thou hast taken away the multitude of their children, & destroyed them all together in the mighty water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen cred't, might be of good cheere.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a Law of righteousness by one consent, that the Saints should receiue good and euill in like manner, and that the fathers should first sing prayes.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noise for the children that were bewailed.

11 For the * master and the seruant were punishment with like punishment and the common people suffered alike with the King.

12 So they altogether had innumerable that died with one kind of death: neither were y hang sufficient to bury them: for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that could be seene nothing, because of the enchantments, confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, & the night was in the midst of her twilt coure,

15 Thine Almighty word leapt downe from heaven out of thy royal throne, as a fierce man of warre in the mids of the land that was destroyed,

16 And brought thine vnainted Commandement as a sharp sword, and flood vp and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreams vexed them suddenly, and fearefulness came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentation of death touched the righteous also, and * among the multitude in the wilderness there was a plague, but the wrath endured not long.

21 For the blamelesse man made haile, and defended them, and tooke the weapons of his ministracion, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and fo brought the miserie to an end, declaring that he was thy seruant.

22 For hee ouercame not the multitude with bodily power, nor with force of weapons, but with the word he subdued them that punished, alledging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by haples one vpon another, he stood in the middes, and cut off the wrath, and parted it from coming to the liuing.

24 * For in the long garment was all the ornament, and in the four e rows of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraid of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ray of the Hebrewes.
11 The meate that was giuen at the desire of the people. 17 All
the cleane seru to the will of God.

AS for the vngodly, the wrath came vpon them without mercy vnto the ende: for hee knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorrow was before them, and they lamented by the graues of the dead, they desired another foolishnesse, so that they persecuted them in their fleeing, whom they had cast out afore with prayer.

4 For the destinie whereof they were worthy, brought them to this end, and caused them to forget

Exod. 11. 5.
and 12. 29.

Numb. 16. 46.

Exod. 28. 6. 11.

* Exod. 10. 23.
20, the Egyptians.

* Exod. 13. 21. and
24. 24 p/al 78. 14.
and 105. 39.

* Exod. 1. 16.

* Exod. 14. 24, 25.

forget the things that had come to passe, that they might accomplish the punishment, which remained by oiments,

5 Both that thy people might try a marvellous poeue, and that the might find a strange death.

6 For every creature in his kinde was fashioned of new, and serued in their owne offices enioyned them, that thy children might bee kept without hurt.

7 For the cloud ouershadowed their tents, and the dry earth appeared, where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a great field.

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marueles.

9 For they // neyed like hofes, and leaped like lambes, praizing thee, O Lord, which haddest delivered them.

10 For they were yet mindfull of those things which were done in the land where they dwelt, how the ground brought fourth flies in stead of cattell, and how the river scrawled with the multitude of frogs in stead of fishes.

11 * But at the last they saw a new generation of birds, when they were enticed with lust, and desired delicate meats.

12 * For the quailles came forth of the sea vnto them for comfort, but punishments came vpon the // sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednes, because they shewed a cruell hatred toward strangers.

13 For the one sort would not receiue them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all thesethings, some would not suffer, that any regard should bee had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banquetting, and admitted them to be partakers of the same lawes, did afflict the with great labours.

16 Therefore they were stricken with blindness as in old times certaine were at the doores of the * righteous, so that every one being compassed with darkenesse fought the entrance of his doore.

17 Thus the elements agreed among themselves in this change, as when one tune is changed vpon an instrument: of musike, and the melody still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kind to quench.

20 Again the flames did not hurt the flesh of the corruptible beastes that walked therein, neither melted they that which seemed to be yce, and was of a nature that would melt, and yet was an immortal meat.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and halt not despised to assist them in every time and place.

Gen. 19. 12.

10, were fed.

* Exod. 16. 13.
Num. 11. 31.

* Chap. 16. 3.

10, Egyptians.

¶ The Wisedome of Iesus the sonne of Sirach, called Ecclesiasticus.

This Argument was found in a certaine Greeke copie.

THIS Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had beene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather as he himselfe writteth, was a man of great diligence, and wisdom among the Hebrewes, who did not only gather the graue sentences of wise men that had bene before him, but hee himselfe also spake many full of great knowledge and wisdom. So the first Iesus died, and left this which hee had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it, and put it in order in a booke, and called it WISEDOMES, intituling it both by his owne name, his fathers name, and his grandfather: thinking by this title of Wisedome to allure the Reader to reade this booke with more great desire and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and ancient, men of men that were approved of God, and certaine Prayers and songs of the author himselfe: moreover what benefits the Lord had bestowed vpon his people, and what plagues hee had beaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in deed.

¶ The Prologue of the wisedome of Iesus the sonne of Sirach.

WHEREAS many, and great things haue bin giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine & wisedome. whereby the readers ought not only to become learned themselves, but also may be able by the diligent study thereof to be profitable vnto strangers, both by speaking & writing.) After that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other bookes of our fathers, & had gotten therein sufficient iudgement, hee purposed also to write something pertaining to learning & wisedome, to the intent that they which were desirous to learne, and would giue themselves to these things, might profit much more in liuing according to the law. Wherefore I exhort you to receiue it louingly, and to read it with diligence, and to take it in good worth, though we seeme to some in some things not able to attain to the interpretation of such words as are hard to be expressed: for the things that are spoken in the Hebrew tongue haue another force in themselves than when they are translated into another tongue, & not only those things, but other things also, as I lawe I selfe, and the Prophets, & other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt, vnder king Ptolemies, and continued there, I found a copy full of great learning, & I thought it necessary to bestow my dili-

gences

gence and trauel to interpret this booke. So for a certaine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, & are desirous to learne, might apply the same to good maners, & liue according to the Law.

C H A P. I.

1 *My wisdom cometh of God, 11 A prayer of the slave of God, 29 The meane to come by wisdom.*



1 *My wisdom cometh of the Lord, [and hath bene euer with him,] and is with him for euer.*

2 Who can number the fard of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisdom [of God, which hath bene before all things?]

4 Wisdom hath bin created before all things, & the vnderstanding of prudence fro euerlasting.

5 [The word of God most High, is the fountaine of wisdom, and the euerlasting commandements are the entrance vnto her.]

6 * Vnto whom hath the roote of wisdom bin declared? or who hath knowen her wise counsels?

7 [Vnto whom hath the doctrine of wisdom bene discovered and shewed? and who hath vnderstood the manifest entrance vnto her?]

8 There is one wise, [euen the most hie Creator of all things the Almighty the King of power] and very terrible, which sitteth vpon his throne.

9 Hee is the Lord, that hath created her [throw the holy Ghost:] he hath seene her, numbred her, [and measured her.]

10 He hath powred her out vpon all his works, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord, is glory and gladnesse, and reioicing, and a ioyfull crowne.

12 The feare of the Lord maketh a merry heart, and giueth gladnesse, and ioy, and long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and hee shall finde fauour in the day of his death.

14 [The loue of God is honourable wisdom, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great works thereof.]

15 * The feare of the Lord is the beginning of wisdom, and was a ale with the first in the wombe. [the goeth with the chosen women, and is known with the righteous and faithful.]

16 The feare of the Lord is an holy knowledge, 17 Holines shall preserve and stablish the heart, and giueth mirth and gladnesse.

18 Who so feareth the Lord, shall prosper, and in the day of his end he shall be blessed.]

19 Shee hath built her euermlasting foundations with men, and is giuen to be with their feare.

20 To feare God is the finlesse of wisdom, and filleth men with her fruit.

21 Shee filleth their whole house with [all] things desirable, and the garner with the thing that she bringeth forth: and both twaine are gifts of God.

22 The feare of the Lord is the crowne of wisdom, and giueth peace and perfect health: hee hath seene her, and numbred her.

23 [Shee] arieth downe knowledge and vnderstanding of wisdom, and hath brought vnto honour them that possessed her.

24 The feare of the Lord is the roote of wisdom, and her branches are long life.

25 [In the treasures of wisdom is vnderstanding and holy knowledge, but wisdom is abhorred of sinners.]

26 The feare of the Lord driueth out sinne: and when she is present, she driueth away anger.

27 ¶ For wicked anger can not be iustified: for his rashnesse in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 He will hide his words [for a time, and many mens lips shall speake of his wisdom.]

30 In the treasures of wisdom are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisdom, keepe the commandements, and the Lord shall giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisdom & discipline: he hath pleasure in faith, and meekenesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Be not an hypocrite, that men should speake of thee, but take heede what thou speakest.

35 Exalt not thy selfe, lest thou fall and bring thy soule to dishonour, and so God discover thy secrets, and cast thee down in the mids of the Congregation, because thou wouldest not receive the true feare of God, and thine heart is full of deceit.

C H A P. II.

1 *Hee reborth the seruants of God to righteousnesse, lone, vnderstanding and patience, 11 to trust in the Lord, 13 A curse vpon the asiths are faint hearted and impatient.*

*M*Y sonne, if thou wilt come into the seruice of [God, stand fast in righteousnesse and feare and] prepare thy soule to temptation.

2 Settle thine heart, and be patient: [bow downe thine eare, and receiue the word of vnderstanding,] and shrinke not away when thou art assailed, [but wait vpon God patiently.]

3 Iden thy selfe vnto him, and depart not away, that thou mayst be increased at thy last end.

4 Whatsoeuer cometh vpon thee, receiue patiently, and be patient in the change of thine affliction.

5 * For as golde [and siluer are] tried in the fire, euen so are men acceptable in the furnace of aduersitie.

6 Beleue in God, and he will helpe thee, order thy way aright, and trust in him: Chold fast his feare, and grow old therein.]

7 Ye that feare the Lord, wait for his mercy: shrinke not away from him, that ye fall not.

8 Ye that feare the Lord, beleue him, & your reward shall not faile.

9 O ye that feare the Lord, trust in good things, and in the euermlasting ioy and mercy.

10 [Ye that feare the Lord,] be him, and your hearts shall be lightened.]

11 Consider the old generations [of men, yee children] and marke them well: * was there euer any confounded that put his trust in the Lord? or who hath continued in his feare & was forsaken? or who did he euer despise, that called vpon him?

12 For God is gracious and mercifull, & forgiveth sins, & saueh in the time of trouble, [& is a defender for al them that seek him in the truth.]

13 Wo vnto them that haue a [tearfull heart,] and to the wicked lips, & to the faint hands, & to

* 1 King. 3. 9. and 4. 19.
That which is marked with these two marks [] is read in the Latine copies, and not in the Greeke.

* Rom. 11. 34.

* 2. Cor. 13. 10.
FROM 5. 10. 106.
28. 18.

Or, wisdom.

* Wisd. 3. 6. prou.
17. 3.

* P. al. 37. 23.

Or, double.

* 1. King. 18. 21.

to the sinner that goeth * two maner of wayes.

14 Woe vnto him that is faint hearted, for he beleueth not: therefore shal he not be defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, & are returned back into froward wayes:] for what will ye do when the Lord shall visit you?

* Tobii. 14. 23, 24.

16 They that feare the Lord, will not disobey his word: and they that loue him, will keepe his wayes.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.

18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.

19 [They that feare the Lord, keepe his commandements, and will be patient till he see them,

20 Saying, if we doe not repent] we shall fall into the hands of the Lord, and not into the hands of men.

21 Yet as his greatnesse is, so is his mercy.

C H A P. I I I.

22 To our father and mother ought mee to giue double honour. 20 Of blessing and curse, of the father and mother. 22 No man ought ouer to loue his, to earne out the secrets of God.

[THE children of wisdom are the Church of the righteous, and their off-spring is obedience and loue.]

23 Heare your fathers iudgement, O children, and doe the easier, that ye may be safe.

24 For the Lord will haue the father honoured of the children, & hath confirmed the authority of the mother ouer the children.

25 Who so honoureth his father, his finnes shall be forgiven him, [and hee shall abstaine from them, and shall haue his daily desires.]

26 And he that honoureth his mother, is like one that gathereth treasure.

27 Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, hee shall be heard.

28 He that honoureth his father, shall haue a long life, and he that is obedient vnto the Lord, shall comfort his mother.

29 He y^e feareth the Lord, honoureth his parents, and doth seruice vnto his parents, as vnto lords.

30 * Honour thy father and mother in deede and in word [and in all patience] that thou mayst haue || Gods blessing, [and that his blessing may abide with thee in the end.]

31 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

32 Reioice not at the dishonour of thy father: for it is not honour vnto thee, but shame.

33 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.

34 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.

35 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

36 For the good intreacy of thy father shal not be forgotten, but he shall be a fortress for thee against sinnes, [and for thy mothers offence, thou shalt be recompensed with good, and it shall be founded for thee in righteousness.]

37 And in the day of trouble thou shalt be remembered: thy finnes also shall melt away as the yce in the faire weather.

38 He y^e forsaketh his father shal come to shame,

and he that angreth his mother is cursed of God.

39 My sonne perourme thy doings with meekenesse, so shalt thou be beloued of them that are approoued.

40 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.

41 Many are excellent and of renowne: but the secrets are reueiled vnto the meeke.

42 For the power of the Lord is great, and he is honoured of the lowly.

43 * Seeke not out the things that are too hard for thee, neither search the things subtilly which are to mightie for thee.

44 [But] what [God] hath commanded thee thinke vpon that with reuerence, & be not curious in many of his works: for it is not needful for thee to see with thine eyes the things y^e are secret.

45 Be not curious in superfluous things: for many things are shewed vnto thee about the capacitie of men.

46 The meddling with such hath beguiled many, & an euill opinion hath deceiued their iudgment.

47 Thou canst not see without eyes: profite not the knowledge therefore that thou hast not.

48 A stubborne heart shall fare euill at the last: and he that loueth danger, shall perish therein.

49 An heart that goeth two wayes, shall not prosper: and hee that is froward of heart shall stumble therein.

50 An obstinate heart shall be laden with sorrowes: and the wicked man shall heape sinne vpon sinne.

51 The perswasion of the proud is without remedie, and his steps shall be plucked vp: for the plant of sinne hath taken root in him, [and hee shall not be esteemed.]

52 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentive care is the desire of a wise man.

53 [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the workes of righteousness.]

54 Water quencheth burning fire, * and almes taketh away finnes.

55 And hee that rewardeth good deeds will remember it afterward, & in the time of the fall, he shall finde a stay.

C H A P. I I I I.

1 Aimes must be done with gentleness. 12 The studie of wisdom, and her fruits. 20 Axiomation to eschew euill, and so doe good.

MY sonne, defraud not the * poore of his liuing and make not the needy eyes to wait long.

2 Make not an hungry soule forswoll: neither vex a man in his needfullie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in y^e bitterness of his soule, his prayer shal be heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elder,] and bow downe thine head to a man of worship.

8 Let it not grieue thee to bow downe thine ear vnto the poore [but pay thy debt,] and giue him a friendly answer.

9 Deliu^r him that suffereth wrong, from the hand

* Phil 2. 3.

* 1. Pet. 13. 7.
1. Pet. 15. 27.
1. Pet. 12. 2.* Dan. 4. 24.
Psal. 41. 2.

* Dent. 15. 7.

* Tobii. 4. 7.

* Exo. 20. 12.
Leuit. 19. 3.
1. 4. 1. Pet. 1. 2. 3.
Or, the blessing
of men.

10, 11 defend him

hand of the oppressour, and be not faint hearted when thou iudgest.

10 Be as a father vnto the fatherlesse, and as an husband vnto thy mother, so shalt thou be as the sonne of the most high: and he shall loue thee more then thy mother doeth.

11 Wisedome exalteth her children, and receiue them that seeke her, [and will goe before them in the way of righteousnesse.]

12 He that loueth her, loneth life, & they that seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherit glory: for vnto whom she stretcheth, him the Lord will blesse.

14 They that honour her, shall be the seruants of the holy One, and them that loue her, the Lord doeth loue.

15 Who so giueth eare vnto her, shall iudge the nation: & he that goeth vnto her, shall dwell safely.

16 He that is faithful vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first he wil walke with him by crooked wayes, & bring him vnto feare, & dread, and torment him with her discipline, vntill he haue tried his soule, & haue proued him by her iudgements.

18 Then will she returne the straight way vnto him, and comfort him, and shew him her secrets, [& heape vpon him the treasures of knowledge, and vnderstanding of righteousnesse.]

19 But if he goe wrong, she wil forsake him, & giue him ouer into the hands of his destruction.

20 ¶ [My sonne,] makemuch of me, and eschew the thing that is euill,

21 And be not ashamed [to say the truth] for thy life: for there is a shame that bringeth shame, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou be not confounded to thine owne decay [& forbear not thy neighbor in his fault.]

23 And keepe not backe counsell when it may do good, neither hide thy wisdom when it may be famous.

24 For by the talke is wisdom knownen, and learning by the words of the tongue. [and counsell, wisdom and learning by the talking of the wise, and steadfastnesse in the works of righteousnesse.]

25 In no wise speake against the worde of trueth, but be ashamed of the lyes of thine owne ignorance.

26 Be not ashamed to confesse thy finnes, and resist not the course of the riuier.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mighty.

28 Strive for the truth vnto death, [and defend iustice for thy life.] and the Lord God shall fight for thee against thine enemies.]

29 Be not halfe in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a Lion in thine owne house, neither beate thy seruants for thy fantasie, [nor oppress them that are vnder thee.]

31 ¶ Let not thine hand be stretched out to receive, and thus when thou shouldest giue.

CHAP. V.

1 In riches may we not put any confidence 7 The vengeance of God ought to be feared, and repentance may not be derided.

T rust not vnto thy riches, and say not, I haue enough for my life: [for it shall not helpe in the time of vengeance and indignation.]

2 Follow not thine own minde, and thy strength to walke in the wayes of thine heart:

3 Neither say thou, [Howe haue I had strength?] or who will bring me vnder for my workes? for God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, & what euil hath come vnto me? for the Almighty is a patient rewarder, but he will not leaue thee unpunished.

5 Because thy sinne is forgiven, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercy of God is great: hee will forgie my manifold finnes: for mercie and wrath come from him, and his indignation cometh downe vpon sinners.

7 Make no tarying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy security thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in y day of punishment [& vengeance.]

9 Be not caried about with euery wind, and goe not into euery way: for so doeth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and in the way and knowledge of the Lord] and haue but one manner of word. [and follow the word of peace and righteousnesse.]

11 Be humble to heare the worde of God, that thou mayest vnderstand it, and make a true answer with wisdom.]

12 ¶ Bewilt to heare good things, and let thy lifec be pure, and giue a patient answer.

13 If thou halt vnderstanding, answer thy neighbour: if not, lay thine hand vpon thy mouth, [lest thou be trapped in an vndiscreet word, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man can use him to fall.

15 Be not counted a talebearer, and lie not in wait with thy tongue: for shame [& repentance] follow the thief, & an euil conuention is ouer him that is double tongued: [but hee that is a backbiter, shall be hated, enuied, and confounded.]

16 Doe not rashly, neither in small things nor in great.

CHAP. VI.

1 This is the prouerbe of a sinner to be cruel tongue, & Offshindship 33 Discretely taught.

B e not of a friend [thy neighbours] enemy: for such shall haue an euill name, shame and reproch, and he shall be in infamy as the wicked that hath a double tongue.

2 Be not proud in the deuce of thine owne minde, lest thy soule rent thee as a bull,

3 And eat vp thy leaues, & destroy thy fruit, & so thou be left as a dry tree [in the wilderness.]

4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweet talke multiplieth the friends [and pacifieth them that be at variance,] and a sweet tongue increaseth much good talke.

6 H. I. friend ship with many, neuertheless, haue but one counsellor of a thousand.

7 If thou gettest a friend proue him first, and be not halfe to credit him.

8 For some man is a friend for his own occasion, and wil not abide in the day of thy trouble.

9 And there is some friend that turneth to enimity, & taketh part against thee, & in contention he

* Rom 12. 9.
* 14. 5. 22.

* James. 1. 19.

* Lem. 19. 16.

* Alu. 20. 39.

* Eccl. 12. 15, 19, 20
chap. 11. 18, 19.
prou. 10. 3. eccl. 7.
19. 20. 11. 18.

* Chap. 37. 5.

he will declare thy shame.

10 Again, some *friend is but a companion at the table, and in the day of thine affliction hee continueth not.

11 But in thy prosperity he will be as thou thy selfe, and wil vse libertie ouer thy seruants.

12 If thou be brought low, hee will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 *A faithfull friend is a strong defence, and he that findeth such one, findeth a treasure.

15 A faithfull friend ought not to be changed for anything, and the weight [of gold and silver] is not to be compared to the goodnesse [of his faith]

16 A faithfull friend is the medicine of life [and immortality,] and they that feare the Lord, shall finde him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisdom [which shall endure] till thine old age.

19 Goe to her as one that ploweth, and soweth, and waite for her good fruits: for thou shalt haue but little labour in her worke: but thou shalt eat of her fruits right soone.

20 How exceeding sharpe is thee to the vnlearned? hee that is without iudgement, will not remaine with her.

21 Vnto such one thee is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisdome, but there be but few that haue the knowledge of her.

23 [For with them that know her, she abideth vnto the appearing of God.]

24 Giue eare, my sonne, receiue my doctrine, and refuse not my counsell,

25 And put thy fete into her linkes, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and beare her, and be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and searh her, and she shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shall be turned to thy ioy.

30 Then shall her fetters bee a strong defence for thee, [and a sure foundation] and her chaines a glorious rayment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt be taught & if thou wilt apply thy mind, thou shalt be witty

34 If thou loue to heare, thou shalt receiue [doctrine] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the Elders, which are wise, and ioiue with him that is wise.

36 *Be sure to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou wilt see a man of vnderstanding, get thee soone vnto him, and let thy loote weare the steps of his deore.

38 Let thy mind be vpon the ordinances of the

Lord, and be continually* occupied in his commandements: so shall he establish thine heart, and giue thee wisdom at thine owne desire.

C H A P. VII.

2 ¶ We must forsake euill, and yet not in all: for our seruice. 3 ¶ The heauen of the wise woman is his wife, his friends, his children, his seruants, his father and mother.

Doe no euill: so that no harme come vnto thee. 2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, loe not vpon the turrowes of vnrighteousnesse, lest that thou reape them leuen fold.

4 Aske not of the Lord preheminece, neither of the King the seat of honour.

5 *Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisdom in the presence of the king.

6 Seeken not to be made a iudge, least thou be not able to take away iniquitie, and lest thou, fearing the person of the mighty, shouldst commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy stile among the people.

8 *Binde not two signes together: for in one sinne shalt thou not be vnpunished.

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most High God, he will accept it.

10 Be not tainted hearted when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauines of his soule: for [God which teareth all things] is he *that can bring downe and see vp againe.

12 Sow not a lie against thy brother, neither doe the same against thy friend.

13 Vse not to make any manner of lie: for the custome thereof is not good.

14 Make not many words whē thou art among the Elders, neither *repeat a thing in thy prayer.

15 Hate not laborious worke, neither the haubaudry which the most High hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy mind greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wife and good woman, [that is faileu vnto thee for thy portion in the feare of the Lord,] for her grace is aboue gold.

20 ¶ Whereas thy seruant worketh truly, intreat him not euill, nor the hireling that belongeth himselfe wholly for thee.

21 Let thy soule loue a good seruant, and defraud him not of libertie, [neither leaue him a pouer man.]

22 *If thou haue cattell, looke well to them, & if they be for thy profit, keepe them with thee.

23 *If thou haue sonnes, instruct them, and hold their necke from their youth.

24 If thou haue daughters, keepe their bodies, and shew not thy face cheerefull toward them.

25 Marry thy daughter, and let her be thou performe a weighty matter, but giue her to a man of vnderstanding.

26 If thou haue a wife after thy mind, forsake her not, but commit not thy selfe to behaue euill.

27 *Honour thy father and thy wholeheart, and so get not the fowes of thy moor cr.

28 Remember that thou wast borne of them, & how

[Or, earnefast,] *Ecl. 1. 2. 3.

* Job 9, 2 p/al. 143. 2. eccle. 7. 1. Luke 18. 2.

* Chap. 5. 5.

* 1 Sam. 2. 7.

* Maith. 6. 5. 7. * Rom. 12. 11.

* Z. wil 19. 13. chap. 33. 19. and 34. 2.

* Deut. 25. 4.

* Chap. 30. 12.

* Chap. 3. 5. Job 4. 3.

* Chap. 8. 9.

how canst thou recompense them the things that they haue done for thee?

29 ¶ **F**ear the Lord with all thy soule, and honour his ministers.

* *Deut. 10, 18, 19*

30 Loue him that made thee, with all thy strength, * and forsake not his seruants.

* *Leuit. 19, 31.*
* *Num. 18, 15.*

31 Feare the Lord with all thy soule, and honour the Priests, * and giue them their portion, as it is commanded thee, the first fruits [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, the first fruits of the holy things.

* *Liberalitie.*

32 Stretch thine hand vnto the poore, that thy blessing [and reconciliation] may bee accomplished.

33 Liberalitie pleaseth all men liuing, and * from the dead restrain it not.

* *Eccl. 2, 4, 7.*
and 4, 17.

34 * Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

* *Eccl. 2, 5, 6.*

35 * Bee not slow to visite the sicke: for that shall make thee to be beloued.

36 Whatseuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

Wee must take heed with whom we haue to doe.

Strien not with a mighty man, lest thou fall into his hands,

* *Math. 5, 25.*
* *Eccl. 3, 1, 6.*

2 * Make not variance with a rich man, lest he on the other side weigh downe thy weight: * for gold [and silver] hath destroyed many, and hath subuerted the hearts of kings.

3 Strien not with a man that is full of words, and lay no sticks vpon his fire.

* *Gal. 6, 1.*

4 Play not with a man that is vntaught, lest thy kinned be dishonoured.

5 * Despise not a man that turneth himselfe away from sin, nor cast him not in the teeth withal, but remember that we are all worthy blame,

* *Eccl. 19, 32.*

6 * Dishonour not a man in his old age: for they were as we which are not old.

7 Be not glad of the death of thine enemy, but remember that we must die all, [and fo enter into ioy.]

* *Eccl. 6, 35.*

8 * Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisdom [and the doctrine of vnderstanding] and how to serue great men [* without complaint]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of need.

10 Kindle not the coles of sinners: when thou rebukest them, * left thou be burnt in the fiery flame of their finnes.]

11 Rise not vp against him that doeth wrong, that he lay not wait as a spie for thy mouth.

* *Eccl. 29, 4.*

12 * Lett not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Be not surety about thy power: for if thou be surety, thinke to pay it.

14 Goe not to law with the Iudges: for they will giue sentence according to his owne honour.

* *Eccl. 4, 8.*

15 * Trauele not by the way with him that is rash, lest he doe thee iniurie: for he followeth his owne wilfulness, & so shalt thou perishe through his folly.

* *Eccl. 22, 24.*

16 * Strie not with him that is angry, and goe not with him into the wilderness: for blood is a nothing in his sight, and where there is no helpe, he will ouerthrow thee.

17 Take no counsell at a foole: for hee cannot

keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest he be vnthankfull to thee, [& put thee to reproofe.]

CHAP. IX.

Of iustitie. 12 An old friend is to be preferred before a new. 18 Righteous men should be hidden to thy table.

Benotieulous ouer thy wife of thy bosome, neither teach her by thy meane an euill lesson.

2 Giue not thy life vnto a woman, lest the ouercome thy strength, [and so thou be confounded.]

3 Meete not an harlot, lest thou fall into her snares.

4 Vse not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

5 Gaze not on a * maid, that thou fall not by that that is precious in her.

* *Eccl. 6, 1, 2.*
and 34, 2.

6 * Cast not thy minde vpon harlots [in any manner of thing,] lest thou destroy [both thy selfe and] thine heritage.

* *Eccl. 5, 2.*

7 Goe not about gazing in the streetes of the cite, neither wander thou in the secret places thereof.

8 * Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue perished by the beautie of women: for through it loue is kindled as a fire.

* *Eccl. 5, 28.*

9 [Euery woman that is an harlot, shall be troden vnder foot as dung, of euery one that goeth by the way.]

* *Eccl. 3, 4, 12.*
2, *Eccl. 1, 2, 12.*
10, 17, 19 and 12, 16, 20.

10 Many wondering at the beauty of a strange woman, haue bene cast out: for her words burne as a fire.]

11 Sit not at all with another mans wife, [neither lie with her vpon the bed,] nor banquet with her, lest thine heart incline vnto her, & so through thy desire fall into destruction.

12 ¶ For sake not an olde friend: for the new shall not be like him: a new friend is as new wine: when it is old thou shalt drinke it with pleasure.

13 * Desire not the honor [& riches] of a sinner: for thou knowest not what shall be his end.

* *Judg. 9, 3.*
2, *Eccl. 15, 12.*

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towres of the cite.

16 Trie thy neighbour as neere as thou canst, * and aske counsell of the wise.

* *Eccl. 6, 36, 38.*
8 & 37, 22.

17 * Let thy talke be with the wise, and all thy communication in the Law of the most High.

* *Eccl. 6, 7.* and 11, 19.

18 Lett iust men eate and drinke with thee, and let thy reioycing be in the feare of the Lord.

19 In [the] hands of the craftsmen shall the works be commended, and the wisepience of the people by his worde, [and the word by the wisdom of the Elders.]

[Or, the workmen is praised according to the work.

20 A man full of word is dangerous in his cite, and he that is rash in his talke shall be hated.

CHAP. X.

Of Kings and Iudges. 7 Pride and conceit suffice are to be abhorred. 18 Labour is praised.

A wise iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered,

* 1. King. 13. 1, 13,
14.

* Levit. 19. 17.

* 1898.27.6. д. 14.

21 The feare of the Lord causeth that the king-

32 Hee that is honourable in pouertie, how much more shall he bee when he is rich? and hee that is vnhoneft being rich, how much more will he bee so when he is in pouertie?

2 The praise of humilitie. 2 After the outward appearance can be
 mee not to iudge. 7 Of rash iudgements. 14 All things come of
 God. 19 All men are not to be brought into the house.

12 Again, there is some that is slouthfull, and
X x * bath

Luke 1. 52. and
14. 11. and 18. 14.
1. 42. 3. 7, 8.

* Gen. 47.40
dan. 6.3

* AR 12.21, 23.

^h 1. Sam. 15. 28.
Jer 6. 10.

* Dent. 13, 14. and
17. 4, 6. 10/15. 7 22.

From 18.13.

* *Math.* 19.21.
1 *Sim.* 6.9.

From 10.3.

* Job 42. 10.

* hath neede of helpe: for hee wanteth strength, and hath great pouertie: yet the eye of the Lord looketh vpon him to good, and setteth him vp from his low estate.

13 And he liueth vp his head, so that many men marueile at him, [and giue honour vnto God.]

* Job 1. 21.

* Job 20. 4.

14 * Prosperitie and aduersitie, life and death, pouertie and riches come of the Lord.

15 Wisdome and knowledge and vnderstanding of the Law are of the Lord: loue and good works come of him.

16 Error and darkenesse are appointed for sinners, and they that exalt themselves in euill, waxe old in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.

18 Some man is rich by his care and niggardship, and this is the portion of his wages,

* Luke 12. 19.

19 In that hee laith, * I haue gotten rest, and now will I eate continually of my goods, yet I see considereth not, that the time draweth neere, that hee must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, & exercise thy selfe therein, and remains in thy worke vnto thine age.

21 Maruell not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie soone to flourish.

23 Say not, What profit and pleasure shall I haue? & what good thing shall I haue hereafter?

24 Again say not, I haue enough and possesse many things, and what euill can come to mee hereafter?

* Job 1. 2. 24.

25 * In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death, to reward a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his works are discovered.

28 Iudge none blessed before his death: for a man shalbe known by his children.

29 Bring not euery man into thy house: for the deceitfull haue many vaines, [and are like stomacks that belch stinkingly.]

30 As a Partrich is taken vnder a basket, [and the hinde is taken in the snare] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in wait, and turneth good vnto euill, and in things worthy praise he will finde some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased] for a sinfull man layeth wait for blood.

33 Beware of a wicked man, for he imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and hee will destroy thee with vnquietnesse, and driue thee from thine own.

CHAP. XII.

2. *Unto whom we ought to doe good, so Euenius ought not to be trusted.*

When thou wilt doe good, know to whom thou doest it, so shalt thou bee thanked for thy benefite,

2 * Doe good vnto therighteous, and thou shalt finde [great] reward, though not of him, yet of the most High.

* Gal. 6. 10.
1. Tim. 5. 8.

3 Hee cannot haue good that continueth in euill and giueth no almes, [for the most High hateth the sinners, and hath merie vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinuer.

5 Doe well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, & giue it not vnto him, lest hee ouercome thee thereby: else thou shalt receiue twice as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot bee knownen in prosperitie, neither can an enemie be vnknownen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trueth neuer thine enemie: for like as a yon rusteth, so doeth his wickednes.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt bee to him as hee that wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped away.

12 Set him not by thee, lest hee destroy thee, and stand in thy place.

13 Neither set him at thy right hand, lest hee seeke thy rouble, and thou at the last remember my words, and be pricked with my sayings.

14 * Binde not two sinnes together: for there shall not one be vnpunished.

* Chap. 7. 8.
and 23. 1.

15 Who will haue pitie on the charmer, that is slinged of the serpent? or of all such as come neere the beasts? so is it with him that keepeth companie with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will hee bide with thee: but if thou stumble, he tarieth not.

17 * An enemie is sweet in his lips: he can make many good words, and speak many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throw thee into the pit, and if he may finde epportunitie, he will not be satisfied with blood.

* Jer. 41. 6.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though he pretend to helpe thee, yet shall hee vndermine thee: hee will shake his head, and clasp his hands, and will make many words, and disguise his countenance.

CHAP. XIII.

1. *The companies of the proud and of the rich are to be shunned.*

15 *The lane of God.* 17 *Take due companie with their kin.*
HE that toucheth pitch, shall bee defiled with it: and hee that is familiar with the proud, shall be like vnto him.

* Prov. 7. 2.

2 Burthen not thy selfe about thy power, whilest thou liuest, and companie not with one that is mightier & richer then thy selfe: for how agree the Kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth varighteously, and threatneth withall: but the poore being oppressed must entreat: if the rich haue done wrong, hee must

must yet bee intreated: but if the poore haue done it, he shall straight wayes be threatened.

4 If thou bee for his profit, hee vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, hee will maketh thee a bare man, and will not care for it.

6 If he haue need of thee, he will defraud thee, and will laugh at thee, and put thee in hope, & giue thee all good words, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntill he haue supt thee cleane vp twice or thrise, and at the last hee will laugh thee to scorne: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou bee not deceiued in thine owne conceit and brought downe by thy simplicity: [be not too humble in thy wisdom.]

10 ¶ If thou be called of a mightie man, abscuse thy selfe: so shall he call thee the more oft.

11 Presse not thou vnto him, if thou be not shut out, but goe not thou farre off, lest he forget thee.

12 Withdraw not thy selfe from his speech, but beleue not his many wordes: for with much communication will he tempt thee, and laughingly will he grope thee.

13 He is vnmercifull and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heed: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Lone the Lord all thy life, and call vpon him for thy saluation.

16 ¶ Euery beast loueth his like, and euery man loueth his neighbour.

17 All flesh will resort to their like and euery man will keepe company wth such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath hyena with a dog? and what peace is betwene the rich & the poore?

20 As the wild asse is the Lyons pray in the wilderness, so are poore men the meate of the rich.

21 As the poore hate humilitie, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend he hath many helpers: hee speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue, and looke what he saith, they praise it to the cloudes: but if the poore man speake, they say, What fellow is this: and if hee doe amisse, they will destry him.

25 Riches are good vnto him that hath no sinne [in his conscience] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thought.

CHAP. XIII.

1 The office of the tongue, 27 Man is but a vaine thing, 28 happy is he that continueth in wisdom.

Blessed is the man * that hath not fallen by the word of his mouth, and is not tormented with the sorrow of sinne.

* Chap. 9. 16, 16
Jon. 2.

2 Blessed is he y^e is not condemned in his conscience, & is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an enuius man doe with money?

4 He that gathereth together from his owne soule, heapeth together for others, that will make good cheare with his goods.

5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a reward of his wickednesse.

7 And if hee doe any good, he doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuius man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath heuer enough of a portion, and his wicked malice withereth his owne soule.

* Psal. 27. 23

10 A * wicked eye enuieth the bread, and there is scarcenesse vpon his table.

11 My sonne, doe good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarieth not, & that the covenant of the graue is not shewed vnto thee.

13 * Doe good vnto thy friend before thou die, and according to thine abilitie stretch out thine hand and giue him.

* Chap. 4. 1. 26, 27
Iake 12. 13.

14 Defraud not thy selfe of the good day, & let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauels vnto another, & thy labours for y^e diuiding of the heritage?

16 Giue and take & sanctifie thy soule: [worke thou righteousnesse before thy death:] for in the hell there is no meate to finde.

* Eccl. 10. 6. 1. 26, 27
24. 14, 15.

17 ¶ * All flesh waxeth old as a garment: & this is y^e condition of all times, Thou shalt die y^e death.

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall goe with all.

20 [Euery excellent worke shall be iustified, and he that worketh it, shall haue honour thereby.]

21 * Blessed is the man that doth meditate honest things: y^e wisdom, [and exerciseth his selfe in iustice,] and he that reasoneth of holy things by his vnderstanding.

* Psal. 112. 1

22 Which considreth in his heart her wayes, and vnderstandeth her secrets.

23 Goethou after her as one that seeketh her out, and lie in waite in her wayes.

24 Hee shall looke in acher windowes, and hearken at her doores.

25 Hee shall abide beside her house, & fasten a stake in her walles: he shall pitch his tent beside her.

26 And hee shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27 By her he shall bee couered from the heate, and in her glory shall he dwell.

CHAP. XV.

1 The goodness which followeth him that feareth God, 8 God resisteth and casteth off the sinner, 11 God is not the author of euill.

[Which is a wild beast that counterfeith the voyce of men, and to enuise them out of their houses, and couereth them.]

He that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it sure.

2 As an [honourable] mother shall she reeete him, and she as his wife married of a virgine, will receiue him.

3 With the bread [of life] and vnderstanding shall she feede him, and giue him the * water of [wholefome] wisdom to drinke.

4 He shall assure himselfe in her, and shall not be moued, and shall hold himselfe fast by her, and shall not be confounded.

5 Shee shall exalt him aboue his neighbours, and in the mids of the Congregation shall she open his mouth [with the spirit of wisdom and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 She shall cause him to inherite ioy, and the crowne of gladnesse, and an euerslasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will meet her:] the sinners shall not fee her.

8 For she is farre from pride [and deceite] and men that lie cannot remember her: [but men of truth shall haunt her, and shall prosper euen vnto the beholding of G. d.]

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisdom, [and bee plenteous in a faithfull mouth:] then the Lord will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Say not thou, Hee hath caused mee to erre: for he hath no need of the sinful man.

13 The Lord hateth all abomination [of error:] and they that feare God, loue it not.

14 * He made man from the beginning, and left him in the hand of his counsell, [and gaue him his commandments and precepts.]

15 If thou wilt, thou shalt obserue the commandments, and tellise thy good will.

16 Hee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 * Before man is life and death, [good and euill:] what him liketh shall be giuen him.

18 For the wisdom of the Lord is great, and hee is mightie in power, and beholdeth all things [continually.]

19 * And the eyes [of the Lord] are vpon them that feare him, and hee knoweth all the workes of man.

20 Hee hath commanded no man to doe vngodly, neither hath hee giuen any man licence to sinne [for hee desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 Of unhappy and wicked children: 2 No man can hide himselfe from God. 3 An exhortation to the receiving of instruction. **D**esire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon the multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behind him vngodly children.

4 For by one that hath vnderstanding, shall the cite be inhabited: but the stocke of the wicked

shall be wasted incontinently.

5 Many such things haue I seene with mine eyes, & mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire bee kindled, and among vnfaitfull people shall the wrath be set on fire.

7 * He spared not the old gyants, which were rebellious, trusting to their owne strength.

8 * Neither spared hee wheras Lord dwelt, those whom hee burred for their pride.

9 Hee had no pittie vpon the people that were destroyed, and puffed vp in their finnes:

10 * And fo hee preserved the sixe hundred thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them, and pitying them, in smiting them and healing them, with mercy and with chastisement.

11 Therefore if there be one stiffnecked among the people, it is maruell if hee escape vnpunished: for mercy and wrath are with him: he is mightie to forgieue and to powere out displeasure.

12 * As his mercie is great, so is his punishment: also he iudgeth a man according to his works.

13 The vngodly shall not escape with his spoile, and the patience of the godly shall not be delayed.

14 He will giue place to all good deedes, and cuery one shall find according to his works, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharaos, that he should not knowe him, and that his workes should bee known vpon the earth vnder the heauen.

16 His mercie is knowne to all creatures: hee hath separated his light from the darkenesse: with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboue? I shall not bee known in so great a heape of people: for what is my soule among such an infinite number of creatures?

18 Behold the heauen, and the * heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shall bee moued when hee shall visite.

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousness? or who can abide them? for his ordinance is farre off, & the trying out of all things faileth.

23 Hee that is humble of heart, will consider these things: but an vnwise and errouseous man casteth his minde vpon foolish things.

24 My son, hearken vnto me, and learne knowledge, and marke my words with thine heart.

25 I will declare thee weightie doctines, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, & part of them hath hee sundred from the other when hee first made them.

27 He hath garnished his workes for euer, and their beginnings so long as they shall endure: they are not hungry, nor wearied in their labours, nor cease from their offices.

28 None of them hindreth another, neither was any of them disobedient vnto his words.

* Job. 1. 10.

* Gen. 1. 27.

* Jerem. 21. 8.

* Psal. 34. 15, 16.
* Psal. 4. 13.

* Chap. 21. 9, 10.

* Gen. 6. 4.

* Gen. 19. 21, 25.

* Num. 14. 15, 16,
30. and 26. 51.

* Chap. 5. 6.

* 2. Pet. 3. 10,
1 King 8. 27,
2 Chron. 6. 18.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all manner of liuing beasts hath hee covered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodness that God hath done vnto him. 20 Of ames, 22 and repentance.

THe * Lord hath created man of the earth, and turned him vnto it againe,

2 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had need, and made them according to his image.

4 He made all flesh to feare him, so that he had the dominion ouer the beasts and foules.

5 [* He created out of him an helper like vnto himselfe,] and gaue them discretion & tongue, and eyes, eares, and an heart to vnderstand, and firstly he gaue them a spirit, and seuenthly he gaue them speech to declare his works,

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill,

7 Hee set his eye vpon their hearts, declaring vnto them his noble works,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his works, and that the elect should praise his holy Name together.

9 Besides this, he gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might know that they were mortall.

10 Hee made an euermolting Covenant with them, and shewed them his iudgements.

11 Their eyes sawe the maiestie of his glory, and their eares heard his glorious voyce.

12 And hee said vnto them, Beware of all vnrighteous things * He gaue every man also a commandement concerning his neighbour,

13 Their wayes are euermolting before him, and are not hid from his eyes,

14 Every man from his youth is giuen to euill, and their stony hearts cannot become flesh,

15 Hee appointed a ruler vpon every people, when hee diuided the nations of the whole earth.

16 * And hee did chuse Israel, as a peculiar people to himselfe, whom hee nourished with discipline as his first borne, and giueh him most louing light, and doeth not forsake him.

17 All their works are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hid from him, but all their finnes are before the Lord,

19 And as hee is mercifull, and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 * The almes of a man, is as a thing sealed vpon before him, and he keepeth the good deeds of man as the apple of the eye, and giueh repentance to their finnes, and daughters.

21 * At the last shall he arise, and reward them, and shall repay their reward vpon their heads.

22 * But vnto them that will repent, he giueh them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the veritic.]

23 * Returne then vnto the Lord, and forsake thy finnes: make thy prayer before his face, and take away the offence,

24 Turne againe vnto the most High: for hee will bring thee from darkenesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the rightousnesse and iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most high God, and goe in the parts of the holy world with such as be liuing and confesse God.]

26 * Who can praise the most High in the hell, as doe all they that liue and confesse him?

27 [Abide not thou in the error of the vngodly, but praise the Lord before death.]

28 Thankewlesse remembreth from the dead, as though he were not: but the liuing, and he that is found of heart, praiseth the Lord, [and reioyceth in his mercy.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot be in men, because the sonne of man is not immortal, [and they take pleasure in the vanity of wickednesse.]

31 What is more cleare then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shall be reprooued.]

33 Hee seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marvellous workes of God. 6. 7 The misery and wretchednesse of man. 9 Against God's anger we are to complaine. 21 The performing of power.

HE that liueth for euermolting, * made all things together: the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious King for euermolting.]

2 Hee ordereth the world with the power of his hand, and all things obey his will: for he governeth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath hee giuen power to expresse his works? who will seeke out the ground of his noble acties?

4 Who shall declare the power of his greatness? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lord, there may nothing bee taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, he must begin againe, and when he thinketh to come to an end, he must goe againe to his labour.

7 ¶ What is man? wherefore createth hee? what good or euill can hee doe?

8 * If the number of a mans daye be an hundred yeere, it is much: and no man hath certaine knowledge of his death,

9 As drops of raine are vnto the sea, and as a grauell stone is in comparison of the land, so are * a thousand yeeres to the dayes euermolting.

10 Therefore is [God] patient with them, and pouereth out his mercy vpon them.

11 He saw and perceiued, that [the arrogancie of their heart, and their reire was euill: therefore hee p heaped hee vpon his mercy vpon them, and shewed them the way of righteousness.]

12 The mercy that a man hath, reacheth to his neighbour: but the mercy of the Lord is vpon all

* Gen. 1. 27. and 5. 1. and 1. 6. 1. cor. 11. 7. col. 3. 14.

* Gen. 2. 22. 1. cor. 11. 9.

* P. ad. 6. 5. 1. 1. 3. 18. 10.

* Exod. 30. 16. 17. and 22. 23.

* Deut. 4. 10. and 10. 35.

* Chap. 29. 13.

* Mat. 25. 35.

* Acts 3. 19.

* Jer. 3. 13.

* Gen. 1. 1.

T. ad. 9. 1. 10.

* 2. Pet. 3. 8.

flesh: he chasteneth, and nuretureth, and teacheth, and bringeth backe, as a shepherd his flocke.

13 Hee hath mercy on them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reprove not: and whateuer thou giest, vse no discomfortable words.

15 Shall not the dewe alswage the heate? so is a word better then a gift.

16 Lot, is not a word better then a good gift? but a gracious man giueth them both.

17 A soule will reprove churlishly, and a gift of the enuius putteth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

* 1. Cor. 15. 35.

19 * Examine thy selfe, before thou be iudged, and in the day of the visitation thou shalt finde mercy.

20 Humble thy selfe before thou besicke, and whilst thou mayest yet sinne, shew thy conversion.

21 Let nothing let thee to pay thy vow in time, and deserre not vnto death to be reformed: [for the reward of God endureth for euer.]

* Chap. 7. 17, 16.

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the * wrath, that shall be at the end, and the houre of vengeance, when hee shall turne away his face,

* Chap. 11. 35.

24 * When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and need.

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doeth not obserue the time.

27 ¶ Every wise man knoweth wisdomes, and knowledge, and praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the true and righteousnesse,] and pouere out with modestie graue sentences for mans life.

29 The chiefe authoritie of speaking is of the Lord alone: for a mortall man hath but a dead heart.

* Rom. 8. 6. and 13. 14.

30 ¶ Follow not thy lustes, but turne thee from thine owne appetites.

31 For if thou giest thy soule her desires, it shall make thine enemies that enue thee to laugh thee to scorn.

32 Take not thy pleasure in great voluptuousnes, & entangle not thy selfe with such company.

33 Become not a begger by making bankers of that that thou hast borrowed, and so leaue nothing in thy purse, els thou shouldest slanderously lie in wait for thine owne life.

CHAP. XIX.

1 Wine and whoredoms bring men to pouertie. 6 In thy wordes vse discrecion. 22 The difference of the wisdomes of God and man. 27 What thou mayest knowe but in man.

A Labouring man that is giuen to drunkennes, shall not be rich: and hee that contemneth small things, shall fall by little and little.

* Gen. 19. 33, 34. and 11. 1, 2, 4.

2 * Wine and women leade wise men out of the way, [and put men of vnderstanding to reprove.]

3 And hee that companieth adulterers, shall

become impudent: rottennesse and wormes shall haue him to heritage, and he that is too bold, shall be taken away, and be made a publike example.

* Job. 32. 11, 12.

4 * Hee that is hasty to giue credite, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shall be punished: [he that hateth to be reformed, his life shall be shortened, and he that abhorreth babbling of words, quencheth wickednesse:] but he that resisteth pleasures, crowneeth his owne soule.

6 He that refrainerh his tongue, may liue with a troublefome man, and he that hateth babbling, shall haue lesse euill.

7 Rehearse not to another, that which is told vnto thee: so thou shalt not be hindered.

8 Decline not other mens maners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reueale it not.

9 For hee will hearken vnto thee, and marke thee, and when he findeth opportunitie, hee will hate thee.

* Chap. 22. 29, and 17. 17.

10 * If thou hast heard a word [against thy neighbour,] let it die with thee, and bee sure, it will not burst thee.

11 A foole trauelleteth when hee hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that ticketh in ones thigh, so is a word in a fooles heart.

* Lem. 19. 17, and 16. 15.

13 * Reproue a friend lest hee doe euill, and if hee haue done it, that hee doe it no more.

14 Reproue a friend that hee may keepe his tongue: and if hee haue spoken, that hee say it no more.

15 Tell thy friend his fault: for oft times a slander is raised, and giue no credence to euery word.

16 A man falleth with his tongue, but not with his will: * and who is hee that hath not offended in his tongue?

* Lam. 3. 3.

17 Reproue thy neighbour before thou threatenest him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisdomes obtaineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, shall receiue the fruit of immortality.

20 The feare of the Lord is all wisdomes, and performing of the Law is perfect wisdomes, and the knowledge of his almighty power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward hee doe it, hee shall displease him that nourisheth him.

22 The knowledge of wickednesse is not wisdomes, neither is there prudence whereas the counsell of sinners is: but it is euen execrable malice: and the foole is voyd of wisdomes.

23 He that hath small vnderstanding, & feareth God, is better then one that hath much wisdomes, and transgresseth the Law of the most High.

24 There is a certaine subtiltie that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, doe bow downe themselves, and are sad, whose inward parts burne altogether with deceit: hee looketh downe with his face, and faimeth himselfe deafe: yet before thou perceiue, hee will be vpon thee to hurt thee.

16 And though he be so weake that he can do thee no harme, yet when he may find opportunity, he will doe euill.

27 ¶ A man may be knowne by his looke, and one that hath vnderstanding may be perceived by the marking of his countenance.

28 ¶ A mans garments, and his excessive laughter, and going, declare what person he is.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in sinne. 17 The fall of the wicked. 23 Oshyng. 24 The thiefe and the murderer. 28 Gifs blind his eyes of the wife.

T Here is some rebuke that is not comely: a-gaine, some man holdeth his tongue, and hee is wise.

2 It is much better to reprocue then to beare euill will: and hee that acknowledgeth his fault, shall be preferred from hurt.

3 As* when a gelded man through lust would defile a maid, so is he that vseth violence in iudgement.

4 How good a thing is it, when thou art reprocued, to shew repentance! for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becometh hateful.

6 Some man holdeth his tongue, because hee hath not to answer: and some keepeth silence, waiting a convenient* time.

7 ¶ A wife man will hold his tongue till he see opportunity: but a trifier and a fool will regard no time.

8 He that vseth many words, shall be abhorred, and hee that taketh authoritie to himselfe, shall be hated.

9 Some man hath oft times prosperitie in wicked things, and sometime a thing that is iound, bringeth losse.

10 There is some gift that is not profitable for thee, & there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humbles lieth vp the head.

12 Some man buyeth much for a little price: for the which he payeth seuen times more.

13 ¶ A wife man with his words maketh himselfe to be loved, but the merry tales of fooles shall be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for he looketh to receiue many things for one: he giueth little, and he vpbraideth much: he openeth his mouth like a towne-crier: to day hee lendeth: to morrow asketh he againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend, I haue no thanke for all my good deeds: and they that eate my bread, speake euill of me.

16 How oft, and of how many shall he be laughed to scorn? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pavement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale, which is oft told by the mouth of the ignorant.

19 A wife sentence loseth grace when it cometh out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieved when he is alone,

21 Some man there is that destroyeth his own soule because he is ashamed, and for the regard of persons loseth it.

22 Some man promisseth vnto his friend for shame, and getteth an enemy of him for naught.

23 ¶ A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A theefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of lyars are vn honest, and their shame is euer with them.

26 A wife man shall bring himselfe to honour with his wordes, and he that hath vnderstanding, shall please great men.

27 ¶ Hee that tilleth his land, shall increase his heape [hee that worketh righteouesnesse, shall be exalted,] and he that pleaseeth great men, shall haue pardon of his iniquitie.

28 ¶ Reward and giftes blind the eyes of the wife, and make them dumme, that they cannot reprocue faults.

29 Wisdome that is hid, and treasure that is hoarded vp, what profit is in them both?

30 Better is hee that keepeth his ignorance secret, then a man that hideth his wisdom.

31 The necessary patience of him, that followeth the Lord, is better then hee that goeth without his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproved. 17 The mouth of the wise man. 26 The thought of the foole.

M Ylonne, hast thou sinned? doe so no more, but pray for the fore sinnes [that they may be forgiven thee.]

2 Flee from sinne, as from a serpent: for if thou comest too neere it, it will bite thee: the teeth thereof are as the teeth of a lion, to slay the foules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and injuries wast riches: so the house of the proude shall be desolate.

5 ¶ The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.

6 Who so hateth to be reformed is in the way of sinners: but he that feareth the Lord, conuerteth in heart.

7 Aneloquent talker is knowen a farre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 ¶ The congregation of the wicked is like towne wrapped together: their end is a flame of fire to destroy them.

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darkenesse and paines.]

11 He that keepeth the Law of the Lord [trusteth his owne afflictions thereby: and the increase of wisdom is the end of the feare of God,

12 Hee that is not wise, will not suffer himselfe to be taught: but there is some wit that encreaseth bitternesse.

13 The knowledge of the wife shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 ¶ The inner parts of a foole are like a bro-

* Chap. 31. 20. 23.

* Chap. 30. 100.

* Eccles. 3. 7.

* Chap. 32. 4.

* Chap. 6. 5.

* Chap. 35. 9.

* Prov. 12. 11. and 12. 19.

* Exod. 23. 8. and 16. 1. 9.

* Chap. 5. 30. psal. 4. 1. 9. Luke 15. 23.

* Exod. 23. 9. and 23. 13.

* Chap. 16. 6.

[Or, keepeth the vnderstanding thereof.]

* Chap. 33. 5.

ken velleit: he can keepe no knowledge whiles he liueth.

15 When a man of vnderstanding heareth a wise word, hee will commend it, and increase it: but if an ignorant man heare it, he wil disallow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As in an houle that is destroyed, so is wisdom vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doct ine vnto fooles is as fetters on the feet, and like manacles vpon the right hand.

20 * A foole clifeth vp his voyce with laughter, but a wise man doeth scarce smile secretly.

21 Learning is vnto a wise man a iewel of gold, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in his [neighbours] shoule: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is well nurtured, wil stand without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise, will be grieved with such dishonour.

25 The lippes of talkers will bee telling such things as pertaine not vnto them, but the wordes of such a haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, he curseth his owne soule.

28 * A backbiter desileth his owne soule, and is hated wherfoeuer he is: But hee that keepeth his tongue, and is discrete, shall come to honor,]

CHAP. XXII.

x Of the puggard. 12 Not to speake much to a foole, 16 A good conscience is precious.

A Slouthfull man is like a filthy stone, which euery man mocketh at for his shame.

2 A slouthfull man is to bee compared to the dung of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 A euill nurtured sonne is the dishonour of the father: & the daughter is least to be esteemed.

4 A wife daughter is an heritage vnto her husband: but the that liueth dishonestly, is her fathers heauinesse.

5 She that is bold, dishonoureth both her father and her husband [and is not interior to the vngodly] but they both shall despise her.

6 A tale out of time is as musick in mourning: but wisdom knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole is as one that gleweth a peir heard together, and as he that waketh one that slepeth, from a sound sleepe.

8 If children lue honestly, & haue wherewith, they shall put away the shame of their parents.

9 But if children be proud, with laureines and foolishnes they desile y nobilitie of their kindred.

10 Who so telleth a foole of Wisdom, is as a man, which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

11 * Weepe for the dead, for hee hath lost the

light: so wepte for the foole, for hee wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes dee men mourne for him that is dead: but the lamentation of the foole, and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding: * beware of him, lest it turne thee to paine, and least thou bee desired when hee shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorrow by his foolishnesse.

14 What is heauy erthen lead? and what other name should a foole haue?

15 * Sand and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly] man.

16 As a frame of wood ioyned together in a building cannot be loosed with shaking, so the heart that is stablished by aduised counsell shall feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plaistiring on a plaine wall.

18 As reedes that are set vp on high, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurtheth the eye, bringeth forth tears, and he that hurtheth the heart bringeth forth the affliction.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation: so that vpbraiding, or pride, or disclosing of secrets or a traiterous wound doe not let: for by these things euery friend will depart.

23 Befauthfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for pouertie is not alway to bee contemned, nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill wordes [rebukes and threatnings,] goe before bloodshedding.

25 I will not bee ashamed to defend a friend: neither will I hide my selfe from him, though hee should doe me harme: whoeuer heareth it, shall beware of him.

26 Who shall see* a watch before my mouth, & a seale of wisdom vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 A prayer of the author. 12 Of sinners, blasphemie, and vnwise communication 16 Of three kinde of sinners. 23 Many finnes proceed of adulation. 27 Of the feare of God.

O Lord, father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by them.

2 Who will correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let their faults passe?

3 Least mine ignorances increase, & my finnes abound

Chap. 12. 17.

Prov. 17. 5.

Chap. 19. 27. 18.

Chap. 23. 13.

* Psal. 141. 3.

Or, my lips.

That is, of the tongue and lips.

* Chap. 38. 16.

about to my destruction, and least I fall before mine aduersary, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.

4 O Lord, Father and God of my life, [leau me not in their imagination] neither giue me a proud looke. Turne away from thy seruants a stout minde.

5 Take from me vaine hope, & concupiscence, and rectine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.

7 ¶ Hear, O ye children, the instruction of a mouth that shall speake truth: who so keepeth it, shall not perish though his lips, [nor be hurt by wicked works.]

8 The sinner shall be taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 * Accusome not thy mouth to swearing: [for in it there are many talles.] neither take vp for a custome the naming of the holy one: [for thou shalt not be vnpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some leaue, so he that sweareth, and nameth God continually, shall not be faultlesse.

11 A man that vseth much swearing, shall be filled with wickednes, and the plague shall neuer go from his house: when he shall offend, his fault shall be vpon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a worde which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God, eschew all such, and are not wrapped in sinne.

13 Vse not thy mouth to ignorant rashnesse: for therein is the occasion of sinne.

14 ¶ Remember thy father & thy mother, whe thou art sit among great men, lest thou bee forgotten in their light, and so through thy custome become a foole, and wish that thou haddest not been borne, and curse the day of thy nativity.

15 * The man that is accustomed to opprobrious words, will neuer bee reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction]: a mind hot as fire, that cannot be quenched till it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 (All bread is sweet to a whore-monger: he will not leaue off hee perishe.)

18 A man that breaketh wedlocke, and thinketh this in his heart, * Who seeth me? I am compassed about with darkness: the walls couer me: no body seeth mee: whome neede I to feare? the most High will not remember my finnes.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are a thousand times brighter then the Sun, beholding all the wayes of men, [and the ground of the deepe,] and considereth the most secret parts.

20 He knew all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

21 * The same man shall be punished in the streets of the citie, [and shall be chased like a yong

hoosefoale,] and when he thinketh not vpon it, he shall be taken: [thus shall he be put to shame of every man, because he would not vnderstand the feare of the Lord.]

22 And thus shall it go also with every wife, that leaueh her husband, and getteth inheritance by another.

23 * For first shee hath disobeyed the Law of the most High, and secondly she hath trespassed against her owne husband: and thirdly, she hath played the whore in adultery, and gotten her children by another man.

24 Shee shall be brought out into the congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

26 A shamefull report shall she leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lord, & that there is nothing sweeter then to take heed vnto the commandement of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

C H A P. XXIIII.

1 A prayer of wisdome, proceeding forth of the mouth of God, of her works, and place where she resteth. 20 Shee is giuen to the children of God.

Wisdome shall praise her selfe, [and be honoured in God,] and reioyce in the midst of her people.

2 In the congregation of the most High shall she open her mouth, & triumph before his power.

3 [In the midst of her people shall she be exalted, and wondred at in the holy assembly.]

4 In the multitude of the chosen she shall be commended, and among such as be blessed, shee shall be prayed, and shall say,

5 I am come out of the mouth of the most High, [first borne before all creatures.]

6 I caused the light that faileth not, to arise in the heauen, [and couered the earth as a cloud.]

7 My dwelling is about in the height, & my throne is in the pillar of the cloud.

8 I alone haue gone round about the compass of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, and all the earth, and all people, and nation, [and with my power haue I troden down the hea: ts of all, both high and lowe,]

10 In all these things I fought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and root thy selfe among my chosen.

12 * He created me from the beginning, and before the world, and I shall neuer faile: * In the holy habitation haue I serued before him, and so was I established in Sion.

13 * In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

14 I tooke roote in an honorable people, euen in the portion of the Lords inheritance.

15 I am set vpon hiell like a cedar in Libanus, & as a cypresse vpon the mountains of Harmon.

16 I am exalted like an Imetree [about the banks, and as a rose plant in Iericho, as a fayre olive.

* Exod. 10. 7.
chap. 27. 1. 5.
mat. 5. 33. 34.

Or, inordinate
in speaking.

* 2. Sam. 1. 6. 7.

1. 2. 9. 1. 5.

* Lewis. 20.
dew. 31. 31.

Exod. 20. 14.

* Psal. 8. 2.
Exod. 31. 3.

* Psal. 132. 8.

Or, in Cadiz.

olive tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as a cinnamon, and as a bag of spices. I gave a sweet odour as the best myrrhe, as galbanum, and onix, and sweet storax, and perfume of incense in an houfe.

18 As the terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 * As the vine haue I brought forth [fruit] of sweet labour, and my flowers are the fruit of honour and riches.

20 I am the mother of beautifull loue, and of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 [In me is all grace of life and trueth in me is all hope of life and vertue.]

22 Come vnto me all ye that be desirous of me, and fill your felues with my fruits.

23 * For the remembrance of me is sweeter then hony, and mine inheritance [sweeter] then the honycombe: [the remembrance of me endureth for euermore.]

24 They that eate me, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke by me, shall not offend: [they that make me to be known, shall haue euerslasting life.]

26 All these things are the booke [of life,] and the couenant of the most high God, [and the knowledge of the trueth,] * and the Law that Moses [in the precepts of righteoulnesse] commanded for an heritage vnto the house of Iacob, [and the promises pertaining vnto Israel.]

27 Be not weary to behaue your felues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord Almighty is but one God, and besides him there is none other Saviour.

28 [Out of Dauid his seruant he ordained to raise vp a most mighty King that should sit in the throne of honour for euermore.]

29 He filleth all things with his wisdom, as * Phylon, and as Tygris, in the time of the new fruits.

30 Hee maketh the vnderstanding to abound like Euphrates, and as * Iorden, in the time of the harvest.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not known her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdom [haue cast out floods:] I am as an a me of the river: I run into Paradise as a water conduit.

35 I said, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorow all the lower parts of the earth: I will looke vpon a such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet poure out doctrine, as prophesie, and leaue it vnto all ages for euer.

39 * Behold that I haue not laboured for my felicitie onely, but for all them that seeke wisdom.

CHAP. XXV.

1 of three things which please God, and of three which be a curse. 2 of nine things that be no to be iudged. 14 of the malice of a woman.

Three things reioyce me, and by them am I beautified before God and men: the vnty of brethren, the loue of neighbours, a man and wife that agree together.

2 ¶ Three sorts of men my soule hateth, and I vterly abhorre the life of them: a poore man that is proud, a rich man that is a liar, and an old adulterer that doth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou find in thine age?

4 ¶ Oh, how pleasant a thing is it when gray headed men minister iudgement, and when the elders can giue good counsell!

5 Oh, how comely a thing is wisdom vnto aged men, and vnderstanding and prudence to men of honour!

6 The crown of old men is to haue much experience, and the teare of God is their glory.

7 ¶ There be nine things, which I haue iudged in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not serued such as are vnworthy of him.

9 Well is him that findeth prudence, & he that speaketh in the eares of them that will heare.

10 ¶ Oh, how great is he that findeth wisdom: yet is there none about him that feareth the Lord.

11 The feare of the Lord passeth all things in cleareness.

12 [Blessed is the man vnto whom it is granted to haue the feare of God,] vnto whom shall he belikened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioy ned vnto him.

14 [¶ The greatest heaviness is the heaviness of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague saue only the plague of the hart, & any malice saue the malice of a woman:

16 Or any assault saue the assault of them that hate, or any vengeance saue the vengeance of the enemy.

17 There is not a more wicked head then the head of the serpent, and there is no wrath about the wrath of an enemy.

18 * I had rather dwell with a lion and dragon, then to keepe house with a wicked wife.

19 The wickednes of a woman changeth her face, & maketh her countenance black as [a sick-]

20 Her husband is sitting among his neighbors: because of her he fighteth sore or he beware.

21 All wickednes is but little to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climbing vp of a fyny way is to the feete of the aged, so is a wife full of words: o a quiet man.

23 * Stumble not at the beauty of a woman, and desire her not for thy pleasure.

24 If a woman inuith her husband, she is angry and

chap. 35:16.

Gen. 13:2, 3.
Rom. 12:10.

* Job. 15:8.

* 2 Jol. 19:10, 11.

* Exod. 20:1.
and 24:3.
Leuit. 4:1, and
29:9.

* Gen. 2:10.

* Job. 3:15.

* Chap. 14:7.
and 19:16.
and 23:2.

¶ Or, woman.
Prov. 21:19.

¶ Or, a leaue.

* Chap. 42:13.
2 Jol. 11:2.
and 13:2.

and impudent and full of reproch.

25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her huiſband in beauiſtie.

26 Of the * woman came the beginning of ſinne, and through her we all die.

27 Giue the water no paſſage, [no not a little,] neither giue a wicked woman libertie to goe out.

28 If ſhe walke not in thine obedience, [ſhee ſhal conſound thee in the ſight of thine enemies,] Cut her off then from thy ſiſte: Giue her, and forſake her.

CHAP. XXVI.

1 The praiſe of a good woman. 5 Of the ſeare of three ſtings, and of the ſcurf. 6 Of the ſclous and drunken woman. 29 Of two ſtings it is cauſe ſorrow, and of the third which mooueth wrath.

Bleſſed is the man that hath a vertuous wife: for the number of his yeeres ſhalbe double.

2 An honeſt woman reioyceth her husband, and ſhe ſhall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which ſhall be giuen for agife vnto ſuch as feare ſ Lord.

4 Whether a man be rich or poore, hee hath a good heart toward the Lord, and they ſhall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afrayd of the fourth: treaſon in a citie: the aſſembly of the people, and falſe accuſation: all theſe are heavier then death.

6 ¶ But the ſorrow and griefe of the heart is a woman that is ielous ouer another: and ſhe that communeth with all, is a ſcourge of the tongue.

7 An euill wife is as a yoke of oxen that draw diuers waies: he that hath her, is as though he held a ſcorpion.

8 A drunken woman and ſuch as cannot bee tamed, is a great plague: for ſhe cannot couer her owne ſhame.

9 The whoredom of a woman may be knowne in the pride of her eyes, and eye-lids.

10 ¶ * If thy daughter bee not ſhamefaſt, hold her ſtraightly, leſt ſhee abuſe her ſiſte through euermuch libertie.

11 Take heed of her that hath an vnſhamefaſt eye: and marueile not if ſhe treſpaſſe againſt thee.

12 As one that goeth by the way, and is thirſtie, ſo ſhall he open her mouth, and drinke of euery next water: by euery hedge ſhall ſhe ſit downe, and open her quier againſt euery arrow.

13 The grace of a wife reioyceth her husband, and ſeetheth his bones with her vnderſtanding.

14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing ſo much worth as a woman well inſtructed.

15 A ſhamefaſt & faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.

16 As the Sunne when it ariſeth in the high places of the Lord, ſo is the beauiſtie of a good wife the ornament of her houſe.

17 As the cleare light is vpon the holy candleſticke, ſo is the beauiſtie of the face in a ripe age.

18 As the golden pillars are vpon the ſockets of ſiluer: ſo are faire feet with a conſtant minde.

19 [Perpetual are the foundations that be laid vpon a ſtrong rocke: ſo are the commandments of God in the heart of an holy woman.]

20 My ſonne, keepe the ſtrength of thine age ſtable, and giue not thy ſtrength to ſtrangers.

21 When thou haſt gotten a fruitfull poſſeſſion through all the fields, loſe it with thine owne ſeed, truſting in thy nobilitie.

22 So thy ſtocke that ſhal liue after thee, ſhall grow, truſting in the great libertie of their nobilitie.

23 An harlot is compared to a ſowe: but the wife that is married, is counted as a towre againſt death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A ſhameleſſe woman contemneth ſhame: but a ſhamefaſt woman wili reuerence her husband.

26 A ſhameleſſe woman is compared to a doge: but ſhe that is ſhan eſt reuerenceth the Lord.

27 A woman that honoureth her husband, ſhal be iudged wife of all: but ſhe that deſpiſeth him, ſhal be blaſted for her pride.

28 A loud crying woman and a babler let her be ſought out to driue away the enemies: the mind of euery man that liueth with ſuch, ſhall be conuerſant among the troubles of warre.

29 There be two things that grieue mine heart, and the thide maketh me angry: a man of warre that ſuffereth pouerty: and men of vnderſtanding that are not ſet by: and when one departeth from righteouſneſſe vnto ſinne: the Lord appointeth ſuch to the ſword.

30 [There be two things which me thinke to be hard and perillous] A marchant cannot lightly keepe him from wrong, and a vitailer is not without ſinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The preſolation of the man that ſeareth God. 13 The vnconſtancie of a ſoule. 16 The ſecrecy of friends are not to be reueled. 26 The wicked imaginatione which turneth vpon him ſelfe.

Becaufe of pouerty haue many ſinned: and * he that ſeeketh to be rich, turneth his eyes aſide.

2 As a naile in the wall ſticketh faſt betweene the joints of the ſtones, ſo doeth ſinne ſticke betweene the ſelling and the buying.

3 If hee hold him not diligently in the feare of the Lord, his houſe ſhal ſoone be ouerthrowen.

4 As when one ſitteth, the ſile: in ſilence remaineth in the ſieue, to the ſilke of man remaineth in his thought.

5 The fornice proueth the potters veſſell. * to doeth [tentation] trie mens thoughts.

6 * The fruit declareth if the tree haue bene trimmed: ſo the word [declareth] what man hath in his heart.

7 Praise no man except thou haue heard his talke: for this is the trial of men.

8 ¶ If thou followeſt right conſeſſes, thou ſhalt gether, and put her on as a faire garment, [and ſhalt dwell with her, and ſhe ſhal defend thee for euer, and in the day of knowledge thou ſhalt find it ſtadneſſe.]

9 The birds reſort vnto their like: ſo doth the truth turne vnto them, that are practiſed in her.

10 As the lion waiteth for the beaſt, ſo doeth ſinne vpon them that doe euill.

11 The talking of him that feareth God, is all wiſedome: as for a toole, he changeth as the moon.

12 If thou be among the vnconſeere, obſeue the time, but haue ſtill the aſſembly of them that are wiſe.

13 The talking of ſcooles is grieuous, and their ſport

* Gen. 3. 6.
1. 122, 2. 140

* Chap. 4. 11.

* 1 Tim. 6. 9.
Prov. 23. 3.

* Prov. 27. 21.

* Mat. 7. 17.

* Chap. 13.9, 10.

port is in the pleasure of sinne.

14 * The talke of him that sweareth much, maketh the haire to stand vp: and to strive with such stoppeth the eares.

15 The strife of the proud is blood-shedding, and their scouldings are grievous to heare.

* Chap. 19. 10.
and 22. 22.

16 * Who fo discourereth secrets, loith his credite, and findeth no friend after his will.

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man doth stroyeth his enemy, so doeth thou destroy the friendship of thy neighbour.

19 As one that letteth a bird goe out of his hand, so if thou giuest ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for he is too far off: he is as a roe escaped out of the snare: [for his foules wounded.]

21 As for wounds, they may bee bound vp againe, and an euill word may bee reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credit.

* Prov. 12. 10.

22 * He that winketh with the eyes, imagineth euill: and he that knoweth him, wil let him alone.

23 When thou art present, he wil speake sweetly, and praise thy words: but at the last hee will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who fo casteth a stone on high, casteth it vpon his owne head: and hee that smiteth with guile, maketh a great wound.

* Psal. 115. pro 25.
27. ecclesi. 10. 8.

26 Who fo * diggeth a pit, shall fall therein, [and hee that layeth a stone in his neighbours way, shall stumble thereon,] and hee that layeth a snare for another, shall be taken in it himselfe.

27 He that worketh euill, shall be wrapped in euill, and shall not know from whence they come vnto him.

28 Mockery and reproch follow the proud, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they die.

30 Despire and anger are abominable things, and the sinfull man is subiect to them both.

C H A P. XXVIII.

1 *Wrought not to desire vengeance, but to forgive the offence.*
13 *Of the uses of the tongue, and of the dangers thereof.*

* Deut. 32. 35.
rom. 12. 19

HE * that seeketh vengeance shall finde vengeance of the Lord, and he will surely keepe his finnes.

] Man ought not to seeke vengeance.

2 *¶* Forgiue thy neighbour the hurt that hee hath done to thee, so shall hy finnes be forgiven thee also, when thou prayest.

3 Should a man haue hatred against man, and * desire forgiveness of the Lord?

* Maith. 6. 14.

4 He will shew no mercy to a man, which is like himselfe: and will he aske forgiveness of his owne finnes?

5 If he that is but flesh, nourish hatred [& aske pardon of God,] who wil intreat for his finnes?

6 Remember the end, & let enimity passe: imagine not death & destruction to another through anger, but perseuer in the commandements.

7 Remember the commandements: so shalt thou not be rigorous against thy neighbor [consider diligently] the counsaile of the most High, and forgiue his ignorance.

8 * Beware of strife, and thou shalt make thy finnes fewer: for an angry man kindleth strife.

* Chap. 3. 1.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at ease.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, & the more vehement the anger is, the more is he inflamed.

* Prov. 26. 32.

11 An hastie brawling kindleth a fire, and an hastie fighting sheddeth blood: [a tongue that beareth false witness, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 *¶* * Abhorre slanderer & double tongued: for such haue destroyed many that were at peace.

] The tongue.
* Chap. 31. 28.

14 The double tongue hath disquieted many, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and beene the decay of mightie nations.]

15 The double tongue hath cast out many virtuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer find rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There bee many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Wel is him that is kept from an euil tongue, and commeth not in the anger thereof, which hath not drawn in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yton, and the bands of it are bands of braffe.

21 The death thereof is an euill death: hell were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burne with the flame thereof.

23 Such as forsake the Lord, shall fall therein: and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lyon, and deuoure them as a leopard.

24 I-edge thy possession with thornes, and make dootes and bares for thy mouth.

25 Binde vpon thy filer and gold, and weigh thy words in a balance, and make a doore and a barre, [and a snare] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in wait, [and thy fall be incurable euen vnto death.]

C H A P. XXIX.

1 *Doe lend money and doe aduise.* 15 *Of a faithfull man answering for his friend.* 24 *The power of the life.*

HE that will shew mercy, *¶* lendeth to his neighbour: & he that hath power ouer himselfe, keepeth the commandements.

] Of well doing.

2 * Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

* Deut. 15. 7, 8.
mat. 5. 42.
luke 6. 35:

3 Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieved them that had helped them.

5 Till they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they should pay againe, they prolong the terme, and giue a carelesse answer, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, and reckoneth the other as a thing found: else he deceiueh him of his money, and maketh him an enemy without cause: he payeth him with cursing and rebuke, and giueth him euill words for his good deede.

7 There be many which refuse to lend because of this inconuenience, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and desire not mercie from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his poverty.

10 Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

11 * Bestow thy treasure after the commandement of the most high, and it shall bring thee more profit then gold.

12 || Lay vp thine * almes in thy secret chambers, and it shall keepe thee from all affliction.

13 [A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and paye every man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mighty.

15 An honest man is || surety for his neighbor: but he that is impudent forsaketh him.

16 Forget not the friendship of thy surety: for he hath laid his life for thee.

17 The wicked despiseth the good deede of his surety.

18 The wicked will not become surety, and he that is of an vnthankfull minde, forsaketh him that deliuered him.

19 [Some man promisseth for his neighbour: and when he hath lust his honesty, he wil forsake him.]

20 Suretiship hath destroyed many a rich man, and remoued them as the waues of the sea, mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord, shall fall into suretiship: and he that medleth much with other mens businesse, is entangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thyselfe fall not.

23 * The chiefe thing of life is * azer, & bread, and clothing and lodging to couer thy shame.

24 || The poore mans life in his own lodge is better then of delicate fare in another mans.

25 Be it little or much, hold thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darrest not open thy mouth.

27 Thou shalt lodge and feede vnthankfull men, and after shalt haue bitter wordes for the same, saying,

28 Come thou stranger, and prepare the table, and feede me of that thou hast ready.

29 Giue place thou stranger, to an honorable

man: my brother commeth to be lodged, and I haue neede of my house.

30 These things are heauie to a man that hath vnderstanding, the vpraising of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commodity of brath. 17 Death is better then a sorrowfull life. 22 Of the ioy and sorrow of the beere.

H Ee that loveth his sonne, * cauleth him oft to feelee the rod, that he may haue ioy of him in the end.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 He that teacheth his sonne grieueth his enemy: & before his friends he shall reioyce of him.

4 Though his father die, yet is he as though he were not dead: for all he hath left one beund him that is like him.

5 In his life he saw him, and had ioy in him, and was not lory in his death, [neither was hee ashamed before his enemies.]

6 He lefte behind him an auenger against his enemies, and one that should shew labour vnto his friends.

7 He that flattereth his sonne, bindeth vp his wounds, and his heart is grieved at euerie crye.

8 An vntamed horse will be stubborne, and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee afraid: and if thou play with him he shall bring thee to heauinesse.

10 Laugh not with him, lest thou be fory with him, and lest thou gnash thy teeth in the end.

11 * Giue him no liberty in his youth, and winke not at his folly.

12 Bow down his necke while he is yong, and beate him on the sides while he is a childe, lest he waxe stubborne, & be disobedient vnto thee, and so bring forow to thine heart.

13 Chastise thy child, and be diligente therein, lest his thine grieue thee.

14 ¶ || Better is þ poore being whole & strong, then a rich man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasures.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [and long rest, & then continual sicknesse.]

18 The good things that are powred on a mouth that vp, are as messes of meat set vpon a graue.

19 What good doeth the offering vnto an idole? for he can neither eate nor smell: so is he that is persecuted of the Lord, [and beareth the reward of iniquity.]

20 He seeth with his eyes, and groneth like a gelded man that lieth with a virgin and sigheth.

21 * Giue not ouer thy minde vnto heauinesse, and vex not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Ioue thine owne soule, and comfort thine heart: driue so farre from thee: for sorrow bath slaine many, and there is no profit therein.

24 Enue and wrath shorten the life, and carelesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet,

* Dan 4. 24. Mat. 6. 20 Luke 11. 41. and 12. 35. Acts 10. 4. 1 Tim. 6. 18. 19. ¶ Or. giue thine almes secretly. * Tob. 4. 8, 9, 10, 11.

¶ Of suretiship.

* Deut 12. 24. and 23. 13.

* Deut. 6. 7.

* Chap. 7. 23.

The praise of health.

* Chap. 36. 26.

¶ Sober liuing.

* Chap. 20. 3.

* Psal. 117. 25. and 15. 13. and 17. 22.

CHAP. XXXI.

1 Of contentment, 2 Of them that inke paine to gather riches.
 8 The praise of a rich man without a fault. 12 We ought so
 to be drunken with sleep, as follow [after] us.

1 Couetousnesse.
 1. Tim. 6. 9, 10.

WAking after riches pineth away the body, & the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sicknesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueeth off he is still poore.

5 He that loueth gold shall not be iustified, and he that followeth corruption, shall haue enough thereof.

* Chap 8. 3.

6 Many are destroyed by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, & every loole is taken therewith.

* Luke 12. 4.

8 Blessed is the rich which is found without blemish, and hath not gone after gold, [nor hoped in money and treasures.]

9 Who is he, and we will commend him? for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? let him be an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therefore shall his goods be established, and the congregation shall declare his almes.

Temperancie.

12 If thou sit at a costly table, [open not thy mouth wide vpon it, and say not, Behold much meate.]

13 Remember that an euill eye is a fawre, and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hand wherefoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and makee euery thing.

16 Eate modestly that which is set before thee, and deuoure not, lest thou be hated.

17 Leauethou off first for natures sake, and be not insatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

* Chap 37. 19.

19 How little is sufficient for a man well taught? & thereby he belcheth not in his chamber, [nor feel he any paine.]

20 A wholesome sleepe commeth of a temperate belly: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholericke diseases, and pangs of the belly are with an vniaciable man.

21 If thou halt been forced to eate, arise, goe forth, vomit, and then take thy rest [so thou shalt bring no sicknesse vnto thy body.]

22 My sonne, heare mee, and despise mee not, and at the last thou shalt find as I haue told thee: in all thy works be quick, so shall there no sicknesse come vnto thee.

* Prov 22. 9.

Liberalitie.

23 Who so is [liberal] in his meate, men shall blesse him: and the testimonie of his honesty shall be beleued.

24 But against him that is a niggard of his meate, the whole citie shall murmur: the testimonies of his niggardnesse shall be sure.

25 Shew not thy valiantnesse in wine: for wine hath destroyed many.

* Iudith 13. 2, 8.

26 The fornice proueth the edge in the tem-

pering: so doeth wine the hearts of the proud by drunkennesse.

27 Wine soberly drunken is profitable for the life of man: what is his liethat is ouercome with wine?

* Pal. 104. 19
 Prov 31. 4, 5, 6, 7.

28 Wine was made [from the beginning:] to make men glad, [and not for drunkennesse.] Wine measurably drunken and in time, bringeth gladnesse and cheerefulnesse of the mind.

29 But wine drunken with excess, maketh bitterness of minde with brawlings and foldings.

30 Drunkennesse encreaseth the courage of a foole, till he offend: it diminisheth his strength and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with contrary words.

* Chap. 10. 1.

CHAP. XXXII.

1 An exhortation to modestie. 5 Let the euill speake. 14 To giue thanks after the pass. 15 Of the feast, faith, and confidence in God.

IF thou be made the master of the feast, [lift not thy selfe vp, but be among them, as one of the rest:] take diligent care for them, and so sit down.

Humblenesse.

2 And when thou hast done all thy duty, sit downe, that thou mayest be merry with them, and receive a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musike.

4 Powere not out words where there is no audience, and be not forth wiseome out of time.

* Eccles. 3. 7
 Chap 20. 7.

5 The consent of musicians at a banquet, is as a signet of caruncle set in gold.

6 And as the signet of an Emeraude well trimmed with gold, so is the melodie of musike in a pleasant banquet.

7 [Giue care and be still, and for thy good behauiour thou shalt be beloved.]

8 Thou that art yong, speake if neede be, and yet fearefully when thou art asked.

9 Comprehend much in few words: [in many things be as one that is ignorant:] be as one that vnderstandeth, and yet hold thy tongue.

10 If thou be among great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

* Job 32. 4.

11 Before the thunder goeth lightning, and before a shamefull man goeth fauour.

12 Stand vp beimes, and be not the last: but get thee home without delay.

13 And theretake thy pastime, and doe what thou wilt, for that thou do none euill, or vse proud words.

14 But about all things giue thanks vnto him that made thee: & replenished thee with his goods.

15 Who so feareth the Lord, will receive his doctrine, and they that rise early, shall find fauour.

16 He that seeketh the Law, shall be filled therewith: but the hypocrite will be offended thereat.

17 They feare the Lord that find that which is righteous, and that kinde iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a lewd and proud man is not touched with feare, euen when he hath done rashly.

20 [My sonne] doe nothing without aduise-ment: so shall it not repent thee after the deede.

21 Go not in the way wherethou maiest fall, nor where

where thou mayest stumble among the stones; neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heed of them that be thine owne household.]

23 In euery good worke be of a faithful heart: for this is the keeping of the commandements.

24 Who so beleuech in || the Lord, keepeth the Commandements: and hee that trusteth in the Lord, shall take no hurt.

CHAP. XXXIII.

1 The deliverance of him that feareth God. 2 The sentence of the wife. 3 Man in the hand of God, as the clay in the hand of the potter. 23 Of such servants.

Here shall no euill come vnto him that || feareth the Lord: but when he is in temptation, he will deliuer him againe.

2 A wise man hateth not the Law: but he that is an hypocrite therein, is as a ship in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithfull vnto him.

4 As the question is made, prepare the answer, and so shalt thou be heard: bee sure of the matter, and so answer.

5 The heart of the * foolish is like a cart-wheele: and his thoughts are like a rolling axle tree.

6 As a wilde houle neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeeere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and hee hath by them disposed the times and solemne feasts.

9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.

11 Some of them hath he blessed & exalted, and some of them hath he sanctified, and appropriate to himselfe: but some of them hath he cursed, and brought them low, & put them out of their estate.

12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that he may reward them as liketh him best.

13 Against euill is good, and against death is life: for the godly against the sinner, and the vngodly against the faithfull.

14 So in all thy works of the most hie thou mayest see that there are euery two, one against another. 15 * I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my wine-press, like a grape gatherer.

16 Behold, how I haue not laboured onely for myselfe, but for all them that seeke knowledge.

17 Heare mee, O yee great men of the people, and hearken with your eares, yee rulers of the Congregation.

18 Giue not thy sonne & wife, thy brother and friend power ouer thee, while thou liuest; and giue not away thy substance to another, lest it repent thee, and thou increate for the same againe.

19 * As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldst looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thine honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip, and the burden be long vnto the asse: and meate, correction, & worke vnto thy seruant.

24 If thou let thy seruant to labour, thou shalt find rest: but if thou let him bee idle, hee shall seeke libertie.

25 The yoke and the whippe bowe downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour that he goe not idle: for idleness bringeth much euill.

27 Set him to work, for y belongs to him: if he be not obedient, || put on more heauie fetters.

28 But be not excessive to ward any, and without discretion doe nothing.

29 * If thou haue a faithfull seruant, let him be vnto thee as thine owne sonne: for in blood hast thou gotten him. If thou haue a seruant, increate him as thy brother: for thou hast need of him, as of thy selfe. If thou entreate him euill, and he run away, wilt thou seeke him?

CHAP. XXXIIII.

1 Of dreams. 2 The praise of them that feare God. 3 The offering to the wicked. 22 The bread of the weaver. 27 God doeth not allow the workes of an vnfaithfull man.

He hope of a foolish man is vaine and false, || and dreames make fooles, to haue wings.

2 Who fo regardeth dreames, is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it with the appearing of dreams, as the likeness of a face is before another face.

4 Who can be cleansed by the violence? or what trueth can be spoken of a lyar?

5 Soothsayings, witchcraft, and dreaming is but vanitie, & a minde that is occupied with fantasies, is as a woman that traualleth.

6 Where as such visions come not of the most High to try thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The Law shall be fulfilled without lies, and wisdom is sufficient to a faithfull mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed vnderstandeth much, & he that hath good experience, can take of wisdom.

10 He that hath no experience, knoweth little, and he that erreth, is full of craft.

11 Whel I wandred to & fro, I saw many things, & mine vnderstanding is greater then I can expresse.

12 I was oftentimes in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare || the Lord, shall liue: for their hope is in him that can he'p them.

14 Who so || feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth hee his trust? who is his strength?

16 * For the eyes of the Lord haue respect vnto them that loue him: he is their * mighty protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

17 He setteth vp the soule, and lighteneth the eyes: he giueth health, life and blessing.

[Or, she Law.

[The feare of God.

* Chap. 21. 16.

* Gen. 1. 27.

and 2. 7.

* 7. 45, 9. rom. 9.

26. 21.

* Chap. 24. 39.

[How slauers were ordered in the old time.

* Chap. 7. 20.

[Dreams.

[The feare of the Lord.

* 7. 45, 33. 18.

* Psal. 91. 4. 20.

* Pro. 3. 17.

1 The offerings of
the wicked and
their prayers,
* Prov. 15. 8.

* Deut. 34. 14. 15.
chap 20.

* Num. 19. 11. 12.

* 2a. Pet. 2. 20. 21. 22.

* 1. Sam. 15. 22.

* 1. Cor. 7. 3. 5. 6. 7.

* True sacrifices.

* Psal. 4. 18.

* Exod. 23. 15 and
34. 20. Deut. 16. 16.

* Gen. 4. 4. 5.

* 2. Cor. 9. 7.

* Job. 1. 6.

* Levit. 22. 25. 28.
deut. 15. 21.

* Deut. 10. 17.
2. Cor. 12. 13. 14.
19. 10. 11. 12. 13.
10. 14. Rom. 2. 11.
Gal. 3. 6. Eph. 2. 9.
Col. 3. 25.
1. Pet. 1. 17.

18 ¶ He that * giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous please not him.

19 [But the Lord is theirs only that patiently abide him in the way of truth and righteousness.]

20 The most High doth not allow the || offerings of the wicked, * neither is he pacified for sinne by the multitude of sacrifices.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the son before the fathers eyes.

22 The bread of the needfull is the life of the poore, he y defraudeth him thereof is a murderer,

23 He that taketh away his neighbours liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodshedder.

24 ¶ When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 * Hee that watheth himselfe because of a dead body, and toucheth it againe, what auaileth his washing?

27 * So is it with a man that fasteth for his sin, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

C H A P. XXXV.

1 of the true sacrifices. 12 The prayer of the fatherlesse, and the widow, and him that humbleth himselfe.

W Hio so keepeth the Law, bringeth * offerings enow: he that holdeth fast the commandements, || offereth an offering of saluation.

2 He that is thankfull to them that haue well deserued, offereth fine flour: * and he that giueth almes, sacrificeth praise.

3 To depart from euill, is a thankfull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 * Thou shalt not appare emptie before the Lord.

5 For all thesethings are done because of the commandement.

6 * The offering of the righteous maketh the altar fat, and the smell thereof is sweet before the most High.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer bee forgotten.

8 Giue the Lord his honour with a good and liberal eye, and diminish not the first frutes of thine hands.

9 * In all thy gifts shew a ioyfull countenance, and dedicate thy tithes with gladnesse.

10 Giue vnto the most High according as hee hath enriched thee, * and looke what thine hand is able giue with a cheerefull eye.

11 For the Lord recompenseth, and will giue thee seven times as much.

12 * Diminish nothing of thine offering: for he will not receive it, and abstaine from wrongful sacrifices: for the Lord is the iudge, and regardeth no * mans person.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherlesse nor the widow, when the powerth out her prayer

15 Doth not the teares run down the widows cheeks? & her cry is against him y causeth them: [for from her cheeks do they go vp vnto heauen, & the Lord which heareth them, doth accept them]

16 Hee that serueth the Lord, shall be accepted

with fauour, and his prayer shall reach vnto the clouds.

17 The prayer of him that humbleth himselfe, goeth throw the cloudes, and ceaseth not till it come nere, and will not depart till the most High haue respited thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not beslacke, nor the Almighty will tary long from the, till he hath smitten in lunder the loynes of the vnmerefull, and daunted himselfe of the heathen, till he haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, till he giue euery man after his workes, and reward them after their deuiles, till hee haue iudged the cause of his people and comforted them with his mercy.

19 Oh how faire a thing is mercy in the time of anguish and trouble! It is like a cloud of raine that commeth in the time of a drought,

C H A P. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that pervert his Church. 22 The prayer of a good woman.

H Aue mercy vpon vs, O Lorde God of all things, and behold vs, and [shew vs the light of thy mercies,]

2 And send thy feare || among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous workes,]

3 Lift vp thine * hand vpon the strange nations that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as we know thee: for there is none other God, but only thou, O lord

6 Renew the signes and change the wonders: shew the glory of thine hand, and thy right arme, that they may shew forth thy wonderous actes.

7 Raise vp thine indignation, & powre out wrath: take away the aduersary, and smite the enemy.

8 Make the time short: remember thine other, that thy wonderous workes may be praised.

9 Let the wrath of thy fire consume them that escape, & let them perish that oppress the people

10 Save in sunder the heads of the princes that be our enemies, & say, There is none other but we.

11 || Gather all the tribes of Iacob together, [that they may know that there is none other God but only thou, and that they may shew thy wonderous workes] and inherie thou them as from the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, * whome thou hast likened to a first borne sonne.

13 Oh be mercifull vnto Ierusalem the city of the Sanctuary, the city of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witness vnto those that thou hast possessed from the beginning, & raise vp the prophecies that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants according to §. blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousness,] that all they which dwell vpon the earth may know that thou art the Lord the eternal God.

18 ¶ The belly deuoureth all meates, yet is one meate better then another.

19 As the throat tasteth venison, so doth a wise minde discern false words.

Against the
wicked.

* Ier. 10. 25.

A prayer for the
godly.

* Exod. 4. 22.

* Num. 6. 23.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receive euery man: yet is one daughter better then another.

22 The beautie of a woman cheereeth the face, and a man louth nothing better.

23 If there be in her tongue gentleness, meeknesse, and wholsometalke, then is not her husband like other men.

24 He that hath || gotten a [vertuous] woman, hath begun to get a possession: she is an helpe like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possession is spoiled: and hee that hath no wife, wandereth to and fro, mourning.

26 Who will trust a thiefe that is alway ready and wandereth from towne to towne? and likewise him, that hath no rest, and ledgeth, where so euer the night taketh him?

CHAP. XXXVII.

1 How a man should know friends and counsellors. 12 To keepe his company thus fauour God.

¶ Of friendship. **E**uery friend saith, || I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaineth there not heauynesse vnto death, when a companion and friend is turned to an enemy?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit?

4 * There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemy.

6 Forget not thy friend in thy mind, & thinke vpon him in thy riches.

7 Seeke || no counsell at him of whom thou art suspected, and discloose not thy counsell vnto such as hate thee.

8 * Euery counsellor praiseth his own counsell, but there is some that counselleth for himselfe.

9 Beware of the counsellor, & be aduised afore || whereto thou wilt vnto him: for hee will counsell for himselfe: lest he cast the lot vpon thee.

10 And say vnto thee, Thy way is good, and afterward he stand againe thee, and looke what shall become of thee.

11 [A]ke no counsell for religion of him, that is without religion, nor of it sliche, of him that hath no iustice, || nor of a woman touching her of whom she is ielous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the tale, nor of an enuious man touching thankfulness, nor of the vnmmercifull touching kindeesse, [nor of an] vn honest man of honestie, || nor of the slouthfull for any labour, nor of a hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But be continuall with a godly man whom thou knowest to keepe the Commandements of the Lord, whose minde is according to thy minde, and is forry for thee when thou stumblest.

13 Take counsell of thine own heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to shew more then seuen watchmen that sit aboute in an high towre.

15 And aboute all this pray to the most High

that he will direct thy way in truth.

16 Let reason goe before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is witty, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea he is destitute of all || food.

20 Because grace is not giuen him of the Lord, for he is destitute of all wisdom.

21 Another is wise for himselfe, and the fruits of vnderstanding are faithfull in his mouth.

22 A wife man instructeth his people, and the fruits of his wisdom faile not.

23 A wife man shall be plentifully blessed, and all they that see him, shall like him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wife man shall obtaine credit among his people, and his name shall be perpetual.

26 My sonne, prouethe soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Be not || gredie in all delights, and be not too hasty vpon all meates.

29 * For excess of meates bringeth sicknesse, and gluttony commeth into cholericke diseases.

30 By surfeit many haue perished: but hee that || dieteth himselfe, prolongeth life.

CHAP. XXXVIII.

1 A Physician is commendable. 16 To laud the deed. 24 The wisdom of him that is learned.

Honour the || Physician with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most High commeth healing, and he shall receive gifts of the king.

3 The knowledge of the Physician listeth vp his head, and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines of the earth, and he that is wise will not abhorre them.

5 * Was not the water made sweet with wood, that men might know the vertue thereof?

6 So hee hath giuen men knowledge, that he might be glorified in his wondrous works.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the Apothecary make a confession, and yet he cannot finish his owne works: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, feile not in thy sickness, but * pray vnto the Lord, and he will make thee whole.

10 Leasse off from sinne, and order thine hands aright, and cleanse thine heart from all wickednesse.

11 Offer sweet incense, and fine flour for a remembrance: make the offering fat, for thou art not the || first giuer.

12 Then giue place to the Physician: for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 The house may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lord, that he

¶ The praise of a good woman.

¶ Of friendship.

* Chap. 6. 12.

¶ Of whom wee should take counsell.

* Chap. 8. 19. and 9. 16.

¶ 79. 26. as need be had.

¶ Or, 10. 20. 21.

¶ Of temperance.

* Chap. 31. 19. 20.

¶ Or, 26. 27.

¶ Of Physicians, and Physicke.

* Exod. 15. 25.

* Isa. 38. 25.

¶ God bestoweth first his benefits, and we must render a portion thereof to such vnto as he appointeth.

he would prosper that, which is giuen for ease, and their phylicke for the prolonging of life.

15 Hee that sinneth before his Maker, let him fall into the hands of the Physician.

16 My ioune, * powre thou teares ouer the dead, || and begin to mourne, as if thou hadst suffered great harme thy selfe, and then couer thy bodie according to || his appointment, and neglect not his buriall.

17 Make a grieuous lamentation, & be earnest in mourning, & vie lamentation, as he is worthy, and that a day or two, lest thou be euill spoken of, and then comfort thy selfe for thine heauinesse.

18 * For of heauinesse cometh death, and the heauinesse of the heart breaketh the strength.

19 Of the affliction of the heart cometh sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember the iudgement: thine also shalt be likewise, vnto me yesterday, and vnto thee to day.

23 * Seeing his dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisdom of a learned man cometh by vñg well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdom.

25 How can he get wisdom that holdeth the plough, and he that hath pleasure in the good, and in driving oxen, and is occupied in their labours, and talketh but of the breed of bullocks?

26 He giueth his mind to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter and workmaster that laboureth night and day: and they that cut and graue seales, and make sundry diuersities, and giue themselves to counterfeite imagerie, & watch to performe the worke.

28 The smith in like maner abideth by his anvil, and doth his diligence to labour the yron: the vapour of the fire drieth his flesh, and hee must fight with the heate of the fornice: the noyle of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: he setteth his mind to make vp his works: therefore he watcheth to polish it perfectly.

29 So doth the potter sit by his worke: he turneth his wheele about with his feet: he is careful away at his worke, & maketh his work by number.

30 He fashioneth the clay with his arme, and with his feet hee tempereth the hardnesse thereof: his heart imagineth how to couer it with leade, and his diligence is to cleanse the ouen.

31 All these hope in their hands, and euery one beltoweth his wisdom in his worke.

32 Without these cannot the cities bee maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsel of the people, neither are they high in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Law, and they are not meet for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation,

1 A wise man. 16 The workers of God. 24 Vnto the good, good things profit, but vnto the euill men good things are euill.

He onely that applieth his minde to the Law of the most High, and is occupied in the meditation thereof, seeketh out the || wisdom of all the ancient, and exerciseth himselfe in the prophecies.

2 He keepeth the sayings of famous men, and entrencheth in also to the secrets of darke sentences.

3 He seeketh out the mystery of graue sentences, and exerciseth himselfe in darke parables.

4 Hee shall scire among great men, and appeare before the prince: he shall trauaile thorow strange countreys: for he hath tried the good and the euill among men.

5 Hee will giue his heart to reforet early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his finnes.

6 When the great Lord will, he shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thanks vnto the Lord in his prayer.

7 || He shall direct his counsel and knowledge: ||

8 Hee shall shew forth his science and learning, and reioyce in the Law and cōuenant of the Lord.

9 Many shall commend his vnderstanding, and his memory shall neuer bee put out, nor depart away: but his name shall continue from generation to generation.

10 * The congregation shall declare his wisdom, and shew it.

11 Though hee bee dead, he shall leaue a greater fame then a thousand: and if he liue still, hee shall get the fame.

12 Yet will I speake of mee things: for I am full as the moone.

13 Hee ken vnto mee, ye holy children, and bring forth fruit, as the rose that is planted by the brookes of the field.

14 And giue a sweet smell as || incense, and bring forth flowres as the lillie: giue a smell & sing a song of praise: blesse the Lord in all his works.

15 Giue honour vnto his Name, & shew forth his praise with the songs of your lips, and with harpes, and ye shall say after this maner,

16 * All the workes of the Lord are exceeding good, and all his commandements are done in due season.

17 And none may say, What is this? wherefore is that? for at any time convenient they shall all hee fought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselves.

18 His whole fauour appeared by his commandement, and none can diminish that which he will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 Hee seeth from euertlasting to euertlasting, and there is nothing wonderful vnto him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shall run ouer as the streame, and moisten the earth like a flood.

23 As he hath turned the water into saltnesse, so shall the heathen feele his wrath.

Of true wisdom.

Or, the Law.

* Chap. 44. 15.

Or, Libanum.

* Gen. 1. 31. Mar. 7. 37.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blocks vnto the wicked
25 For the good are good things created from the beginning, and euill things for the sinners.

26 The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing.

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance which in their rigour lay on iust strokes: in the time of destruction they shew forth their power, and accomplish the wrath of him that made the.

29 Fire and haire, and famine, and death: all these are created for vengeance.

30 The teeth of wilde beastes, and the scorpions, and the serpents, and the sword execute vengeance for the destruction of the wicked.

31 They shall be glad to doe his commandments: and when need is, they shall be ready vpon earth: and when their houte is come, they shall not ouerpasse the commandment.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

33 All the works of the Lord are good, & he giueth euery one in due season, and when need is?

34 So that a man need not to say, This is worse then that: for in due season they are all worthy praise.

35 And therefore praise the Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

Many miseries in this life. 14 Of the blessing of the righteous and perigence of the feare of God.

RECEIUE trauell is created for all men, and an heauy yoke vpon the sons of Adam from the day that they goe out of their mothers wombe, till the day they returne to the mother of all things.

2 Namely their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death.

3 From him that sitteth vpon his glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blue silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Vnrich and enuie, trouble and vnquietnesse, and feare of death, and rigor, and strife, and in the time of rest the slepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping hee is as in a watch-tower in the day: he is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is life, he awaketh, and maruailth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seven fold to the vngodly.

9 Moreouer, death, and blood, and strife, and sword, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes come the flood also.

11 All things that are of the earth, shall turne to earth againe: and they that are of the waters, shall turne into the sea.

12 All bribes and vnrighteousnesse shall be put away: but faithfulness shall endure for euer.

13 The substance of the vngodly shall be dried

vp like a riuer, and they shall make a sound like a great thunder in the raine.

14 When hee openeth his hand, hee reioyceth: but all the transgressions shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the vncleane robes are as vp on the high rockes.

16 Their tender stalks by what water so euer it be or water banke, it shall be withered vp before all other herbes.

17 Friendlinesse is as a most plentiful garden of pleasure, and mercy endureth for euer.

18 To labour and to be content with that a man hath, is a sweete life: but hee that findeth a treasure is abouten both.

19 Children, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and muske reioyceth the heart: but the loue of wisdom is aboue them both.

21 The pipe and the psalterion make a sweete noise: but a pleasant tongue is aboue them both.

22 Thine eye desireth labour and beautie: but a greene seede time is rather then them both.

23 A friend and companion come together at opportunity: but aboue them both is a wife with her husband.

24 Friends & helpe are good in the time of trouble: but almes shall deliuer more then them both.

25 Gold and siluer fasten the freere: but counsell is esteemed aboue them both.

26 Riches & strength lift vp the mind: but the feare of the Lord is aboue them both: there is no want in the feare of the Lord, & it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.

28 My soune, lead not a beggars life, for better it were to die then to beg.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth him selfe after other mens meat, but a wise man and well nourished, will be ware thereof.

30 Begging is sweete in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLII.

Of the remembrance of death. 3 Death is not to be feared, 8 Accuse vpon them that forsake the Law of God. 12 Gods house and fire. 14 An exhortation to giue heere vnto wisdom. 17 Of what things a man ought to be heedfull.

Of Death, how better is the remembrance of thee to a man that liueth a rest in his possessions, vnto the man that hath nothing, or worse him, and that hath prosperitie in all things: yea, vnto him that yet is able to receiue more.

2 O death, how acceptable is thy iudgement vnto the needfull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death: remember them that haue bin before thee, & that come after: this is the midnite of the Lord our all flesh.

4 And why wouldst thou be against the pleasure of the most High? whether it be true or an hundredth or a thousand yeeres, there is no defence for life against the grave.

5 The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.

6 The inheritance of vngodly children shall perish, and their posteritie shall haue a perpetuall shame.

Chap. 29. 23.

Chap. 40. 9, 10.

Gen. 1. 31.

The miseries of mans life.

Chap. 39. 29, 30.

Gen. 7. 11.

Gen. 3. 19.

Chap. 41. 10.

Eccles. 1. 7.

Faithfulness.

Phil. 4. 12.
1st Tim. 6. 6.

Of death.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O yee vngodly, which haue forsaken the Law of the most high God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: if ye die, the curse shall be your portion.

10 All that is of the earth, shall turne to earth againe: to the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shall be put out.

12 Haue regard to thy name: for that shall continue with thee above a thousand treasures of gold.

13 A good life hath the dayes numbered: but a good name endureth euer.

14 My children, keepe wisdom in peace: * for wisdom that is hid, and a treasure that is not seene, what profit is in them both?

15 A man that hideth his foolishnesse, is better then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my words: for it is not good in all things to be ashamed: neither are all things allowed as faithfull in all men.

17 Be ashamed of whoredome before father and mother, be ashamed of lies before the prince and men of authoritie:

18 Offence before the King and ruler: of offence before the congregation and people: of vnrightheousnesse before a companion and friend,

19 And of theft before the place where thou dwellest, and before the truth of God and his covenant, and to leane with thine elbowes vpon the bread, or to bereproued for giuing or taking,

20 And of silence vnto them that talke thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euill minded toward another mans wife,

22 Or to solicite any mans maid, or to stand by her bed, or to reproch thy friends with words,

23 Or to vpbraide when thou giest any thing, or to report a matter that thou hast heard, or to reucale secret words.

24 Thus mayest thou well be shamefast, and shalt find fauour with all men.

CHAP. XLII.

a The Law of God must be taught: yea, then the secrets of thine heart.

Of these things bee not thou ashamed, neither haue regard to offend for any person:

2 Of the Lawe of the most High and his covenant, and of iudgement to iustifie the godly:

3 Of the cause of thy compulsion, and of strangers: or of distributing thy heritage among friends:

4 To be diligent to keepe true ballance, and weight, whether thou haue much or little:

5 To sell merchandise at an indifferent price, and to correct thy children diligently, & to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, & weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned, and the vniue, and the aged that conend against the young: thus shalt thou be well instructed, and approoued of all men liuing.

9 ¶ The daughter shall maketh the father to watch secretly, and the carelesnesse that hee hath

for her, take away his sleepe in the youth, lest she should passe the flower of her age: and when she hath an husband, lest she should be hated:

10 In her virginity, lest she should be defiled, or gotten with child in her fathers house, and when she is with her husband, lest she mischaue herself & when she is married, lest she continue vnfruitfull.

11 ¶ If thy daughter be vnshamefast, keepe her straightly, lest shee cause thine enemies to laugh thee to scorne, and make thee a common talke in the cite, and defame thee among the people, and bring thee to publike shame.

12 ¶ Behold not euery bodys beauty, and company not among women.

13 For as the moth commeth out of garments: so doth wickednesse of the woman.

14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame and reproch.

15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his workes.

16 The sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lord appointed that his Saints should declare all his wonderous workes, which the almightie Lord hath stablished to confirme all things by in his maiestie?

18 He seeketh out the depth, & the heart, & he knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 Hee declareth the things that are past, and for to come, and discloseth the pathes of things that are secret.

20 ¶ No thought may escape him, neither may any word be hid from him.

21 Hee hath garnished the excellent workes of his wisdom, and he is from euerslasting to euerslasting, and for euer: vnto him may nothing be added, neither can he be diminished: hee hath no need of any counseller.

22 O how delectable are all his workes, and to be considered euen vnto the sparks of fire!

23 They liue all, and endure for euer: and whensoever need is they are all obedient.

24 They are all double, one against another: he hath made nothing that hath any fault.

25 The one shall commendeth the goodnesse of the other, and who can be satisfied with beholding Gods glory?

CHAP. XLIII.

The summe of the creation of the workes of God.

The his ornament || the cleare firmament, the beauty of the heauen so glorious to behold,

2 The Sunne also a marvelous instrument when it appeareth, declareth, at his going out, the worke of the most High.

3 Arnoone it burneth the countrey, and who may abide for the heate thereof?

4 The Sunne burneth the mountaines three times more then hee that keepeth a furnace with continuall heat: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandment he causeth it to runne hastily.

6 ¶ The moone also hath her meede to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

7 ¶ The feastes are appointed by the moone: the light thereof diminisheth vnto the end.

* Chap. 40. 11.

A good name.
Chap. 20. 29.

Of shamefastnes.

Or shame.

In what things
we ought not to
be ashamed.

Or a secret
watch to the
father.

Chap. 26. 10.

Chap. 33. 23.

Gen. 3. 6.

Job 41. 4.
Job 29. 19.

Or stablest.

The wonderfull
workes of God.

* Gen. 1. 5.

* Exo. 12. 2.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heaven: the besutic of heaven are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the Holy one, they continue in their order, and faile not in their watch.

* Gen. 9. 13, 14.

11 ¶ * Looke vpon the raine-bowe, and praise him that made it: very beautiful is it in the brightness thereof.

* J. 4. 12.

12 ¶ * It compasseth the heaven about with a glorious circle, and the bands of the most High haue bended it.

13 ¶ Through his commandement he maketh the snow to haile, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the fowles.

15 In his power hath hee strengthened the cloudes, and broken the hailefennes.

16 The mountaines leape at the sight of him: the South winde bloweth according to his will.

17 The sound of his thunder beareth the earth: so doeth the storme of the North: the whirlwind also, as birds that flie, scattereth the snow, and the falling downe thereof, is as the grasshoppers that light downe.

18 The eye mauielth at the beautie of the whitenesse thereof, and the heart is: astonied at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the cold North winde bloweth, and yce is frozen of the water, it abideth vpon all the gatherings together of water, and clootheth the waters as with a breadplate.

21 It deuoureth the mountaines, & burneth the wilderness, & destroyeth that y is Greene like fire.

22 The remedie of all these is when a cloude commeth hastily, and when a dew commeth vpon the hear, it refresheth it.

23 [By his word he stilleth the winde] by his counsell hee appeareth the deepe, and planteth ylands therein.

24 They that faile ouer the sea, tell of the perils thereof, and when we heare it with our eares, we mauiel thereat.

25 For there be strange and wonderous works, diuers manner of beausts, & the creation of whales.

26 Through him are all things directed to a good end, and are established by his word.

27 And when we haue spoken much, we cannot attaine vnto them: but this is the summe of all, that he isall.

28 What power haue we to praise him? for he is above all his works.

* Psal. 6. 4.

29 The Lord is terrible, and very * great, and mauielous is his power.

30 Praise the Lord, and magnifie him as much as yee can, yet doeth hee farre exceed: exalt him with all your power, and be not wearie, yet can ye not attaine vnto it.

* Psal. 106. 3.
46. 118.

31 ¶ * Who hath seene him, that he might tell vs? and who can magnifie him as he is?

32 For there are hid yet greater things then these be, and we haue seene but a few of his works.

33 For the Lord hath made all things, and giuen wisdome to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

Let vs now commend the famous men, and our fathers of whom we are begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowned for their power, and were wise in counsell, and declared prophecies.

* Exod. 18. 35.

4 ¶ * They gouerned the people by counsell and by the knowledge of learning meete for the people, in whose doctrine were wise sentences.

5 They inuented the melodie of mullicke, and expounded the verses that were written.

6 They were rich and mightie in power, and liued quietly at home.

7 All these were honorable men in their generations, and were well reported of in their times.

8 ¶ There are of them that haue left a name behinde them, so that their praise shalbe spoken of.

* Gen. 7. 22.

9 There are some also which haue no memoriall, and are perished as though they had neuer beene, and are become as though they had neuer beene borne, and their children after them.

10 But the former were mercifull men, whose righteousness hath not bene forgotten.

11 For whose posterity a good inheritance is reserved, & their seed is contained in the covenant.

12 Their stocke is contained in the covenant, and their posterity after them.

13 Their seed shall remaine for euer, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euer more.

* Chap. 39. 10.

15 ¶ The people speake of their wisdom, and the Congregation talke of their praise.

¶ Enoch.
* Gen. 5. 24.
Iobr. 12. 5.

16 ¶ * Enoch pleased the Lord God: therefore was hee translated for an example of repentance to the generations.

¶ Noe.
* Gen. 6. 9. and 7. 1.
Iobr. 12. 7.

17 ¶ * Noe was found perfit, and in the time of wrath he had a reward: therefore was he leift as a remnant vnto the earth, when the flood came.

* Gen. 9. 11.
¶ Abraham.
* Gen. 12. 3. and 15. 5. and 17. 4.

18 An euerlasting covenant was made with him, that all flesh should perish no more by the flood.

19 ¶ Abraham was a * great father of many people: in glory was there none like vnto him.

* Gen. 22. 16, 17, 18
Ioh. 1. 3. 8.

20 He kept the Law of the most High, and was in covenant with him, and he kept the covenant in his flesh, and in temptation he was found faithful.

21 Therefore he assured him by an * oath, that hee would blesse the nations in his seed, and that hee would multiply him as the dust of the earth, and exalt his seed as the starres, and cause them to inherit from sea to sea, and from the riuer vnto the end of the world.

* Gen. 26. 3, 7.
¶ Isaac.

22 ¶ With ¶ Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men and the covenant.

¶ Iacob.
¶ Gen. 27. 28.
and 28. 1.

23 And caused it to rest vpon the head of ¶ Iacob, & made himselfe known by * his blessings, and gaue him an heritage, and diuided his portions, and parted them among the twelue tribes.

* Gen. 28. 14.
Ioh. 1. 3.

24 And he brought out of him a ¶ mercifull man, which found fauour in the sight of all flesh.

CHAP. XLV.

The praise of Moyses, Aaron and Phinees.

And ¶ Moyses, the * beloued of God and men, through kee faithfull, whole remembrance is blessed.

¶ Moyses.
Exod. 11. 3.
after 7. 22.

2 Hee made him like to the glorious Saints, and magnified him by the feare of his enemies.

* Exod 6.7, 8, 9. chapters.

3 By his wordes hee cauted the wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glory.

* Numb. 12.3.

4 * Hee sanctified him with faithfulness, and meekenesse, and chose him out of all men.

* Exod. 19.7.

5 Hee caused him to be relis voice, & brought him into the darke cloud, * and there he gaue him the commandements before his face, euen the law of life and knowledge, that he might teach Iacob the couenant, and Israel his iudgements.

* Aaron.

* Exod. 4.18.

6 Hee exalted || Aaron an holy man like vnto him, euen * his brother of the tribe of Levi.

7 Aneuerlasting couenant made he with him, and gaue him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 He put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

* Exod. 28.35.

9 He compassed him about with bels of gold, and with many bels round about, * that when hee went in, the sound might be heard, and might make a noyse in the Sanctuary, for a remembrance to the children of Israel his people,

* Exod and Thum. m.

10 And with an holy garment, with gold also, and blue silke, and purple, and diuers kindes of works, and with a breastplate of iudgement, and with the || signes of truth,

11 And with worke of scarlet cunningly wrought, and with precious stones grauen like scales, and set in gold by goldsmiths worke for a memorial, with a writing grauen after the number of the tribes of Israel,

12 And with a crowne of gold vpon the mitre, bearing the forme and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him werethere no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery day twice continually.

* Exod. 8.28.

15 * Moyses filled his hands, and anointed him with holy oyle, and was appointed vnto him by an euerlasting couenant, and to his seed for long as the heauens should remaine, that he should minister before him, & also to execute the office of the Priesthood, and blesse his people in his Name.

16 Before all men huius the Lord chose him, that hee should present offerings before him, and a sweet smoure for a remembrance to make reconciliation for his people.

* Deut. 17.10. and 25.1.

17 * Hee gaue him also his commandements, and auhoritie according to the lawes appointed, that hee should teach Iacob the testimonies, and giue light vnto Israel by his Law.

* Numb. 16.1, 2.

18 * Strangers stood vp against him, and enuied him in the wilderness, euen the men that tooke Dathans and Abirams part, and the company of Core in furie and rage.

19 This the Lord saw, & it displeased him, and in his wrathful indignation were they consumed: hee did wonders vpon them, and consumed them with the fiery flame.

* Numb. 17.8.

20 * But he made Aaron more honourable, and gaue him an heritage, and parted the first fruits of

the first borne vnto him: vnto him specially hee appointed bread in abundance,

21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his seed.

22 * Elife had hee none heritage in the land of his people, neither had hee any portion among the people: for the Lord is the portion of his inheritance

* Deut. 18.1, 2, and 18.1.

23 The third in glory is || * Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, and stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

Phinees. * Numb. 25.1, 2, 3, 4. and 25.4.

24 Therefore was there a Couenant of peace made with him, that he should be the chiefe of the Sanctuary of his people, and that hee and his posteritie should haue the dignitie of the Priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritance of the kingdom should remaine to his son of the tribe of Iuda: so the heritage of Aaron should be to the onely son of his sonne, and to his seed. God giue vs wisdom in our heart, to iudge his people in righteousnesse, that the good things that they haue be not abolished, and that their glory may endure for their posterity.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

Iesus || * the sonne of Naue was valiant in the warres, and was the successour of Moyses in prophecies, who according vnto his name was a great Sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to let Israel in their inheritance.

Iosue.

* Numb. 27.18. Deut. 34.9. Iosue. 1.2. and 12.7.

2 * What glory got hee, when he lift vp his hand, and drew out his sword against the cities?

Iosue 8.1, 2.

3 Who was there before him, like to him? for he sought the battels of the Lord.

4 * Stood not the sunne still by his meanes, and one day was as long as two?

Iosue 10.12, 13, 14.

5 Hee called vnto the most high Gouernour, when the enemies pressed vpon him on euery side, and the mighty Lord heard him with the hailestones, and with mighty power

6 He rushed in vpon the nations in battell, and in the * going downe of Bethoron he destroyed the aduersaries, that they might know his weapons, and that he sought || in the sight of the Lord: for he || followed the Almighty.

Iosue 10.12.

7 * In the time of Moyses also hee did good worke: he and || Caleb the son of Iephunne stood against the enemy, and withheld the people from sinne, and appeased the wicked murmuring.

Or. that the Lord saw weath battell. Or. Iosue led the mighty men.

Numb. 14.6. Iosue 25.56. Caleb.

8 * And of sixe hundred thousand people of foot, they two were preferred to bring them into the heritage, euen into the land that floweth with milke and hony.

Numb. 26.65. Deut. 1.3, 35.6.

9 * The Lord gaue strength also vnto Caleb, which remiued him vnto his old age, so that he went vp into the high place: of the land, and his seed obtained it for an heritage,

Iosue 14.12.

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the || Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorialle be blessed.

Iudges.

12 Let their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

Chap. 49.10.

13 * || Samuel the Prophet of the Lord, beloved of his Lord, * ordeined Kings, and anointed the Princes

Samuel. 1. Sam. 10.1. and 16.13.

princes ouer his people.

14 By the Law of the Lord he iudged the congregation, and the Lord had respect vnto Iacob.

15 This Prophet was approued for his faithfullnes, and he was knowen faithfull in his wordes and visions.

16 He called vpon the Lord Almighty, when his enemies pressed vpon him on euery side, when he offered the sucking lambe.

17 And the Lord thundred from heauen, and made his voice to be heard with a great noise.

18 So hee discomfited the princes of the Tyrrians, and all the rulers of the Philistims.

19 And before his king sleepe he made protection in the sight of the Lord, and his anointed, and hee tooke no substance of any man, no not so much as a shooe, and no man could accuse him.

20 After his sleepe al hee told of the kings death, and from the earth lift he vp his voyce, and prophesied that the wickednesse of the people should perish.

CHAP. XLVII.

The praise of Nathan, David and Solomon.

After him rose vp || Nathan to prophesie in the time of David.

2 For as the fat is taken away from the peace offering, so was || David chosen out of the children of Israel.

3 Hee plaied with the Lyons as with kids, and with beares as with lambes.

4 Slew he not a giant when he was yet but young, and hee took away the rebuke from the people, when hee lift vp his hand with the stone in the sling, to beate downe the pride of Goliath?

5 For hee called vpon the most high Lord which gaue him strength in his right hand, to slay that mightie warrior, and that hee might let vp the horne of his people againe.

6 So || hee gaue him the praise of ten thousand, and honoured him with great praises, and gaue him a crowne of glory.

7 For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sinne vnto this day.

8 In all his workes hee praised the holy One, and the most high with honourable wordes, and with his whole heart hee sung songs, and loued him that made him.

9 Hee set fingers also before the altar, and according to their time hee made sweete songs, that they might praise God daily with their songs.

10 He ordained to keepe the feasts dayes comely, and appointed the tunes perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

11 The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdom, & the throne of glory in Israel.

12 After him rose vp a wise sunne, whoby him dwelt in a large possession.

13 Solomon reigned in a peaceable time, and was glorious: for God made all quiet round about him, hee might walke in his house in his Name, and prepare the Sanctuary for euer.

14 How wise was hee in his youth, and wast filled with vnderstanding as with a flood!

15 Thy mind couered the whole earth, & hath filled it with grace and Iake sentences.

16 Thy Name was abroad in the yles, and for thy peace thou wast beloved.

17 The countreys maruelled at thee for thy

songs, and proverbes, and similitudes, and interpretations.

18 By the Name of the Lord God, which is called the God of Israel, thou hast gathered gold as tinne, and hast had as much siluer as it read.

19 Thou diddest bow thy loyes to women, and wast ouercome by thy body.

20 Thou didst flatter in honour, and hast desired thy posteritie, and hast brought wrath vpon thy children, and hast felt sorrow for thy folly.

21 So the kingdome was diuided, and Ephraim began to be a rebellious kingdome.

22 Neuer the lesse, the Lord left not off his mercie, neither was he destroyed for his workes, neither did hee abolish the posteritie of his elect, nor tooke away the seede of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto David.

23 Thus rested Salomon with his fathers, and of his seede hee left behind him || Roboam, euen || the foolishnes of the people, and one that had no vnde standing, who turned away the people through his counsell, and || Ieroboam the sonne of Nabat, which caused Israel to sinne, & shewed Ephraim the way to sinne:

24 So that their sinnes were so much increased, that they were driuen out of the land.

25 For they fought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Elisha, and Jesse.

Then flood vp || Elias the Prophet as a fire, and his word burnt like a lampe.

2 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the commandmentes of the Lord.]

3 By the word of the Lord hee shut the heauen, & three times brought hee the fire from heauen.

4 O Elias, how honorable art thou by thy wonderful deeds! who may make his best to like thee.

5 Which hath raised vp the dead from death, and by the word of the most high out of the graue:

6 Which hath brought Kings vnto destruction, and the honourable from their state:

7 Which hee desired the rebuke of the Lord in Sinai, & in Horeb the iudgement of the vengeance:

8 Which didst anoint kings that they might || recompence, and Prophets to be thy successors:

9 Which wastaken vp in a whirlewinde of fire, and in a chariot of fierie horses:

10 Which wast appointed to reprocue in due season, & to pacifie the wrath of the Lords iudgement befoere it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

11 Blessed were they that saw thee, and slept in loue for we shall like.

12 When Elias was couered with the storme, || Eliseus was filled with his spirit: while hee liued, he was not counted for any prince, neither could any bring him into subjection.

13 Nothing could ouercome him, and after his death his body was obsequied.

14 Hee did worde in his life, and in death were his workes marvellous.

15 For all this the people repented not, neither depented they from their sinnes: till they were carried away prisoners into strange lands, and were carried throug all the earth: so that there remained but a very few people with the prince vnto the house of David.

* 1 Sam. 7. 9, 10, 11

* 1 Sam. 12. 3.

* 1 Sam. 28. 18, 19

[Nathan.
* 2 Sam. 12. 1.

[David.

* 1 Sam. 17. 34.

* 2 Sam. 17. 49,
50, 51

* 1 Sam. 18. 7.
[Or, the people.
[Or, with the blessing
of the Lord.
* 2 Sam. 5. 7]

* 1 Chron. 16. 4.

* 3 Sam. 13. 13.

[Solomon.
* 1 King. 4. 21, 24

* 1 King. 4. 29, 30.

* 1 King. 4. 31, 32.

* 1 King. 10. 37.

* 1 King. 11. 1.

* 1 King. 12. 15,
16, 17.

* 2 Sam. 7. 15.

[Roboam.
Or, a most euident
foole.

* 1 King. 12. 10,
11, 13, 14.

[Ieroboam.

* 1 King. 12. 28, 30.

[Elias.

* 1 King. 17. 7.

* 1 King. 18. 38.

and 2 King. 1. 10,
12.

* 1 King 17. 35, 36.

* 2 King. 19. 15.

* 1 King. 16. 19, 17
[The wickednes
of Achab and Je-
zabel.

* 2 King 2. 10
[Malak. 4. 5.

* 2 King. 2. 11, 15,
Elizeus,

* 2 King 13. 21.

* 2 King. 18. 11, 12.

16 Howbeit some of them did right, and some heaped vp finnes.

17 ¶ Ezekias made his city strong & conueied water into the mids thereof: he digged thorow the rocke with yron, and made fountaines for waters.

18 * In his time came Sennacherib vp and sent Rabfaces, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and handes, so that they sorrowed like a woman in trauell.

20 But they called vpon the Lord, which is merciful, and lift vp their hands vnto him, and immediately the holy One heard them out of heauen.

21 [He thought no more vpon their finnes nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 * Hee smote the hofte of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lord, and remained fessally in the wayes of Dauid his father, as ¶ Esai the great Prophet, and faithfull in his vision had commanded him.

24 * In his time the Sunne went backward, and he lengthened the Kings life.

25 Hee is w by an excellent Spirit what should come to passe at the last, and hee comforted them that were sorrowfull in Sion.

26 Hee shewed what should come to passe for euer, and seuer things or euer they came to passe.

CHAP. XLIX.

Of Iosias, &zechiah, Dauid, Ieremie, &zechiel, Zorobabel, Iesus, Neemias, Enoch, Ioseph, Seman & Sath.

¶ Hee remembrance of ¶ Iosias is like the composition of the perfume, that is made by the art of the Apothecary, it is sweete as honie in all monthes, and as musike at a banquet of wine.

2 Hee behauid himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 Hee directed his heart vnto the Lord, and in the time of the vngodly he established religion.

4 All, except Dauid and Ezekias, and Iosias, committed wickednes: for euen the kings of Iuda forsooke the Law of the most High, and failed,

5 Therefore he gaue them ¶ horne vnto other, and their honour to a strange nation.

6 Hee burnt the elect cite of the Sanctuary, and destroyed the streetes thereof according to the ¶ prophesie of ¶ Ieremias.

7 For they ¶ intreated him euil, which neuertheless was a Prophet, ¶ sanctified from his mothers wombe, that he might roote out and afflicke, and destroy, and that he might also build vp, and plant,

8 ¶ Ezechiel saw the glorious vision, which was shewed him vpon the chariot of the Cherubims.

9 * For hee made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 ¶ And let the bones of the twelue Prophets flourish out of their place, and let their memory bee blessed: for they comforted Iacob, and deliuered them by assured hope.

11 ¶ How shal we praise ¶ Zorobabel, which was as a ring on the right hand!

12 So was ¶ Iesus also the sonne of Ioseph: hele men in their time builded the house, and set vp the Sanctuary of the Lord againe, which was prepared for an euermlasting worship.

13 ¶ And among ¶ elect was ¶ Neemias, whole

renowne is great, which set vp for vs the wallies that were fallen, and set vp the gates and the bars, and laid the foundations of our house,

14 ¶ But vpon the earth was no man created like ¶ Enoch: for he was taken vp from the earth.

15 Neither was there a like man vnto ¶ Ioseph the gouernour of his brethren, and the shepholder of his people, whose bones were kept.

16 ¶ Sem and ¶ Seth were in great honour among men: and so was ¶ Adam about euery liuing thing in the creation.

CHAP. L.

Of Simon the sonne of Onias, 22 An exhortation to praise the Lord. 27 The author of this booke.

¶ Immon ¶ the son of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the ¶ Temple,

2 Vnder him was the foundation of the double height laide, and the high wallies that compasseth the Temple.

3 In his dayes the places to receiue water, that were decayed, were restored, and the brasse was about in measure as the sea.

4 He tooke care for his people that they should not fall, and fortified the city against the siege.

5 How honourable was his conuersation among the people, and when hee came out of the house couered with the vail!

6 Hee was as the morning starre in the mids of a cloud and as the moone when it is full,

7 And as the Sunne shining vpon the Temple of the most Hie, and as the rainbow that is bright in the faire clouds,

8 And as the floure of the roses in the spring of the yeere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of Summer,

9 As a fire and incense in the censer, and as a vessell of massie gold, set with all manner of precious stones,

10 And as a faire oliue tree that is fruitfull, & as a cypres tree which groweth vp to the clouds,

11 When he put on the garments of honor, and was clothed with all beauty, he went vp to ¶ holy altar, & made the garment of holines honorable.

12 When hee tooke the portions out of the Priestes hands, he himselfe stood by the hearth of the altar, compassed with his brethren round about as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, and the oblations of the Lord in their hands before all the congregation of Israel.

14 And that he might accomplish his ministry vpon the altar, and garnish the offering of the most High and Almighty,

15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and hee powred at the foote of the altar a perfume of good sauour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brassen trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hastened, and fell downe to the earth vpon their faces to worship their Lord God Almighty, and most high.

18 The fingers also sang with their voyces, so that the sound was great, and the melodie sweete.

19 And the people prayed vnto the Lord most high

Enoch,
Gen. 2. 4. chap.
4. 16. heb. 11. 5.
Ioseph.
Gen. 41. 43. and
2. 6. and 45. 8.
Sem.
Gen. 3. and
11. 10.
Seth.
Adam.

Simon.
2. Mac. 3. 4.
or people.

* 2. King. 19. 35.
Isa. 37. 36. 106. 1. 18.
Isa. 7. 4.
2. Mac. 8. 19.

¶ Isaias.

* 2. King. 20. 10. 11.
Isa. 38. 8.

¶ Iosias,
2. King. 22. 1. and
23. 2. 2. Chron. 34. 5.

* 2. King. 23. 4.

or power.

* 2. King. 25. 9.
Or, hand.
¶ Ieremias.
¶ Iere. 38. 6.
¶ Iere. 1. 5.

¶ Ezechiel.
¶ Eze. 1. 3. 15.

* Eze. 13. 9. and
31. 1. 6.

* Chap. 45. 12.

* Hag. 2. 24.
¶ Zorobabel.
¶ Iesus.
¶ Zech. 3. 1.
¶ Iere. 3. 2. Hag. 1. 12.
and 1. 3.
¶ N. 4. 1. 1.
¶ Neemias.

high with prayer before him that is merciful, till the honour of the Lord were performed, and they had accomplished his service.

20 Then went he downe, and stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise al ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercy,

23 That he would giue vs ioy fullnesse of heart, and peace in our dayes in Israel, as in old time,

24 That hee would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people that mine heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims and the foolish people that dwell in || Sicinus.

27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.

28 Blessed is he that exerciseth himselfe therein: & he that layeth vp these in his heart, shal be wise.

29 For if he doe these things, he shal be strong in all things: for he setteth his steps in the light of the Lord which giueth wisdom to the godly. The Lord be praised for euermore. So be it, so be it.

CHAP. 11.

A prayer of Iesus the sonne of Sirach.

I Will confesse thee, O Lord and King, and praise thee, O God my Sauour: I wil giue thanks vnto thy Name.

2 For thou art my defender and helper, and hast preserved my body from destruction, & from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered me according to the multitude of thy mercy, and for thy Names sake from the roaring of them that were ready to deuoure me, & out of the hands of such as sought after my life, & from the manifold afflictions which I had,

4 And from the fire that choked me round about, and from the middes of the fire, that I burned not,

5 And from the bottome of the belly of hell, from an vnclean tongue, from lying words, from false accusation to the king, and from the slander of an vnrighteous tongue.

6 [My soule shall praise the Lord vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine actes of olde, how thou deliuerest such as waite for thee, and faulteth them out of the hands of the || enemies.

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without help.

11 I will praise thy Name continually, and wil sing praise with thanksgiving: and my prayer was heard.

12 Thou saudest me from destruction, and deliueredst me from the euill time: therefore will I giue thanks and praise thee, and blesse the Name of the Lord.

13 When I was yet young, or euer I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto far countries, and she was as a grape that waxeth ripe out of the flower.

15 Mine heart reioycd in her: my foot walked in the right way, and from my youth vp I sought I after her,

16 I bowed somewhat downe mine eare, and receiued her, and gave me much wisdom:

17 And I profited by her: therefore wil I ascribe the glory vnto him that giveth wisdom.

18 For I am aduised to doe thereafter: I will be ieaalous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my works: I lifted vp mine hands on high, and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in purenesse: I haue had my heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath given mee a tongue for my reward, wherewith I will praise him.

23 Draw neere vnto mee yee vnlearned, and dwell in the house of learning.

24 Wherefore are ye slow? and what say you of these things seeing your soules are very thirsty?

25 I opened my mouth and said, * Buy her for you without money.

26 Bow downe your necke vnder the yoke, and your soule shal receiue instruction: she is ready that ye may find her.

27 Behold with your eyes, * how that I haue had but little labour, and haue gotten vnto mee much rest.

28 Get learning with a great summe of money: for by her ye shall possesse much gold.

29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.

30 Doe your dutie betimes, and hee will giue you a reward at his time.

B A R U C H.

CHAP. I.

Baruch wrote a booke during the captivity of Babylon, which he read before Iechonah and all the people. 10 The Iewes saw the booke with money vnto Ierusalem to their other brethren, so that might that they should pray for them.

¶ These are the wordes of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of || Afadaias, the sonne of

Helcias wrote in at Babylon,

2 In the fifth yee, and in the seventh day of the month, what time as the Caldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did read the wordes of this booke, that Iechonah the sonne of Ioaquin king of Iuda might heare, and all the people that were come to heare the booke,

4 And

Bar. Sicchem.

Or. mas. gnt.

1/6. 55. 1.

Chap. 11. 8.

Or. Sedecias.



4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the river || Sud.

Or, Sedecias

5 Which when they heard it, wept, fasted, and made prayers before the Lord.

6 They made a collect on also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Ioachim the sonne of Helcias, the sonne of Salom Prielt, and vnto the other priests, and to al the people which were with him at Ierusalem,

8 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the temple, to bring them againe into the land of Iuda, the tenth day of the month || Siuan, to wit, silver vessels, which Sedecias the sonne of Iosias king of Iuda had made,

Or, Siuan.

9 After that Nabuchodonosor king of Babylon had led away Iechonias from Ierusalem, and his princes, and his nobles prisoners, and the people, and caried them to Babylon.

10 And they said, Behold, we haue sent you money, wherewith ye shall buy burnt offerings for sinne, and incense, and prepare a || meate offering, and offer vpon the altar of the Lord our God,

Or Maime, for Nabub, which was the evening and morning sacrifice.

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that we may liue vnder the shadow of Nabuchodonosor king of Babylon and vnder the shadow of Baltasar his sonne, that wee may long doo them kruice, and finde fauour in their sight

13 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the fury of the Lord and his wrath is not turne: from vs.)

14 And reade this booke (which we haue sent to you to be cheafed in the Temple of the Lord) vpon the feast daies, and at time conuenient.

* Chap. 2.6.

15 Thus shall ye say, * To the Lord our God belongeth righteousnes, but vnto vs the confision of our faces, as it is come to passe this day vnto them of Iuda, & to the inhabitants of Ierusalem,

16 And o our kings, and to our princes, & to our priests, & to our prophets, and to our fathers,

* DAN. 9.5.

17 Because wee haue * sinned before the Lord our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, euē vnto this day, we haue bin disobedient vnto the Lord our God, and we haue been negligent to heare his voyce.

* Dent. 28.15.

20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appoynted by Moyses his seruant, at the time that hee brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and hony, as appereth this day.

21 Neuer thelesse, we haue not hearkened vnto the voyce of the Lord our God, according to all the words of the Prophets, whom hee sent vnto vs

22 But euery one of vs followed his wicked imagination of his own heart, to serue strange gods, and to do euil in the sight of the Lord our God,

C H A P. II.

The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christian. 1. The Iewes desire to haue the wrath of God turned from them. 2. He promitteth that he will call a new people from captiuitie, and giue them a new and euertlasting Testament.

Therefore the Lord our God hath performed his word which hee pronounced against vs, and against our Iudges that gouerned Irael, and against our kings, and against our pince, and against the men of Irael and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things that were written in the Law of Moyses,

3 That some among vs should eat his flesh of his owne son, & son e the flesh of his owne daughter.

* Dent. 28.32.

4 Moreover he hath deliuered them to bee in subiection to all the kingdomes that are round about vs, to be as a reproc and delolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not above, because we haue sinned against the Lord our God, and haue not heard his voyce.

6 * To the Lord our God appereth righteousnes, but vnto vs and to our fathers open shame, as appereth this day.

* Chap. 1.15.

7 For all the plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not praised before the Lord, that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his works, which hee hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walk in the commandements of the Lord that hee hath giuen vnto vs.

11 * And now, O Lord God of Irael, that hast brought thy people out of the land of Egypt with a mighty hand, & an hie arme, & with signes and with wonders, and with great power, & hast gotten thy selfe a Name, as appereth this day,

* DAN. 9.15.

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs

14 Heare our prayers, O Lord, & our petitions, and deliuer vs for thine owne sake, & giue vs fauor in the sight of them which haue led vs away,

15 That all the earth may know that thou art the Lord our God, and that thy name is called vpon Irael and vpon thy posterity.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: incline thine eare, O Lord, and heare vs.

17 * Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, giue vnto the Lord, neither || praise, nor righteousnes.

* Dent. 28.15.

|| Psal. 136. and 135. 17, 18 || 14. 8. 18. 9.

18 But the soule that is vexed for the greatnes of sinne, and he that goeth crookedly and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteousnes, O Lord.

* Or, glory: nor praise of righteousnes.

19 For we doe not require mercy in thy sight, O Lord our God, for the righteousnes of our fathers, or of our kings,

20 But because thou hast sent out thy wrath, & indigna-

4 Or, by the hand of thy servants.
** Jerem. 27. 7.*

indignation vpon vs, as thou hast spoken by thy seruants the Prophets saying,

21 * Thus sayth the Lord, Bow downe your shoulders, & serue the king of Babylon: for he shall remaine in the land that I haue vnto our fathers.

22 But it yee will not heare the voyce of the Lord, to serue the king of Babylon.

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voice of mirth, and the voice of ioy, and the voyce of the bridegrome, and the voice of the bride, and the land shall be desolate of inhabitants.

24 But we would not hearken vnto thy voice, to serue the king of Babylon: therefore hast thou performed the words that it ou spaketh by thy seruants the Prophets, namely, that the bones of our kings, and the bones of our fathers should be carried out of their places.

25 And loe, they are cast out to the heat of the day, and to the colde of the night, and are dead in great misery with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs, according to equitie, and according to all thy great mercy.

28 As thou spakest by thy seruant Moyses, in the day when thou didst command him to write thy Law before the children of Israel, saying,

29 * If ye will not obey my voice, Then shall this great swarme and multitude be turned into a very few among the nations where I will scatter them.

30 For I know that they will not heare me: for it is a stiff necked people: but in the land of their captiuitie they shall remember themselves,

31 And know that I am the Lord their God: then will I giue them an heart to vnderstand, and eares.

32 And they shall heare, and praise me in the land of their captiuitie, & thinke vpon my Name.

33 Then shall they turne them from their hard backs, and from their euill works: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land which I promised with an oath vnto their fathers, Abraham, Isaac and Iacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an euerlasting Covenent with them, that I will be their God, and they shall be my people: and I will no more driue my people of Israel out of the land that I haue giuen them.

CHAP. II.

1 The people continueth in their prayer begun for their deliuerance.

9 He prayeth for wisdom vnto the people shewing, that to great aduantage come vnto them for the dispelling thereof. 36 One of Gods will be the ruler of wisdom. 37 Of the resurrection of Christ.

O Lord Almighty, O God of Israel, the soule that is in trouble, & the spirit that is vexed, cryeth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pittie vpon vs, because we haue sinned before thee.

3 For thou endurest for ever, & we vnto this day perish.

4 O Lord Almighty, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of three their God:

wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that we selfe could call vnto thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednesse of our fathers that sinned before thee.

8 Belold, we are yet this day in our captiuitie where thou hast scattered vs, to bee a reprob and a curse, and subiect to paymerits, according to all the iniquities of our fathers which are departed from thee Lord their God.

9 O Israel, heare the commandments of life: hearken vnto them, that thou mayest learne wisdom.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen olde in a strange country?

11 And art defiled with the dead? and art counted with them that goe downe to the graues?

12 Thou hast forsaken the fountain of wisdome.

13 For if thou hast walked in the way of God, thou shouldest haue remained safe for ever.

14 Learne whereys wisdome, where is strength, where is vnderstanding, that thou mayest know alio from whence cometh long continuance, and life, and where is light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beastes vpon the earth?

17 They had then pastime with the fowles of the heauen, that hoarded vp silver & gold, wherein men trust, and made none end of their gathering?

18 For they ycoyned silver, & were so careless of their worke & wholement: that had none end.

19 Are come to nought, & gone downe to hel, and other men are come vp in their steads.

20 Whenthy were yong, they saw the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge.

21 Neither perceiued the paths thereof, neither haue their children receiued it: but they were far off from that way.

22 It hath not bin heard of in the land of Canaan neither hath it bene seene in Theman,

23 Nor the Agarines that fought after wisdom vpon the earth, nor the merchants of Naran, & of Theman, nor the expounders of fables, nor the searchers out of wisdom haue known the way of wisdom, neither do they thinke vpon the paths thereof.

24 O Israel, how great is the house of God! and how large is the place of his possession!

25 It is great, and hath none end: it is hie, and vnmeasurable.

26 There were the giants, famous from the beginning that were of great stature, & so expert in warre.

27 I hose did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, & perished thorow their own foolishnes.

29 Who hath gone vp into heauen to take her, and brought her downe from the clouds?

30 Who hath gone oute the sea to finde her, and hath brought her rather then fine gold?

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth all things, knoweth her, and hee hath found her out wth his vnderstanding: and this same is he which hath prepared the earth for euer more, & hath filled it with fourefooted beasts.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him wth feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerefulness: they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloued.

37 Afterward hee was seene vpon earth, and dwelt among men.

CHAP. IIII.

The reward of them that keepe the Law, and the punishment of them that despise it. 18 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof, the Church. 25 A consolation and comforting of the same.

This is the booke of the Commandements of God, and the Law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take hold of it: walke by this brightnes before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which are the memoriam of Israel.

6 Yee are sold to the nations, nor for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils, and not to God.

8 Yee haue forgotten him that created you, euen the euermlasting God, and ye haue grieved Ierusalem, that nourished you.

9 When she saw the wrath comming vpon you fro God, she said, Hearken ye that dwell about Sion: for God hath brought me into great heauines.

10 I see the captiuitie of my sonnes & daughters, which the euermlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer mee a widow, and forsaken of many, which for the sins of my children am desolate, because they departed from the Law of God.

13 They would not knowe his righteousness, nor walke in the wayes of his commandements: neither did they enter into the paths of discipline, through his righteousness.

14 Come ye, that dwell about Sion, & cal to remembrance the captiuitie of my sons & daughters, which the Euermlasting hath brought vpon them.

15 For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language.

16 Which neither reuence the aged, nor pity the yong: thele haue caried away the deare beloued of the widowes, leauing mee alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, & put vpon me the sackcloth of prayer, and so long as I liue I will call vpon the Euermlasting.

21 Be of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the Euermlasting, and ioy is come vpon me from the Holy one, because of the mercy which shall quickly come vnto you from our euermlasting Saviour.

23 For I sent you away with weeping & mourning: but with ioy and perpetual gladnesse will God bring you againe vnto me.

24 Like as now y^e neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, and brightnesse from the Euermlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemies hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry vnto God, for he that led you away, hath you in remembrance.

28 And as it came into your mind to go astray from your God, so endeavour your selues tentimes more to turne againe and to seeke him.

29 For he that hath brought these plagues vpon you, will bring you euermlasting ioy again, with your saluation.

30 Take a good heart, O Ierusalem: for hee which gaue thee that name will comfort thee.

31 They are miserable that afflicte thee, & such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is she that hath taken thy sons.

33 For as shee reioyced at thy decay, and was glad of thy fall, so shall she be sorry for her owne delolation.

34 For I will take away the reioycing of her great multitude, and her ioy shall be turned into mourning.

35 For a fire shall come vpon her from the euermlasting, long to endure, and she shall be inhabited of deuils for a great season.

36 O Ierusalem, looke toward the East, and behold the ioy I commeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East vnto the West, reioycing in the word of the Holy one vnto the honour of God.

CHAP. V.

Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure is shewed the Church.

Put off thy mourning clothes, O Ierusalem, & thine affliction, and decke thee with the worship and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousness, that commeth from God, and set a crowne vpon thine head of the glory of the Euermlasting.

3 For God will declare thy brightnes to euery countrey vnder the heaven.

4 And God will name thee by this name for euer,

uer, The peace of righteouſnes, and the glory of the worſhip of God.

5 Ariſe, O Ieruſalem, and ſtand vp on hie, and looke about thee toward the Eaſt, and behold thy children gathered from the Eaſt vnto the Weſt by the word of the holy one, reioicing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God wil bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery hie mountaine, & the long enduring rocks, and to fill the valles, to make the ground plaine, that Iſrael may walk ſafely vnto the honor of God.

8 The woods and all ſweet ſmelling trees ſhall ſhadow Iſrael at the commendement of God.

9 For God ſhall bring Iſrael with ioy in the light of his maiſtie, with the mercy and righteouſneſſe that commeth of him.

CHAP. VI.

A COPY OF THE EPISTLE THAT Ieremias ſent vnto them that were led away captiues into Babylon by the king of the Babylonians. To certifie them of the thing that was commanded him of God.

Because of the finnes, that ye haue committed againſt God, ye ſhall be led away captiues vnto Babylon, by Nabuchodonosor, king of the Babylonians.

2 So when ye be come into Babylon, ye ſhall remaine there many yeres, and a long ſeaſon, euen ſeuē generations, and after that will I bring you away peaceably from thence.

3 Now ſhall ye ſee in Babylon gods of ſiluer, and of gold, and of wood, born vpon mens ſhoulders, to cauſe the people to feare.

4 Beware therefore that ye in no wiſe be like the ſtrangers, neither be ye aſtayed of them, when ye ſee the multitude before them & behinde them worſhipping them.

5 But ſay yee in your hearts, O Lord, we muſt worſhip thee.

6 For mine Angel ſhall be with you, and ſhall care for your ſoules.

7 As for their tongue, it is poliſhed by the carpen-ter, & they themſelues are gilted, and laid ouer with ſiluer: yet are they but lies, & cannot ſpeake.

8 And as they take gold for a maide that loveth to be deckt,

9 So make they crownes for the heads of their gods: ſometimes alſo the Priests themſelues conuey away the gold and ſiluer from their gods, and beſtow it vpon themſelues.

10 Yea, they giue of the ſame vnto the harlots, that are in their houſes: againe, they decke theſe gods of ſiluer, & gods of golde, and of wood with garments like men,

11 Yet cannot they be preſerued from ruſt and wormes,

12 Though they haue couered them with clothing of purple, and with their faces becauſe of the duſt of the temple, whereof there is much vpon them,

13 One holdeth a ſcepter, as though he were a certaine iudge of the countrey: yet can hee not ſlay ſuch as offend him.

14 Another hath a dagger or an axe in his right hand: yet is hee not able to defend himſelfe from battell, nor from theenes: ſo then it is euident, that they be no gods.

15 Therefore feare them not for as a veſſell that a man uſeth, is nothing worth when it is broken,

16 Such are their gods: when they be ſet vp in their temples, their eyes be full of duſt by reaſon of the feete of thole that come in:

17 And as the gates are ſhut in round about vpon him that hath offended the king: or as one that ſhould be led to be put to death, for the priests keepe their temples with doores, and with locks, and with barres, leſt their gods ſhould be ſpoiled by robbers.

18 They light vp candles before theſe: yea, more then for themſelues, whereof they cannot leeve: for they are but as one of the poſts of the temple.

19 They confeſſe that euen their hearts are gnawen vpon: but when the things, that creepe out of the earth eate them and their clothes, they feele it not.

20 Their faces are blacke through the ſmoke that is in the temple.

21 The owles, ſwallowes, & birds flie vpon their bodies, and vpon their heads, yea, and the cats alſo.

22 By this yee may be ſure, that they are not gods: therefore feare them not.

23 Notwithſtanding, the golde that is about them to make them beautifull, except one wipe off the ruſt, they cannot ſhine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a moſt high price.

25 They are borne vpon mens ſhoulders, becauſe they haue no feet, whereby they declare vnto men, that they be nothing worthy: yea, and they that worſhip them, are aſhamed.

26 For if they fall to the ground at any time, they cannot riſe vp againe of themſelues, neither if one ſet them vpright, can they moue of themſelues, neither if they be bowed downe, can they make themſelues ſtraight: but the yet ſet gifts before them, as vnto dead men.

27 As for the things that are offered vnto them their Priests ſell them, and abuſe them: like wiſe alſo the women lay vp of the ſame: but vnto the poore and ſicke they giue nothing.

28 The menſtruous women, and they that are in childbed, touch their ſacrifices: by theſe things yee may know that they are no gods: leaſt they not.

29 From whence commeth it then, that they are called gods? becauſe the women bring gifts to the gods of ſiluer, and gold, and wood.

30 And the Priests fit in their temples, hauing their clothes rent, whoſe heads & beards are ſhauen, and being bare headed,

31 They roare, and crie before their gods, as men doe at the ſeaſe of one that is dead.

32 The priests alſo take away of their garments, and clothes their wiues and children.

33 Whether it be euill that one doth vnto them or good, they are not able to recompence it: they can neither ſet vp a king nor put him downe.

34 In like maner they can neither giue riches, nor mooney: though a man make a vow vnto them and keepe it nor, they will not require it.

35 They can ſaue no man from death, neither deliuer the weake from the mighty.

36 They cannot reſtore a blinde man to his ſight, nor helpe any man at his neede.

37 They can ſhew no mercy to the widow, nor doe good to the fatherleſſe.

38 Their gods of wood, gold, and ſiluer are as ſtones, that be hewen out of the mountaine, and they

1/44.44.8,9,10,
and 46.5,7.
1/44.115.4.
10/44.13.10,

Or, count.

1/44.46.7.

they that worship them, shall be confounded.

39 How should a man then thinke or say that they are gods?

40 Moreover the Caldeans themselves dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel.

41 And desire that hee would make him to speake, as though he had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sense.

42 Furthermore, the women girded with coards, sit in the streets, and burne straw.

43 And if one of them be drawn away, and lie with any such as come by, these casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her cord broken.

44 Whatfoeuer is done among these, lies: how may it thebe thought or said, that they are gods?

45 Carpenters and goldsmiths make them, neither bee they any other thing, but euen what the workman will make them.

46 Yea, they that make them are of no long continuance: how should then the things that are made of them, begods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there cometh any war or plague vpon them, the priests imagine with themselves, where they may hide themselves with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselves from warre nor from plagues?

50 For seeing they be but of wood, and of siluer, and of gold, men shall know hereafter that they are but lies, and it shall be manifest to all nations and kings, that they bee no gods, but the works of mens hands, and that there is no worke of God in them.

51 Whereby it may be knowne, that they are no gods.

52 They can set vp no king in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preferre fro iniurie, they haue no power, but are as crows betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the priests will escape and saue themselves, but they burne as the balikes therein.

55 They cannot withstand any King or enemies: how can it then bee thought or said, that they be gods?

56 Moreover these gods of wood, of gold, and of siluer can neither defend themselves from theues nor robbers.

57 For they that are strongest take away their gold and siluer, and apparel, wherewith they bee clothed: and when they haue it, they get them away: yet can they not helpe themselves.

58 Therefore it is better to be a King, and so to shew his power, or else a profitable vessel in an house, whereby he that oweth it, might haue profit, then such false gods: or to be a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, and the stars that shine, when they are sent downe for necessary vices, obey.

60 Likewise also y lightning, when it shineth, it is euident: & the wind bloweth in euery country.

61 And when God commandeth the clouds to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hills & woods, it doth that which is commanded: but these are not like any of these things, neither in forme, nor power.

63 Wherefore men should not thinke, nor say that they bee gods, seeing they can neither giue sentence in iudgement, nor doe men good.

64 For so much now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse nor blesse kings:

66 Neither can they shew signes in the heauen among the heathen, neither shine as the moone.

67 The beasts are better then they: for they can get them vnder a couert, & do themselves good.

68 So ye may be certified, that by no manner of meanes they are gods: therefore feare them not.

69 For as a scar-crow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of gold:

70 And likewise their gods of wood, and gold and siluer are like to a white thorne in an orchard: that euery bird sitteth vpon, and as a dead body that is call in the darke.

71 By the purple also and brightnesse, which fadereth vpon them, ye may vnderstand that they be no gods: yea they themselves shall be consumed at the last, and they shall bee a shame to the country.

72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reproofe.

The song of the three holy children, which followeth in the third Chapter of Daniel after this place, They fell downe

bound into the mids of the hote fiery furnace.

CHAP. I.

23 The prayer of Azarias. 45 The cruelty of the King. 48 The flame deuoureth the Caldeans. 49 The Angel of the Lord was in the furnace. 51 The three children praise the Lord, and prouoke all creatures to the same.

24 And they walked in the middes of the flame, praising God, and magnified the Lord.

25 The Azarias stood vp, & praised on this maner, & opening his mouth yf mids of fyre, said

26 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be praised and honoured for euermore.

27 For thou art righteous in all the things that

thou hast done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certain.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy city of our fathers, thou hast executed true iudgements: for by right and equity hast thou brought all these things vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing fro thee: in all things haue we trespassed,

30 And not obeyed thy commandements, nor kept them. neither done as thou hast commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon

Or, branue.

23. 24. 25. 4.
27. 4. 13. 10.



vpon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hateful traitors, and to an vnrighteous king, and the most wicked in all the world.

33 And now wee may not open our mouthes: we are become a shame and reproche vnto thy seruants, and to them that worship thee.

34 Yet for thy names sake, we beseech thee giue vs not vp for euer, neither breake thy couenant.

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake.

36 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the flus of heauen, & as the sand that is vpon the sea shore.

37 For wee, O Lord, are become lesse then any nation, & be left vnder this day in all the world, because of our finnes:

38 So that now wee haue neither Prince nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that wee might find mercy.

39 Neuerthelesse, in a contrite heart, and an humble spirit, let vs be recciued.

40 As in the burnt offering of rams and bullocks, and as in ten thousand of lambs, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And now we follow thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnes, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy seruants euill, may be confounded: euen let them bee confounded by thy great force and power, and let their strength be broken,

45 That they may know that thou only art the Lord God, and glorious ouer the whole world.

46 ¶ Now thy kings seruants that had cast them in, ceased not to make the oven hote with naphtha, and with pitch, and with tow, & with sagots,

47 So that the flame went out of the furnace fortie and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the furnace.

49 But the Angel of the Lord went downe into the furnace with them that were with Azarias, and smote the flame of the fire out of the furnace,

50 And made in the midst of the furnace like a moit hissing winde, so that the fire touched them not at all, neither grieved nor troubled them.

51 Then these three (as out of one mouth) praised & glorified & blessed God in the furnace, saying,

52 Blessed be thou, O Lord God of our fathers, and praised, and exalted about all things for euer, and blessed be thy glorious and holy Name, and praised about all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy glory, and praised about all things, and exalted for euer.

54 Blessed be thou that beholdest the depths, and sittest vpon the Cherubims, and praised about all things, and exalted for euer.

55 Blessed bee thou in the glorious Throne of

thy kingdome, and praised about all things, and exalted for euer.

56 Blessed be thou in the firmament of heauen, and praised about all things, & glorified for euer.

57 All ye works of the Lord, blesse ye the Lord: praise him, & exalt him about all things for euer,

58 O heauens, blesse ye the Lord, praise him, and exalt him about all things for euer.

59 O Angels of the Lord, blesse ye the Lord: praise him, & exalt him about all things for euer.

60 All yee waters that bee about the heauen, blesse ye the Lord: praise him, and exalt him about all things for euer.

61 All yee powers of the Lord, blesse ye the Lord: praise him, and exalt him about all things for euer.

62 O sunne and moone, blesse ye the Lord: praise him, & exalt him about all things for euer.

63 O stars of heauen, blesse ye the Lord: praise him, and exalt him about all things for euer.

64 Euerie flower and dew, blesse ye the Lord: praise him, & exalt him about all things for euer.

65 All yee windes, blesse ye the Lord: praise him, and exalt him about all things for euer.

66 O fire and heate, blesse ye the Lord: praise him, and exalt him about all things for euer.

67 O winter and summer, blesse ye the Lord: praise him, & exalt him about all things for euer.

68 O dewes and stormes of snow, blesse ye the Lord: praise him, and exalt him about all things for euer.

69 O frost and colde, blesse ye the Lord: praise him, and exalt him about all things for euer.

70 O yce and snow, blesse ye the Lord: praise him, and exalt him about all things for euer.

71 O nights and daies, blesse ye the Lord: praise him, and exalt him about all things for euer.

72 O light and darkenesse blesse ye the Lord: praise him, & exalt him about all things for euer.

73 O lightnings and clouds blesse ye the Lord: praise him, & exalt him about all things for euer.

74 Let the earth blesse the Lord: let it praise him, and exalt him about all things for euer.

75 O mountaines, and hills, blesse ye the Lord: praise him, & exalt him about all things for euer.

76 All things that grow on the earth, blesse ye the Lord: praise him, and exalt him about all things for euer.

77 O fountaines, blesse ye the Lord: praise him, and exalt him about all things for euer.

78 O sea and floods, blesse ye the Lord: praise him, and exalt him about all things for euer.

79 O whales, and all that moue in the waters, blesse ye the Lord: praise him, and exalt him about all things for euer.

80 All ye fowles of heauen, blesse ye the Lord: praise him, & exalt him about all things for euer.

81 All ye beastes and cattell, blesse ye the Lord: praise him, & exalt him about all things for euer.

82 O children of men blesse ye the Lord: praise him, and exalt him about all things for euer.

83 Let Israel blesse the Lord, praise him, and exalt him about all things for euer.

84 O Priests of the Lord, blesse ye the Lord: praise him, & exalt him about all things for euer.

85 O seruants of the Lord, blesse ye the Lord: praise him, and exalt him about all things for euer.

86 O spirits and soules of the righteous, blesse ye the Lord: praise him, and exalt him about all things for euer.

87 O Saints and humble of heart, blesse ye che Lord: praise him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, & Mifael, blesse ye the Lord: praise him, & exalt him aboue all things for euer: for he hath deliuered vs from the hel, & faued vs from the hand of death, and deliuered vs out of

the mids of the fornice, and burning flame: i euen out of the mids of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercy endureth for euer.

90 All yee that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercy endureth world without end.

THE HISTORY OF || SVSANNA, which some ioine to the end of Daniel, and make it the thirteenth Chapter.

[Or, Susanna.

1. The two gouernours are taken with the lone of Susanna. 2. They saie herallone in the garden. 3. They sollicite her to wickednesse. 4. Shee sheweth rather to obey God, though it be to the danger of her life. 5. She is accused. 6. Daniel doeth deliuer her. 6. The gouernours are put to death.



Here dwelt a man in Babylon called Ioachim.

2 And he tooke a wife, whose name was Susanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Law of Moyses.

4 Now Ioachim was a great rich man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because he was more honourable then all others.

5 The same yeere were appointed two of the ancients of the people to bee Iudges, such as the Lord speaketh of, that the iniquity came from Babylon, and from the ancient Iudges, which seemed to rule the people.

6 These hated Ioachims house, and all such as had any thing to doe in the Law, came thither vnto them.

7 Now when the people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two Elders saw her that shee went in daily and walked, so that their lust was inflamed toward her.

9 Therefore they turned away their mind, and cast down their eyes, that they should not see heauen, nor remember iust iudgements.

10 And albeit they were both wouniden with her love, yet durst not one shew another his griefe

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone.

15 Now when they had spied out a convenient time, that shee went in, as her maide was, with two maides onely, and thought to wash her selfe in the garden (for it was an hote season)

16 And there was no body there, save the two Elders that had hid themselves, and watched for her.

17 She said to her maids, Bring me oile & sype, and shut the garden doores, that I may wash me.

18 And they did as shee bade them, and shut the garden doores, and went out themselves at a backe doore, to see the thing that shee had commanded them: but they sawe not the Elders, because they were hid.

19 Now when the maides were gone forth, the two Elders rose vp, and ran vnto her, laying,

20 Behold, the garden doores are shut, that no man can see vs, and we burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, wee will beare witnesse against thee, that a yong man was with thee: and therefore thou didst send away thy maids fro thee.

22 Then Susanna fighed, & said, I am in trouble on euery side: for if I do this thing, it is death vnto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, & not doe it, then to sinne in the sight of the Lord.

24 With that Susanna cried with a loud voice, and the two Elders cried out against her.

25 Then ran the one, and opened the garden doore,

26 & so when the seruants of the house heard the crye in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morrow after, came the people to Ioachim her husband, & the two Elders came also, full of mischionous imagination against Susanna,

to put her to death,

29 And sayd before the people, Send for Susanna the daughter of Helcias Ioachims wife. And immediately they sent.

30 So shee came with her father and mother, her children and all her kindred.

31 Now Susanna was very tender, & faire of face.

32 And these wicked men commanded to vncouer her face (for shee was couered): that they might so be satisfied with her beauty.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stood vp in the mids of the people, and laid their hands vpon her head,

35 Which wept and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders said, As wee walked in the garden alone, shee came in with two maids, whom shee sent away from her, and shut the garden doores.

37 Then a yong man which there was hid, came vnto her, and lay with her.

38 Then wee which stood in a corner of the garden, seeing this wickednesse, ran vnto them, and we saw them as they were together.

39 But wee could not hold him: for hee was stronger

stronger then wee, and opened the doore, and leaped out.

40 Now when he had taken this woman, wee asked her what young man this was, but she would not tell vs: of these things are we witnesses.

41 Then the assembly beleued them, as those that were the Elders and Idges of the people: so they condemned her to death.

42 Then Susanna cried out wth a loud voyce, and said, O euerglasting God, that knowest the secrets, and knowest all things before they come to passe,

43 Thou knowest that they haue borne false witness against mee, and behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when she was led to be put to death, the Lord raiſed vp the holy spirit of a young child, whose name was Daniel.

46 Who cried with a loud voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and said, What meane these words that thou hast spoken?

48 Then Daniel stood in the middes of them, and said, Are ye such fooles, O Israelites, that without examination, or knowledge of the truth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witness against her.

50 Wherefore the people returned againe in all haste, and the Elders said vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two asides one iarte from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, now thy finnes which thou hast committed aforetime, are come to light.

53 For thou hast pronounced false iudgments,

and hast condemned the inno-cent, and hast let the guilty goe free, all which the Lord saith. ¶ The innocent and righteous flourish on not flay.

54 Now then if thou hast seene her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a Ierusalem tree.

55 Then said Daniel, Verely thou hast liyed against thine owne head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two.

56 So hee put him aside, and commanded to bring the other, and said vnto him, O thou seed of Chanaan, and not of Iuda, beaustie hath deceived thee, and lust hath subuerted thine heart.

57 These haue yee dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Now therefore tell mee, vnder what tree diddest thou take them companying together? Who answered, Vnder a Prime tree.

59 Then said Daniel vnto him, Verely thou hast also liyed against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cried with a loud voyce, and praised God which laweth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witness by their owne mouth.)

62 ¶ And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was laved the same day.

63 Therefore Helcias and his wife praised God for their daughter Susanna, with Isaac her husband, and all the kindred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputation in the sight of all the people.

65 And King Astyages was layd with his fathers, and Cyrus of Persia reigned in his stead.

THE HISTORIE OF BEL AND of the Dragon; which is the fourteenth Chapter of Daniel after the Latine.

Now when King Astyages was layd with his fathers, Cyrus the Persian received his kingdome.

2 And Daniel did eate at the King's table, and was honoured above all his friends.

3 Now the Babyonians had an idole, called Bel, and the e was spent vpon him euery day twelue great measures of fine flour, and fourte sheepe, and fixe great pors of wine.

4 And the King worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the King laid vnto him, Why doest not thou worship it?

5 Who answered, and said, Because I may not worſhip idoles made with hands: but the liuing God, which hath created the heauen & the earth, and hath power vpon all flesh.

6 Then laid the king vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth and drinketh euery day?

7 Then Daniel smiled and said, O King, he not deceived I for this is but clay with in, and brasie without, and did neuer eate anything.

8 So the King was wroth, and called for the priests and laid vnto them, If ye tell me not, who this that eateth vpon these expenses, ye shall die.

9 But if yee can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy word.

10 (Now the priests of Bel were threescore and ten besides their wives and children:) and the King went with Daniel into the temple of Bel.

11 So Bel's priests said, Behold, we will goe out, and let thou the meate there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet.

12 And to morrow when thou comest in, if thou findest not the Bel hath eaten vp all, we will suffer death, or else Daniel that hath bid vpon vs.

13 Now they thought themselves sure enough:

Zz for

¶ Called Arrabs, whereof euery one contained somewhat more, then nine gallons, which make in all an hundred and eight gallons at the least.
¶ Called Metretes, and euery one of these measures contained about ten gallons, which in all make threescore.

* Exed. 23. 7.

Or, h/c.

Or mislittered.

¶ Deut. 19. 19.
Leuit. 19. 9.

for vnder the table they had made a priuie entrance, and there they went in euery, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they strowed throughout all the temple, in the presence of the king alone: then went they out and shut the doore, and sealed it with the kings signet, & so departed.

15 Now in the night came the priests, with their wiues and children, (as they were wont to doe) and did eate and drinke vp all.

16 In the morning beimes the king arose, and Daniel with him.

17 And the king said, Daniel, Are the seales whole? Who answered, Yea, O King, they be whole.

18 And as soone as hee had opened the doore, the king looked vpon the table, and cried with a loud voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the king that he should not goe in, & said, Behold now the punishment, and marke wel whole footsteps are these.

20 And the king said, I see the footsteps of men, women, & children: therefore was the king angry,

21 And tooke the priests, with their wiues and children, and they thewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 Therefore the king slew them, and deliuered Bel into Daniels power, who destroyed him, and his temple.

23 ¶ Moreover in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the king said vnto Daniel, Saiest thou, that this is of brass also? loe, he tueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the king, I will worship the Lord my God: for hee is the liuing God.

26 But giue mee leave, O king, and I will slay this Dragon without sword or staffe. And the king said, I giue thee leave.

27 Then Daniel tooke pitch, and fat, and haire, and did seeche them together, and made lumpes thereof: this hee put in the Dragons mouth, and so the Dragon burst asunder. And Daniel said, Behold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the king, saying, The king is become a lew: for hee hath destroyed Bel, and hath slaine the Dragon, and put the Priests to death.

29 So they came to the king, and said, Deliuer vs Daniel, or els wee will destroy thee and thine houle.

30 Now when the king saw that they pressed sore vpon him, and that necessity constrained him, he deliuered Daniel vnto them:

31 Who cast him into the Lions denne, where he was sixe dayes.

32 In the denne there were seuen Lyons, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iury a Prophet called Abbacuc, which had made portage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, cary the men that thou hast, into Babylon vnto Daniel, which is in the Lions denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cried, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon mee, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediately.

40 Vpon the seuenth day the king went to bewaile Daniel: and when hee came to the denne, hee looked in, and behold, Daniel sat in the midst of the Lyons.

41 Then cryed the king with a loude voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And hee drew him out of the den, and cast them that were the cause of his destruction, into the denne, and they were deuoured in a moment before his face.

THE FIRST BOOKE OF the Maccabees.

CHAP. I.

8 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel made covenant with the Gentiles. 21 Antiochus forbids the Jews to use their lawes. 30 Antiochus forbids the Jews to use their lawes.



After that Alexander the Macedonian, the sonne of Philip went forth of the land of Chettrijm, and slew Darius king of the Persians and Medes, and reigned for him, as he had before in Grecia,

2 He tooke great warres in hand, and wanne strong holds, and slew the kings of the earth.

3 So went he thorow to the ends of the world, and tooke spoiles of many nations, inasmuch that the world stood in awe of him: therefore his

heart was puffed vp and was hautie.

4 Now when hee had gathered a mightie strong holle,

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries vnto him.

6 After these things hee fell sicke, and knew that he should die.

7 Then hee called for the chiefe of his seruants, which had bene brought vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 And his seruants reigned euery one in his roume.

10 And they all caused themselves to be crowned.

ned after his death, and so did their children after them many yeeres, and much was kinde in increase in the world.

11 For out of these came the wicked roote *en Antiochus Epiphanes*, the sonne of king Antiochus which had bene an hostage at Rome, and he reigned in the hundredth and seven and thirtieth yeere of the Kingdome of the Greeces.

12 In those dayes went there out of Israel wicked men, which entred many, saying, Let vs goe, and make a couenant with the heathen, that are round about vs: for since we departed from them, we haue had much sorrow.

13 So this desire pleased them well.

14 And certaine of the people were ready, and went to the king which gaue them licence to doe after the ordinances of the heathen.

15 Then set they vp a place of exercise at Ierusalem, according to the fashions of the heathen.

16 And made themselves vncircumcised, and forsooke the oly couenant & ioyned themselves to the heathen, and were sold to doe mischief.

17 So when Antiochus kingdome was set in order, he went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie company, with chariots, and Elephants, and with horsemen, and with a great naue,

19 And moued warre against Ptolemus king of Egypt: but Ptolemus was afraid of him, and fled, and many were wounded to death.

20 Thus Antiochus was many strong cities in the land of Egypt, and tooke away the poyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundredth fortie and three yeere,

22 And went vp toward Israel and Ierusalem with a mighty people,

23 And entred proudly into the Sanctuary, and tooke away the golden altar and the candlestick for the light, and all the instruments therof, & the table of the shewbread, & the powing vessels, and the bowles, and the golden basins, and the vases, and the crownes, and the golden apparel, which was before the Temple, and brake all in pieces.

24 Hee tooke also the silver and gold, and the precious iewels, and hee tooke the secret treasures that he found, and when he had taken away all, he departed into his owne land.

25 After hee had murthered many men, and spoken very proudly,

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the young women and the young men were made feeble, and the beauty of the women was changed.

28 Every bridegrome tooke him to mourne, and fte that sat in the marriage chamber was in he unlesse.

29 The land also was moued for the inhabitants therof: for all the house of Iacob was couered with confusion.

30 After two yeeres the king sent his chiefe taxemaster into the cities of Iuda, which came to Ierusalem with a great multitude.

31 Who spake peaceable wordes vnto them in deceit and they gaue credite vnto him.

32 Then hee fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when hee had spoiled the citie, hee set fire on it, casting downe the houses therof, and walled therout on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the citie of David with a great and thicke wall, and with mighty towers, and made it a strong hold for them.

36 Moreover they set wicked people there, and vngodly persons, and fortified the ielous therein.

37 And they stored it with weapons and victuals, and gathered the spoile of Ierusalem, and laid it vp there.

38 Thus became they a fore snare and were in ambuscment for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuary, and defiled the Sanctuary,

40 In so much that the citizens of Ierusalem fled away because of them, & it became an habitation of strangers, being desolate of them whom first had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wilderness: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honour brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorrow.

43 Also the king wrote vnto all his kingdome, that all the people should be as one, and that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Ierusalem, & to the cities of Iuda, that they should follow the strange lawes of the countrey,

47 And y they should forbid the burnt offerings and sacrifices, and the offerings in the Sanctuary,

48 And that they should defile the Sabbath and the feasts,

49 And pollute the Sanctuary & the holy men,

50 And to set vp altars, and grotes and chapels of idoles, and offer vp swines flesh, and vnclean beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleanesse, & pollute themselves, that they might forget the Law, and change all the ordinances,

52 And that whosoever would not doe according to the commandement of the king should suffer death.

53 In like maner wrote he throughout all his kingdome, and set ouerseers ouer all the people for to compell them to doe these things.

54 And hee commanded the cities of Iuda to doe sacrifice, city by city.

55 Then went many of the people vnto them by he: pe euery one that forsooke the Lawe, and to they committed euill in the land.

56 And they droue the Israelites into secret places, euen whosoever they could see for succour.

57 The fiftieth day of Calus in the hundredth and fife and thirtieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the houses, and in

1 Or, wolle.

1 Joseph. Ant. 12. cap. 6.

a By drawing the skin oner the part that was circumcised, as Cell. 7. cap. 25. Epiph. lib. de ponderib. & mensuris.

1 Joseph. Ant. 12. cap. 6. & 7.

1 Or, drinks offered things.

the streetes they burnt incense.

59 And the booke of the Lawe which they found they burnt in the fire, and cut in pieces.

60 Whosoever had a booke of the testament found by him, or whosoever consented vnto the lawe, the Kings commandement was, that they should put him to death by their authoritie.

61 And they executed these things every moneth vpon the people of Israel that were found in the cities.

62 And in the five and twentieth day of the moneth they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commandement, they put certaine women to death, which had cauled their children to be circumcised.

64 And they hanged vp the children at their neckes, and they spoiled their houses, and slew the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselves, that they would not eate vncleane things.

66 But chose rather to suffer death, then to be defiled with those meates, to because they would not breake the holy covenant, they were put to death.

67 And this tyrannie was very fore vpon the people of Israel.

CHAP. II.

2 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to doe fornicious and idol.

21 The rage of Mattathias for the Lawe of God. 33 They are slain and without fight against braue of the Sabbath day. 40 Mattathias during commandment his sonnes to keep the word of God, after the example of the fathers.

In those dayes floode vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simeon, of the sons of Ioabab of Ierusalem, and dwelt in Modin.

2 And he had five sons, Ioanab called Gaddis,

3 Simon called Thassi,

4 Iudas which was called Maccabeus,

5 Eleazar called I Abaron, and Jonathan, whose name was Apphus.

6 Now hee sawe the blasphemies, which were committed in Iuda and Ierusalem,

7 And he said, Woe is mee, wherefore was I borne, to see this destruction of my people, and the destruction of the holy city, & thus to sit still? it is deuised into the hands of the enemies,

8 And the sanctuary is in the hands of strangers, her Temple is as a man that hath no renouew.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streetes, and her yong men are fallen by the sword of the enemies.

10 What people is it that hath not some possession in her kingdome, or hat not gotten of her spoiles?

11 All her glory is taken away: of a free woman, she is become an handmaid.

12 Behold, our Sanctuary and our beauty, and honour is desolate, & the Gentiles haue defiled it.

13 What helpe is vs then to liue any longer?

14 And Mattathias rent his clothes, hee, and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 ¶ Then came men from the king to the citie of Modin to compeell them to forsake God and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the Commissioners of the king, and said vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and hast many children and brethren.

18 Come thou therefore first, and fulfill the kings commandement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou and thy family be in the kings fauour, and thou and thy children shall be enriched with silver and gold, and with many rewards.

19 Then Mattathias answered and said with a loud voice, Though all nations that are vnder the kings dominion obey him, and fall away from every man from the religion of their fathers, and consent to his commandements,

20 Yet will I and my sonnes, and my brethren walke in the covenant of our fathers.

21 God be mercifull vnto vs, that wee forsake not the Lawe and the ordinances.

22 We wil not hearken vnto the kings words to transgress our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these wordes, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the kings commandements.

24 Now when Mattathias saw it, hee was so inflamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance of the Law: therefore he ran vnto him, and killed him by the altar.

25 And at the same time hee slew the kings commissioner that compelled him to doe sacrifice and destroyed the altar.

26 Thus bare hee a zeale to the Lawe of God, & slew, as Phinees did vnto Zambri the sonne of Salom.

27 ¶ Then cryed Mattathias with a loud voice in the citie, saying, Whosoever is zealous of the Law, and wil stand by the covenant, let him come forth after me.

28 So hee and his sonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that fought after iustice, and iudgement,

30 Went downe into the wilderness to dwell there, both they, and their children, and their wiues, and their cattell: for the afflictions increased fore vpon them.

31 ¶ Now when it was tolde vnto the kings seruants, and to the garisons, which were in Ierusalem in the citie of Dauid, that men had broken the kings commandement, and were gone downe into the secret places in the wilderness,

32 Then many pursued after them, and hauing overtaken them, they camped against them, and set the battell in aray against them on the Sabbath day.

33 And said vnto them, Le. this now be sufficient: come forth and doe according to the commandement of the king, and ye shall liue.

34 But they answered, We will not goe forth, neither will wee doe the kings commandement to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any stone at them, or flopped the prime places:

37 But said, We will die all in our innocencies: the heauen and earth shall testifie for vs, that yee destroy vs wrongfully.

101, page.

Joseph. Antiq. 12. chap. 7.

Dr. Anney.

Numb. 25. 7.

for that liued in
by and uprightly.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cattell, their wiues and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And laid one to another, It wee doe all as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoever shall come to make battell with vs vpon the Sabbath day, wee will fight against him, that wee die not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assembly of the Asideans, which were of the strongest men of Israel, all such as were well minded toward the Law.

43 And all they that were fled for persecution, joynted themselves vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger; but the rest fled vnto the heathen and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel,

47 And they pursued after the proud men: and this acte prospered in their hands.

48 So they recovered the Law out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drew neere that Mattathias should die, hee said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Law, and giue your liues for the Couenant of our fathers.

51 Call to remembrance what acts our fathers did in their time: so shall ye receiue great honour and an euerslasting name.

52 * Was not Abraham found faithfull in temptation, and it was imputed vnto him for righteousness?

53 * Ioseph in the time of his trouble kept the commandment, and was made the lord of Egypt.

54 * Phinees our father, because hee was zealous and seruent, obtained the couenant of the euerslasting Priesthood.

55 * Iesus for fulfilling the word, was made the gouernour of Israel.

56 * Caleb, because he bare witness before the Congregation, receiued the heritage of the land.

57 * David because of his mercy obtained the throne of the kingdom for euermore.

58 * Elias, because he was zealous and seruent in the Law, was taken vp euen vnto heauen.

59 * Ananias, Azarias, and Misael by their faith were deliuered out of the flame.

60 * Daniel because of his innocencie, was deliuered from the mouth of the Lyons.

61 And thus ye may consider throughout all ages, that whosoever putteth his trust in him, shall not want strength.

62 * Feare not yet then the words of a ffull man: for his glory is but durg and wormes.

63 To day he is set vp, and to morrow he shall

* not be found: for he is turned into his dust, and his purpose perisheth.

64 ¶ Wherefore my sonnes, take good hearts, and shew your selues men for the Law: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsell: giue care vnto him alway: he shall be a father vnto you.

66 And Iudas Macabeus hath bin mighty and strong, euen from his youth vp: let him bee your captaine, and fight you the battell for the people:

67 Thus shall ye bring vnto you all those that obserue the Law, and shall auenge the iniuries of your people.

68 Recompenſe fully the heathen, and giue your selues to the commandment of the Law.

69 So he blessed them, and was layde with his fathers,

70 And died in the hundreth, fourtie and sixe yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Iudas is made viceroy ouer the Iewes. 13 He killeth Apollonius and Seron the princes of Syria. 44 The confusion of Iudas toward God. 55 Iudas doth much to fight against Lycias, whom Antiochus had made captaine ouer his host.

Then Iudas his sonne, called Macabeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gate his people great honour: he put on a breastplate as a gyant, and armed himselfe, and set the battell in aray, and defended the campe with the sword.

4 In his acts he was like a Lyon, and as a Lyons whelp roaring after the pray.

5 For he pursued the wicked, and sought them out, and burnt vp those that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquity were put to trouble: and saluation prospered in his hand.

7 And hee grieued diuers kings, but Iacob reioyced by his acts, and his memorial is blessed for euer.

8 He went also thorow the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was hee renowned vnto the ends of the earth, and he assembled together those that were ready to perish.

10 ¶ But Apollonius gathered the Gentiles, and a great host out of Samaria to fight against Israel.

11 Which when Iudas perceiued, hee went forth to meet him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoiles, and tooke also Apollonius sword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the Congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I will get mee a name, and will bee glorious in the reame: for I will goe fight with Iudas and them that are with him, which haue despised the kings commandment.

15 So he made him ready to go vp, & there went with him a mighty host of the vngodly to helpe him, and to be auenger of the children of Israel.

* Gen. 22. 9. 10. 13
10m. 4. 3.

* Gen. 41. 40.

* Num. 25. 13.
Eccl. 45. 23. 24.

* Ios. 1. 3.

* Num. 14. 6. 7.
Ios. 14. 13.

* 2 Sam. 2. 4.

* 2 King. 2. 11.

* Dan. 3. 16. 17.
18. 20.

* Dan. 6. 2.

* Mat. 10. 26. 28.
32. 14. 40. 67. 80.
and 51. 78.

* 1 Sam. 1. 10.
2. pet. 1. 24.
recl. 14. 16.

16 And when hee came nere to the going vp of Bethoron, Iudas went forth to meet him with a small company.

17 But when they saw the armie comming against them, they said to Iudas, How are we able, being so few, to fight against great a multitude and so strong, seeing we be so weary, and have fasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of few, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victory of the battell standeth not in the multitude of the hoste, but the strength cometh from heauen.

20 They come against vs with a cruel & proud multitude to destroy vs, and our wiues, and our children, and to rob vs.

21 But we doe fight for our liues, and for our Lawes,

22 And God himselfe will destroy them before our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going downe of Bethoron vnto the plaine: where there were slaine eight hundred men of them, and the rest fled into the land of the Philistims.

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when king Antiochus heard these tidings, hee was angry in his minde: wherefore hee sent forth, and gathered all the power of his realme, a very strong armie,

28 And opened his treasure, and gaue his hoste a yeeles wages in hand, commanding them to be ready for a yeele for all occasions.

29 Neuertheless, when hee saw that the money of his treasures failed, and that the tributes in the countrey were small, because of the disfection, and plagues that hee had brought vpon the land, in taking away the lawes which had bene o' old time,

30 Hee feared lest hee should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie hee farre passed the other kings that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreys, and to gather much money.

32 So hee left Lyfias a noble man and of the kings blood, to ouersce the kings businesse, from the riuer of Euphrates vnto the borders of Egypt.

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreover, hee gaue him halfe of his hoste and elephants, and gaue him the charge of all things that he would haue done.

35 And concerning those which dwelt in Iuda and I. rusalem, that he should send an armie against them, to destroy and rout out the power of Israel, and the remnant of Ierusalem, and to put out their memoriall from that place.

36 And to set strangers for to inhabite all their quarters, and part their land among them.

37 And the king tooke the halfe of the hoste that remained, and departed from Antioch his

royall citie, in the yeele an hundredth fourtie and seuen, and passed the riuer Euphrates, and went thorow the high countreys.

38 Then L. fias cho'e Ptolemus the sonne of Doriminius, and Nicanor, and Gorgias, mightie men, and the kings friends,

39 And sent with them fourtie thousand footmen, and seuen thousand horsemen, to go into the land of Iuda, and to destroy it, as the king commanded.

40 So they went forth with all their power: and came and pitched by || Emmaus in the plaine countrey.

Emmaus.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much silver and gold, and seruants, and came into the campe, to buy the children of Israel for slaves, and the strength of Syria and of strange nations toynd with them.

42 ¶ Now when Iudas and his brethren saw that trouble increased, and that the hoste drew nere vnto their borders, consider ng the kings words, whereby hee had commanded to destroy the people, and vterly abolish them,

43 They sayd one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the Congregation was scone readie gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wilderness. There went none that was borne in it, in or out at it, and the Sanctuary was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mitch of Iacob was taken away, the pipe and the harpe ceased.

46 So they gathered themselves together, and came to Mafpha before Ierusalem: for in Mafpha was the place where they prayed aforetime in Israel.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes.

48 And opened the booke of the Law, wherein the heathen sought to print the likenesse of their idoles,

49 And brought the Priests garments, and the first fruits, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cried with a loud voyce toward heauen, saying, What shall we doe with these? and whither shall we cary them away?

51 For thy Sanctuary is troden downe and defiled, and thy Priests are in heauines, and brought downe.

52 And behold, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can wee stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cried with a loud voice.

55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundredths, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houses, or married wiues, or planted vineyards, or were fearefull that they should returne euerie one to his owne house, according * to the Law.

Deut. 20. 5.
14. 15. 7. 3.

57 So the hoste remooued, and pitched vpon the fourth side of Emmaus.

58 And Iudas saide, Arme your selues, and be valiant men and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our sanctuary.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our sanctuary.

60 Neuertheless as the will of God is in heaven, so be it.

CHAP. liiii.

1 Iudas goeth against Gorgias which setteth in wait. 14 Hee putteth Gorgias and his host to flight. 28 Lysias inuadeth Iudas, 29 But Iudas driueth him out. 43 Iudas purifieth the Temple, and adedicates the altar.

Then tooke Gorgias five thousand foote men, and a thousand of the best horsemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the forefront were his guides.

3 Now when Iudas heard it, he remooued, and they that were valiant men to smite the Kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed from the campe.

5 In the meane season came Gorgias by night into Iudas campe: and when hee found no man there, he sought them in the mountaines: for said he, They flee from vs.

6 But as soone as it was day, Iudas shewed himselfe in the field with three thousand men, which had neither harness nor swords to their minds.

7 And they saw that the armies of the heathen were strong and well armed, and their horsemen about them, & that they were expert men of war.

8 Then said Iudas to the men that were with him, Feare yee not their multitude, neither be afraid of their assault.

9 Remember, how our fathers were deliuered * in the red sea, when Pharaoh pursued them with an armie.

10 Therefore now let vs cry vnto heauen, and the Lord will haue mercy vpon vs: and remember the couenant of our fathers, and will destroy this hoste before our face this day:

11 So shall all the heathen know, that there is one which deliuereth and saueh Israel.

12 Then the strangers lift vp their eyes, and saw them comming against them.

13 And they went out of their tents into the battell, and they that were with Iudas, blew the trumpets.

14 So they ioyned together, and the heathen were discouraged and fled by the plaine.

15 But the hindmost of them fell by the sword, and they pursued them vnto || Gazeron, and into the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about three thousand men.

16 So Iudas turned againe with his host from pursuing them,

17 And said vnto the people, Be not greedy of the spoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand yee now fast against your enemies and ouercome them: then may yee safely take the spoiles.

19 As Iudas was speaking these wordes, there appeared one part which looked from the mountaines,

20 But when Gorgias sawe that his were fled, and that Iudas souldiers burnt the tents: (for the smoke that was scene declared what was done.)

21 When they saw these things, they were fore afraid, and when they saw also that Iudas and his hoste were in the field ready to set their selues in aray,

22 They fled euery one into || land of strangers.

23 So Iudas turned againe to spoile the tents where hee gate much gold and siluer, and precious stones, and purple of the sea and great riches.

24 Thus they went home, and sung Psalmes, and trailed toward the heauen: for he is gracious, and his mercy endureth for euer.

25 And so Israel had a great victory in the day.

26 ¶ Now all the strangers that escaped, came, and told Lysias all the things that were done.

27 Who when he heard the things, was fore afraid, and discouraged, because such things came not vpon Israel as he would, neither such things as the King had commanded him, came to passe.

28 Therefore the next yere following gathered Lysias thieftore thousand chosen foote men, and five thousand horsemen to fight against Ierusalem.

29 So they came into || Idumea, and pitched their tents at || Beth sura, where Iudas came against them with ten thousand men.

30 And when he saw the mighty army, he praised, and said, Blessed be thou, O Saviour of Israel, * which diddest destroy the assault of the mighty man by the hand of thy seruant David, * & gauest the hoste of the strangers into the hand of Jonathan, the sonne of Saul, and of his armoure bearer: * 1 Sam. 17. 50, 51. * 1 Sam. 31. 13, 14.

31 Shut vp this armie in the hand of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afraid, and confound their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee, then shall all they that knowe thy Name praise thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, five thousand men, and they fell before them.

35 When Lysias, seeing his armie put to flight, and the maner of Iudas foote men, & that they were ready, either to liue or die valiantly, he went into Antichia and gathered strangers, and when hee had furnished his armie, hee thought againe (being prepared) to come against Iudas.

36 Then said Iudas and his brethren, Behold, our enemies are discouraged: let vs now goe vp to cleanse, and to repaire the Sanctuary.

37 So all the host gathered them together, and went vp into the mountaine of sion.

38 Now when they sawe the Sanctuary layde waste, and the altar denied, and the doores burne vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads.

40 And fell downe to the ground on their faces, and blew an alarum with the trumpets, and cryed toward heauen.

41 Then Iudas commanded certaine of the men to fight against those which were in the castle, till he had lenteth the Sanctuary.

42 So hee chose Priests that were vnedified, such as delighted in the Law,

43 And they cleaned the Sanctuary, and bare out the defiled stones into an vnclean place,
 44 And consulted what to doe with the altar of burnt offerings, which was polluted.
 45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,
 46 And laid vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shew what should bee done with them.
 47 So they tooke whole stones according to the Lave, and builded a new altar according to the former,
 48 And made vp the Sanctuary, and the things that were within the Temple, and the courts, and all things.
 49 They made also new holy vessels, & brought into the Temple the candlestick, and the altar of burnt offerings, and of incense, and the table.
 50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlestick, that they might burne in the Temple.
 51 They set also the shewbread vpon the Table, and hanged vp the vailles, and finished all the workes that they had begun to make.
 52 And vpon the fife and twentieth day of the ninth moneth, which is called the moneth of Challeu, in the hundred and eightieth and fourtieth yeere they rose vp betimes in the morning,
 53 And offered sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.
 54 According to the time and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harps, and lutes, and cymbals.
 55 And all the people fell vpon their faces, worshipping and praising toward the heauen him that had giuen them good successe.
 56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnes and offered sacrifices of deliuerance with praise,
 58 And deckt the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doores vpon them.
 58 Thus there was very great gladnes among the people, and thereproch of the heathen was put away.
 59 So Iudas and his brethren with the whole congregation of Israel, ordained that the daies of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the fife and twentieth day of the moneth Challeu, with mirth and gladnesse.
 60 And at the same time builded they vp mount Sion with high walles, and strong towers round about, lest the Gentiles should come and tread it downe, as they had done afore.
 61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea,

CHAP. V.

1 Iudas vanquished the heathen, that hee goe about to destroy Israel, and is helpe of his brethren Simon and Ionathan. 30 He ouerthroweth the city of Ephron, because they denied him passage thorow it.

NOW when the nations round about heard that the altar was builded, and the Sanctuary

renewed as afore, they were fore grieved.

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at J Arrabathene, because they besieged the Israelites, and hee smote them with a great plague, and droue them to straits, and tooke their spoiles.

4 Hee thought also vpon the malice of the children of Ben, which had bene a snare and an hindrance vnto the people, when they lay in wait for them in the hie way.

5 Wherefore he shut them vp in towers, and besieged them, and destroyed them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterward went hee against the children of Ammon, where hee found a mightie power, and a great multitude with Timotheus their captaine.

7 So he had many battels with them, but they were destroyed before him, and so he discomfited them,

8 And tooke Gazer with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in the quarters, to slay them: but they fled to the castile of Datheman.

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,

11 And they make them ready for to come, and to take the forefront, wherunto we are fled, and Timotheus is captaine of their hoste.

12 Come now therefore and deliuer vs out of their hands: for many of vs are slaine,

13 And all our brethren that were at Tabia are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galilee, with their clothes rent: which tolde the same tidings,

15 And saide, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galilee of the Gentiles were gathered against them to destroy them

16 When Iudas, and the people heard these wordes, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whom they besieged.

17 Then sayde Iudas to Simon his brother, Chuse thee out men, and goe and deliuer thy brethren in Galilee, and I and my brother Ionathan will goe into the countrey of Galaad.

18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the oversight of this people, and make no warre against the heathen, vntill we come againe.

20 And vnto Simon were giuen three thousand men to goe into Galilee, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galilee, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so he tooke their spoiles.

23 Thus

23 Thus they rescued them that were in Galilee and in Arbattis, with their wives and their children, and all that they had, and brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus also, and his brother Jonathan went ouer Iorden, and trauailed three dayes iourney in the wilderness.

25 Where they met with the Nabathites, who receiued them Iouingly, and told them euery thing that was done vnto their brethren in the country of Galaad.

26 And how that many of them were besieged in Bosfora, & Bosor, in Aleimis, Chasbon, Maged and Carnaim (all these cities are strong & great.)

27 And that they were kept in other cities of Galaad, & to morow they are appointed to bring their hoste vnto these forts, and to take them, and to destroy them all in one day.

28 So Iudas and his host turned in all haste by the way of the wilderness toward Bosfora, and wanne the citie, and slew all the males with the edge of the sword, and tooke all their spoile, and set fire vpon the citie.

29 And in the night he removed from thence, and went toward the forresse.

30 And besides in the morning when they looked vp behold, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assailed them.

31 When Iudas saw that the battell was begun, and that the crie of the citie went vp to heauen with trumpets, and a great sound,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he went forth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the host of Timotheus knew that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there was killed of them the same day almost eight thousand men.

35 ¶ Then departed Iudas vnto Maspha, and laid siege vnto it, & wan it, and slew all the males thereof, and spoiled it, and set fire vpon it.

36 From thence went hee and tooke Chasbon, Maged and Bosor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Raphon beyond the flood.

38 Now Iudas had sent to espie the hoste, and they brought him word againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is very great.

39 And hee hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come and fight against thee. So Iudas went to meete them.

40 Then Timotheus said vnto the captaines of his hoste, When Iudas and his host come neere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be too strong for vs.

41 But if he be afraid, and campe beyond the flood, we will go ouer vnto him, and shall preuaile against him.

42 Now when Iudas came neere to the flood, he caused the gouernors of the people to remaine by the flood, & commanded them, saying, Suffer none to pitch a tent, but let euery man come to y battel.

43 So he went first ouer toward them, & all the

people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which citie Iudas wan, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered all the Israelites that were in the country of Galaad from the least vnto the most, with their wives and their children, & their baggage, a very great hoste to come into the land of Iuda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they could not passe, neither at the right hand nor at the left, but must goe thorow it.

47 But they y were in the citie, shut themselves in, & stopped vp the gates with stones: and Iudas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your land, that we may goe into our owne country, and none shall hurt you: we will but onely go thorow on foote: but they would not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made throughout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assailed the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, & destroyed it, & tooke the spoile thereof, & went thorow the city ouer them y were slaine.

52 Then went they ouer Iorden into the great plaine before Bethshan.

53 And Iudas gathered together those that were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Iuda.

54 Thus they went vp with ioy and gladnesse vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safety.

55 ¶ Now whilest Iudas and Jonathan were in the land of Galaad, and Simon their brother in Galilee before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines hearing of the valiant acts, and battels which they had achieved, said,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their hoste a commandment and went toward Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight, and pursued vnto the borders of Iudea, and their were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel.

61 Because they were not obedient vnto Iudas and his brethren, but thought to doe some valiant thing.

62 Also they came not of stock of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas & his brethren were greatly commended in the sight of all Israel, and of all the heathen, wherfoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Iudas forth with his brethren, & fought against the childre of Elsau in the land toward the South, where he wanne Hebron

Ioseph, Antig. 19.
cap. 11. & 12.

and

and the townes thereof, and he destroyed the castle thereof, and burnt the townes thereof round about.

66 Then removed hee to goe into the land of the strangers, and went thorow Samaria.

67 At the same time were the Priestes of the cities flaine in the battell, which would fiew their valiantnesse, and went forth to battell without counsell: And when Iudas came to Azor in the strangers land, hee brake downe their altars, and burnt with fire the images of their gods, & tooke away the spoyles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus willing to take the citie of Elmais, is driven away of the citizens. 8 He calleth vnto his friends and death. 17 His sonne Antiochus made iung. 31 The manner to prouoke Elephants to fight. 43 Elephants valiant all. 48 The siege of Sion.

NOW when king Antiochus trauailed thorow the high countries, he heard that Elmais in the country of Persia, was a city greatly renowned for riches, siluer and gold,

2 And that there was in it a very rich Temple, whereas were coverings of golde, coate armors, and harness, which Alexander king of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and hee fled and departed thence with great heauinesse, and came againe into Babylon.

5 Moreover, there came one which brought him tidings in the country of Persia, y the armies that went against the land of Iuda, were driven away,

6 And that Lysias which went forth first with a great power, was driven away of the Iewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled downe the abomination, which hee had set vp vpon the altar at Ierusalem, and fenced the Sanctuary with high walles, as it was afore, and Beth-sura his citie.

8 So when the king had heard these words, hee was astonished, and sore moued: therefore hee laid him downe vpon his bed, and fel sicke for very sorow, because it was not come to passe, as hee had thought.

9 And there continued he many dayes: for his griefe was euer more and more, so that he saw he must needs die.

10 Therefore hee sent for all his friends, and said vnto them, The sleep is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduertisie am I come? & into what floods of misery am I fallen now, whereas aforetime I was in prosperity, & greatly set by, by reason of my power?

12 And now doe I remember the evils that I haue done at Ierusalem: for I tooke all the vessels of gold and siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorow in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, & his robe, and the ring, y he should instruct his sonne Antiochus, and bring him vp till he might reigne himselfe.

16 So king Antiochus died there in the hundredth and fourth and ninth yeere.

17 ¶ When Lysias knew that the king was dead, he ordained Antiochus his sonne (whom he had brought vp) to reigne in his fathers stead, and called him Eupator,

18 Now they that were in the castle at Ierusalem, kept in the Israelites round about the Sanctuary, and fought always their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called all the people together to besiege them.

20 So they came together and besieged them, in the hundredth and fifti yeere, and made instruments to shoot, and other engines of warre.

21 But certaine of them, that were besieged, gat forth, (vnto whom some vngodly men of Israel ioyned themselves,)

22 And they went vnto the king, laying, How long wilt thou cease from executing iudgement, and avenge our brethren?

23 We haue been ready to serue thy father, and to goe forth in those things that he appointed, and to obey his commandments.

24 Therefore they of our nation fell from vs for this cause, and wherefoever they found any of vs, they slew them, and spoyle our inheritance.

25 And they haue not onely laid hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuary and Beth-sura.

27 And if thou dost not prevent them quickly, they will doe greater things then these, and thou shalt not be able to ouercome them.

28 When the king heard this, he was very angry, and called all his friends, the captaines of his armie, and his horsemen,

29 And bands that were hired came vnto him, from the kings that were confederate, and from the yles of the sea.

30 So the number of his armie was an hundredth thousand footemen, and twenty thousand horsemen, and two and thirty Elephants exercised in battell.

31 These came thorow Idumea, and drew nere to Beth-sura, and besieged it a long season, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and removed the hoste toward Beth-zacarias ouer against the kings campe.

33 So the king arose very early, and brought the army and his power toward the way of Beth-zacarias, where the armie set themselves in aray to the battell, and blew the trumpets.

34 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberries,

35 And they set the beasts according to the ranges: so that by every elephant there stood a thousand men armed with coats of maile and helmets of brass vpon their heads, and vnto every beast were ordained fiftie hundredth horsemen of the best:

36 Which were ready at all times wherefoever the beast was: and whitherfoever the beast went, they went also, and departed not from him.

37 And vpon them were strong towers of wood that couered every beast which were fastened thereon with instruments, & vpon every one was two and

159
14

159
14

and thirtie men that fought in them, and the Indian that ruled him.

38 They let also the remnant of the horsemen vpon both the sides in two wings of the hoste to stirre them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lampes of fire.

40 Thus part of the kings armie was spread vpon the high mountaines, and part beneath: so they marched forward warily and in order.

41 And all they that heard the noyse of their multitude, and the marching of the company, and the raling of the harnesse, were astonied: for the armie was very great and mightie.

42 Then Iudas and his hoste entered into the battell, and they slew fixe hundredth man of the kings armie.

43 ¶ Now when Eleazar the sonne of Abaron, saw one of the elephants armed with royall harnesse, and was more excellent then all the other beasts, he thought that the king should bee vpon him.

44 Wherefore he jeopardized himselfe to deliuer his people, and to get him a perpetual name.

45 And ran boldly vnto him through the mids of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went hee to the elephants feet, and gate him vnder him, and slew him: then fell the elephant downe vpon him: and there he died.

47 But the other seeing the power of the king, and the fiercenesse of his armie, departed from them.

48 ¶ And the kings armie went vp to meeete them toward Ierusalem, and the king pitched his tents in Iudea toward mount Sion.

49 Moreover the king tooke truce with them that were in Beth-sura: but when they came bout of the city, because they had no vitayles there, and were shut vp therein, and the land had rested,

50 The king tooke Beth-sura, and let there a garison to keepe it.

51 And, besieged the Sanctuary many dayes, and made instruments to shoot, and other engines of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 ¶ They also made engines against their engines, and fought a long season.

53 But in the garners there were no vitayles: for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store.

54 So that in the Sanctuary were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Lysias heard that Philip (whom Antiochus the king, while he liued, had ordeined to bring vp Antiochus his sonne, that he might be king.)

56 Was come againe out of Persia and Media, and the kings host with him, and thought to take vnto him the rule of things,

57 He and his halles, and were stirred forward by them in the castle to goe and tell the king, and the captaynes of the hoste, and to others, saying, Wee decreaie daily, and our vitayles are but small, and the place that we lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs agree with these men, and take truce with them, & with all their nation;

59 And grant them to liue after their law, as they did afore: for they bee grieued, and doe all the other things, because we haue broken their lawes.

60 So the king and the princes were content, and sent vnto them to make peace, and they receiued it.

61 When the king and the princes had made an oath vnto them, they came vpon this out of the fortreffe.

62 And the king went vp to mount Sion: but when he saw that the place was well defended, he brake his oath that he had made, and com-manded to breake downe the wall round about.

63 Then departed he in all hast, and returned vnto Antiochia, where he found Philip hauing dominion of the citie: so he fought against him, and tooke the citie by force.

CHAP. VII.

1 Demetrius the sonne of Seleucus had killed Antiochus and Lysias, & Hieronimus the children of Israel through the counsell of certain wicked persons. 2 The prayer of the Priests against Nicanor. 3 Iudas killed Nicanor, a Iereus that made his prayer.

IN the hundredth and fiftieth yeere, departed Demetrius the sonne of Seleucus from home, and came vp with a few men vnto a citie of the sea coast, and reigned there.

2 And when he came into the possession of his fathers kingdom, his souldiers tooke Antiochus and Lysias and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdom,

5 There came vnto him all the wicked and vngodly men of Israel, whose estate was Alcimus, that would haue one the hie Priest.

6 These manacured the people vnto the king, saying, Iudas and his brethren haue slaine all thy friends and driuen vs out of our owne land.

7 Wherefore send now some man whom thou trustest, that he may goe and see all the destruction which he hath done vnto vs, and to the kings land, and let him punish them with all their punishments.

8 Then the king chose Bacchides a friend of his which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom he made hie Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren deceitfully with peaceable words.

11 But they belequed not their saying: for they saw that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable points.

13 And the Asideans were the first that required peace among the children of Israel.

14 For, said they, He that is the Priest of the seed of Aaron, is come with this army: therefore hee will not hurt vs.

15 Then he spake vnto them peaceably, and swore vnto them, and said, Wee will doe you no harme, neither your friends.

16 And they belequed him: but hee tooke of them threecore men, & slew them in one day according

[Or, Saura.

Joseph. Antiq. 12. cap. 5.

[Or, Phellus.

[Or, Asideans.

[Or, nine bands.

cording to the words that were written.

17 * They haue cast the bodies of thy Saints, and their blood round about Ierusalem, and there was no man that would bury them.

18 So the e came a feare and a trembling among all the people: for they said, There is neither truth nor righteousness in them: for they haue broken the appointment and oath that they made.

19 Then Bacchides remooued from Ierusalem, and pitched his tent at || Beth-zecha, where hee sent forth and tooke many of the men that had forsaken him, and certaine of the people whom he slew and cast into the great pit.

20 Then committed he the country vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the king.

21 Thus Alcimus stroue for the Priesthood.

22 And all such as troubled the people, reformed vnto him: insomuch that they obtained the land of Iuda, and did much hurt in Israel.

23 Now when Iudas saw all the mischief that Alcimus and his company had done among the Israelites more then the heathen,

24 He went forth round about all the borders of Iudea, and punished those that were fallen away, so that they came no more abroad in the country.

25 But when Alcimus saw that Iudas and his people had gotten the vpper hand, and knew that he was nor able to abide them, he went againe to the king, and accused them of wicked things.

26 Then the king sent Nicanor one of his chiefe princes, which hated Israel deadly, & commanded him that he should destroy the people.

27 ¶ So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendly words, saying,

28 Let there bee no warre betwene mee, and you: I will come with few men, to see how you doe, friendly.

29 So hee came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuerthelesse, it was tolde Iudas, that hee came vnto him vnder deceit: therefore he feared him, and would see his face no more.

31 When Nicanor perceived that his counsell was betrayed, hee went out to fight against Iudas, beside || Carphasalama.

32 Where there were slaine of Nicanors hoste about fise thousand men: so they fled into the citie of Dauid.

33 After this came Nicanor vp vnto mount Si-on, and some of the Priests with the Elders of the people went forth of the Sanctuary to salute him peaceably, and to shewe him the burnt offering that was offered for the king.

34 But he laughed at them, and mocked them, and counted them prophane, and spake proudly.

35 And sware in his wrath, saying, If Iudas and his hoste bee not deliuered now into mine hands, if euer I come againe in Isacrie, I will burne vp this house. With that, went he out in a great anger.

39 Then the Priests came in, and stood before the altar in the Temple, weeping, and saying,

37 For asmuch as thou, O Lord, hast chosen this house, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

38 Beauenged of this man and his hoste, and

let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in || Adafa with three thousand men, where Iudas praied saying,

41 O Lord, * because the messengers of king Sennacherib blasphemed thee, thine Angel went forth, and slew an hundredth, four score and fise thousand of them.

42 So destroy thou this host before vs to day, that al other may know that he hath spoken wickedly against thy Sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Now when his armie saw that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adafa vnto Gadera, blowing alarme with the trumpets after them.

46 So they came forth of all the townes of Iudea round about, and rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoyles and the pray, and smote off Nicanors head, and his right hand, which he held vp to proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe yerely that day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a little while.

CHAP. VIII.

1 Iudas considering the power and policie of the Romanes, maketh peace with them. 2 The conditions of mutual friendship sent to the Iewes.

Iudas heard also the fame of the Romanes, that they were mighty and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them.

2 And that they were men of great power, and they told him of their batells, and their worth: which they did among the || Galicians, whom they had conquered, and made to pay tribute.

3 And what they had done in the country of Spaine: how that they had wonne there the mines of siluer and gold.

4 And that by their counsell, and gentle behaviour they were rulers in euery place, though the place was farre from them, and that they had discomfited and giuen great overthrowes to the kings that came against them, from the vttermost part of the earth, and that others gaue them tribute euery yeere.

5 How they had also discomfited by battell Philip and Peres kings of the || Macedonians, and others that arose against them, and how they ouercamethem.

6 And how great Antiochus king of Asia that came against them in battell, hauing at hundredth and twenty elephants, with horsemen and chariots, and a very great army was discomfited by them.

* Psal. 79. 2.

¶ Or, Beth-zeth,
or, Bezech.Joseph. Ant. 12.
chap. 16.

¶ Or, Carphasalama.

¶ Or, Adafa.

* 2. King. 19. 35.
Job. 1. 18.
ecclesi. 48. 12.
¶ 14. 37. 38.
2. Mach. 8. 19.Joseph. Ant. 12.
chap. 18.

¶ Or, Frenchmen.

¶ Or, Cilicians.

* 14. 56. 57.

7 And how they tooke him alive, and orſeined him, with ſuch as ſhould reigne after him, to pay a great tribute, and to giue hoſtages, and a ſeparate portion,

8 Euen the countrey of India, and Media, and Lydia, & of his beſt countries, which they tooke of him, and gaue them to king Eumenes.

9 Againſe, when it was told them that the Grecians were coming to deſtroy them,

10 They ſent againſt them a capitaine, which gaue them battell, and ſlew many of them, and tooke many priſoners with their wiues and children, and ſpoiled them and conquered their land, and deſtroyed their ſtrong holdes, and ſubdued them to be their bondmen, vnto this day:

11 Moreouer, how they deſtroyed & brought into ſubiection other kingdomes and yles, whoſeuer had withſtood them:

12 But that they kept amity with their owne friends, and thoſe that ſtayed vpon them: finally, that they conquered kingdomes, both farre and neere, in ſomuch that whoſeuer held of their renowne, was afraid of them.

13 For whom they would helpe to their kingdomes, thoſe reigned, and whom they would, they put downe: thus were they in moſt high authoritie,

14 Yet for all this that none of them were a crowne, neither was clothed in purple, to bee magnified therel y.

15 But that they had ordeined them ſelues: a counſell, wherein three hundred and twenty men conſulted dayly, and provided for the common affaires to gouernethem well,

16 And that they committed their gouernment to one man euery yere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither harred, nor enuie among them.

17 ¶ Then Iudas choſe Eupolemus the ſonne of Iohn, the ſonne of Accus, and Iaſon the ſonne of Eleazar, and ſet them vnto Rome to make friendſhip and mutuall fellowſhip with them,

18 That they might take from them the yoke (for they law that the kingdome of the Grecians would keepe Iſrael in bondage)

19 So they went vnto Rome, which was a very great iourney, & came into the || Senate, where they ſpake and ſaid,

20 Iudas Maccabeus with his brethren, and the people of the Iewes had ſent vs vnto you, to make a bond offriendſhip & peace with you, and yeto regiſter vs as your partakers and friends.

21 And the matter pleaſed them.

22 And this is the copie of the epiſtle that they wrote in tables of braſſe, and ſent to Ieruſalem, that they might haue by them a memorieall of the peace, and mutuall fellowſhip.

23 Good ſucceſſe be to the Romanes, and to the people of the Iewes, by ſea, and by land for euer, and the ſword, and enemie be from them.

24 If there come firſt any warre vpon the Romanes, or any of their friends thorowout all their dominion,

25 The people of the Iewes ſhall helpe them, as the time ſhall be appointed, with all their heart.

26 Alſo || they ſhall giue nothing to them that come to fight for them, nor ſerue them with wheate, nor weapons, nor money, nor ſhips, as it pleaſeth the Romanes. but || they ſhall keepe their covenants, without taking any thing of them.

27 Likewise alſo if warre come firſt againſt the

nation of the Iewes, the Romanes ſhall helpe them with a good will, according as the time ſhall be appointed them.

28 Neither ſhall wheate be giuen vnto them, that take their part, nor weapons, nor money, nor ſhips, as it pleaſeth the Romanes, who will keepe theſe covenants without deceit.

29 According to theſe articles the Romanes made the bond with the people of the Iewes.

30 If after theſe points, the one parte or the other will adde or diſmiſh, they may doe it at their pleaſures, and whatſoeuer they ſhall adde or take away, ſhall be ratified.

31 And aſtouching the euill that Demetrius hath done vnto the Iewes, we haue written vnto him, ſaying, Wherefore ſayeſt thou thine heauie yoke vpon our friends & confederates the Iewes?

32 If therefore they complaine any more againſt thee, wee will doethem iuſtice, and fight with thee by ſea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius ſent his army againſt Iudas. 18 Iudas ſaues himſe. 31 Iudas is put in the ſtead of his brother. 47 The battell betweene Bacchides and Ionathans. 19 Accuſation written with the ſiſte, and ſeeth. 28 He cometh vpon Ionathans by the counſell of certaine wicked priuies, and is overcome. 70 The trueth of Ionathans ſiſte accuſation.

IN the meane ſeaſon when Demetrius had heard how Nicanor and his hoſte had giuen the battell, he ſent Bacchides and Alcimus againe into Iudea, and his || chief ſtrength with them.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Vieſaloth which is in Arbelis, and wanne it, and ſlew much people.

3 And in the firſt month of the hundredth ſixtie and two yere, they laid their ſiege againſt Ieruſalem.

4 But they raiſed their campe, and came to Berea, with twenty thouſand ſoote men, and two thouſand horſemen.

5 Now Iudas had pitched his tent at || Eleaſa, and three thouſand choſen men with him.

6 And when they ſaw that the multitude of the armie was great, they were fore afraid, and many conueyed themſelues out of the hoſte, ſo that there abode no more of them, but eight hundred men.

7 When Iudas ſaw that his hoſte failed him, and that he muſt needs fight, he was fore troubled in mind, that he had no time to gather them together, and was diſcouraged.

8 Neuertheleſſe, he ſaid vnto them that remained, Let vs riſe, and goe vp againſt our enemies, if peraduenture we may be able to fight with them.

9 But they would haue ſtayed him, ſaying, We are not able, but let vs rather ſaue our liues: turne backe now, ſeeing our brethren are departed: for ſhall we fight againſt them that are ſo few?

10 Then Iudas ſaid, God forbid that we ſhould doe his thing, to flee from them: for our time be come, let vs die manfully for our brethren, and let vs not ſtaine our honour.

11 Then the hoſte remoued out of the tents, and ſtood againſt them, who had diuided their horſemen into two troopes, and they that threw with ſlings, and the archers marched in the foreward, and they that fought in the foreward were all valiant men.

12 And Bacchides was in the right wing. So the armie drew neere on both ſides, and blew the trumpets,

13 They of Iudas side blew the trumpets also, and the earth shooke at the noife of the armies, and the battell continued from morning to night.

14 And when Iudas saw that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And braket the right wing, and followed vpon them vnto Mount Azotus.

16 Now when they which were of the left wing saw that the right wing was discomfited they followed Iudas behind, and them that were with him hard at the heeles.

17 Then was there a fore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the cite of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen which delivered Israel!

22 Concerning the other things of Iudas, both the battels and the valiant actes that he did, and of his worthinesse, they are not written: for they were very many.

¶ 1. Eph. ch. 13.
¶ 1. Cor. 1. 13.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselves to iniquity.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselves with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These fought out, & made search for Iudas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Iudas friends together, and said vnto Ionathan,

¶ Or, againe the enemies of our nation.

29 Seeing thy brother Iudas is dead, and there is nonelike him to go forth against our enemies, euert against Bacchides, and || against them of our nation that are enemies vnto vs,

30 Therefore this day we chuse thee, that thou mayest be our prince and capitaine in his place, to order our battell.

31 So Ionathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Ionathan and Simon his brother perceiving that, fled into the wilderness of Thecua with all their company, and pitched their tents by the water poole of Asphar.

34 Which when Bacchides vnderstood, hee came ouer Iorden with all his hoste vpon the Sabbath day.

35 (Now had Ionathan sent his brother Iohn, a capitaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

¶ Or, Iordan.

36 But the children of || Ambri came out of Medaba, and tooke Iohn and all that he had, and when they had taken it, went their way.

37 After this came word vnto Ionathan, and

to Simon his brother, that the children of Ambri made a great mariage, & brought the bride from Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

¶ Or, Nababab.

38 Therefore they remembered Iohn their brother, and went vp, and hid themselves vnder the couert of the mountaine.

39 So they lift vp their eyes, & looked, and beheld, there was a great noyle, and much preparation: then the bridegrome came forth, and his friends and his brethren met them with timbrels, and instruments of musike, and many weapons.

40 Then Ionathans men that lay in ambush, rose vp against them, and slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoyle.

41 Thus the mariage was turned to mourning, and the noyle of their melody into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the sabbath day.)

44 Then Ionathan sayd vnto his company, Lets rise now, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, and behind vs, and the water of Iorden on this side and that side, and the maine, and forest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heuen, that yee may bee delivered from the power of your enemies: so they ioyned battell.

47 Then Ionathan stretched out his hand to smite Bacchides: but hee turned aside from him and recoiled,

48 Then Ionathan, and they that were with him, leapt into Iorden, and swimmied ouer vnto the further banke: but the other would not passe thorow Iorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, and built vp the strong cities in Iuda, as the castle of Iericho, and Emmaus and Bethhoron, and Bethel, and Thamnatha, || Pharathon, and || Tephso, with high walles, with gates, and with barres,

¶ Or, Thora.
¶ Or, Tephso.

51 And let garisons in them, that they might vie their malice vpon Israel.

52 Hee fortified also the cite Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of vitales.

53 Hee tooke also the chiefeest mens sonnes in the countrey for hostages, and put them in the castle at Ierusalem to be kept.

54 ¶ Afterward in the hundred fiftie and three yere, in the second month, Alcimus commanded that the willes of the inner court of the Sanctuary should be destroyed, and he pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopped: for he was smitten with a palfie, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides sawe that Alcimus was dead, he turned againe to the king and so the land of Iuda was in rest two yeres.

F 58 Then all the vngodly men held a counsell, saying, Behold, Ionathan, & his company dwell at ease, & without care: wherefore let vs bring Bacchides hither, & he will take them all in one night,
59 So they went and consulted with him
60 Who arose and came with a great host, and sent letters priuily to his adherents, which were in Iudea, to take Ionathan and those that were with him: but they could not, for their counsell was knowne vnto them.

[Or, Ionathans.

61 And || they tooke fiftie men of the country, which were the chiefe workers of this wickednesse, and slew them.

[Or, Beth-leffem.

62 ¶ Then Ionathan and Simon with their company departed vnto || Beth-basin, which is in the wilderness, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his host, and sent word to them that were of Iudea.

64 Then came he and laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Ionathan had left his brother Simon in the citie, and went forth into the country, and came with a certaine number,

[Or, Odarus.

66 And slew || Odomerus and his brethren and the children of Phasiron in their tents: so hee began to slay, and increased in power.

67 Simon also and his company went out of the city, and burnt vp the instruments of warre,

68 And fought against Bacchides, and discomforted him, and vexed him sore, so that his counsell and journey was in vaine.

69 Wherefore hee was very wroth at the wicked men, that gaue him counsell to come into the country, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Ionathan had knowledge, hee sent ambassadours vnto him, to intreat of peace with him, and that the prisoners should bee deliuered.

71 Which thing hee accepted, and did according to his desire, & made an oath, that he would neuer doe him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that hee had taken aforetime out of the land of Iuda, and so returned and went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Ionathan dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

C H A P. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemies and Alexander.

Ioseph. Antiq. 13. cap. 2. 3.

IN the hundredth and threescore yere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, hee gathered an exceeding great host, and went forth against him to fight

3 Also Demetrius sent letters vnto Ionathan, with louing words, as though he would prefer him,

4 For hee said, Vvee will first make peace with him, before he ioyne with Alexander against vs.

5 Else he will remember all the euill that wee haue done against him, and against his brethren and his nation.

6 And so he gaue Ionathan leaue to gather an host, and to prepare weapons, and to bee Confederate with him, and commanded the hostages that were in the castle, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were sore afrayde, because they heard that the king had giuen him license to gather an arme.

9 So they that were of the castle, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to build and repaire the citie.

11 And hee commanded the workemen to build the wals, and the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled,

13 So that every man left his place, and went into his owne countrey.

14 Only at Beth-sura, remained certaine which had forsaken the Law, and the commandements: for it was their refuge.

15 ¶ Now when king Alexander had heard of the promise that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 He sayd, Might we finde such a man? now therefore wee will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Ionathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordaine thee to bee the high Priest of thy nation, and to be called the kings friend: (and hee sent him a purple robe, and a crown of gold) y thou maiest || consider what is for our profite, and keepe friendship toward vs.

[Or, raise
[Or, sake our part

21 So in the seventh moneth of the hundred & threescore yere, vpon the feast day of the tabernacles, Ionathan put on the holy garment, and gathered an host, and prepared many weapons.

22 ¶ Which when Demetrius heard, hee was marueilous sory, and said,

Ioseph. Antiq. 13. cap. 3.

23 What haue we done, that Alexander hath preuented vs in getting y friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewards, that they may helpe me.

25 Wherevpon hee wrote vnto them these words, KING DEMETRIUS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, & continue in our friendship, and haue not ioynd with our enemies, wherof we are glad.

27 Now therefore remaine still and keepe fidelity toward vs, and wee will recompense you for the good things that ye haue done for vs,

28 And will releafe you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iewes from tributes, & free you from the customes of sale, and the crowne-taxes, and from the third

part.

part of the seede.

30 And from the halfe of the fruit of the trees which is mine owne luerie, I fo release them, that from this day fourth, none shall take any thing of the land of Iuda or of the three gouernments which are added therunto, as of Samaria, and of Galile, from this day forth for euer more.

31 Ierusalem also with all things belonging thereto, shall be holy and free from the tenths and tribute.

32 Also I release the power of the castle which is at Ierusalem, & giue it vnto the big Priest, that he may let in if such men, as he shall chuse to keepe it.

33 Moreover, I freely deliuer euery one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, and euery one of them shall bee free from tributes, yea, euen their cattell,

34 And all the feastes, and Sabbaths, and new Moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome, and libertie for all the Iewes in my realme.

35 So that in them no man shall haue power to doe any thing, or to vex any of them in any manner of cause.

36 Also thirtie thousand of the Iewes shall be writen vp in the kings hofte, and haue their wages payed them, as apperteineth to all them that are of the kings armie: and of them shall be ordeined certaine to keepe the kings strong holds.

37 And some of them shall be set ouer the kings most secret affaires, and their gouernors and their Princes shall be of themselves, and they shall liue after their owne lawes, as the king hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Iudea from the countrie of samaria, shall be ioyned vnto Iudea, and they shall be as vnder one, and obey none other power, but the high Priest.

39 And I giue Ptolemais & the borders thereof vnto the Sanctuary at Ierusalem, for the necessary expences of the holy things.

40 Moreover, I will giue euery yeere fiftene thousand sicles of siluer of the kings reuenues out of the places appertaining vnto mee.

41 And all the ouerplus which they haue not paid for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the workes of the Temple.

42 And besides this the fure thousand sicles of siluer which they receiued yeerely of the account appointed for the entertainment of the Sanctuary thes yeeres passed, eue these things shall be released because they appertaine to the Priests that minister

43 Item, whosoeuer they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indred to the king for any manner of thing, they shall be pardoned, and all that they haue in my Realme.

44 For the building also and repairing of the workes of the Sanctuary, expences shall be giuen of the kings reuenues.

45 And for the making of the walles of Ierusalem, and for fortifying it round about, that the houses in Iudea may be built vp, shall also the costs be giuen out of the kings reuenues.

46 ¶ But when Ionathan and the people heard these words, they gaue no credite vnto them, neither receiued them: for they remembered the great wickednesse that hee had done in Israel, and how

fore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered king Alexander a great host, and camped ouer against Demetrius.

49 So the two kings ioyned battell, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that fore battell continued till the sunne went down, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadors vnto Ptoleus the king of Egypt with these wordes, saying,

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, and I haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his army is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shall I bee thy sonne in law, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptoleus the king gaue answere, saying, Hap, y be the day wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore will I fulfill thy writing: but meet mee at Ptolemais that wee may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptoleus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundredth threescore and two yere,

58 Where king Alexander met him, and hee gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glory, as the manner of kings is.

59 ¶ Then wrote king Alexander vnto Ionathan, that he should come and meete him.

60 So hee went honourably vnto Ptolemais, and there hee met the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellows of Israel, & wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Ionathan, and clothe him in purple, and so they did: and the king appointed him to sit by him.

63 And said vnto his princes, Go with him into the mids of Iy city, and make a proclamation that no man complaine against him of any matter, & that no man trouble him for any manner of cause.

64 So when his accusers saw his honor according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honor, and wrote him among his chiefe friends, & made him a Duke, and partraker of his dominion.

66 Thus Ionathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundredth threescore and fure yere, came Demetrius the sonne of Demetrius from Creta into his fathers land.

68 Whereof when king Alexander heard, he was very sorry, and returned vnto Antiochia

69 Then Demetrius appointed Apollonius the gouer-

Iosaph. Antiq. 12. chap. 6.

gouernour of Caeſoyria, who gathered a great houte and camped in Iamnia, and ſent vnto Ionathan the high Prieſt, ſaying,

70 Dareſt thou, being alone, liſt vp thy ſelfe againſt vs? and I am laughed at, and reproched, becauſe of thee: now therefore why doeſt thou varnethy ſelfe againſt vs in the mountaines?

71 Now then if thou truſt in thine owne ſtrength, come downe to vs in the plaine field, and there let vs try the matter together: for I haue the ſtrength of cities.

72 Alke and learne who I am, and they ſhall take my part: & they ſhall tell thee that your foot is not able to ſtand before our face: for thy fathers haue bene twice chaſed in their owne land.

73 And now how wilt thou bee able to abide ſo great an hoſte of horſemen and footmen in the plaine, where is neither ſtone, nor rock, nor place to flee vnto?

74 When Ionathan heard the words of Apollonius, he was moued in his mind: wherefore he choſe ten thouſand men, and went out of Ieruſalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they ſhew him out of the citie: for Apollonius graſion was in Ioppe.

76 Then they fought againſt it, and they that were in the citie, for very feare let him in: ſo Ionathan wan Ioppe.

77 Apollonius hearing of this, tooke three thouſand horſemen, with a great hoſt of footmen, and went toward Azotus, although he would go forward, and came immediately into the plaine field, becauſe hee had to many horſemen, and put his truſt in them.

78 So Ionathan ſollowed vpon him to Azotus, and the armie ſkirmiſhed with his arriere band.

79 For Apollonius had left a thouſand horſemen behind him in ambuſh.

80 And Ionathan knew that there was an ambuſement behinde him: and though they had compaſſed in his hoſte, and ſhot darts at the people from the morning to the euening,

81 Yet the people ſtood ſtill, as Ionathan had commanded them, till their horſes were wearie.

82 Then brought Simon forth his hoſte, and ſet them againſt the band: but the horſes were weary, and he diſcomfited them, and they fled: ſo the horſemen were ſtattered in the ſie d.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there ſaue themſelues.

84 But Ionathan ſet fire vpon Azotus, and all the cities round about it, and tooke their ſpoiles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were ſlaine and burnt about eight thouſand men.

86 So Ionathan remoued the hoſt from thence, and camped by Aſcalon, where the men of the citie came forth, and met him with great honour.

87 After this went Ionathan and his hoſte againe to Ieruſalem, with great ſpoiles.

88 And when King Alexander heard theſe things, he began to dee Ionathan more honour.

89 And ſent him a collar of gold, as the vſe is to be giuen vnto ſuch as are of the Kings blood: he gaue him alſo Accaron, with the borders thereof in poſſeſſion.

CHAP. XI.

1 The diſſention betwene Ptolemus and Alexander his ſonne in law. 17 The death of Alexander. 19 Demetrius reſt after the death of Ptolemus. 22 Ioua is beſieged of Ionathan. 42 Demetrius ſeeing that no man reſiſteth him, ſendeth his armie againe. 54 Tryphon moueth Antiochus againſt Demetrius.

And the king of Egypt gathered a great hoſt, like the ſand that lieth vpon the ſea ſhore, and many ſhips, and went about through deceit to obtaine the kingdome of Alexander, and to ioine it vnto his owne realme.

2 Vpon this he went into Syria with friendly words, and was let into the cities, and men came forth to meet him: for king Alexander had commanded them to receiue him, becauſe he was his father in law.

3 Now when he entred into the citie of Ptolemais, hee left bands and garilons in euery citie.

4 And when hee came neere to Azotus, they ſhewed him the temple of Dagon that was burnt, and Azotus, and the ſuburbes thereof that were deſtroyed, and the bodies caſt abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where hee ſhould paſſe.

5 And they told the king what Ionathan had done, to the intent they might get him euill will: but the king held his peace.

6 And Ionathan met the king with great honour at Ioppe, where they ſaluted one another, and lay there.

7 So when Ionathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Ieruſalem.

8 So king Ptolemus gate the dominion of the cities by the ſea vnto Seleucia vpon the ſea coaſt, imagining wicked counſels againſt Alexander.

9 ¶ And ſent ambſſadours vnto king Demetrius, ſaying, Come, let vs make a league betwene vs, & I will giue thee my daughter, which Alexander hath, and thou ſhalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to ſlay me.

11 Thus he ſlandered Alexander, as one that ſhould deſire his realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forſooke Alexander, ſo that their hatred was openly known.

13 Then Ptolemus came to Antiochia, where he let two crownes vpon his owne head, of Aſia, and of Egypt.

14 In the meane ſeaſon was king Alexander in Cilicia: for they that dwelt in thoſe places, had rebelled againſt him.

15 But when Alexander heard it, hee came to warre againſt him, and Ptolemus brought forth his hoſte, and met him with a mighty power, and put him to flight.

16 Then fled Alexander iuro Arabia, there to be defended: ſo Ptolemus was exalted.

17 And Zabdiel the Arabian ſonne of Alexander head, and ſent it vnto Ptolemus.

18 But the third day after, King Ptolemus died: and they that were in the holds, were ſlaine one of another.

19 And Demetrius reigned in the hundred threſcore and ſeventh yeere.

20 ¶ At the ſame time gaue her Ionathan them that were in Iudea, to lay ſiege vnto the caſtle, which was at Ieruſalem, and they made many instruments

& & ſtruments

Ioseph. Ant. 12. cap. 9.

struments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Ionathan besieged the castle.

22 So when he heard it he was angry, and immediately came vnto Ptolemais, and wrote vnto Ionathan that hee should lay no more siege vnto it, but that hee should meet him and speake with him at Ptolemais in all haste.

23 Neurtherelſe when Ionathan heard this, he commaunded to besiege it: hee chose also certaine of the Elders of Israel, and of the Priests, and put himselfe in danger.

24 And tooke with him siluer and golde, and apparel, & diuers presents and went to Ptolemais vnto the king, and found labour in his sight.

25 And though certein vngodly men of his owne nation had made complaints vpon him,

26 Yet the king increased him as his predecessors had done, and promoted him in the sight of all his friends.

27 And confirmed him in the high Priesthood with all the honourable things, that he had afore, and made him his chiefe friend.

28 Ionathan also desired king, that he would make Iudea free with the three governments, and the countrey of Samaria, and Ionathan promised him three hundred talents.

29 Whereunto the king consented, and gaue Ionathan writing of the same, containing these words.

30 KING DEMETRIUS vnto his brother Ionathan, and to the nation of the Iewes sendeth greeting.

31 We send you here a copy of the letter which wee did write vnto our cousin Lathenes concerning you, that ye should see it.

32 King Demetrius vnto Lathenes his father, sendeth greeting.

33 For the faithfulness that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Iudea with the three governments, Apherema, and Lydda, & Ramath (which are added vnto Iudea from the countrey of Samaria) and all that apperteineth to all them that sacrefice in Ierusalem both concerning the paymer's which the king tooke yearly also erime, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things appertaining vnto vs of the tenths and tributes, which were due vnto vs and the customes of salt, and crowne taxes, which were payed vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shalbe reckoned from this time forth and for euer.

37 Therefore see that ye make a copy of these things, and deliuer it vnto Ionathan, that it may be set vp vpon the holy mount in an open place.

38 After this, when Demetrius the king saw that his land was in rest, & that no resistance was made against him, he sent away all his host euery man to his owne place, except certaine bands of strangers, whom he brought from the vles of the heathen: wherefore all his fathers host hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he saw that all the host murmured against Demetrius, he went

to Simacue the Arabian, that brought vp Antiochus the sonne of Alexander,

40 And layd fore vpon him, to deliuer him this yong Antiochus, that hee might reigne in his fathers stead: he told him also what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Ionathan sent vnto king Demetrius, to driue them out which were in the castle at Ierusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Ionathan, saying, I will not onely doe the things for thee and thy nation, but if opportunitie serue, I will honour thee, and thy nation.

43 Now therefore thou shalt doe mee a pleasure, if thou wilt send me men to helpe me: for all mine army is gone from me.

44 So Ionathan sent him three thousand strong men vnto Antiochia, and they came vnto the king, wherefore the king was very glad at their coming.

45 ¶ But they that were of the citie, euen an hundred and twenty thousand men, gathered them together in the mids of the citie, and would haue slaine the King.

46 But the king fled into the palace, and the citizens kept the streets of the citie, and began to fight.

47 Then the king called vnto the Iewes for helpe, which came to him all together, and went abroad thorow the citie.

48 And slew the same day an hundred thousand, and set fire vpon the citie, and tooke many spoiles in that day, and deliuered the king.

49 So when the citizens saw that the Iewes had gotten the vpper hand of the citie, and that they the ciues were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ¶ Grant vs peace, and let the Iewes cease from vexing vs and the citie.

51 So they cast away their weapons, and made peace, & the Iewes were greatly honoured before the king, & before all that were in his realme, and they came againe to Ierusalem with great pray.

52 Then king Demetrius sat in the throne of his kingdome and had peace in his land.

53 Neurtherelſe he dissembled in all that euer he spake, and withdrew himselfe from Ionathan, neither did he reward him according to the benefits which he had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the young childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had scattered, & they fought against him, who fled & turned his backe.

56 So Tryphon tooke the beasts, and wanne Antiochia.

57 And yong Antiochus wrote vnto Ionathan, saying, I appoint thee to be the chiefe Priest, and make thee ruler over the foure governments, that thou mayest be a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leue to drinke in gold, and to wear purple, and to haue a collar of gold.

59 Hee made his brother Simon also capitaine from the coastes of Tyrus vnto the borders of Egypt.

60 Then Ionathan went soorth, and passed thorow

Or, Eusebius

Or, giues vs the right hand.

Or, Elephensis

thorow the cities beyond the flood, & all the men of waire of Syria gathered vnto him for to helpe him: so he came to Askalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbs thereof with fire, and spoiled them.

62 Then they of Gaza made supplication vnto Ionathan, and he made peace with them, and tooke of the sommes of the chiefe men for hostiages, and sent them to Ierusalem, and went thorow the country vnto Damalus.

63 And when Ionathan heard that Demetrius princes were come into Cadès, which is in Calile, with a great hoste, purposing to driue him out of the country,

64 Hee came against them, and lest Simon his brother in the country.

65 And Simon besieged Beth-sura, and sought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which hee granted them, and afterward put them out from thence, and tooke the citie, and set a garrison in it.

67 Then Ionathan with his hoste came to the water of Genesar, and becomes in the morning came to the plaine of Azor.

68 And behold, the hostes of the // strangers met him in the plaine, and had layd ambushments for him in the mountaines.

69 So that when they came against the, the ambushments rose out of their places & skirmished.

70 So that all that were of Ionathans side, fled: and there was not one of them left, except Matathias the sonne of // Absalomus, and Iudas the sonne of Calphi the captaines of the hoste.

71 Then Ionathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to followe after all vnto their tents at Cadès; and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Ionathan turned againe to Ierusalem.

CHAP. XII.

1 Ionathan sendeth ambassadours to Rome, 2 and to the people of Sparta, to renewe their covenants of friendship. 24 Ionathan putteth his flight the princes of Demetrius. 40 Triphon taketh Ionathan by deceit.

Ionathan now seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to establish and renew the friendship with them.

2 Hee sent letters also vnto the Spartians and to other places for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Ionathan the high Priest and the nation of the Iewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romans gaue them free passages, that men should leade them home into the land of Iuda peaceably.

5 ¶ AND THIS is the copie of the letters that Ionathan wrote vnto the Spartians.

6 Ionathan the high Priest with the Elders of the nation, and the Priests, and the rest of the

people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from // Ar us, which then reigned among you, that yee would be our brethren, as the copie heretofore written specifeth.

8 And Onias intended the ambassidor honorably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we need no such writings: for we haue the holy books in our hands for comfort.

10 Neuertheless we thought it good to send vnto you, for the renewing of the brotherhood and friendship, lest wee should bee strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore wee remember you at all seasons continually, and in the feasts and other daies appointed, when wee offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though we haue bene moued with great troubles and wars, so that the kings round about vs haue fought against vs,

14 Yet would wee not bee grieuous vnto you, nor to other of your confederates and friends in these warres.

15 For wee haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies and our enemies are subdued.

16 Yet haue wee chosen Nimenius the sonne of Antiochus, and Antipater the sonne of Ialon, and sent them vnto the Romans, for to renewe the former friendship with them, and league.

17 We commanded them also to goe vnto you, and to salute you, and to deliuet you our letters, concerning the renewing of our brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copie of the letters, which Arius the king of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is cometo our knowledge, yee shall doe well, to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commanded to bee shewed vnto you.

24 ¶ Now when Ionathan heard, that Demetrius princes were come to fight against him with a greater hoste then afore,

25 Hewent from Ierusalem, and met them in the land of Hamath: for he gaue them not place to come into his owne country.

26 And hee spent spies vnto their tents, which came againe, & told him, that they were appointed to come vpon him in the night.

27 Wherefore when the Sun was gone down, Ionathan commanded his men to watch, and to be in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his mento the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheless Ionathan and his company

10r, heathen.

10r, Absalomus.

10r, Ant. 15 cap. 8.

10r, Tacemonius.

10r, Ant. 15 cap. 8.

knewe it not till the morning : for they saw the fires burning.

30 Then Iona han followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoile.

32 He proceeded further al'o, and came vnto Damascus, and went thorow all the country.

33 But Simon his brother went forth, and came to Afcalon, and to the next holds, departing vnto Ioppe, and wanne it.

34 For he heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, & called the elders of the people together, & deuided with them for to build vp the strong holds in Iudea.

36 And to make the wals of Ierusalem higher, and to make a great mount betwixt the castle and the citie, for to separate it from the citie, that it might bee alone, and that men should neither buy nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it and called it Capphenatha.

38 Simon also set vp Adida in Sephela, & made it strong with gares and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and was to be crownd when hee had slaine the king Antiochus.

40 But hee was afraid that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kill him: so he departed, and came vnto Bethsan.

41 Then went Ionathan forth against him to the battell with forty thousand cholen men, and came vnto Bethsan.

42 But when Tryphon sawe that Ionathan came with so great an host, hee durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friendes, and gaue him rewards, and commanded his men of warre to bee as obedient vnto him as to himselfe.

44 And saide vnto Ionathan, Why hast thou caused this people to take such traueille, seeing there is no warre betwene vs?

45 Therefore send them now home againe and chuse certaine men to waite vpon thee, and comethou with me to Ptolemais: for I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: I will I returne, and depart: for this is the cause of my coming.

46 Ionathan beleued him, and did as he saide, and sent away his host, which went into the land of Iuda.

47 And retrained but threethousand with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.

48 Now assoone as Ionathan entred into Ptolemais, they of Ptolemais shut the gares, and tooke him, and slew all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, & into the great plaine to destroy all Ionathans company.

50 But when they knewe that Ionathan was

taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no captain, nor any man to helpe them, therefore let vs now fight against them, and roote out their memory from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon was chosyn captain. 17 Tryphon taking his children, and many for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the Realme. 36 Demetrius taketh Iruze. 41 Simon winneth Gaza. 50 He possesseth the towne of Sion. 53 He maketh his Ioue his captaine.

Now when Simon heard that Tryphon gathered a great host to come into the land of Iuda, and to destroy it,

2 And saw that the people was in great trembling and teare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee know what great things I, and my brethren, and my fathers house haue done for the Lawe and the Sanctuary, and the battels, and troubles that wee haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuary, and our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes, the hearts of the people were kindled,

8 So that they cryed with a loude voyce, saying, Thou shalt be our captaine in stead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatsoever thou commandest vs, we will doe it.

10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it round about.

11 Then sent hee Ionathan the sonne of Abshalomus with a great hoste vnto Ioppe, which drone them out that were therein, and remained there himselfe.

12 Tryphon also remooued from Ptolemais with a great army, to come into the land of Iuda, and Ionathan was with him as prisoner.

13 And Simon pitched his tents at Additis vpon the open plaine.

14 But when Tryphon knew that Simon stood vp in stead of his brother Ionathan, and that hee would fight against him, hee sent messengers vnto him, saying,

15 Whereas we haue kept Ionathan thy brother, it is for money that hee is owing in the kings account: concerning the busines that he had in hand.

16 Wherefore send now an hundred talents of silver, and his two finnes for hostages, that when he is letten forth, he will not turne from vs, and

10/eph. Ant. 13.
chap. 9.

107, Addis.

we will send him againe.

17 Neuer theles Simon knew that he dissembled in his words: yet commanded hee the money, and children to bee deliuered vnto him, lest he should bee in greater hatred of the people of Israel:

18 Who might haue said, Because he sent him not the money and the children, therefore is Jonathan dead.

19 So he sent the children and an hundred talents: but he dissembled, and would not let Jonathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but wheresoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle, sent messengers vnto Tryphon that he should make haste to come by the wilderness, & to send them vitayles.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not because of the snow: but hee remooued, and went into the countrey of Galsad.

23 And when hee came nere to Biscama, hee slew Jonathan, and hee was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone behind and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memorie, and carued ships beside the armes, that they might be seene of men, sailing in the sea.

30 This sepulchre which hee made at Modin, standeth yet vnto this day.

31 ¶ Now as Tryphon went forth with the yong king Antiochus he slew him traiterously.

32 And reigned in his stead, and crowned himselfe king of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castles of Iudea, and compassed them about with hie towres, and great walles, euen with towres, and gates, and barres, and layd vp vitayles in the strong holds.

34 Moreover, Simon chose certaine men & sent them to king Demetrius, that he would discharge the land, for all Tryphons doings were robberies.

35 Wherevpon Demetrius the king answered him, and wrote vnto him after this maner,

36 DEMETRIUS the king vnto Simon the high Priest, and the friend of kings, and to the Elders and to the nation of the Iewes sendeth greeting.

37 The golden crowne, and || precious stone that yee sent vnto vs, haue wee receiued, and are ready to make steadfast peace with you, and to write vnto the officers to releafe you of the things wherein we made you free.

38 As to the things that wee haue granted you, shall be stable: the strong holds which yee haue builded, shall be your owne.

39 Also wee forgiue the ouersights and faults committed vnto this day, & the crowne tax that

yee ought vs: and whereas was any other tribute in Ierusalem, it shall be now no tribute.

40 And they that are meete among you to be written with our men, let them bee written vp, that there may be peace betweene vs.

41 Thus the y-ke of the heathen was taken from Israel in the hundred and founte yee.

42 And the people of Israel began to write in their letters, and publike instruments. IN THE FIRST yee of Simon, the hie and chiefe Priest, gouernour and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approached nere the citie, and beat a towre, and tooke it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the citie.

45 Inlomuch that the people of the citie rent their clothes, and climbed vp vpon the wals with their wiues, and children, and cryed with a loud voyce, beleeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, and would fight no more against them, but put them out of the citie, and cleanted the houles, wherein the idoles were, and io entered thereunto with Palmes and thanksgiuing.

48 So when he had cast all the filthines out, he set such men in as kept the Law, and ordained it, and builded there a dwelling place for himselfe.

49 Now when they in the castle at Ierusalem were kept, that they could not come forth, nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death,

50 Inlomuch that they besought Simon to make peace with them, which hee granted them, and put them out from thence, and cleanted the castle from filthinesse.

51 And vpon the three and twentie day of the second month, in the hundred leuente and one yee, they entered into it with thanksgiuing, and branches of palm trees, and with haipes, and with cimballs, and with vioules, and with Palmes, and songs, because the great enemy of Israel was overcome.

52 And hee ordeined that the same day should be kept euery yee with gladnesse.

53 And he fortified the mount of the Temple that was beside the castle, where he dwelt himselfe with his company.

54 Simon also tearyng that Iohn his sonne was now a man, he made him captain of all the holks, and caused him to dwell in Gazaris.

CHAP. XIII.

1 Demetrius is overcome of Antiochus. 2 Simon being captaine, there is great quietnes in Israel. 3 The continuall friendship with the Romanes and with the people of Spaine renewed.

IN the hundred thentie and two yee gathered king Demetrius his holks & depaied vnto Media, to get him help for to fight against Tryphon.

2 But when Antiochus the king of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So he went and overcame the armie of Demetrius, and tooke him, and brought him to Antiochus, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long

as Simon liued: for hee fought the wealth of his nation, therefore were they glad to haue him for their ruler, and to doehim worship alway.

5 Sim in also wanne the cite of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreies.

7 Hee gathered vp many of their people that were prisoners, and hee had the dominion of Gazaris, and Beth sura, and the castle, which he cled from filthinesse, and there was no man that resisted him;

8 So that euery man tilled his ground in peace, and the land gaue her fruits, and the trees gaue their fruit.

9 The Elders fate in the open places, and consulted all together for the common wealth, & the young men were honourably clothed and armed.

10 Hee provided vitayles for the cities, and all kind of munition, so that his glorious name was renowned vnto the end of the world.

11 Hee made peace throughout the land, and Israel had perfect mirth and ioy.

12 For euery man sat vnder his vine, and the figge trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were ouercome.

14 Hee helped all those that were in aduersitie among his people: hee was diligent to see the Law kept, & he tooke away the vngodly, and wicked.

15 Hee be situated the Sanctuary, and increased the vessels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge, that Ionathan was dead, they were very forry.

17 But when they heard that Simon his brother was made his Priest in his stead, and how hee had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brasse, to renew the friendship, and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copy of the letters that the Spartians sent,

20 THE SENATORS and cite of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their comming,

22 And haue registred their ambassage in the publike records in this manner, NUMENIVS the same of Antiochus, and Antipater the same of Iafon the Iewes ambassadours, came vnto vs to renew amitie with vs.

23 And it pleased the people that the men should be honourably intreated, and that the copie of their ambassage should be registred in the publike records, that it might be for a memoriall vnto the people of Sparta: and a copy of the same was sent to Simon the chiefe Priest.

24 After this Simon sent Numenius to Rome, with a great shiel of gold of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstood, they said, What thanks shall we recompense againe vnto Simon and his children?

26 For hee and his brethren, and the house of

his father haue established Israel, and overcome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set vpon pillars in mount Sion.

27 The copy of the writing is this, In the eight and twentie day of the moneth || Elul in the hundredth seuentie and two yeere, in the third yeere of Simon the high Priest.

28 In || Saramel in the great Congregation of the Priestes, and of the people, and of the gouernours of the nation, and of the Elders of the countrey, we would signifie vnto you, that many batels haue bene fought in our countrey:

29 Wherein Simon the son of Mattathias (come of the children of Iarib) & his brethren put themselves in danger, and resisted the enemies of their nation, that their Sanctuary, and law might be maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their hie Priest, and is layd with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuary,

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages:

33 Hee fortified also the cities of Iudea, and Beth sura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay some time) and set there a garrison of the Iewes.

34 And hee fortified Ioppe, which lieth vpon the sea, and || Gazara that bordereth vpon Azotus, (where the enemies dwelt afore) and there hee placed Iewes, and furnished them with things necessary for the reparation thereof

35 Now when the people saw the faithfulness of Simon, and to whar glory he thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because hee had done all these things and for the vprightnesse and fidelitie that hee had kept to his nation, and that fought by all meanes to exalt his people,

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the cite of Dauid at Ierusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuary, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it for the assurance of the land, and cite, and raised vp the walles of Ierusalem.

38 And king Demetrius confirmed him in his high Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romanes called the Iewes their friends, and confederates, and that they honourably receiued Simons ambassadours,

41 And that the Iewes, and Priests consented, that Simon should be their Prince, and hie Priest perpetually, till God raised vp the true Prophet,

42 And that he should be their captaine, and haue the charge of the Sanctuary, and to set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things,

43 And that he should be obeyed of euery man, and that all the writings in the countrey should be

August.

Ierusalem.

Or, Gazara, Gazara.

be made in his name, and that hee should be clothed in purple, and weare gold,

44 And that it should not bee lawfull for any of the people or Priestes to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or to be clothed in purple, or weare a collar of gold:

45 And if any did contrary to these things, or breake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the capitaine, and the prince of the Iewes, and of the Priestes, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of brasie, and to fasten it to the wall that compassed the Sanctuaries in an open place,

49 And that a copie of the same should be hid vp in the tresurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a covenant of friendship with Simon. 12 Tryphon is punished. 15 The Romans write letters vnto kings and nations in the defence of the Iewes. 17 Antiochus refusing the helpe that Simon sought him, breaketh his covenant.

Moreouer king Antiochus the sonne of Demetrius sent letters from the isles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Containing these words, ANTIOCHVS the king vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to challenge the Realme againe, and to restore it to the old estate: wherefore I haue gathered a great bolle, and prepared shippes of warre,

4 That I may get thorow the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Now therefore I doe confirme vnto thee all the liberties wherof all the kings my progenitors haue discharged thee, and all the payments, wherof they haue released thee.

6 And I geue thee leave to coyne money of thine owne stamp within thy countrey.

7 And that Ierusalem, and the Sanctuaries be free, and that all the weapons that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine hands shall be thine.

8 And all that is due vnto the king, and all that shall be due vnto the king, I forgiue it thee, from this time forth for euermore.

9 And when we haue obtained our kingdome, we will giue thee, and thy nation and the Temple greeting: on so that thy honour shall be known throughout the world.

10 ¶ In the hundredth and foure yere, went Antiochus into his fathers land, and all the bands came together vnto him, so that fewe were left with Tryphon.

11 So the king Antiochus pursued him, but he fled, and came to Dora, which lieth by the sea side.

12 For he saw that troubles were toward him, and that hee had forlosten him.

13 Then came Antiochus against Dora with an hundredth and twenty thousand fighting men, and eight thousand horsemen.

14 So hee compassed the citie about, and the shippes came by the sea. Thus hee possessed the citie by land and by sea, in token wherewith they fastened no man to goe in nor out.

15 In then came Iason came Numerius, and his company from Rome, hauing letters written vnto the kings and counties, wherein were contained these words.

16 LVCIVS the Councel of Rome vnto king Proteus sendeth greeting.

17 The Ambassadors of the Iewes are come vnto vs as our friends and confederates from Simon the high Priest, and from the people of the Iewes to renew friendship, and the bond of loue,

18 Who haue brought a field of gold weighing a thousand pound.

19 Wherefore we thought it good to write vnto the kings & counties, that they should not go about to hurt them, nor to fight against them nor their cities nor their countrey, neither to maintain their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there be any pestilent fellows fled from their countrey vnto you, deliuer them vnto Simon the high Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the King, and to Artalus, and to Arathes, and to Arsaces,

23 And to all the counties, as to Samphanes, and to them of Sparta, and to Delus, and to Minidus, and to Sycon, and to Caria, and to Samos, and to Pamphylia, and to Lydia, and to Hilaricassius, and to Rhodus, & to Phaelis, and to Coos, and to Siden, and to Certima, and to Guidon, and to Cypius, and to Cyrene.

24 And they sent a copie of them to Simon the high Priest.

25 ¶ So Antiochus the king camped against Dora the second time, euer ready to take it, and made diuers engines of warfare, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Neuertheless, he would not receiue them, but brake all the covenant, which hee had made with him afore, and withdrew himselfe from him.

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Yee withhold Ioppe, and Gazara with the callic that is at Ierusalem, the citie of my Realme,

29 Whose borders yee haue destroyed & done great hurt in the land, and haue the government of many places of my kingdome.

30 Wherefore now deliuer the cities, which yee haue raken, with the tributes of the places, that yee haue rule ouer without the borders of Iudea.

31 Or else giue mee for them five hundredth talents of siluer, & for the harme that yee haue done, and for the tributes of the places other five hundredth talents: if not, we will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when he saw the honour of Simon, and the cupbord of golde and siluer plate, and so great preparation, hee was astonished, and told him the king himselfe.

33 Then answered Simon, & said vnto him, We

haue neither taken other mens lands, nor withholden that which apperaineth to others, but our fathers heritage which our enemies had vnrightheously in possession a certaine time.

34 But when we had occasion, wee recovered the inheritance of our fathers.

*For, complaint
concerning.*

35 And whereas thou requirest loppe and Gazara, they did great harme to our people, and thorow our country, yet wil we giue an hundred talents for them, But Athenobius answered him not one word,

36 But turned againe angrie vnto the king, and told him a litle words, and the dignitie of Simon, with all that he had teene; and the King was very angry.

37 ¶ In the meane time fled Tryphon by ship vnto Orthofias.

38 Then the king made Cendebeus capitaine of the sea coast, and gaue him bands of footmen, and horsemen,

39 And commanded him to remoue the heste toward Iudea, and to build vp Iedion, and to fortifie the gate, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vex the people, and to invade Iudea, and to take the people prisoners, and to slay them

41 And hee built vp Cedron, where hee left horsemen and garrison: that they might make outrides by the wayes of Iudea, as the king had commanded him.

CHAP. XVI.

1 Cendebeus the capitaine of Abubus host is put to flight by the sonnes of Simon. 11 Ptolemus the sonne of Awuketh Simon and his sonne at a banquet. 25 Iohn quicketh them that lie in waite for his life.

*Ioseph. Antiq. 13.
chap. 12.*

Then came Iohn vp from Gazara, and told Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them. I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and wee haue deliuered Israel oftentimes.

3 But I am now old, and yee by Gods mercie are of a sufficient age: be yee therefore in stead of me and my brother, and goe forth and fight for our nation, and the helpe of heauen bee with you.

4 So he chose twenty thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them both of footmen, and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, and when hee sawe that the people was afraid to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him, passed through after him,

7 Then he diuided his men, and set the horse-

men in the middes of the footmen.

8 For their enemies horsemen were very many: but when they blew the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gathered them to the forreeste.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, till he came to Cedron, which Cendebeus had built,

10 Also they fled vnto the towers, that were in the fields of Azotus, and those did Iohn burne with fire: thus were there flaine two thousand men of them: so hee returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemus the sonne of Abubus made capitaine, and he had abundance of siluer and gold.

12 (For hee had married the daughter of the hie Priest.)

13 Therefore he waxed proud in his mind, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the countrey, & stidied carefully for them, he came downe to Iericho with Matathias, and Iudas his sonnes in the hundredth seuentie and seuen yeere, in the eleuenth moneth, which is the moneth of Sabat.

15 Then the sonne of Abubus receiued them by trea on into a litle hold, called Docthus, which hee had built, where hee made them a great banquet, and had bid men there.

16 So when Simon and his sonnes had made good cheare, Ptolemus stood vp with his men and took their weapon, and entred in to Simon in the banquet house, and slew him with his two sonnes, and certaine of his seruants.

17 Whereby hee committed a great villenie, and recompensed euill for good.

18 Then wrote Ptolemus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliue him the countrey with the cities.

19 Hee sent other men also vnto Gazara, to take Iohn, and sent letters vnto the capitaine to come to him, and he would giue them siluer, and gold and rewards.

20 And to Ierusalem hee sent other to take it, and the mountaine of the Temple.

21 But one ran before, and told Iohn in Gazara, that his father, & his brethren were slaine, and that Ptolemus had sent to slay him.

22 When he heard this, he was sore astonished, and laide handes on them that were come to slay him, and slew them: for he knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble acts (wherin he behaved himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Behold they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

That is to say, shining, it is also called Nepht, or Nephtar which is a cleansing.

IT is found also in the writings of Ieremias the Prophet that he commanded them which were carried away, to take fire as was declared, and as the Prophet commanded them which were led into captiuitie,

* Baruch. 6.

2 Giving them a lawe that they should not forget the com mandements of the Lord, and that they should not erre in their minds, whē they saw images of gold and silver with their ornaments.

3 These and such other things commanded he them, and exhorted them that they should not let the law go out of their hearts.

4 It is written also, how the Prophet by an oracle that he had, charged them to take the Tabernacle and the Arke, and follow him: and when he came vp into the mountain where Moyses went vp,* and law the heritage of God,

5 Ieremias went forth and found an hollow caue wherein he laid the Tabernacle & the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him to marke the place, but they could not finde it.

7 Which when Ieremias perceiued, he reproued them, saying, As for that place, it shall be vnknewen, vntill the time that God gather his people together againe, and that mercie be shewed.

8 Then shall the Lord shew them these things, and the maiestie of || Lord shall appeare, and the cloud also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might bee honourably sanctified.

9 For it is manifest that he being a wise man, offered the * sacrifice of dedication, and consecration of the Temple.

10 * And as when Moyses prayed vnto the Lord, the fire came downe from heauen, and consumed the sacrifice: so, when Salomon prayed, * the fire came downe from heauen, and consumed the burnt offering.

11 And Moyses said, Because the sinne offering was not eaten, therefore it is consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in || writings and registers of || Neemias, and how he made a library, and how he gathered the acts of the kings, and of the Prophets, and the acts of Dauid, & the Epistles of the kings, concerning the holy gifts

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, send some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, we haue written vnto you, and ye shall doe well if ye keepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all, and the kingdom, and the Priesthood, and the Sanctuary,

18 * As he promised in the Law, wil shortly haue mercy vpon vs, & gather vs together from vnder the heauen into his holy place: for he hath saved vs from great perils, and hath cleansed the place.

19 As concerning Iudas Maccabees, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Empator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stood for the

Iewes religion! (for though they were but fewe, yet they ranne thorow whole countries, and pursued the barbarous armies,

22 And repaired the Temple that was renowned throughout all the world, and deiuered the citie, and established the Lawes, that were like to be abolished, because the Lord was merciful vnto them with all lenitie)

23 Wee will assay to abridge in one volume those things, that Iason the Cyrenian hath declared in fise booke.

24 For considering the wonderfull number, and the difficulty that they haue that would be occupied in the hearing all of stories, because of the diuersitie of the matters,

25 We haue endeouored, that they that would read might haue pleasure, and that they which are studious, might easily keepe them in memory, and that who soeuer read them, might haue profit.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweate and watching.

27 Like as he that maketh a feast, and seeketh other mens commodity, hath no small labour: so we also for many mens sakes are very wel content to undertake this great labour.

28 Leauing to the author the exact diligence of euery particular, we will labour to go forward according to the prescript order of an abridgement.

29 For as he that will build a new house, must provide for || whole building, but he that setteth out the plot, or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a story to enter deeply into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse few words, and to auoide those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former words, that it is but a foolish thing to abound in words before the story, and to be short in the story.

CHAP. III.

2 Of the honour done vnto the Temple by the kings of the Gentiles
6 Simon uttereth what treasure is in the Temple. 7 Heliodorus is sent to take it away. 26 He is stricken of God, and healed at the prayer of Onias.

VW hat time as the holy citie was inhabited with all peace, and when the Lawes were very well kept, because of the godlinesse of Onias the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great gifts.

3 Insomuch that Seleucus king of Asia of his owne reues, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the hie Priest concerning the || iniquity committed in the citie.

5 And when he could not overcome Onias, he gaue him to Apollonius the sonne of Thraetes, which then was gouernor of Celsyryia and Phenicie,

6 And told him that the treasury in Ierusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it

|| Or, the state and prouision.

* 1. King 8. 14. 23.
30. 2. Chron. 6. 21.

* 1. King 8. 62. 65.
2. Chron. 7. 43.

* Luiti. 9. 24.
and 10. 16.
* 2. Chron. 7. 1.

|| Some read
Ieremie.

* Deut. 30. 3.

it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the king, and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with an commendement, to bring him the foresaid money.

8 Immediately Heliodorus took his journey as though he would visit the cities of Cælyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Ierusalem, and was courteously received of the hie Priest into the citie, he declared what was determined concerning the monie, and shewed the cause of his coming, and asked if these things were so indeed.

10 Then y^e hie Priest told him that there were such things laid vp by the widowes and fatherles.

11 And that a certaine of it belonged vnto Hircanus the sene of Iobias a nobleman, and not as that wicked Simon had reported, and that in all, there were but foure hundred talents of siluer and two hundred of gold.

12 And that it was altogether vnp^ossible to doe this wrong to them that had committed it of trust to the holiness of the place and Temple, which is honoured through the whole world for holiness and integritie.

13 But Heliodorus because of the kings commendement giuen him, said that in any wise it must be brought into the kings treasury.

14 So he appointed a day, and went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fel downe before the altar in the Priests garments, & called vnto heauen vpon him, which had made a Law concerning things giuen to bee kept, that they should bee safely preferred for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorrow of his mind.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to the that looked vpon him, what sorrow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And the women girt with sackcloth vnder their breasts, filled the streets, and the virgins that were kept in, ran some to the gates, and some to the wals, and others looked out of the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the hie Priests being in such anguish.

22 Therefore they called vpon the Almighty Lord, that he would keepe safe and sure the things which were laide vp for those that had deliuered them.

23 Neuertheless the thing that Heliodorus was determined to doe, that did he performe.

24 And as he and his souldiers were now there present by the treasure, hee that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were assounded at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him most richly

barbed, and he ran fiercely, and smote at Heliodorus with his forefeet, and did smite that he that fate vpon the horse, had haile of gold.

26 Moreover, there appeared two y^e our gemen, notable in strength, excellent in beauty, and comely in apparell, which stood by him on either side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fel suddenly vnto y^e ground and was cecured with great darkness: but they that were with him, took him vp, & put him in a litter.

28 Thus he that came with so great company, and many souldiers into the laide treasure, was borne out: for he could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honoured his own place: for the Temple which a while afore was full of feare & trouble, when the almighty Lord appeared, was filled with ioy & glaiours.

31 Then straightwayes certaine of Heliodorus friends prayed Onias, that he would call vpon the most high to graunt him his life, which lay ready to giue vp the ghost.

32 So the hie Priest considering that the king might suspect that the Iewes had gone Heliodorus to me euill, he offered a sacrifice for the health of the man.

33 Now when the hie Priest had made his prayer, the me yong men in the same clothing appeared & stood before Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord granted thee thy life.

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, & thanked Onias, and went againe with his hoste to the king.

36 Then testified hee vnto every man of the great workes of God y^e he had seene with his eyes. 37 And when the king asked Heliodorus, who were meere to see sent yet once againe to Ierusalem he said,

38 If thou hast any enemy or traitour, send him thither, & thou shalt receive him well scoured if he escape with his life: for in that place, no doubt there is a speciall power of God.

39 For kee that dwelleth in heauen, hath his eye on that place, and delendeth it and he beareth and destroyeth them that coue to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasure.

CHAP. II.

1 Simon reporteth euill of Onias 7 Iason sheweth the euill of the hie Priestly consuming the king 27 and how he was de-raided by like bribing 34 Onias is slain in a cruelly by Antiochus

THIS Simon now, of whom we spake afore, being a bewrayer of the money and of his owne naturall countrey, reported euill of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was he bold to call him a traitour that was so beneficiall to the city, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murderers

were committed,

4 Onias considering the danger of this contention, and that Apollonius, as he ther was the gouernour of Cœlolyria and Phenice, did rage, and incited Simons malice,

5 He went to the king not as an accuser of the citizens, but as one that intended the common wealth both private y and publicly.

6 For hee saw it was not possible, except the King tooke order to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iafon the brother of Onias laboured by vnlawfull meanes to be high Priest.

8 For he came vnto the King, and promised him three hundredth and threefore talents of filuer, and of another rent, foure talents.

9 Bestresthis hee promised him an hundredth and fifty, if he might haue licence to set vp a place for exercise, and a place for the youth, & that they would || name them of Ierusalem Antiochians.

10 The which thing when the king had granted, and he had gotten the superiortie, hee began immediately to draw his kinsmen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the kings, that the Iewes had set vp by Iohn, the father of Eupolenus, which was sent ambassadour vnto Rome to become friends and confederates: he put downe their lawes & policies, and brought vp new statutes, and contrary to the Law.

12 For hee presumed to build a place of exercise vnder the castle, and brought the chiefe yong men vnder his subiection, and made them weare || ha's.

13 So there began a great desire to follow the manners of the Gentiles. And they tooke vp the fashions of strange nations by the exceeding wickedness of Iafon, nor the high Priest, but the vn godly person,

14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expences at the play || after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamity came vpon them: for they had them to bee their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the lawes of God, but the time following shall declare these things.

18 ¶ Now when the || games that were vsed euer five yeere, were played at Tyrus, the King being present,

19 This wicked Iafon sent from Ierusalem men to looke vpon them, as though they had bin Antiochians, which brought three hundred drachmes of filuer for a sacrifice to Hercules: albeit they that carried them, desired they might not bee bestowed on the sacrifice (because it was not comely) but to be bestowed for other expences.

20 So he that ent them, sent them for the sacrifice of Hercules but because of thofeth at brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menelaus was sent into Egypt because of the coronation of

king Ptolemeus Philometor: but when Antiochus perceived that he was euill affectioned toward his affaires, he sought his owne assurance, & departed from thence to Ioppe, and so came to Ierusalem.

22 Where he was honourably receiued of Iafon, and of the citie, and was brought in with torchlight, and with great showings, and so hee went with his hoste vnto Phenice.

23 Threeyeere after ward Iafon sent Menelaus, the foresaid Simons brother, to beare the money vnto the king, and to bring to passe certaine necessary affaires: whereof hee had giuen him a memoriall.

24 But he being commended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundredth talen's of filuer more then Iafon.

25 So he gaue the kings || letters patents, albeit hee had nothing in himselfe worthy of the high Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

26 Then Iafon, which had deceived his owne brother, being deceived by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gaue the dominion: but as for the money that hee had promised vnto the King, he tooke none order for it, albeit Sosistratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lyfimachus in his stead in the Priesthood, and Sosistratus left Crates, which was gouernour of the || Cyprians.

30 ¶ Whiles these things were in doing, the Thasians and they of Mallot made insurrection, because they were giuen to the kings concubine called Antiochis.

31 Then came the king in all haste to appease the businesse, leauing Andronicus aman of authoritie to be his lieutenant.

32 Now Menelaus supposing that he had gotten a convenient time, stole certayn vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some hee sold at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, hee reprocured him, and withdrew himselfe into a Sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, hee counseiled him craftily, giuing him his right hand with an other: (howbeit he suspected him, and perswaded him to come out of the Sanctuary) so hee slew him incontinently without any regard of righteousness.

35 For the which cause not only the Iewes, but many other nations also were grieued, and tooke it heauily for the vnrightheous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia the Iewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorry in his mind, and hee had compassion and wept because of the modesty & great discretion which that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, & rent his clothes, & comanded him to be led into the citie, and in the same place where hee had committed

|| Or, that he would write the Antiochians that were at Ierusalem among them.

|| Or, buikins in token of wantonnesse in the Gentiles did.

|| This game was so trielength by casting a stone that had an hole in the mids, or a piece of metall.

|| Or, Olympian sports, which were games kept euery five yeere.

|| Or, Commandment.

|| That is, of them that measured the corn.

committed the wickednesse against Onias, he was slain as a murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 ¶ Now when Lysimachus had done many wicked deedes in the city through the counsell of Menelaus, & the bruit was spied abroad, the multitude gathered the together against Lysimachus: for he had carried out now much vessel of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawful power, a certaine tyrant being their captain, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfulls of dust which lay by, vpon Lysimachus men, & chole that invaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Church-robber himselfe they killed besides the treasure.

43 For these causes an accusation was laid against Menelaus.

44 And when y^e king came to Tyrus, threemen sent from the Senate pleaded the cause before him.

45 But Menelaus being now conuincied, promised to Ptolomeus the some of Dorimenes much money if he would perfwade the King.

46 So Ptolomeus went to the King into a court whereas he was to coole himselfe, and turned the kings minde,

47 In so much that hee discharged Menelaus from the accusation (notwithstanding he was the cause of al mischiefe) and condemned those poore men to death, which if they had told their cause yea, before the Scythians, they should haue been heard as innocent.

48 Thus were they soone punished vniustly, which followed vpon the matter for the cite, and for the people, and for the holy vessels.

49 Wherefore they of Tyus hated that wickednesse, and ministred all things liberally for their buriall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authority, increasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

3 *Of the signes and tokens sene in Ierusalem. 4 Of the end and wickednesse of Iason. 11 The putting of Antiochus against the Temple. 15 The spoyling of the Temple. 27 Alaccabim breeth into the wilderness.*

A Bout the same time Antiochus vnderooke his second voyage into Egypt.

2 And then were there sene throughout all the citie of Ierusalem, forty dayes long, horlemen running in the ayre, with robes of gold, and as bands of spearmen,

3 And as troups of horsemen set in aray, encountering & coursing one against another, with shaking of shields, and multitude of darts, and drawing of swords, and shooting of arrowes, and the glittering of the golden armour seen, and harnessse of all sorts.

4 Therefore euery man prayed that those tokens might turne to good.

5 Now when the e was gone forth a false rumour, as though Antiochus had been dead, Iason took at the least a thousand men, and came suddenly vpon the citie, and they that were vpon the walls being put backe, and the citie at length taken,

6 Menelaus fled into the castle, but Iason flew his owne citizens without mercie, not considering that to haue the advantage against his kinsmen is greatt disadvantage, but thought that he had gotten the victory of his enemies, and not of his owne nation,

7 Yet he gat not the superiority, but at the last receiued shame for the reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuersation, that he was accused before Arete the king of the Arabians, and fled from citie to citie, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his countrey and citizens, and was driuen into Egypt.

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that he was gon to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And he that had cast many out vnburied, was thrown out himselfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 ¶ Now when the things that were done, were declared to the king, he thought that Iudea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the cite by violence.

12 He commanded his men of warre also, that they should kill, and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of yong men, and old men, and a destruction of men and women and children, and virgins, and infants were murdered:

14 So that within three daies were slaine fourescore thousand, and forty thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was he not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide.

16 And with his wicked hands tooke the holy vessels, which other Kings had giuen for the garnishing glory and honor of that place, and handled them with his wicked hands.

17 So haury in his minde was Antiochus, that he considered not, that God was not a litle wroth for the sinnes of them that dwelt in the citie, for the which such contempt came vpon that place.

18 For if they had not been wrapped in many sinnes, hee, as soon as he had come, had suddenly been punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shal it be partaker of the benefits of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shal be reconciled, it shal be set vp in great worship againe.

21 ¶ So when Antiochus had taken eightene hundred talents out of the Temple, hee gave him to Antiochia in all haste, thinking in his pride to make men saile vpon the drie land, and to walke vpon the sea: such an himinde folly.

22 But he left deputies to rule the people le-

Or, thus up.

rusalem Philip a Phrygian by birth, in maners more cruell then he that let him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous vnto the citizens then the other, and was despitefull against the Iewes his citizens.

24 He sent also Apollonius a cruel prince with an armie of two and twenty thousand, whom hee commanded to slay those that were toward mans age, and to sell the women and the yonger sort.

25 So when he came to Ierusalem, hee stained peace, and kept him still vnto the holy day of Sabbath: & then finding the Iewes keeping the feast, he commanded his men to take their weapons.

26 And so he slew all them that were gone forth to the shew, and running through the city with his men armed, he murdered a great number.

27 But Iudas Maccabeus being as it were the tenth, fled into the wilderness, and liued there in the mountaines with his company among the beasts, and dwelling there, and eating grasse, least they should be partakers of the filthinesse.

CHAP. VI.

1 The Iewes are compelled to leaue the Law of God. 4 The Temple desitid. 10 The women cruelly punished. 28 The grieuous paine of Eleazar.

Or, Antiochia.

NOr long after this, sent the King an olde man of Athens, for to compel the Iewes to transgress the lawes of the fathers, and not to be governed by the Law of God,

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitalitye.

3 This wicked government was sore and grieuous vnto the people.

4 For the Temple was full of dissolution, and gluttony of the Gentiles, which dallied with harlots, & had to do with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keep the Sabbaths, nor to obserue their ancient feasts, nor plainly to confesse himselfe to be a Iew.

7 In the day of the kings birth they were grievously compelled perforce euery moneth to banquet and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of yuie.

8 Moreover through the counsell of Ptolemus, there was out a commandement vnto the next cities of the heathen against the Iewes, that the like custome, and banqueting should be kept.

9 And who so would not conforme themselves to the manners of the Gentiles, should be put to death: then might a man haue seene the present misery.

10 For there were two women brought forth, that had circumcised their sons, whom when they had led round about the citie (the babes hanging at their breastes) they cast them downe headlong ouer the walles.

11 Some that were run together into dennes to keepe the Sabbath day secretly, were discovered vnto Philpand were burnt together, because that for the reuerence of the honorable day, they were as aid to helpe themselves.

12 ¶ Now I beseech those which read this book, that they be not discouraged for these calamities,

but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse: not to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom hee punisheth when they are come to the fullnesse of their finnes:

15 But thus hee dealeth with vs, that our finnes should not be heaped vnto the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercy from vs: and though he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: and now will we come to the declaring of the matter in few words.

18 ¶ Eleazar then one of the principall scribes, an aged man, and of a wellfaoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously, then to liue with hatred, offered himselfe willingly to the torment, and spirt it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banke, for that old friendship of the man, tooke him aside priuily, and prayed him, that he would take such flesh, as was lawfull for him to vse, and as he would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the King, euen the flesh of the sacrifice.

22 That in so doing he might bee deliuered from death, and that for the olde friendship that was among them, he would receiue this fauour.

23 But he began to consider discreetly, and as became his age, and the excellencie of his ancient yeeres, and the honour of his gray haire, whereunto he was come, and his most honest conuersation from his childehood, but chiefly the holy Law made and giuen by God: therefore hee answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, sayd he, to dissemble, whereby many young persons might thinke, that Eleazar being fourescore yeere olde and ten, were now gone to another religion.

25 And so through mine hypocrisie (for alie time of transitory life) they might be deceived by mee, and I should procure malediction and reproch to mine olde Iage.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almighty, neither alie nor dead.

27 Wherefore I will now change this life manfully, and will shew my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be yong, to die willingly and courageously for the honourable & holy Lawes. And when he had said these words, immediately he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spokē: for they thought it had bene a rage.

30 And as hee was ready to giue the ghost because of the strokes, he sighed and said, The Lord that hath: & holy knowledge, knoweth manifestly that whereas I might haue bene deliuered from death,

Or, another waye, life.

Or, asking of the flesh that was sacrificed.

death, I am scourged, and suffer these sore paines of my body: but in my minde I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seven brethren and of their mother.

IT came to passe also, that seuen brethren, with their mother, were taken to be compelled by the king, against the Law to taste swines flesh, & were tormented with scourges and whips.

1 But one of them which spake first, said thus, What seekest thou? and what wouldest thou know of vs? we are ready to die, rather then to transgresse the Lawes of our fathers.

2 Then was the king angry, and commanded to heate pannes and caldrons, which were incontinently made hote,

3 And he commanded the tongue of him that spake first, to be cut out, and to slay him, and to cut off the vmoost parts of his body in the sight of his other brethren and his mother.

4 Now when he was thus mangled in all his members, he commanded him to be brought aliue to the fire, & to frie him in the pan: and while the smoke for a long time smoked out of the pan, the other brethren with their mother, exhorted one another to die courageously saying in this maner,

5 The Lord God doth regard vs, and in deed taketh pleasure in vs, as Moyses* declared in the song, wherein hee testified openly, saying, That God will take pleasure in his seruants.

6 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire out of his head, they asked him, if he would eate, or hee were punished in all the members of the body.

7 But hee answered in his owne language, and said, No. Wherefore he was tormented forthwith like the first.

8 And when he was at the last breath, he said, Thou murderer, takest this present life from vs, but the reing of good will raise vs vp, which die for his Lawes, in the resurrection of our lasting life.

9 And after him was the third had in denision, and when they demanded his tongue, hee put it out incontinently, & stretched forth his handes boldly,

10 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

11 Insomuch that the king and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

12 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

13 And when he was now ready to die, he said thus, It is better that we should chenge this which we might hope for of men, and waite for our hope fro God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

14 ¶ Afterward they brought the fifth also, and tormented him.

15 Who looked vpon the king and said, Thou hast power among men, and though thou bee a mortall man, thou dost what thou wilt: but thinke not, that God hath forsaken our nation,

16 But abide a while, & thou shalt see his great power, how he will torment thee and thy feed.

17 After him also they brought the sixth, who being at the point of death, said, Deceiue not thy selfe foolishly: for wee suffer these things, which are worthy to be wondred at for our owne sakes, because we haue offended our God.

18 But thinke not thou, which vndertakest to fight against God, that thou shalt be unpunished.

19 But the mother was maruelous aboute all other, and worthy of honourable memorie: for when shee saw her seuen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

20 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisdom, stirred vpon her womanly affections with a manly stomacke, and said vnto them,

21 I cannot tell how ye came into my wombe for I neither gave you breath nor life: it is not I that set in order the members of your body.

22 But doubtlesse the creatour of the world, which formed the birth of man, & found out the beginning of all things, will also of his own mercie giue you breath and life againe, as ye now regarde not your owne selues, for his Lawes sake.

23 Now Antiochus thinking himselfe despised, and considering the iniurious wordes, while the yongest was yet aliue, hee exhorted him not onely with wordes, but swore also vnto him, y an othe, that he would make him rich and wealthy, if hee would forsake the Lawes of his fothers, & that he would take him as a friend, and giue him offices.

24 But when the yong man would in no case hearken vnto him, the king called his mother, & exhorted that she would counsell the yong man to saue his life.

25 And when hee had exhorted her with many wordes, she promised him that she would counsell her sonne.

26 So she turned her vnto him, laughing the cruell tyrant to scorne, and spake in her own language, O my sonne, haue pittie vpon me, that bare thee nine months in my wombe, and gau thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

27 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was man kind made likewise.

28 Feare not this hangman but shew thy selfe worthy such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

29 While shee was yet speaking these wordes, the yong man said, Whom wait ye for? I will not obey the kings commandement: but I will obey the commandement of the Law that was giuen vnto our fathers by Moyses.

30 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

31 For we suffer these things, because of our sinnes,

32 But though the liuing Lord be angry with vs a litle while for our chaulenging & correction, yet wil he be reconciled with his owne seruants.

33 But thou, O man without religion & most wicked of all men, list not thy selfe vnto vaine, which art puffed vp with vncertaine hope, & listest thine hands against the seruants of God.

* Deut. 32. 36.

35 Forthou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a little paine, are now vnder the diuine cōuenient of euermlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body, and life for the lawes of our fathers, beseeching God, that he will soone be mercifull vnto our nation, and that thou by torment and punishment mayst confesse, that hee is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon our nation, may cease,

39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuously that he was mocked.

40 So hee also died holily, and put his whole trust in the Lord.

41 Last of all, after the sonnes was the mother put to death.

42 Let this now be enough spoken concerning the bankers and extreme cruelties.

CHAP. VIII.

1 *Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to conuence. 20 Nicanor is overcome. 27 The Iewes giue thanks after they haue put their enemies to flight, and shew the spoiles vnto the fathersse, and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.*

Then Iudas Maccabeus, & they that were with him, went priuily into the townes, and called their kinnesfolkes and friends together, and tooke vnto them all such as continued in the Iewes religion, and assembled sixe thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pittie vpon the Temple that was defiled by wicked men.

3 And that hee would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he would heare the voice of the blood that cried vnto him,

4 And that hee would remember the wicked slaughter of the innocent children, and the blasphemies committed against his name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnawares, and burnt vp the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially hee vied the nights to make such assaults, inso much that the bruit of his manlinesse was spread euery where.

8 ¶ When Philip saw that this man increased by little and little, and that things prospered with him for the most part, he wrote vnto Ptolemeus the gouernour of Celsyria and Phenice, to helpe him in the kings businesse.

9 Then sent he speedily Nicanor the sonne of Paroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twentie thousand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king, of two thousand talents, which the Romans

should haue, to bee taken of the Iewes that were taken prisoners.

11 Therefore immediately he sent to the cities on the sea coast, prouoking them to buy Iewes to be their seruants, promising to sell fourescore and ten for one talent: but he considered not the vengeance of Almighty God, that should come vpon him.

12 When Iudas then knew of Nicanors coming, hee told them that were with him, of the coming of the armie.

13 Now were there some of them fearefull, which trusted not vnto the righteousnes of God, but fled away, and abode not in that place.

14 But the other told all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had sold them, or euer he came neere them:

15 And though hee would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about sixe thousand, exhorting them not to be afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the injury that they had vnjustly done to the holy place, & the cruelty done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which at a beck can both destroy them that come against vs, and all the world.

19 Moreover hee admonished them of the helpe that God shewed vnto their fathers, as when theye perished an hundred and fourescore and five thousand vnder Sennacherib,

20 And of the battell that they had in Babylon against Galathians, how they came in all to the battell eight thousand, with foure thousand Macedonians: and when the Macedonians were sloughed, the eight thousand slawe an hundred and twenty thousand through the helpe that was giuen them from heauen, whereby they had received many benefits.

21 Thus when he had made them bolde with these words, and readie to die for the lawes & the countrey, he deuised his army into foure parts,

22 And made his owne brethren captaines ouer the army, to wit, Simon, Ioseph, and Jonathan, giuing ech one fiftene hundred men.

23 And when Elazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the foreward, ioyned with Nicanor.

24 And because the Almighty helped them, they slawe about nine thousand men, and wounded and maimed the most part of Nicanors hoste, and so put all to flight.

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thanks and praising the Lord wonderfully, which had deliuered them that day, and powered vpon them the beginning of his mercy.

28 And after the Sabbath, * they distributed the spoiles

* 2. King. 19. 35.
Ia. 37. 36. 106. 1. 18.
reclus 48. 22.
I. Mac. 7. 41.
Some read, eight thousand.

Or, 8. dayes.

* Num. 31. 27.
Ia. 30. 24.

spoiles to the sicke, and to the fatherlesse, and to the widowes, & diuided the residue among themselves and their children.

29 When this was done, and they all had made a general prayer, they besought the mercifull Lord to be reconciled at the length with his seruants.

30 Afterward, with one consent they fell vpon Timotheus and Bacchides, and slew about twentie thousand, and wanne high and strong holdes, and diuided great spoiles, and gaue an equal portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreover, they gathered their weapons together, and layd them vp diligently in conuenient places, and brought the remnant of the spoiles to Ierusalem.

32 They slew also Philarches a most wicked person, which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feast of Victory in their country, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a little house: so hee receiued a reward meet for his wickednes.

34 And that most wicked Nicanor, which had brought a shout and merchants to buy the Iewes,

35 Hee was through the helpe of the Lord, brought down of them whom he thought as nothing: insonmuch that hee put off his glorious raiment, and fled overthwart the country like a fugitiue seruant, and came alone to Antiochia with great dishonour, through the destruction of his hoste:

36 Thus he that promised to pay tribute to the Romans by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had all defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him,

CHAP. IX.

Antiochus willing to speele Persepolis, is put to flight. 5. As hee persecuteth the Iewes, he is smitten of the Lord. 13. His feared repentance of Antiochus. 28. He dieth miserably.

AT the same time came Antiochus again with adill honour out of the country of Persia.

2 For when he came to Persepolis, and went about to rob the Temple, and to subdue the citie, the people came in a rage to defend themselves with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come to Nicanor, and Timotheus..

4 And then being chafed in his fume, hee thought to imputer to the Iewes their fault, which had put him to flight, and therefore commanded his charetman to driue continually, and to dispatch the journey: For Gods iudgement compelled him: for hee had said thus in his pride, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lord Almighty, and God of Israel, smote him with an incurable & inuisible plague: for assoone as he had spoken these words, a paine of the bowels that was remediless, came vpon him, and sore torments of the inward parts,

6 And that most iustly: for hee had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wise cease from his arrogance, but swelled the more with pride, breac-

thing out fire in his rage against the Iewes, and commanded to haste the iourney: but it came to passe that hee fell downe from the charet that ran swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a little afore thought he might command the floods of the sea (so proud was he beyond the condition of man) & to weigh the hie mountaines in the ballance, was now cast on the ground, and caried in an horse-litter, ceclearing vnto all the manifold power of God,

9 So that the wormes came out of the body of this wicked man in abundance: and whiles he was aliuie, his flesh fell off for paine and torment, and all his annie was grieved at his smell.

10 Thus no man could beare, because of his stinke, him that a little afore thought he might reach to the starres of heauen.

11 Then he began to leaue off his great pride, and selfe-will, when he was plagued, and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when hee himselfe might not abide his owne stinke, he laid these words, It is meete to be subiect vnto God, and that a man which is mortall, should not thinke himselfe equal vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would now haue no mercy on him,

14 And said thus, that he would free at libertie the holy citie vnto the which hee made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom hee had iudged not worthy to be buried, but would haue cast them out with their children to be deuoured of the fowles and wilde beasts) hee would make them all like the citizens of Athens.

16 And whereas hee had spoiled the holy Temple afore, hee would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices,

17 Yea, and that he would also become a Iew himselfe, and goethorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God, was come vpon him: therefore depairing of his health, he wrote vnto the Iewes this letter vnder written, containing the forme of a supplication

19 **THE KING** and Prince Antiochus vnto the Iewes his loving citizens wisheth much ioy and health, and prosperitie.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thanks vnto God, hauing hee in the heauen.

21 Though I be sicke, yet I am mindful of your honour, and good will, for the loue I beare you: therefore when I returned from the country of Persia, and fell into a sore disease, I thought it necessary to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sickness.

23 Therefore considering that when my father led an hoste against the hie countries, he appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grievous, they in the land might know to whom the affaires were committed, that they should not be troubled.

25 Again, when I ponder how that the gouernours that are borderers, and neighbours vnto my kingdom, waite for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be king, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue writen vnto him as followeth hereafter.

26 Therefore I pray you, and require you to remember the benefits that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and to my sonne.

27 For I trust that he will be gentle and louing vnto you according vnto my mind.

28 ¶ Thus the murderer and blasphemers suffered most grievously, and as hee had intreated other men, so he died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, caried away his bodie, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Judas Maccabeus taketh the citie and the temple. 10 The assault of Eupator. 16 The Jews fight against the Idumeans. 24 Another man made: Iudaea, with whom Iudaea is yoked. 29 Phoenicians appear in the ayre to the helpe of the Iewes. 37 Timotheus, a Iew.

Maccabeus now and his company, through the helpe of the Lord, wan the Temple and the citie againe.

2 And destroyed the altars, and chappels, that the heathen had builded in the open places.

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense, two yeeres and fixe moneths after, and set forth the lampes and the shewbread.

4 When that was done, they fell downe flat vpon the ground, & besought the Lord that they might come no more into such troubles, but if they sinned any more against him, that hee himselfe would chasten them with mercie, and that they might not bee deliuered to the blasphemous and barbarous nations.

5 Now vpon the same day that the strangers polluted the Temple, on the very same day it was cleansed againe, euen the five and twentie day of the same moneth which is || Chafleu.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dens like beasts.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalms vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the end of Antiochus, called Epiphanes.

10 ¶ Now will wee declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when he had taken the kingdom, hee made one Lyfias, which had bene captaine of the hoste in Phenice and Caelosyria, ruler over the affaires of the realme.

12 For Ptolemeus that was called Macron, purposed to doe iustice vnto the Iewes, for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause he was accused of his friends before Eupator, and was called oft times traitor, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poisoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, hee entertained strangers, and made warre oftentimes against the Iewes.

15 Moreover, the Idumeans that helde the strong holds which were meet for their purpose, troubled the Iewes, and by receiving them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus, made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans.

17 And assaulted them sore, that they wan the places, and slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all manner of things conuenient to sustaine the siege,

19 Maccabeus left Simon, and Ioseph, and Zacharius also, and those that were with them, which were enow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certaine of those that were in the castle) and tooke seventy thousand^a drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, hee called the gouernours of the people together, and accused those men that they had sold their brethren for money, and let their enemies goe.

22 So he slew them when they were consiſt of treason, and immediately wan the two castles.

23 And hauing good successe, as in all the wars that he tooke in hand, he slew in the two castles more then twenty thousand.

24 Now Timotheus, whom the Iewes had overcome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia to winne Iury by strength.

25 But when hee drew neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth.

26 And fell downe at the foot of the altar, and besought the Lord to be mercifull vnto them, and to be an enemy to their enemies, and to be an aduersarie to their aduersaries, * as the Law declareth.

27 So after the prayer, they tooke their weapons, and went on further from the citie, and when they came neere to the enemies, they tooke heed to themselves.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victory.

^a A drachme is the eighth part of an ounce, which is about threepence.

^{*} Exod. 22. 28.
Leuit. 24. 4.

victorie, and the other tooke courage as a guide of the warre,

29 But when the battell waxed strong, there appeared vnto the enemies from heauen hue comely men vpon horses with bridles of gold, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble,

31 There were slaine of foote men twenty thousand and five hundredth, and sixe hundredth horsemen,

32 As for Timotheus himselfe, he fledde vnto Gazara, which was called a very strong holde, wherein Chereas was capitaine.

33 But Maccabeus and his companie laid siege against the fortresses with courage for foure dayes,

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible wordes,

35 Neuerthelesse vpon the iiij fifth day in the morning, twentie yong men of Maccabeus companie, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bolde stomacks smote downe those that they met,

36 Others also that climbed vp vpon the engines of warre against them that were within, set fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie,

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollosanes.

38 When this was done, they praised the Lord with Psalmes and thanksgiving, which had done to great things for Israel, and giuen them the victorie,

CHAP. XI.

1 *Lyfias goeth about to ouercome the Iewes.* 8 *Sercon is sent from heauen vnto the Iewes.* 16 *The letter of Lyfias vnto the Iewes.* 20 *The letter of King Antiochus vnto Lyfias.* 27 *A letter of the same vnto the Iewes.* 34 *A letter of the Romanes to the Iewes.*

VERY shortly after this, Lyfias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke for displeasure for the things that were done,

2 And when hee had gathered about fourescore thousand, with all the horsemen, became against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being pulled vp in his minde, because of the great number of footemen, and thousands of horsemen, and in his fourescore elephants,

5 He came into Iudea, and drew neere to Bethsura, which was a castle of defence, five furlongs from Ierusalem, and laid fore siege vnto it,

6 But when Maccabeus, and his companie knewe that hee besieged the holds, they, and all the people made prayers with weeping, and tears before the Lord, that hee would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would isopord themselves together with him to helpe

their brethren: so they went forth together with a courageous minde.

8 And as they were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnesse of golde.

9 Then they praised the mercifull God all together, and tooke heart, insonmuch that they were ready, not onely to fight with men, but with the most cruel beastes: and to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them,

11 And running vpon their enemies like lions, they slew eleuent thousand footemen, and sixteene hundredth horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lyfias himselfe fled away shamefully, and so escaped,

13 Who as hee was a man of vnderstanding, considered what losse he had, and knowing, that the Hebrewes could not be overcome, because the Almighty God helped them, sent vnto them,

14 And promised that he would consent to all things which were reasonable, and perswade the king to be their friend,

15 Maccabeus agreed to Lyfias requests, hauing respect in all things to the common wealth, and whatsoever Maccabeus wrote vnto Lyfias, concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lyfias, containing these wordes, *Lyfias* vnto the people of the Iewes sendeth greeting.

17 Iohn and *Abessalom*, which were sent from you, deliuered mee the things that you demanded by writing, and required me to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to be reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if ye behaue your selues as friends towards his affaires, hereafter also I will endeavour myselfe to doe you good.

20 As concerning these things, I haue giuen commandment to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare you well, the hundreth and eight and fourtie yeere, the foure and twentieth day of the moneth Dioscorithius.

22 ¶ Now the Kings letters contained these words, *KING ANTIOCHVS* vnto his brother Lyfias sendeth greeting.

23 Since our father is translated to the gods, our will is, that they which are in our Realme, liue quietly, every man may apply his owne affaires.

24 We vnderstand also, that the Iewes would not consent to our lather, for to be brought vnto the custome of the Gentiles, but would keepe their owne manner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our minde is, that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to send vnto them & grant them peace: that when they are cer-

1 Or, the first and twentieth day.

1 Or, Abissalom.

a Whereof eight make a mile.

tified of our minde, they may be of good comfort and cheerfully goe about their owne affaires.

27 All this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes, sendeth greeting.

28 If yee fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs, that your desire was to returne home, and to apply your owne businesse.

30 Wherefore, those that will depart, we giue them free libertie vnto the thirtieth day of the moneth of Panthicus,

31 That the Iewes may vse their owne manner of liuing and lawes, like as afore, and none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare yee well: the hundredth and eight and fourtie yeere, the fiftenth day of the moneth of Panthicus.

34 ¶ The Romans also sent a letter containing these wordes, QVINTVS M. M. M. M. I. V. S., and Titus Manilius, ambassadours of the Romanes, vnto the people of the Iewes sent greeting.

35 The things that Lysias the kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shall report vnto the king, send hither some with speede, when ye haue considered the matter diligently, that we may consult thereupon as shal be best for you, for we must goe vnto Antiochia.

37 And therefore make haste and send some men that we may know your minde.

38 Farewell: this hundredth and eight and fortie yeere, the fiftenth day of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Iewes. 3 The wicked deed of them of Ioppe against the Iewes. 4 Iudas is auenged of them. 5 Hee setteth fire in the haven of Iamnia. 6 The pursuit of the Iewes against Timotheus. 7 Timotheus is taken and let goe vniuert. 8 Iudas pursueth Gorgias.

When these covenants were made, Lysias went vnto the King, and the Iewes tilld their ground.

2 But the gouernours of the places, as Timotheus and Apollonius the sonne of Genneus, and Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wives and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suffered nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundredth of them.

5 Nowe when Iudas knewe of their crueltye, shewed against his nation, hee commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fire in the haven by night and burnt the shippes, and those that fled thence he slew.

7 And when the citie was shut vp, he departed as though he would come againe, and roote out

all them of the citie of Ioppe.

8 ¶ But when hee perceived that the Iammites were minded to do in like manner vnto the Iewes, which dwelt among them,

9 He came vpon the Iammites by night, and set fire in the haven with the nauie, so that the light of the fire was seene at Ierusalem, vpon a two hundredth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fise thousand men of foote and fise hundredth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the Nomades of Arabia being overcome, besought Iudas to make peace with them, and promised to giue him certaine cattell, and to helpe him in other things.

12 And Iudas thinking that they should indeed be profitable concerning many things, granted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ Iudas also assaulted a citie called Caspis, which was strong by reason of a bridge, and fenced round about with wals and had diuers kinds of people dwelling therein.

14 So they that were within it put such trust in the strenght of the walles, and in store of vittails, that they were the slacker in their doings, reuiling them that were with Iudas, and reproaching them: yea, they blasphemed and spake such words as were no lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of the world (which without any instruments, or engins of warre, did cast down the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

16 And tooke the citie by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 ¶ Then departed they from thence, seven hundredth and fiftie furlongs, & came to Characa, vnto the Iewes that are called Tubieni.

18 But they found not Timotheus there: for hee was departed from thence, and had done nothing, and had left a garison in a very strong hold.

19 But Dositheus and Sosipater, which were capitaines with Maccabeus, went forth and slew those that Timotheus had left in the forefront, more then ten thousand men.

20 And Maccabeus prepared, and ranged his armie by bands, and went courageously against Timotheus, which had with him an hundredth and twenty thousand men of foote, and two thousand and fise hundredth horsemen.

21 When Timotheus had knowledge of Iudas coming, hee sent the women and children, and the other baggage afore vnto a fortreffe called Carnion (for it was hard to besiege, and vncasie to come vnto because of the straites on all sides.)

22 But when Iudas first band came in sight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, in so much that they fleeing one here, another there, were oftentimes hurt by their owne people, and wounded with the points of their owne swords.

23 But Iudas was very earnest in pursuing, and

Or, A vil, some
eade Xantous, and
the Zantous, and

Or, Manlius.

So called be-
cause they were
shepherds.

Or, Paphre.

Or battledrumme
Isa. 6. 40.

And

few those wicked men: yea, he slew thirty thousand men of them.

24 Timotheus also himselfe fel into the hands of Dositheus and Sosipater, whom he besought with much craft to let him goe with his life, because he had many of the Iewes parents, and the brethren of some of them, which if they put him to death, should be despised.

25 So when hee had assured them with many words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Arragat, and slew five and twenty thousand persons.

27 And after that hee had chased away and slaine them, Iudas remoued the hoste toward Ephron a strong citie, wherein was Lyfias and a great multitude of all nations, and the strong young men kept the wallis defending them mightily: there was also great preparation of engines of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slew five and twenty thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth fixe hundred furlongs from Ierusalem.

30 But when the Iewes which dwelt there, refused, that the Scythopolitanes dealt louingly with them, and intreated them kindly in the time of their aduersitie,

31 They gaue them thanks, desiring them to bee friendly still vnto them, and so they came to Ierusalem, as the fast of the weekes approached.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foote, and foure hundred horsemen.

34 And when they ioyned together, a few of the Iewes were slaine,

35 And Dositheus, one of the Baccenors, which was on horsebacke & a mighty man, tooke Gorgias, and layd hold of his garment, and drew him by force, because he would haue taken the wicked man alive: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into Marisa.

36 And when they that were with Eferin, had foughten long, and were weary, Iudas called vpon the Lord, that he would shew himselfe to be their helper, and captaine of the field.

37 And then hee began in his owne language, and sung Psalmes with a loude voyce, insonnch that straightwaies he made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his host, and came into the citie of Odolla. And when the seventh day came, they cleaued themselves: (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessity required, Iudas and his company came to take vp the bodies of them that were slaine, and to burie them with their kinsmen in their fathers graues.

40 Now vnder the coates of enery one, that was slaine, they found iewels that had bin consecrate to the idoles of the Iammites, which thing is forbidden the Iewes by the Lawe. Then eury

man sawe, that this was the cause wherefore they were slaine.

41 And to euery man gaue thanks vnto the Lord, the righteous iudge, which had opened the things that were hid.

42 And they gaue themselves to prayer, and besought him, that they should not vterly be destroyed for the fault committed. Besides that noble Iudas exhorted the people to keepe themselves from sinne, for so much as they saw before their eyes the things which caniet to passe by the sinne of these that were slaine.

43 And hauing made a gathering through the company, sent to Ierusalem about two thou and drachmes of siluer, to offer a sinne offering, doing very well, and honestly, that he thought of the resurrection.

44 For if he had not hoped, that they which were slaine, should rise againe, it had been superfluous and vaine, to pray for the dead.

45 And therefore he perceived, that there was great fauour layd vp for those that died godly. (It was an holy and a good thought.) So he made a reconciliation for the dead, that they might bee deliuered from sinne.

owne infirmity, desireth pardon, if he haue not attained to the he should. And it seemeth that this Iason the Cyrenian, out of whom hee tooke this adgement, is Ioseph Ben Gorion, who hath written in Hebrew five booke of these matters, and intreating this place, maketh no mention of this prayer for the dead, lib. 3. chap. 19. for it is contrary to the custome of the Iewes, even to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporah was to prove, that women might minister the Sacraments, Exod. 4. 25. or the example of Razis that one might kill himselfe, whom this author for much commendeth, Chap. 14. 4.

CHAP. XIII.

1 The coming of Eupator into Iudea. 2 The death of Menelaus. 3 Maccabeus going to fight against Eupator, moueth his soldiers vnto prayer. 4 He killeth fourteen thousand men in the tents of Antiochus. 5 He dooth the beueryge of the Iewes taken.

IN the hundred forty and nine yeere it was told Iudas, that Antiochus Eupator was coming with a great power into Iudea,

2 And Lyfias the steward and ruler of his affaires with him, hauing both in their armie an hundred and ten thousand men of foote of the Grecians, and five thousand horsemen, and two and twenty Elephants, and three hundred charretts with hookes:

3 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the sale of the country, but because he thought to haue ben made the gouernour.

4 But the King of kingdome moued Antiochus mind against this wicked man, and Lyfias informed the king, that this man was the cause of all mischief, so that the king commanded to bring him to Berea to put him vnto death, as the manner was in that place.

5 Now there was in that place a towne of effeminate cubites high, full of adhes, and it had an instrumente that turned round, and on euery side it rolled downe into the adhes:

6 And there whoeuer was condemned of sacriledge, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe, that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy: hee himselfe also died in the adhes.

9 ¶ Now the king raged in his minde, and

[From this verse to the end of this Chapter, the Greek text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby.

Alto it is euident, that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the author of this booke acknowledging his

Or, Scythium.

Or, Morasa, or Alarica.
Or, with Gorgias.

CHAP. XIII.

came to shew him selfe more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, hee commaunded the people to call vpon the Lord night and day, that if euer he had holpen them, he would now helpe them, when they should be put from their Law, from their country, and from the holy Temple:

11 And that he would not suffer the people, which a little before began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, & besought the Lord for mercie with weeping, and fasting, and falling downe three dayes together, Iudas exhorted them to make themselves ready.

13 And he being apart with the Elders, tooke counsell to goe forth, afore the king brought his hoste into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, hee exhorted his souldiers to fight manfully euen vnto death, for the Lawes, the Temple, the citie, their country, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watchword, The victory of God, hee picked out the manliest yong men, & went by night into the kings campe, and slew of the host foureteenthousand men, and the greatest elephant with all that sate vpon him.

16 Thus when they had brought a great feare and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the king had tasted the manlinesse of the Iewes, hee went about to take the holds by policie,

19 And marched toward Beth-sura, which was a strong hold of the Iewes: but he was chased away, hurt, and lost of his men.

20 For Iudas had sent vnto them that were in such things as were necessary,

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore hee was sought out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Beth-sura, and he tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

23 But when he vnderstood that Philip (whom he had left to be ouerseer of his businesse at Antiochia) did rebell against him, he was astonished, so that hee yielded himselfe to the Iewes, and made them an oath to doe all things that were right, and was appeased toward them, and offered sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, and made him capitaine and gouernor from Ptolemais vnto the Gerreneans.

25 Neuertheless, when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieved, they would that he should breake the couenants.

26 Then went Lysias vp into the iudgement seate, and excused the fact as well as he could, and perswaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the kings journey, and his returne.

Demetrius wooed by Alcimus, sendeth Nicanor to kill the Iewes. 8 Nicanor maketh a compact with the Iewes, 29 which he yet breaketh through the warrant of the King. 37 Nicanor commaundet Regis to be taken, who slayeth him selfe.

AFTER three yeeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and naue by the haueu of Tripolis,

2 When he had wonne the country, & slaine Antiochus and his lieutenant Lysias.

3 Now Alcimus which had bene the high Priest, and wilfully desiled himselfe in the time that all things were confounded, seeing that by no meanes he could saue himselfe, nor haue any more entrance to the holy Altar,

4 He came to king Demetrius in the hundreth fiftie and one yere, presenting vnto him a crowne of gold, and a palme, and of the boughes, which were vsed solemnly in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leane vnto.

6 To the which hee answered, The Iewes that be called Afideans, whose capitaine is Iudas Maccabeus, maintaine warres, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the high Priesthood) am now come hither,

8 Partly, because I was well affectioned vnto the kings affaires, and secondly, because I sought the profite of mine owne citizens: for all our people through their rashnes are not a litle troubled.

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the country, and our nation which is abused, according to thine owne humanity, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter should be well.

11 When hee had spoken these words, other friends also hauing euill will at Iudas, set Demetrius on fire.

12 Who immediately called for Nicanor the ruler of the Elephants, and made him capitaine ouer Iudea,

13 And sent him forth, commaunding him to slay Iudas, and to scatter them that were with him, and to make Alcimus hie Priest of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flocks, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors coming, and the gathering together of the heathen, they sprinkled themselves with earth, and prayed vnto him, which had appointed himselfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commandement of the capitaine, they remoued straightwayes from thence, and came to the towne of Dessan,

17 Where Simon Iudas brother had ioyned battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuertheless, Nicanor hearing the manlines of them that were with Iudas, & the bold stomacks that they had for their country, durst not proue

¶ *Theodorus.*
¶ *Matthias.*

prooue the matter with bloodshedding.

19 Wherefore he sent Pofidonius, ¶ Theodorus, and ¶ Matthias before to make peace.

20 So when they had taken long aduifement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one mind, and consented to the covenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they let for euery man his tooles.

22 Neuerthelesse, Iudas commanded certaine men of armes to waite in conuenient places, lest there should suddenly arise any euill through the enemies: and so they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 Hee ¶ loved Iudas, and fauoured him in his heart.

25 Hee prayed him also to take a wife, and to beget children: so he married, and they liued together.

26 But Aleimus perceiuing the loue that was betwene them, and vnderstanding the covenants that were made, came to Demetrius and told him that Nicanor had taken strange matters in hand, and ordeined Iudas, a traitour to the realme, to be his successeur.

27 Then the king was displeased, and by the reports of this wicked man, hee wrote to Nicanor, saying, that he was very angry for the covenants, commanding him that he should fend Maccabeus in all halfe prisoner vnto Antiochia.

28 When these things came to Nicanor, hee was astonished and fore grieved, that hee should breake the things wherein they had agreed, seeing that the man had committed no wickednesse.

29 But because it was not commodious to him to withstand the king, hee fought craftily to accomplish it.

30 Notwithstanding, when Maccabeus perceiued that Nicanor began to bee rough vnto him, and that hee intreated him more rudely than hee was wont, he perceiued that such a rigour came not of good, and therefore hee gathered a few of his men, and withdrew himselfe from Nicanor.

31 But the other perceiuing that hee was preuented by Maccabeus worthy policie, came into the great and holy Temple and commanded the Priests, which were offering their vsuall sacrifices, to deliuer him the man.

32 And when they were that they could not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, and made an oath in this manner, If ye will not deliuer mee Iudas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the altar, and will erect a notable Temple vnto Bacchus.

34 After these wordes hee departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this manner,

35 Thou, O Lord of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer vndefiled, which lately was cleansed, and stop all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Ra-

zis, one of the Elders of Ierusalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man at sometimes, when the Iewes were minded to keepe themselves vndefiled and pure, being accused to bee of the religion of the Iewes, did offer to spend his body and life, with all constancie, for the religion of the Iewes.

39 So Nicanor, willing to declare the hatred that he bare to the Iewes, sent about fure hundred men of warre to take him.

40 For hee thought by taking him, so doe the Iewes much hurt.

41 But when this company would haue taken his castle, and would haue broken the gates by violence, and commanded to bring fire to burne the gates, so that he was ready to be taken on euery side, he ¶ fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the hands of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Notwithstanding, what time as hee missed of his stroke for halle, and the multitude rushed in violently betwene the doores, he ran boldly to the wall, and cast himselfe downe manfully among the multitude.

44 Which conueyed themselves lightly away, and gaue place, so that he fell vpon his belly.

45 Neuerthelesse, while there was yet breath in him, being kindled in his mind, he rose vp, and though his blood gushed out like a fountaine, and he was very fore wounded, yet he rannt thorow the midst of the people,

46 And gare him to the top of an high rocke: so when his blood was utterly gone, he tooke out his owne bowels with both his hands, and threw them vpon the people, calling vpon the Lorde of life and spirit, that hee would restore them againe vnto him: and thus he died.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 2 The disciples of Nicanor 14 Maccabeus expounding vnto the Iewes the vision, encourage them. 21 The prayer of Maccabeus 30 Maccabeus commendeth Nicanors head and hands to be cut off, and his tongue to be giuen vnto the foules. 39 The author excuseth himselfe.

Now when Nicanor knew that Iudas and his company were in the countrie of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuerthelesse, the Iewes that were compelled to go with him, laid, O kill not so cruelly and barbarously, but honor and sanctifie the day, that is appointed by him that seeth all things.

3 But this most wicked person demanded, Is there a Lord in the heauen, that commanded the Sabbath day to be kept?

4 And when they said, There is a living Lord, which ruleth in the heauen, who commanded the seuenih day to be kept,

5 Then he said, And I am mighty vpon earth to command them for to arme themselves, and to performe the kings busines. Notwithstanding, he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victory obtained of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfect hope that the Lord would helpe him,

8 And exhorted his people not to be afraid at the coming of this heathen, but alway to remem-

¶ As this private example ought not to be followed of the godly, because it is contrary to the word of God, although the author seeme here to approve it: for that place as touching prayer, Cha. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctine, because it is only a particular example.

ber the helpe that had bene shewed vnto them from heauen, and to trust now also, that they should haue the victory by the Almighty.

9 Thus hee encouraged them by the Law and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, & shewed them also the deceitfulness of the heathen, and how they had broken their othes.

11 Thus he armed every one of them not with the assurance of shields and speares, but with wholesome words and exhortations, and shewed them a dreame worthy to be beleued, and reioiced them greatly.

12 And this was his vision. Hee thought that hee law Onias (which had bene the high Priest, a vertuous and a good man, reuerent in behaviour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a childe) holding vp his hands towards heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of wonderfull dignitie, and excellencie aboue him.

14 And Onias spake, and said, This is a loue of the brethren, who praie much for the people, and for the holy citie, *to wit*, Ieremias the Prophet of God.

15 Hee thought also that Ieremias held out his right hand, and gaue vnto Iudas a sword of gold: and as he gaue it, he spake thus,

16 Take this holy sword, a gift from God, wherewith thou shalt wound the aduersaries.

17 And to being comforted by the words of Iudas, which were very sweet and able to stirre them vp to valiantnesse, and to encourage the hearts of the yong men they determined to pitch no camp, but courageously to set vpon them, and manfully to assaile them, & to try the matter hand to hand, because the citie and the Sanctuary and the Temple were in danger.

18 As for their wiues and children, and brethren, and kinsfolke, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Again, they that were in the citie, were carefull for the army that was abroad.

20 Now while they all waited for the trial of the matter, and the enemies now met with them, and the host was set in aray, and the || beasts were separated into conuenient places, and the horsemen were placed in the wings:

21 Maccabeus considering the comming of the multitude, and the diuers preparation of weapons, and the fiercenesse of the beasts, held vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victorie commeth not by the weapons, but that hee giueth the victory to them that are worthy as seemeth good vnto him.

22 Therefore in his prayer hee sayde after this manner, O Lord, *thou that didst send thine Angel in the time of Ezekias king of Iudea, who in the

hoste of Sennacherib slewe an hundred fourescore and sixe thousand,

23 Send now also thy good Angel before vs, O Lord of heauen, for a feare and dread vnto them,

24 And let them bee discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an ende.

25 Then Nicanor and they that were with him, drew neere, with trumpets and shoutings for ioy.

26 But Iudas and his company praying and calling vpon God, encountered with the enemies,

27 So that with their handes they fought, but with their hearts they prayed vnto God, and slew no lesse then sixe and thirtie thousand men: for through the presence of God they were wonderfully comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a cry, praying the Almighty in their owne language.

30 Therefore Iudas, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called al them of his nation, and set the Priests by the Altar, and sent for them of the castle,

32 And shewed them wicked Nicanors head, and the hand of that blasphemor, which hee had holden vp against the holy Temple of the Almighty with proud brags.

33 He caused the tongue also of wicked Nicanor to be cut in litle pieces, and to be cast vnto the fowles, and that the rewards of his madnesse should be hanged vp before the Temple.

34 So euery man praised toward the heauen the glorious Lord, saying, Blessed be he that hath kept his place vndefiled.

35 Hee hanged also Nicanors head vpon the hie castle, for an euident and plaine token vnto al of the helpe of God.

36 And so they established all together by a common decree, that they should in no case tuffer this day, without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus far as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done well, and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, & then againe water: & as wine tempered with water is pleasant, and delighteth the taste: so the setting out of the matter doth lighten the eyes of the that read the story. And here shall be the end.

¶ Or, Elephanta.

* 2 King. 19. 35.
isa 37. 36. iob. 1. 18.
eccles. 48. 22.

The ende of the Apocrypha.



LEVI.



SIMEON.



RUBEN.

PETER.



JAMES.



IVDAH.



MATHEW.



MARC.



IOHN.



DAN.



NEPHTHALI.



GAD.



ASHER.



ISACAR.



ZABVLON.



IOSEPH.



IOHN.



LYKE.



IOHN.



THOMAS.



JAMES.



SIMON.

THE

New Testament of

our Lord IESVS CHRIST.

Translated out of Greeke by

THOMAS BEZA:

With brieue Summaries and Expositiones vpon the hard
places by the said Author, IOAC CAMER. and
P. LOEFLER. VILLERIVS.

Englithed by L. TOMSON.

Together with the Annotations of Fr. Iunius vpon
the Revelation of S. IOHN.

IMPRINTED AT

London by ROBERT BARKER,

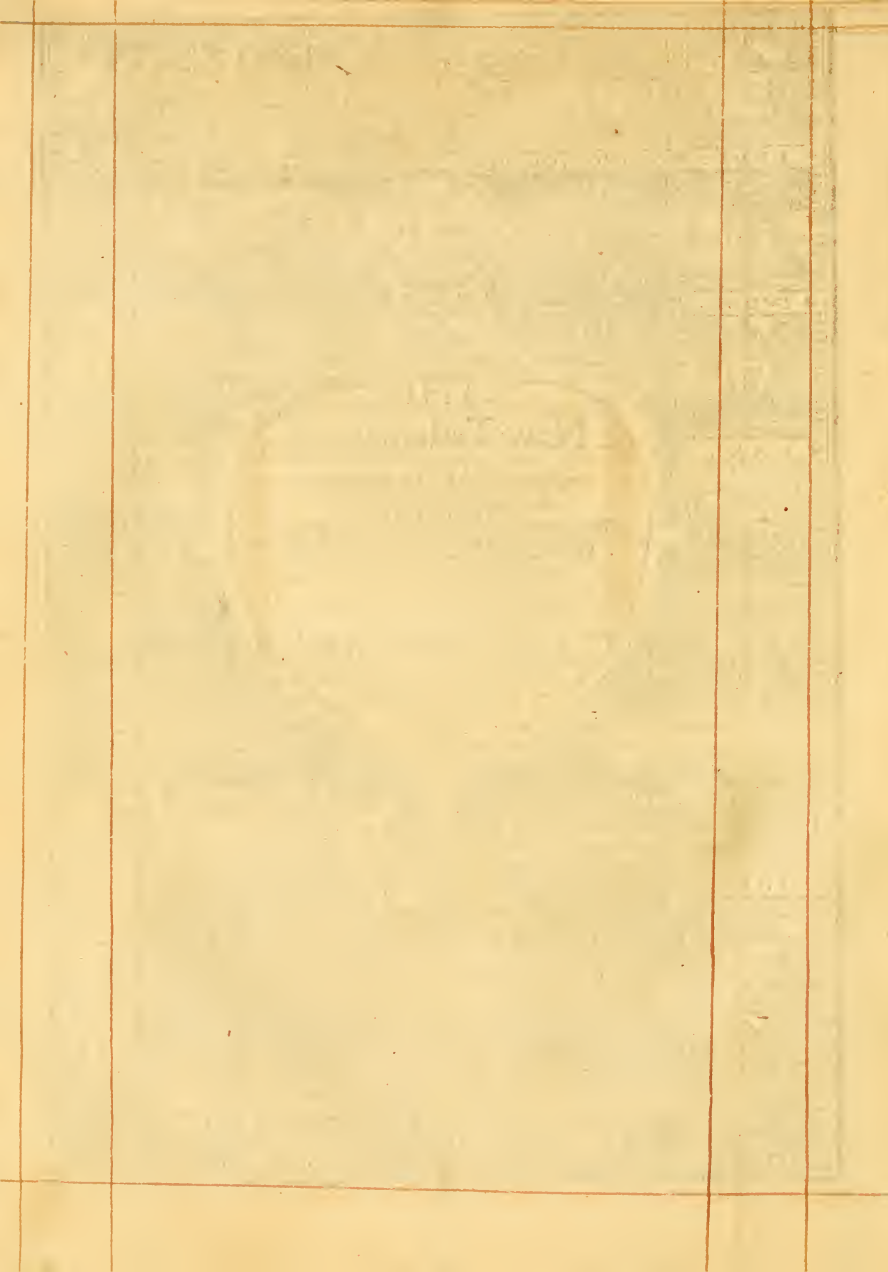
Printerto the Kings most

Excellent Maiestie.

1615.



Cum Priuilegio.





THE PRINTER

to the diligent Reader.

DEARE Christian Reader, to the intent that thou mightest the better enjoy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phraze or sense, haue bene so placed, that none without great labour could finde out the texts alledged, I haue made this marke *, and haue set it aswel in the margent, as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this marke *: looke out the like marke in the margent, and there thou shalt finde *Luke 3 23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow vnmaked, appertaine to the same.

The Notes which are directed by figures of Arithmeticke, as 1. 2. 3. 4. &c. thowc ut the Euangelists and Acts, declare the effect or summe of the doctrine contained betweene one of the sayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthew vnto the figure 2. in the 18. verse of the same Chapter, the doctrine there gathered is set downe in the margent in this sort: *1 Iesus came of Abraham of the tribe of Iuda, and of the stocke of David as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter.

Lastly, the Notes which goeby order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke words and phrases immediarly following in them. As in the first line and second worde, the letter, *a*, being referred vnto *a*, directly against him in the margent, sheweth that this word, Booke, signifieth *A rehearsal, as the Hebrewes vse to speake:* as *Genes. 5. 1. The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto *z.* and so beginning againe with *a* if there be so many Notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruit, and giue the prayse to God.

Farewell.

The description of the holy Land, containing the places mentioned in the four Euan- gelists, with other places about the sea coasts, wherein may be seene the wayes and journeyes of Christ and his Apostles in Iudea, Samarita, and Galile: for into these three parts this Land is diuided,



The places specified in the Mappe, with their situa- tion by the obseruation of the degrees concern- ing their length and breadth.

| | | | | |
|------------------|---------------|----------------------------|---------------|---------------------------------|
| Ascalon | 65,24: 31,32. | Corasim | 66,53: 32,29. | Ior, the other fountaine whence |
| Azor | 65,35: 32. | Dan, one of the Fountaines | | Iordan springeth, 67,31: 33,7 |
| Bethlehem | 65,55: 31,51. | whence Iordan spring- | | Magdalon, called alio Dalma- |
| Bethphage | 66,31,58. | eth | 67,25: 33,18. | nutha 66,48: 32,28. |
| Bethsaida | 66,51: 32,29. | Ennon | 66,40: 32,18. | Naim 66,35: 32,33. |
| Bethabara | 66,34: 32,1. | Emmaus | 65,34: 31,59. | Nazareth 66,35: 32,42. |
| Bethania | 66,31,59. | Ephen | 66,8,31. | Ptolemais 66,50: 32,58. |
| Cana of Galile | 66,52: 32,48. | Gadra or Garaza. | 66,48: 32,29. | Samaria the city 66,22: 32,19. |
| Capernaum | 66,53: 32,39. | Gaza | 65,10: 31,40. | Sidon 67,15: 33,0. |
| Carmel mount | 66,31: 32,50. | Iericho | 66,10: 32,1. | Silo 66,27: 33,19. |
| Cesarea Straton | 66,16: 32,25. | Ierusalem | 66,31,55. | Tyrus 67,33,20. |
| Cesarea Philippi | 67,39: 33,5. | Loppe | 65,40: 32,5. | Tiberias 66,44: 32,26. |

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO S. MATTHEW.

CHAP. I.

1 That Iesus in that Messias the Saviour promised to the Fathers, 18 The nativity of Christ.



HE * * booke of the b generation of Iesus Christ the sonne of Dauid, the sonne of Abraham.

2 * Abraham begat Isaac. * And Isaac begat Jacob. And * Jacob begat Iudas and his brethren.

3 * And Iudas begat Phares, and Zara of Thamar. And * Phares begat Elsom. And Elsom begat Aram.

4 And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon.

5 And Salmon begat Booz of Rachab. And * Booz begat Obed of Ruth. And Obed begat Iesse.

6 And * Iesse begat Dauid the King. And * Dauid the King begat Salomon of her that was the wife of Vrias.

7 And * Salomon begat Roboham. And Roboham begat Abia. And Abia begat Asa.

8 And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Hozias.

9 And Hozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezekias.

10 And * Ezekias begat Manasses. And Manasses begat Amon. And Amon begat Iofias.

11 And * Iofias begat Iakim. And Iakim begat Iechonias and his brethren about the time they were carried away to Babylon.

12 And after they were carried away into Babylon, * Iechonias begat Salathiel. * And Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud. And Abiud begat Eliachim. And Eliachim begat Azor.

14 And Azor begat Zadoc. And Zadoc begat Achim. And Achim begat Eliud.

15 And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Iacob.

16 And Iacob begat Ioseph husband of Mary, of whom was borne Iesus, that is called Christ.

17 So all the generations from Abraham to Dauid are foureteene generations. And from Dauid vntill Christ, foureteene generations.

18 ¶ Now the birth of * Iesus Christ was thus. When as his mother Mary was * betrothed to Ioseph, before they came together, shee was found with childe of the holy Ghost.

19 Then Ioseph her husband being a iust man and not willing to * make her a publicke example, was minded to put her away secretly.

20 But while he thought these things, behold the Angell of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to take Mary thy wife: for that which is

conceiued in her, is of the holy Ghost.

21 And (hee shall bring forth a Sonne, and thou shalt call his name Iesus, for hee shall

be called Iesus of God himselfe, by the Angell. * Luke. 1.31.

* I save his people from their finnes.

22 And all this was done that it might be fulfilled, which is spoken of the Lord by the Prophet saying,

23 ¶ Behold, a virgin shall be with child, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph, being raised from sleepe, did as the Angell of the Lord had enioyned him, and tooke his wife.

25 But he knew her not, till she had brought forth her first borne sonne, and hee called his name Iesus.

10 vnderstand also that a thing should not come to pass in time to come: 11 Michael had no children. Till her death day, 2. Sam. 6. 23. And in the last Chapter of this Evangelist. Behold, I am with you till the end of the world.

CHAP. II.

1 The women, who beate the fruits of the Gentiles, worship Christ. 14 Joseph fleeth into Egypt with Iesus and his mother. 16 Herod killeth the children.

WHEN * Iesus then was borne at Bethlehem, in Iudea, there came b Wife men from the East to Hierusalem,

2 Saying, Where is the King of the Iewes that is borne? for we haue seene his starre in the East, and are come to worship him.

3 When King Herod heard this, he was troubled, and all Hierusalem with him.

4 And gathering together all the d chiefe Priests and scribes of the people, hee asked of them, where Christ should be borne.

5 And they sayd vnto him, At Bethlehem in Iudea: for so it is written by the Prophet,

6 * And thou Beth-leem in the Land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come the gouernour that shall feed my people Israel.

7 Then Herod priuily called the Wife men, and diligently inquired of them the time of the starre that appeared.

8 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring mee word againe, that I may come also, and worship him.

9 ¶ So when they had heard the king, they departed: and loe, the starre which they had seen in the East, went before them, till it came and stood ouer the place where the babe was.

10 And when they saw the starre, they reioiced with an exceeding great ioy.

11 And went into the house, and found the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, euen gold, and frankincense, and myrrhe.

12 And after they were warned of God in a dreame, that they should not go againe to Herod, they returned into their countrey another way.

13 ¶ After that Iesus was borne, his mother Mary and hee fled into Egypt, to escape from Herod.

14 ¶ When he was found, hee was found in a manger, and lay with the oxen, and the asses.

15 ¶ After that Iesus was borne, his mother Mary and hee fled into Egypt, to escape from Herod.

16 ¶ When he was found, hee was found in a manger, and lay with the oxen, and the asses.

17 ¶ After that Iesus was borne, his mother Mary and hee fled into Egypt, to escape from Herod.

18 ¶ When he was found, hee was found in a manger, and lay with the oxen, and the asses.

19 ¶ After that Iesus was borne, his mother Mary and hee fled into Egypt, to escape from Herod.

20 ¶ When he was found, hee was found in a manger, and lay with the oxen, and the asses.

21 ¶ After that Iesus was borne, his mother Mary and hee fled into Egypt, to escape from Herod.

22 ¶ When he was found, hee was found in a manger, and lay with the oxen, and the asses.

* Luke. 3. 23. Iesus Christ came of Abraham of the tribe of Iuda, & of the stocke of Dauid. 24 God promised.

* Rehearsell: As the Hebrew word of the stocke, as Gen. 5. 1. The booke of the generations. 6. 1. The ancellors of whom Christ came. c Which Christ is also the Sonne of Abraham.

* Gen. 21. 2. * Gen. 25. 23. * Gen. 29. 31. * Gen. 38. 17.

* Chron. 3. 5. * Ruth. 4. 1. 1. 9. * Ruth. 4. 1. 1. 9.

* 1 Sam. 16. 1. and 17. 1. 10.

* 1 Sam. 13. 24. * 1 Chron. 11. 43.

* 2 Chron. 3. 10. 16. * 2 Kings 20. 31.

* 1. 11. 18. * 2 Chron. 3. 13. 14. 15.

* 2 Kings 23. 36. and 24. 1. 6. * 2 Chron. 34. 40.

4 That is, the captiuitie fill in the daies of Iakim and Iechonias: for Iechonias was borne before their carrying away into their captiuitie.

* 1 Chron. 3. 16. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

* 1 Chron. 3. 17. * 1 Chron. 3. 17. * 1 Chron. 3. 17.

3 A true somme
and forme of all
Christian prayer.

* Luke 11. 3.
4 Thus, that is
meant for our use
save for our daily
use, such as we say
suffice for our nature
and com-
pensation.

* Chap. 13. 10.
5 From the Devil,
and from all unclean-
ness.

* Mat. 11. 25.
6 They that for-
give wrongs, to
them finnes are
forgiven, but re-
venge is prepared
for them that re-
venge.

7 Against incha-
bunt after a name
of holiness by
falsing.

* 1 Cor. 13. 1.
8 They suffer not
their joy to be
to come, that is
to say, they marre the
natural colour of
their faces, that
they may seeme
to have an angelic
face.

9 Those mees-
sengers are shew-
ed to be vaine, which
passe not for the
allured treasure of
everlasting life,
but spend their
lives in foraging
together fraile and
vaine riches.

* Luke 12. 33.
10 1 Tim. 6. 19.

* Luke 11. 34.
11 Men doe wil-
lingly and mace-
dily put oute
candle light
light of nature
that is in nature
that is in them.

12 The iudgement
of the mind: that
is the body, is the
eye, for the whole
life may be ruled
with right reason
that is in us, say
that the spirit of God
wherein we are
lightened.

* Luke 16. 13.
13 God will be
worshipped of
the whole man,
b. Which be as
surre together, for
if two agree, they
are one.

14 This word is a
Synonym word, it
signifieth all things
that belong to
man.

* Luke 11. 32.
15 Phil. 4. 6.

16 1 Tim. 6. 8.
17 1 Pet. 5. 7.

18 1 Pet. 5. 7.
19 The froward
for things in this life is corrected in the children of God by an earnest thinking vpon
the providence of God.

20 Of the eye, or that line in the eye: for in all tongues
almost this word of Heures is taken for the eye. 1. The speech of care which is turned with
thoughts of minute, and hath for see most part of itself broken with it. w. By labour.

Father knoweth whereof ye haue neede, before ye
aske of him.

9 After this manner therefore pray ye, * Our
Father which art in heauen, hallowed bee thy
Name.

10 Thy kingdome come. Thy will bee done
euen in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgive vs our debts, as wee also for-
giue our debtors.

13 And leade vs not into temptation, but deli-
uer vs from euill: for thine is the kingdome,
and the power, and the glory for euer. Amen.

14 * For if ye doe forgive men their trespas-
ses, your heavenly Father will also forgive you.

15 But if ye doe not forgive men their trespas-
ses, no more will your heavenly Father forgive
you your trespasses.

16 Moreover, when ye fast, looke not sowe
as the hypocrites: for they disfigure their faces,
that they might seeme vnto men to fast. Verely
I say vnto you, that they haue their reward.

17 But when thou fastest, annoynt thine head,
and wash thy face,

18 That thou seeme vnto men to fast, but
vnto thy Father which is in secret: and thy Father
which seeth in secret, will reward thee openly.

19 ¶ Lay not vp treasures for your selues vp-
on the earth, where the moth & canker corrupt,
and where theues digge through and steale.

20 * But lay vp treasures for your selues in
heauen, where neither the moth nor canker cor-
rupteth, & where theues neither digge through
nor steale.

21 For where your treasure is, there will your
heart be also.

22 ¶ The light of the body is the eye: if then
thine eye be single, thy whole body shall be light.

23 But if thine eye be wicked, then all thy
body shall be dark. Wherefore if the light that is
in thee be darknesse, how great is that darknesse?

24 * No man can serue two masters: for ei-
ther hee shall hate the one, and loue the other, or
else he shall leaue to the one, and despise the other.
Ye cannot serue God and riches.

25 ¶ Therefore I say vnto you, be not care-
full for your life, what ye shall eate, or what ye
shall drinke: nor yet for your body, what ye shall
put on. Is not the life more worth than meate
and the body then raiment?

26 Behold the fowles of the heauen: for they
sow not, neither reape, nor carry into the barnes:
yet your heavenly Father feedeth them: are ye
not much better than they?

27 Which of you by taking care is able to
add one cubite vnto his stature?

28 And why care ye for raiment? Learne how
the Lillies of the field doe growe: they are not
wearing, neither spinne:

29 Yet I say vnto you, that euen Salomon in
all his glory was not arrayed like one of these.

30 Wherefore if God do clothe the grasse of
the field which is to day, & to morrow is cast into
the oven, shall he not doe much more vnto you, O
ye of little faith?

31 Therefore take no thought, saying, What
shall we eate? or what shall we drinke: or where-

with shall we be clothed?

32 (For after all these things seeketh the Gen-
tiles) for your heavenly Father knoweth, that ye
haue need of all these things.

33 But seeke ye first the kingdome of God,
and his righteousnesse, and all these things shall
be ministred vnto you.

34 Care not then for the morrow: for the mor-
row shall care for it selfe: the day hath enough
with his owne griefe.

CHAP. VII.

1 We may not see iudgement of our neighbour, 6 Nor casteth
which a holy word accesse. 12 The bread and first way. 15
False prophesie. 18 The true euill, 24 The bosome of sin
a roote, 30 and on the iend.

Verge not, that ye be not iudged.

2 For with what iudgement ye iudge, ye
shall be iudged, and with what measure ye mete,
it shall be measured vnto you againe.

3 And why seest thou the mote, that is in thy
brothers eye, and perceivest not the beam that is
in thine owne eye?

4 * Or how sayest thou to thy brother, Suffer
me to cast out the mote out of thine eye, and be-
hold, a beam is in thine owne eye?

5 Hypocrite, first cast out the beam out of
thine owne eye, and then shalt thou see clearly
to cast out the mote out of thy brothers eye.

6 ¶ Giue ye not that which is holy to dogs,
neither cast ye your pearls before swine, lest
they tread them vnder their teete, and turning a-
gain, all to rent you.

7 ¶ Aske, and it shall be given you: seeke,
and ye shall finde: knocke, and it shall be opened
vnto you.

8 For whosoever asketh, receiveth: and he
that seeketh, findeth: and to him that knocketh,
it shall be opened.

9 For what man is there among you, which
if his son aske him bread, would giue him a stone?

10 Or if hee aske fish, will hee giue him a fer-
pent?

11 If ye then are euill, can giue to your
children good gifts, how much more shall your
Father which is in heauen, giue good things to
them that aske him?

12 * Therefore whatsoever ye would, that
men should doe to you, euen so doe ye to them:
for this is the Law and the Prophets.

13 ¶ Enter in at the strait gate: for it is the
wide gate, and broad way that leadeth to destruc-
tion: and many there be which goe in thereat.

14 Because the gate is strait, and the way
narrow that leadeth vnto life, and fewe there bee
that finde it.

15 ¶ Beware of false prophes, which come
to you in sheeps clothing, but inwardly they are
rauening wolves.

16 Ye shall know them by their fruites. * Doe
men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth forth good
fruit, and a corrupt tree bringeth forth euill
fruit.

18 A good tree cannot bring forth euill fruit:
neither can a corrupt tree bring forth good fruit.

19 * Euery tree that bringeth not forth good
fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruites ye shall knowe
them.

21 For by their words, and suffer, and endure, and be shamed, and so on
teachers must be taken heed of: and they are known by false doctrine and euill
living. * Luke 5. 44. * Chap. 13. 10.

1 We ought to
find fault one
with another, but
we must be sure
we doe it not
without cause or
to seeme holier
then they, or in ha-
red of them.
* Luke 6. 37. 38.
rom. 2. 1.
1 Cor. 13. 1.

* Marke 9. 14.
Luke 6. 38.

* Luke 9. 47.
2 The blindnecked
and stubborn
enemies of the
Gospel are
worthy to haue
it preached va-
tation.

3 As perle is
in nature among
the creatures, it
is not common, it
is precious, it is
a pearl to the
ancient time in
every place.

4 For a perle
that cleaues the
heart, and is
valued as
two hundred
and fifty crowns,
the world is now
incom-
prehensible.

* Chap. 21. 33.
marke 11. 33.

John 12. 13.
16. 22. same. 1. 5.
3 Pray eate
sure regein all
militaries.

* Luke 6. 31.
16. 41. 1.

4 A cheerful fall
of the meaning of
the second
table.

5 That is to say,
the doctrine of
the Law and
Prophe.

* Luke 13. 35.

5 Example of
life must not be
taken from a
multitude.

6 The way is strait
and narrow: we
must passe through
our life. 6 False
teachers must be
doctine and euill
living.

7 Euen the best
bills that are, are
nothing without
bodilie.

* Rom 2. 13.

* James 1. 22.

a By Name, herein

meaneth that they

working power of

God, which only

nam worshipping

causeth upon him.

c Properly, poutie.

Now it is a clement

are called, to uen

by occasion

of these things

which they bring to

pass, for they

are vnder stand,

how much is the

power of God in

thee.

* Luke 13. 27.

f It is not of igno-

rance, but because

he will cast them

away.

* Psal. 6. 8.

g You that are giv-

ing to all kinde of

meeknesse, and

seem to make an

are of iustice.

h True godlines

reflech only vpon

Christ, and there-

fore alwayes remem-

21 ¶ Not euery one that sayth vnto mee,
Lord, Lord, shall enter into the kingdome of hea-
uen, * But he that doeth my Fathers will which
is in heauen.

22 * Many will say to mee in that day, Lord,
Lord, haue wee not by thy d Name prophesied?
and by thy Name cast out deuils? and by thy
Name done many e great workes?

23 And then will I professe to them, * I ne-
uer knew you, * depart from mee ye that worke
iniquitie.

24 * Who soeuer then heareth of mee these
wordes, * and doth the same, I will liken him to a
wife man, which hath builded his house on a rocke

25 And the raine fel, and the floods came, and the
windes blew, and beate vpon that house, and it
fell not: for it was grounded on a rocke.

26 But who soeuer heareth these my wordes,
and doeth them not, shall be likened vnto a foo-
lish man, which hath builded his house vpon the
sand:

27 And the raine fell, and the floods came, and the
windes blew, and beate vpon that house, and it
fell, and the fall of it was great.

28 ¶ And it came to passe, when Iesus had
ended these wordes, the people were astonied at
his doctrine.

29 For he taught them as one hauing autho-
ritie, and not as the Scribes.

30 And there remaneth inuincible, * Luke 6. 47, 48. * Marke 1. 22, Luke 4. 32.

CHAP. VIII.

1 The Leper cleansed, 5 The Centurions faith, 12 The calling
of the Gentiles, 12 and casting out of the Iewes, 24 Peters
mauer in lawe healed, 19 A Scribe desireth to followe Christ,
23 The tempest on the sea, 26 Two possessed with deuils cured
23 The deuils goe into swine.

NOW when hee was come downe from the
mountaine, great multitudes followed him.

2 ¶ And loe, there came a Leper and wor-
shipped him, saying, Master, if thou wilt, thou
canst make me cleane.

3 And Iesus putting forth his hand, touched
him, saying, I will, be thou cleane; and immedi-
ately his leprosie was cleansed.

4 Then Iesus sayd vnto him, See thou tell no
man, but goe, and shew thy selfe vnto the Priest,
and offer the gift that * Moses commaunded, for
a witnesse to them.

5 ¶ * When Iesus was entred into Capernaum,
there came vnto him, a Centurion, besee-
ching him.

6 And said, Master, my seruant lyeth sicke at
home of the palseie, and is grievously pained.

7 And Iesus sayd vnto him, I will come and
heale him.

8 But the Centurion answered, saying, Master,
I am not worthy that thou shouldst come vnder
my roofo: but p'ke the word only, and my ser-
uant shall be healed.

9 For I am a man also vnder the authoritie
of another e haue souldiers vnder me: and I say to
one, Goe, and hee goeth: and to another, Come,
and hee cometh: and to my seruant, Doe this,
and hee doeth it.

10 When Iesus heard that, he marueiled, and
said to them that followed him, Verely I say vnto
you, I haue not found so great faith, eue in Israel.

11 But I say vnto you, that many shall come
from the East, and West, and shall a sit down with
Abraham and Isaac, and Jacob, in the kingdome
of heauen.

12 And the children of the kingdome shall be
cast out into v utter * darkenesse: there shall be
weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Goe
thy way, and as thou hast beleueed, so be it vnto
thee. And his seruant was healed the same houre.

14 ¶ * And when Iesus came to Peters house,
he saw his wifes mother laid downe, and sicke of
a feuer,

15 And he touched her hand, and the feuer left
her: so the arose, and ministered vnto them.

16 ¶ When the euen was come, they brought
vnto him many that were possessed with deuils:
and he cast out the spirits with his word, and hea-
led e all that were sicke,

17 That it might be fulfilled, which was spo-
ken by * Elias the Prophet, saying, He tooke our
infirmities, and bare our sicknesse.

18 ¶ And when hee sawe great multitudes
of people about him, he commanded them to goe
ouer the water.

19 ¶ Then came there a certaine Scribe, and
said vnto him, Master, I will follow thee whither-
soeuer thou goest.

20 But Iesus saide vnto him, The foxes haue
holes, and the birdes of the heauen haue e nestes,
but the Sonne of man hath not wheroun to rest
his head.

21 ¶ And another of his disciples said vnto
him, Master, suffer me first to goe, and burie my
father.

22 But Iesus said vnto him, Follow mee, and
let the dead burie their dead.

23 ¶ * And when he was entred into the ship,
his disciples followed him.

24 And beholde there arose a great tempest in
the sea, so that the ship was couered with waues:
but he was asleepe.

25 Then his disciples came, and awoke him,
saying, Master, saue vs, we perish.

26 And he said vnto them, Why are ye feare-
full, O ye of little faith? Then he arose, and rebu-
ked the windes and the sea: and so there was a
great calme.

27 And the men marueiled, saying, What man
is this, that both the windes and the sea obey him?

28 ¶ * 7 And when he was come to the other
side into the country of the Gergeenes, there met
him two possessed with deuils, which came out
of the graues very fierce, so that no man
might go by that way.

29 And behold, they cryed out, saying, Iesus
the Sonne of God, what haue wee to doe with
thee? Art thou come hither to torment vs before
the time?

30 Now there was f as farre off from them a
great heard of swine feeding.

31 And the deuils besought him, saying, If
thou cast vs out, suffer vs to goe into the herde of
swine.

32 And he said vnto them, Goe. So they went
out and departed into the herd of swine: and be-
hold the whole herd of swine ran headlong into
the sea, and died in the water.

33 Then the herd-men fled: and when they
were come into the citie, they told all things, and
what was become of them that were possessed
with deuils.

34 And behold, all the citie came out to meet
Iesus: and when they saw him, they besought him
to depart out of their coasts.

b Which are with
out the kingdome.
For in the kingdome
of gods, man must
ouercome man.

* Coep. 22. 13.

* Marke 1. 29.

1. Luke 4. 38.

3 Christ in healing

diuers diseases,

sheweth that he

was sent of his Fa-

ther, that in him

only we should

leeke remedie in

all our miseries.

* Marke 1. 32.

1. Luke 4. 40.

c of all sorts.

1. Pet. 3. 24.

* Luke 9. 37, 38.

2. For Exuperantium

maximatus vpon

the sale of 7 thieras.

4. The true dici-

ples of Christ

must prepare

themselves to all

kinde of miserie.

e Word for word,

husnes made with

bones.

3. When God re-

quireth out laboure

we must leaue off

all dust to men,

* Marke 8. 37.

1. Luke 8. 23.

6 Although Christ

seemeth often-

times to neglect

his, euen in most

extreme dangers,

yet, in time con-

uenient he aswageth

all tempest, and

bringeth them to

the haven.

* Marke 5. 12.

1. Luke 8. 26 27.

7 Christ came to

deliuer men from

the miserable

thraldome of sa-

tan: but the world

had rather lesse

Christ, than the

vildest least of

their commodities

f On a hill, as

Marke and Luke

witness: Now

Geuina as Joseph

recordeth booke 17.

chap. 3. Inuadit

the order of the

Geniues, & there-

fore we may not

marueile if there

were swine there.

2. Where men haue

as swine, there doth

not Christ tarie,

but deuils.

C H A P. IX.

1 One sicke of the palse heale, 5 Remission of finnes, 9 Mat. then called, 10 Simons, 17 New name, 18 The rulers daughter raised, 20 A woman heale of a bloody issue, 28 Two blind men lay faith by come fight, 31 A dumb man possi- fied to speake, 37 The banish and workmen.

1 Sinnes are the causes of our afflictions, & Christ only forgiveth them if we be- lieue.

2 A Iuto Capernaum for as Thoph faith, Beileben through how faith, Nazareth brought him up, and Capernaum was his dwelling place.

3 Mar. 2. 23. 15. 16 Knowing by a manifest sign.

4 To 6. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Mark. 2. 14.

10. 5. 7.

2 Christ calleth the bumble sinners vnto him, but he con- temneth the proud hypocrites, 4 At the custom- house, where it was re- tained.

5 The custom- house, where were placed by the Romans, after the Judea was brought into the form of a province, 6. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 Therefore of these of the Jews, they were called Pharisees, that is to say, very willem.

* Hoie 6. 6.

chap. 1. 7.

1. Tim. 1. 15.

* Mar. 2. 18.

10. 5. 7.

3 Against unrighty emulation in mat- ters indifferent, f. An heretic, 4 Nicodemus for they that are ad- mitted into the ma- riage chamber, are as the new wine about the bride- grome.

5 Rem, which was neuer put to the fuller.

* Mark 5. 23.

10. 5. 7.

4 There is no coll soode, and incur- able, which Christ cannot heale by and by, if he be touched with true faith but lightly as it were with the hand.

Then ^a he entred into a ship, and passed ouer, and came into his owne ci- tie.

2 And ^a 10c, they brought to him a man sicke of the palse layed on a bed, And Iesus ^b seeing their faith, sayd to the sicke of the palse, Sonne, be of good comfort: thy finnes are forgiven thee.

3 And beholde, certaine of the Scribes sayd with themselves, This man ^c blasphemeth.

4 But when Iesus saw their thoughts, he said, Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy finnes are forgiven thee, or to say, Arise, and walke?

6 And that they may know that the Sonne of man hath authoritie in earth to forgive finnes (then sayde he vnto the sicke of the palse,) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ ^a 2 And as Iesus passed forth from thence, he saw a man sitting at the ^d custome, named Mat- thew, and sayd to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meate in his house, behold, many Publicanes & sin- ners that came thither, sate down at the table with Iesus and his disciples.

11 And when the Pharises saw that, they sayd to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, hee sayde vnto them, The whole need not a Physician, but they that are sicke.

13 But goe ye and learne what this is, * I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the * sinners to repen- tance.

14 ¶ ^a 3 Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus sayd vnto them, Can the ^c chil- dren of the marriage chamber mourne as long as the bridegrome is with them? but the dayes will come, when the bridegrome shall be taken from them, and then shall they fast.

16 Moreouer, no man pieceth an old garment with a peece of new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put newe wine into olde vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preferred.

18 ¶ ^a 4 While hee thus spake vnto them, be- holde, there came a certaine ruler, and worshi- ped him, saying, My daughter is now diseased: but come and lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased

with an issue of blood twelue yeres, came behind him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but his garment onely, I shall be whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good of comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 5 Nowe when Iesus came into the Rulers house, and saw the ^b minstreis and the multitude making noyse,

24 He sayd vnto them, Get you hence: for the maid is not dead, but slepeeth. And they laughed him to scorne.

25 And when the multitude were put forth, hee went in and tooke her by the hand, and the mayd arose.

26 And this brute went throughout all that land.

27 ¶ And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid haue mercy vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus sayd vnto them, Belceue yee that I am able to doe this? And they sayd vnto him, Yea Lord.

29 Then touched he their eyes, saying, Accord- ing to your faith be it vnto you.

30 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 ¶ ^a 7 And as they went out, beholde, they brought to him a dumbe man possified with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises sayd, * He casteth out deu- ils, through the prince of deuils.

35 ¶ And * Iesus went about all cities and townes, teaching in their Synagogues, and preach- ing the Gospel of the Kingdome, and healing every sicknesse and every disease among the peo- ple.

36 ¶ But * when he saw the multitude, he had compassion vpon them because they were disper- sed and scattered abroad, as sheepe hauing no shepherd.

37 Then sayd he to his disciples, * Surely the haruest ^a is great, but the labourers are few.

38 Wherefore pray the Lord of the haruest, that he would ^b send forth labourers into his har- uest.

C H A P. X.

1 The gift of healing giuen to the Apostles, 5 They are sent to preach the Gospel, 14 Shaking off the dust, 16 Affliction, 22 Continuance vnto the end, 23 Eying from persecution, 28 Etare, 29 Two parables, 30 Haruest of our heid, 32 To acknowledge Christ, 33 Tence and the sword, 35 Promise, 37 Low of parents, 38 The crisse, 39 To lette be selfe, 40 Torment a preacher.

And ^a * hee called his twelue Disciples vnto him, and gaue them power against vnclene spirits, to cast them out, and to heale every sick- nesse, and euery disea.

2 Now the names of the twelue Apostles are these. The first ^a Simon called Peter, and Andrew his brother, Iames the sonne of Zebedeus, & Iohn his brother,

3 Euen death it selfe giueth place to the power of Christ.

4 It appears that they used minstreis at their mourning.

5 By healing these two blind, Christ sheweth that he is the light of the world.

6 Luke 11. 14. 7 An example of the power that Christ had ouer the deuill.

8 Chap. 12. 24. mark 3. 22. Luke 11. 15. 9 Marke 6. 6. Luke 12. 23.

10 Although the ordinary pallace scale, yet Christ hath not cast off the care of his Church.

11 Marke 6. 34. 12 John 4. 5. 13 Word for word, 14 them vs: he men are very few in so be a worke.

14 The Apostles sent to preach the Gospel in- fact

15 Mar. 2. 13. 14. 15. Luke 9. 1. 2 Theophylact faith that Peter & Andrew are called the first, because they were first called.

3 Philip and Bartlemew: Thomas, and Marthew that Publicane; Iames the sonne of Alphaeus, and Lebbeus whose surname was Thaddæus:

4 Simon the Cananite, and Iudas^b Ifcariot, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather * to the lost sheepe of the house of Israel.

7 * And as ye go, preach, saying, The kingdom of heauen is at hand,

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely yee haue receiued, freely giue.

9 * A Poffesse^c not golde, nor filuer, nor money in your girdles,

10 Nor a scrippe for the iourney, neither two coats, neither shooes, nor a staffe: * for the workman is worthy of his^d meate.

11 And into * whatsoever citie or towne yee shall come, enquire who is worthy in it, & there abide till ye go thence.

12 And when yee come into an house, salute the same.

13 And if the house be worthy, let your^e peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoever shall not receiue you, nor heare your words, when ye depart out of that house, or that citie, * shake off the dust of your feete.

15 Truly I say vnto you, it shall be easier for them of the land of Sodom and Gomorrah in the day of iudgement, than for that citie.

16 ¶ * Behold, I send you as^f sheepe in the middes of the wolues: be ye therefore wise as serpents, and innocent as doves.

17 But beware of men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the gouernours and kings for my sake, in witnesse to them, and to the Gentiles.

19 * When they deliuer you vp, take not thought how or what ye shall speake: for it shall bee giuen you in that houre, what ye shall say.

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall caue them to die.

22 And yee shall bee hated of all men for my Name: * but he that endureth to the end, he shall be saved.

23 And when they persecute you in this citie, flee into another: for verely I say vnto you, yee shall not^g goe ouer all the cities of Israel, till the Sonne of man be come.

24 * The discipule is not about his Master, nor the seruant about his Lord.

25 It is enough for the discipule to bee as his Master^h, and the seruant as the Lord. * If they haue called the master of the houseⁱ Beelzebub, how much more then of his household?

26 ¶ Bring to an end, that is, you shall not haue gone borrow all the cities in Israel, and preached in them. * Luke 9.40, ioh 13.16, and 15.20. * Chap. 12.23.

26 ¶ Fear them not therefore: * for there is nothing couered that shall not bee disclosed, nor hid, that shall not be knowne.

27 What I tell you in darknes, that speake ye in light: & what ye heare in the eare, that preach ye on the^j houfes,

28 And^k feare ye not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell.

29 Are not two sparrows sold for a^l farthing, & one of them shall not fall on the ground without your Father?

30 * Yea, and all the haire of your head are numbered.

31 Feare ye not therefore, ye are of more value then many sparrows.

32 * Whosoever therefore shall confesse mee before men, him will I confesse also before my Father which is in heauen.

33 But whosoever shall denie me before men, him will I also denie before my Father which is in heauen.

34 * Think not that I am come to sende peace into the earth, I came not to send peace but the sword.

35 For I am come to set a man at variance against his father, & the daughter against her mother, and the daughter in law against her mother in law.

36 * And a mans enemies shall be they of his owne household.

37 * Hee that loueth father or mother more then me, is not worthy of me. And he that loueth sonne or daughter more then me, is not worthy of me.

38 * And he that taketh not the crosse, and followeth after me, is not worthy of me.

39 * He that will^m finde his life, shall lose it, and he that loseth his life for my sake, shall finde it.

40 * He that receiueth you, receiueth me: and he that receiueth me, receiueth him that hath sent me.

41 * Hee that receiueth a Prophet in the name of a Prophet, shall receiue a prophets reward: & he that receiueth a righteous man in the name of a righteous man, shall receiue the reward of a righteous man.

42 * And whosoever shall giue vnto one of theseⁿ little ones to drink a cup of cold water only in the name of a discipule, verely I say vnto you, he shall not lose his reward.

CHAP. XI,

2 Iohn sendeth his disciples to Christ, 7 Christs testimony of Iohn, 13 The Law and the Prophets, 18 Christ and Iohn 21 Chorazin, Bethsaida, 25 The Gospell preached to children, 28 Telling that are meane and laden.

And^o it came to passe, that when Iesus had made an end of^p commanding his twelue Disciples, hee departed thence to teach and to preach in b^q their cities.

2 * And when Iohn heard in the prison the workes of Christ, hee sent two of his disciples, and sayd vnto him,

3 Art thou he that should come, or shall wee looke for another?

4 And Iesus answering, sayd vnto them, Goe, and shew Iohn, whate things ye heare and see.

5 Then the blinde receive sight, and the halt doe walke: the lepers are cleansed, and the deafe heare the

1 Truth shall not
always be hid.
* Mark 4.22.

2 Iud. 8.17, & 18.2.
3 Openly & in the
highest places. For
the tops of their
houses were so
made, that they
might walke upon
them. Acts 10.9.

4 Though I am sent
to witness to you,
and to crucifie you,
may not I feare them?
5 The law is the
law of a man.
* 1 Sam. 14.45.

6 2 Sam. 14.11.
7 Acts 27.34.
8 The necessitie
& reward of open
confessing Christ.
* Mar. 8.38. Iud. 9.
25. and 12.8.2. 10.10.

11 * Luke 12.51.
12 & 14.27.
13 Civil diffinitions
of preaching of the
Gospell.
* Micah 7.6.

14 * Luke 14.26.
15 Nothing with-
out exception is
to be preferred
before our duties
to God.

16 * Chap. 16.24.
17 Mar. 8.23. Iud. 9.23.
18 & 14.27.
19 Iohn 12.34.

20 They are said to
find their life, which
deliuer it out of
danger: and thus it
is spoken after the opi-
nion of the people
which thinke them
easie left that die,
because they thinke
of the life to come.

21 God is both
author and re-
newer of his ho-
ly ministerie.
* Luke 10.16.
22 Iohn 13.20.

23 We shall lose
nothing that we
bestow vpon
Christ.

24 As a Prophet,
Iud. 9.11.
25 In the
fight of the world
are vile and vile.

26 Christ sheweth
his workes by
his works that
he is the promised
Messias.

27 A confounding
them with precept.
28 The disciples
certainly: that is to say,
in Galilee, where
many of them were
born. Acts 1.7.

29 * Luke 7.18.

6 A man of Kari-
ath. Now Ka-
riath was in the
tribe of Iudah.
Ioh. 1.5.25.

* Acts 13.45.
7 Luke 10.9.11.
8 The lumme of
the Gospell, or
preaching of the
Apostles.

9 Miraculous
dependances of
the word.

10 Mar. 6.8. 9. Iud.
9.3. and 22.35.

11 The ministers
of the word must
exit away all cares
that might hinder
them the teill wife
that might be.

12 For you iourneys,
10.10.16. that
nourish might hin-
der them, and also
that they might
be free from the
life of Gods prouidence:
13 for at their returne
backe, the Lord dis-
cuss them whether
they lacked any
thing by the way.
Luke 22.35.

14 2 Tim. 5.15.
15 d. God will provide
you meate.

16 Happy are they,
that receiue the
preaching of the
Gospell: and un-
happy are they,
that refuse it.

* Luke 10.8.
17 It is a manner
of speech taken from
the Hebrews,
whereby they
meant all kind of
happiness.

* Mar. 6.11. Luke
9.5.

* Acts 13.51.
8 Luke 10.3.
9 Christ the weath
er the mini-
sters must behaue
themselves vnder
the crosse.

10 If you shall be in
great danger.

11 You shall not so
much as reuenge
in minie: and by
the mixing of these
words it shewes co-
uenter, he will not
haue our wilfulness
to be malicious, nor
our simplicity mad,
but a certaine forme
of good nature as
a requirer framed
of Gods word, as
may be.

12 For in the cause
of religion men are
wound: out to ano-
ther.

* Mark. 13.11.
13 Luke 12.21.

* Luke 31.16.

* Mar. 13.13.
14 Iud. 9.11. and
preach in them.

* Luke 9.40, ioh 13.16, and 15.20. * Chap. 12.23.

* Elij. 61. 1.

* Mat. 4. 18.

2 What agree-
ment, and what
difference is be-
tween the minis-
try of the Prophets,
the preaching of
John, and the illu-
mination of the Gos-
pel, which Christ
hath brought.

* Mat. 3. 1.

* Luke 7. 28.

3 In the new state
of the Church, the
glorious glory of
God shines; the
persons are not con-
pared together, but
the kinds of do-
minions, the preach-
ing of John was the
Law and the Pro-
phets, and against
the miserable
preaching of the
Gospel was John.

* Luke 10. 16.

4 They preached
of things, to come,
which was new pre-
sent and clearly
and plainly seen.

* Mat. 3. 6.

5 There are none
more stout and
stubborn enemies
to the Gospel, than
they who omit
ought to be most
acceptable.

6 He hateth the
frowardness of his
age, he is proud,
in that he could
be so wise without
with rough, nor
gentle dealing.

7 That which the
most part hate,
the elect and chosen
embrace.

8 Whom men do ac-
knowledge the wis-
dom of the Gospel,
when they receive it.
5 The proud of-
fended to them, to
offer them to them,
to receive great hurt,
and finally which
turneth to the salu-
ation of the sim-
ple.

* Luke 10. 21.

* Luke 10. 13.

9 Through the mi-
nistrie of Christ,
who onely himself
doeth true of all
things pertaining
in God.

10 The word them-
selves do not con-
trast themselves, in his
glorious counte-
nance.

* Luke 10. 13.

* Luke 10. 13.

11 There is no know-
ledge of God, nor
quietness of mind,
but only in Christ alone.

* John 6. 46.

the dead are raised vp,* and the poore receive the
Gospel.

6 And blessed is he that shall not be offended
in me.

7 And as they departed, Iesus beganne to
speake vnto the multitude, of Iohn, What wert
ye out into the wilderness to see? A reed shaken
with the winde?

8 But what wert ye out to see? A man clothed
in soft raiment? Behold, they that ware soft clo-
thing, are in Kings houles.

9 But what wert ye out to see? A Prophet?
Yea, I say vnto you, and more than a Prophet.

10 For this is he of whom it is written,* Ec-
hold, I send my messenger before thy face which
shall prepare thy way before thee.

11 Verily I say vnto you, Among them which
are begotten of women, arose there none greater
than Iohn Baptist: notwithstanding, he that is the
least in y^e kingdom of heauen, is greater than he.

12 And from* the time of Iohn Baptist hither-
to the kingdom of heauen suffereth violence, and
the violence take it by force.

13 For all the Prophets and the Law^d pro-
phesied vnto Iohn.

14 And if ye will receiue it, this* that Elias,
which was to come.

15 ¶ He that hath eares to eare, let him heare.

16 ¶ But whereunto shal I liken this genera-
tion? It is like vnto little children which sit in
the market, and call vnto their fellows,

17 And say, we haue piped vnto you, and ye
haue not daunced, we haue mourned vnto you,
and ye haue not lamented.

18 For Iohn came neither eating nor drinking,
and they say, He hath a deuill.

19 The Sonne of man came eating and drink-
ing, and they say, Behold a glutton & a drinker
of wine, a friend vnto Publicans and sinners: &
but y^e wisdom is iustificd of her children.

20 ¶ ¶ Then began he to upbraid the cities,
wherein most of his great workes were done, be-
cause they repented not.

21 Woe be to thee Chorazin: Woe be to thee
Bethsaida: for if the great workes which were done
in you, had bene done in Tyrus and Sidon, they
had repented long ago in sackcloth and ashes.

22 But I say to you, It shall be easier for Tyrus
and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lifted vp
vnto heauen, shalt be brought downe to hell: for
if the great workes, which haue bene done in thee,
had bene done among them of Sodom, they had
remained vnto this day.

24 But I say vnto you, that it shall be easier for
them of the land of Sodome in the day of iudge-
ment, then for thee.

25 ¶ At that time Iesus answered, and said, I
giue thee thanks, O Father, Lord of heauen and
earth, because thou hast hid these things from the
wise and men of vnderstanding, and hast opened
them vnto babes.

26 ¶ It is so, O Father, because thy i good
pleasure was such.

27 ¶ ¶ All things are giuen vnto mee of my
Father: and no man knoweth the Sonne, but
the Father: neither knoweth any man the Father,
but the Sonne, and he to whom the Sonne will re-
ueale him.

28 Come vnto mee, all ye that are weary and
laden, and I will ease you,

29 Take my yoke on you, and learne of me: for
that I am mecke and lowly in heart: and ye shall
finde* rest vnto your soules.

30 ¶ For my yoke is easie, & my burden light.

C H A P. XII.

1 The disciples shal be eares of euerye. 2 Mercy, sacrifice,
10 The wisdom of man is eare. 12 Wherein thou shalt see
the Sabbath. 13 The Pharisees in the temple. 15 A man came
dunne. 17 A Samaritan. 19 The good and euill. 24 The
parables. 25 The Pharisees. 26 The Pharisees. 27 The
Sabbath. 28 The Pharisees. 29 The Pharisees. 30 The
Sabbath. 31 The Pharisees. 32 The Pharisees. 33 The
Sabbath. 34 The Pharisees. 35 The Pharisees. 36 The
Sabbath. 37 The Pharisees. 38 The Pharisees. 39 The
Sabbath. 40 The Pharisees. 41 The Pharisees. 42 The
Sabbath. 43 The Pharisees. 44 The Pharisees. 45 The
Sabbath. 46 The Pharisees. 47 The Pharisees. 48 The
Sabbath. 49 The Pharisees. 50 The Pharisees. 51 The
Sabbath. 52 The Pharisees. 53 The Pharisees. 54 The
Sabbath. 55 The Pharisees. 56 The Pharisees. 57 The
Sabbath. 58 The Pharisees. 59 The Pharisees. 60 The
Sabbath. 61 The Pharisees. 62 The Pharisees. 63 The
Sabbath. 64 The Pharisees. 65 The Pharisees. 66 The
Sabbath. 67 The Pharisees. 68 The Pharisees. 69 The
Sabbath. 70 The Pharisees. 71 The Pharisees. 72 The
Sabbath. 73 The Pharisees. 74 The Pharisees. 75 The
Sabbath. 76 The Pharisees. 77 The Pharisees. 78 The
Sabbath. 79 The Pharisees. 80 The Pharisees. 81 The
Sabbath. 82 The Pharisees. 83 The Pharisees. 84 The
Sabbath. 85 The Pharisees. 86 The Pharisees. 87 The
Sabbath. 88 The Pharisees. 89 The Pharisees. 90 The
Sabbath. 91 The Pharisees. 92 The Pharisees. 93 The
Sabbath. 94 The Pharisees. 95 The Pharisees. 96 The
Sabbath. 97 The Pharisees. 98 The Pharisees. 99 The
Sabbath. 100 The Pharisees. 101 The Pharisees. 102 The
Sabbath. 103 The Pharisees. 104 The Pharisees. 105 The
Sabbath. 106 The Pharisees. 107 The Pharisees. 108 The
Sabbath. 109 The Pharisees. 110 The Pharisees. 111 The
Sabbath. 112 The Pharisees. 113 The Pharisees. 114 The
Sabbath. 115 The Pharisees. 116 The Pharisees. 117 The
Sabbath. 118 The Pharisees. 119 The Pharisees. 120 The
Sabbath. 121 The Pharisees. 122 The Pharisees. 123 The
Sabbath. 124 The Pharisees. 125 The Pharisees. 126 The
Sabbath. 127 The Pharisees. 128 The Pharisees. 129 The
Sabbath. 130 The Pharisees. 131 The Pharisees. 132 The
Sabbath. 133 The Pharisees. 134 The Pharisees. 135 The
Sabbath. 136 The Pharisees. 137 The Pharisees. 138 The
Sabbath. 139 The Pharisees. 140 The Pharisees. 141 The
Sabbath. 142 The Pharisees. 143 The Pharisees. 144 The
Sabbath. 145 The Pharisees. 146 The Pharisees. 147 The
Sabbath. 148 The Pharisees. 149 The Pharisees. 150 The
Sabbath. 151 The Pharisees. 152 The Pharisees. 153 The
Sabbath. 154 The Pharisees. 155 The Pharisees. 156 The
Sabbath. 157 The Pharisees. 158 The Pharisees. 159 The
Sabbath. 160 The Pharisees. 161 The Pharisees. 162 The
Sabbath. 163 The Pharisees. 164 The Pharisees. 165 The
Sabbath. 166 The Pharisees. 167 The Pharisees. 168 The
Sabbath. 169 The Pharisees. 170 The Pharisees. 171 The
Sabbath. 172 The Pharisees. 173 The Pharisees. 174 The
Sabbath. 175 The Pharisees. 176 The Pharisees. 177 The
Sabbath. 178 The Pharisees. 179 The Pharisees. 180 The
Sabbath. 181 The Pharisees. 182 The Pharisees. 183 The
Sabbath. 184 The Pharisees. 185 The Pharisees. 186 The
Sabbath. 187 The Pharisees. 188 The Pharisees. 189 The
Sabbath. 190 The Pharisees. 191 The Pharisees. 192 The
Sabbath. 193 The Pharisees. 194 The Pharisees. 195 The
Sabbath. 196 The Pharisees. 197 The Pharisees. 198 The
Sabbath. 199 The Pharisees. 200 The Pharisees. 201 The
Sabbath. 202 The Pharisees. 203 The Pharisees. 204 The
Sabbath. 205 The Pharisees. 206 The Pharisees. 207 The
Sabbath. 208 The Pharisees. 209 The Pharisees. 210 The
Sabbath. 211 The Pharisees. 212 The Pharisees. 213 The
Sabbath. 214 The Pharisees. 215 The Pharisees. 216 The
Sabbath. 217 The Pharisees. 218 The Pharisees. 219 The
Sabbath. 220 The Pharisees. 221 The Pharisees. 222 The
Sabbath. 223 The Pharisees. 224 The Pharisees. 225 The
Sabbath. 226 The Pharisees. 227 The Pharisees. 228 The
Sabbath. 229 The Pharisees. 230 The Pharisees. 231 The
Sabbath. 232 The Pharisees. 233 The Pharisees. 234 The
Sabbath. 235 The Pharisees. 236 The Pharisees. 237 The
Sabbath. 238 The Pharisees. 239 The Pharisees. 240 The
Sabbath. 241 The Pharisees. 242 The Pharisees. 243 The
Sabbath. 244 The Pharisees. 245 The Pharisees. 246 The
Sabbath. 247 The Pharisees. 248 The Pharisees. 249 The
Sabbath. 250 The Pharisees. 251 The Pharisees. 252 The
Sabbath. 253 The Pharisees. 254 The Pharisees. 255 The
Sabbath. 256 The Pharisees. 257 The Pharisees. 258 The
Sabbath. 259 The Pharisees. 260 The Pharisees. 261 The
Sabbath. 262 The Pharisees. 263 The Pharisees. 264 The
Sabbath. 265 The Pharisees. 266 The Pharisees. 267 The
Sabbath. 268 The Pharisees. 269 The Pharisees. 270 The
Sabbath. 271 The Pharisees. 272 The Pharisees. 273 The
Sabbath. 274 The Pharisees. 275 The Pharisees. 276 The
Sabbath. 277 The Pharisees. 278 The Pharisees. 279 The
Sabbath. 280 The Pharisees. 281 The Pharisees. 282 The
Sabbath. 283 The Pharisees. 284 The Pharisees. 285 The
Sabbath. 286 The Pharisees. 287 The Pharisees. 288 The
Sabbath. 289 The Pharisees. 290 The Pharisees. 291 The
Sabbath. 292 The Pharisees. 293 The Pharisees. 294 The
Sabbath. 295 The Pharisees. 296 The Pharisees. 297 The
Sabbath. 298 The Pharisees. 299 The Pharisees. 300 The
Sabbath. 301 The Pharisees. 302 The Pharisees. 303 The
Sabbath. 304 The Pharisees. 305 The Pharisees. 306 The
Sabbath. 307 The Pharisees. 308 The Pharisees. 309 The
Sabbath. 310 The Pharisees. 311 The Pharisees. 312 The
Sabbath. 313 The Pharisees. 314 The Pharisees. 315 The
Sabbath. 316 The Pharisees. 317 The Pharisees. 318 The
Sabbath. 319 The Pharisees. 320 The Pharisees. 321 The
Sabbath. 322 The Pharisees. 323 The Pharisees. 324 The
Sabbath. 325 The Pharisees. 326 The Pharisees. 327 The
Sabbath. 328 The Pharisees. 329 The Pharisees. 330 The
Sabbath. 331 The Pharisees. 332 The Pharisees. 333 The
Sabbath. 334 The Pharisees. 335 The Pharisees. 336 The
Sabbath. 337 The Pharisees. 338 The Pharisees. 339 The
Sabbath. 340 The Pharisees. 341 The Pharisees. 342 The
Sabbath. 343 The Pharisees. 344 The Pharisees. 345 The
Sabbath. 346 The Pharisees. 347 The Pharisees. 348 The
Sabbath. 349 The Pharisees. 350 The Pharisees. 351 The
Sabbath. 352 The Pharisees. 353 The Pharisees. 354 The
Sabbath. 355 The Pharisees. 356 The Pharisees. 357 The
Sabbath. 358 The Pharisees. 359 The Pharisees. 360 The
Sabbath. 361 The Pharisees. 362 The Pharisees. 363 The
Sabbath. 364 The Pharisees. 365 The Pharisees. 366 The
Sabbath. 367 The Pharisees. 368 The Pharisees. 369 The
Sabbath. 370 The Pharisees. 371 The Pharisees. 372 The
Sabbath. 373 The Pharisees. 374 The Pharisees. 375 The
Sabbath. 376 The Pharisees. 377 The Pharisees. 378 The
Sabbath. 379 The Pharisees. 380 The Pharisees. 381 The
Sabbath. 382 The Pharisees. 383 The Pharisees. 384 The
Sabbath. 385 The Pharisees. 386 The Pharisees. 387 The
Sabbath. 388 The Pharisees. 389 The Pharisees. 390 The
Sabbath. 391 The Pharisees. 392 The Pharisees. 393 The
Sabbath. 394 The Pharisees. 395 The Pharisees. 396 The
Sabbath. 397 The Pharisees. 398 The Pharisees. 399 The
Sabbath. 400 The Pharisees. 401 The Pharisees. 402 The
Sabbath. 403 The Pharisees. 404 The Pharisees. 405 The
Sabbath. 406 The Pharisees. 407 The Pharisees. 408 The
Sabbath. 409 The Pharisees. 410 The Pharisees. 411 The
Sabbath. 412 The Pharisees. 413 The Pharisees. 414 The
Sabbath. 415 The Pharisees. 416 The Pharisees. 417 The
Sabbath. 418 The Pharisees. 419 The Pharisees. 420 The
Sabbath. 421 The Pharisees. 422 The Pharisees. 423 The
Sabbath. 424 The Pharisees. 425 The Pharisees. 426 The
Sabbath. 427 The Pharisees. 428 The Pharisees. 429 The
Sabbath. 430 The Pharisees. 431 The Pharisees. 432 The
Sabbath. 433 The Pharisees. 434 The Pharisees. 435 The
Sabbath. 436 The Pharisees. 437 The Pharisees. 438 The
Sabbath. 439 The Pharisees. 440 The Pharisees. 441 The
Sabbath. 442 The Pharisees. 443 The Pharisees. 444 The
Sabbath. 445 The Pharisees. 446 The Pharisees. 447 The
Sabbath. 448 The Pharisees. 449 The Pharisees. 450 The
Sabbath. 451 The Pharisees. 452 The Pharisees. 453 The
Sabbath. 454 The Pharisees. 455 The Pharisees. 456 The
Sabbath. 457 The Pharisees. 458 The Pharisees. 459 The
Sabbath. 460 The Pharisees. 461 The Pharisees. 462 The
Sabbath. 463 The Pharisees. 464 The Pharisees. 465 The
Sabbath. 466 The Pharisees. 467 The Pharisees. 468 The
Sabbath. 469 The Pharisees. 470 The Pharisees. 471 The
Sabbath. 472 The Pharisees. 473 The Pharisees. 474 The
Sabbath. 475 The Pharisees. 476 The Pharisees. 477 The
Sabbath. 478 The Pharisees. 479 The Pharisees. 480 The
Sabbath. 481 The Pharisees. 482 The Pharisees. 483 The
Sabbath. 484 The Pharisees. 485 The Pharisees. 486 The
Sabbath. 487 The Pharisees. 488 The Pharisees. 489 The
Sabbath. 490 The Pharisees. 491 The Pharisees. 492 The
Sabbath. 493 The Pharisees. 494 The Pharisees. 495 The
Sabbath. 496 The Pharisees. 497 The Pharisees. 498 The
Sabbath. 499 The Pharisees. 500 The Pharisees. 501 The
Sabbath. 502 The Pharisees. 503 The Pharisees. 504 The
Sabbath. 505 The Pharisees. 506 The Pharisees. 507 The
Sabbath. 508 The Pharisees. 509 The Pharisees. 510 The
Sabbath. 511 The Pharisees. 512 The Pharisees. 513 The
Sabbath. 514 The Pharisees. 515 The Pharisees. 516 The
Sabbath. 517 The Pharisees. 518 The Pharisees. 519 The
Sabbath. 520 The Pharisees. 521 The Pharisees. 522 The
Sabbath. 523 The Pharisees. 524 The Pharisees. 525 The
Sabbath. 526 The Pharisees. 527 The Pharisees. 528 The
Sabbath. 529 The Pharisees. 530 The Pharisees. 531 The
Sabbath. 532 The Pharisees. 533 The Pharisees. 534 The
Sabbath. 535 The Pharisees. 536 The Pharisees. 537 The
Sabbath. 538 The Pharisees. 539 The Pharisees. 540 The
Sabbath. 541 The Pharisees. 542 The Pharisees. 543 The
Sabbath. 544 The Pharisees. 545 The Pharisees. 546 The
Sabbath. 547 The Pharisees. 548 The Pharisees. 549 The
Sabbath. 550 The Pharisees. 551 The Pharisees. 552 The
Sabbath. 553 The Pharisees. 554 The Pharisees. 555 The
Sabbath. 556 The Pharisees. 557 The Pharisees. 558 The
Sabbath. 559 The Pharisees. 560 The Pharisees. 561 The
Sabbath. 562 The Pharisees. 563 The Pharisees. 564 The
Sabbath. 565 The Pharisees. 566 The Pharisees. 567 The
Sabbath. 568 The Pharisees. 569 The Pharisees. 570 The
Sabbath. 571 The Pharisees. 572 The Pharisees. 573 The
Sabbath. 574 The Pharisees. 575 The Pharisees. 576 The
Sabbath. 577 The Pharisees. 578 The Pharisees. 579 The
Sabbath. 580 The Pharisees. 581 The Pharisees. 582 The
Sabbath. 583 The Pharisees. 584 The Pharisees. 585 The
Sabbath. 586 The Pharisees. 587 The Pharisees. 588 The
Sabbath. 589 The Pharisees. 590 The Pharisees. 591 The
Sabbath. 592 The Pharisees. 593 The Pharisees. 594 The
Sabbath. 595 The Pharisees. 596 The Pharisees. 597 The
Sabbath. 598 The Pharisees. 599 The Pharisees. 600 The
Sabbath. 601 The Pharisees. 602 The Pharisees. 603 The
Sabbath. 604 The Pharisees. 605 The Pharisees. 606 The
Sabbath. 607 The Pharisees. 608 The Pharisees. 609 The
Sabbath. 610 The Pharisees. 611 The Pharisees. 612 The
Sabbath. 613 The Pharisees. 614 The Pharisees. 615 The
Sabbath. 616 The Pharisees. 617 The Pharisees. 618 The
Sabbath. 619 The Pharisees. 620 The Pharisees. 621 The
Sabbath. 622 The Pharisees. 623 The Pharisees. 624 The
Sabbath. 625 The Pharisees. 626 The Pharisees. 627 The
Sabbath. 628 The Pharisees. 629 The Pharisees. 630 The
Sabbath. 631 The Pharisees. 632 The Pharisees. 633 The
Sabbath. 634 The Pharisees. 635 The Pharisees. 636 The
Sabbath. 637 The Pharisees. 638 The Pharisees. 639 The
Sabbath. 640 The Pharisees. 641 The Pharisees. 642 The
Sabbath. 643 The Pharisees. 644 The Pharisees. 645 The
Sabbath. 646 The Pharisees. 647 The Pharisees. 648 The
Sabbath. 649 The Pharisees. 650 The Pharisees. 651 The
Sabbath. 652 The Pharisees. 653 The Pharisees. 654 The
Sabbath. 655 The Pharisees. 656 The Pharisees. 657 The
Sabbath. 658 The Pharisees. 659 The Pharisees. 660 The
Sabbath. 661 The Pharisees. 662 The Pharisees. 663 The
Sabbath. 664 The Pharisees. 665 The Pharisees. 666 The
Sabbath. 667 The Pharisees. 668 The Pharisees. 669 The
Sabbath. 670 The Pharisees. 671 The Pharisees. 672 The
Sabbath. 673 The Pharisees. 674 The Pharisees. 675 The
Sabbath. 676 The Pharisees. 677 The Pharisees. 678 The
Sabbath. 679 The Pharisees. 680 The Pharisees. 681 The
Sabbath. 682 The Pharisees. 683 The Pharisees. 684 The
Sabbath. 685 The Pharisees. 686 The Pharisees. 687 The
Sabbath. 688 The Pharisees. 689 The Pharisees. 690 The
Sabbath. 691 The Pharisees. 692 The Pharisees. 693 The
Sabbath. 694 The Pharisees. 695 The Pharisees. 696 The
Sabbath. 697 The Pharisees. 698 The Pharisees. 699 The
Sabbath. 700 The Pharisees. 701 The Pharisees. 702 The
Sabbath. 703 The Pharisees. 704 The Pharisees. 705 The
Sabbath. 706 The Pharisees. 707 The Pharisees. 708 The
Sabbath. 709 The Pharisees. 710 The Pharisees. 711 The
Sabbath. 712 The Pharisees. 713 The Pharisees. 714 The
Sabbath. 715 The Pharisees. 716 The Pharisees. 717 The
Sabbath. 718 The Pharisees. 719 The Pharisees. 720 The
Sabbath. 721 The Pharisees. 722 The Pharisees. 723 The
Sabbath. 724 The Pharisees. 725 The Pharisees. 726 The
Sabbath. 727 The Pharisees. 728 The Pharisees. 729 The
Sabbath. 730 The Pharisees. 731 The Pharisees. 732 The
Sabbath. 733 The Pharisees. 734 The Pharisees. 735 The
Sabbath. 736 The Pharisees. 737 The Pharisees. 738 The
Sabbath. 739 The Pharisees. 740 The Pharisees. 741 The
Sabbath. 742 The Pharisees. 743 The Pharisees. 744 The
Sabbath. 745 The Pharisees. 746 The Pharisees. 747 The
Sabbath. 748 The Pharisees. 749 The Pharisees. 750 The
Sabbath. 751 The Pharisees. 752 The Pharisees. 753 The
Sabbath. 754 The Pharisees. 755 The Pharisees. 756 The
Sabbath. 757 The Pharisees. 758 The Pharisees. 759 The
Sabbath. 760 The Pharisees. 761 The Pharisees. 762 The
Sabbath. 763 The Pharisees. 764 The Pharisees. 765 The
Sabbath. 766 The Pharisees. 767 The Pharisees. 768 The
Sabbath. 769 The Pharisees. 770 The Pharisees. 771 The
Sabbath. 772 The Pharisees. 773 The Pharisees. 774 The
Sabbath. 775 The Pharisees. 776 The Pharisees. 777 The
Sabbath. 778 The Pharisees. 779 The Pharisees. 780 The
Sabbath. 781 The Pharisees. 782 The Pharisees. 783 The
Sabbath. 784 The Pharisees. 785 The Pharisees. 786 The
Sabbath. 787 The Pharisees. 788 The Pharisees. 789 The
Sabbath. 790 The Pharisees. 791 The Pharisees. 792 The
Sabbath. 793 The Pharisees. 794 The Pharisees. 795 The
Sabbath. 796 The Pharisees. 797 The Pharisees. 798 The
Sabbath. 799 The Pharisees. 800 The Pharisees. 801 The
Sabbath. 802 The Pharisees. 803 The Pharisees. 804 The
Sabbath. 805 The Pharisees. 806 The Pharisees. 807 The
Sabbath. 808 The Pharisees. 809 The Pharisees. 810 The
Sabbath. 811 The Pharisees. 812 The Pharisees. 813 The
Sabbath. 814 The Pharisees. 815 The Pharisees. 816 The
Sabbath. 817 The Pharisees. 818 The Pharisees. 819 The
Sabbath. 820 The Pharisees. 821 The Pharisees. 822 The
Sabbath. 823 The Pharisees. 824 The Pharisees. 825 The
Sabbath. 826 The Pharisees. 827 The Pharisees. 828 The
Sabbath. 829 The Pharisees. 830 The Pharisees. 831 The
Sabbath. 832 The Pharisees. 833 The Pharisees. 834 The
Sabbath. 835 The Pharisees. 836 The Pharisees. 837 The
Sabbath. 838 The Pharisees. 839 The Pharisees. 840 The
Sabbath. 841 The Pharisees. 842 The Pharisees. 843 The
Sabbath. 844 The Pharisees. 845 The Pharisees. 846 The
Sabbath. 847 The Pharisees. 848 The Pharisees. 849 The
Sabbath. 850 The Pharisees. 851 The Pharisees. 852 The
Sabbath. 853 The Pharisees. 854 The Pharisees. 855 The
Sabbath. 856 The Pharisees. 857 The Pharisees. 858 The
Sabbath. 859 The Pharisees. 860 The Pharisees. 861 The
Sabbath. 862 The Pharisees. 863 The Pharisees. 864 The
Sabbath. 865 The Pharisees. 866 The Pharisees. 867 The
Sabbath. 868 The Pharisees. 869 The Pharisees. 870 The
Sabbath. 871 The Pharisees. 872 The Pharisees. 873 The
Sabbath. 874 The Pharisees. 875 The Pharisees. 876 The
Sabbath. 877 The Pharisees. 878 The Pharisees. 879 The
Sabbath. 880 The Pharisees. 881 The Pharisees. 882 The
Sabbath. 883 The Pharisees. 884 The Pharisees. 885 The
Sabbath. 886 The Pharisees. 887 The Pharisees. 888 The
Sabbath. 889 The Pharisees. 890 The Pharisees. 891 The
Sabbath. 892 The Pharisees. 893 The Pharisees. 894 The
Sabbath. 895 The Pharisees. 896 The Pharisees. 897 The
Sabbath. 898 The Pharisees. 899 The Pharisees. 900 The
Sabbath. 901 The Pharisees. 902 The Pharisees. 903 The
Sabbath. 904 The Pharisees. 905 The Pharisees. 906 The
Sabbath. 907 The Pharisees. 908 The Pharisees. 909 The
Sabbath. 910 The Pharisees. 911 The Pharisees. 912 The
Sabbath. 913 The Pharisees. 914 The Pharisees. 915 The
Sabbath. 916 The Pharisees. 917 The Pharisees. 918 The
Sabbath. 919 The Pharisees. 920 The Pharisees. 921 The
Sabbath. 922 The Pharisees. 923 The Pharisees. 924 The
Sabbath. 925 The Pharisees. 926 The Pharisees. 927 The
Sabbath. 928 The Pharisees. 929 The Pharisees. 930 The
Sabbath. 931 The Pharisees. 932 The Pharisees. 933 The
Sabbath. 934 The Pharisees. 935 The Pharisees. 936 The
Sabbath. 937 The Pharisees. 938 The Pharisees. 939 The
Sabbath. 940 The Pharisees. 941 The Pharisees. 942 The
Sabbath. 943 The Pharisees. 944 The Pharisees. 945 The
Sabbath. 946 The Pharisees. 947 The Pharisees. 948 The
Sabbath. 949 The Pharisees. 950 The Pharisees. 951 The
Sabbath. 952 The Pharisees. 953 The Pharisees. 954 The
Sabbath. 955 The Pharisees. 956 The Pharisees. 957 The
Sabbath

23 And all the people were amazed, and said, Is not this the sonne of David?

24 But when the Pharisees heard it, they said, * This man casteth the deuils no otherwise out but through Beelzebub the prince of deuils.

25 But Iesus knew their thoughts, and said to them, Euery kingdome diuided against it selfe, is brought to nought, and euery citie or house diuided against it selfe, shall not stand.

26 So if Satan cast out Satan, hee is diuided against himselfe: how shall then his kingdome endure?

27 Alſo if I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore they shall be your iudges.

28 But if I cast out deuils by the spirit of God, then is the kingdome of God come vnto you.

29 Elſe how can a man enter into a strong mans house, and spoile his goods, except hee first bind the strong man, and then spoile his house?

30 Hee that is not with me, is against me: and he that gathereth not with me, scattereth.

31 * Wherefore I say vnto you, Euery sinne and blasphemie shall be forgiven vnto men: but the blasphemie against the holy Ghost shall not be forgiven vnto men.

32 And whoſoeuer shall speake a word against the sonne of man, it shall be forgiven him: * but whoſoeuer shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or elſe make the tree euill, and his fruit euill: for the tree is knowne by the fruit.

34 * O generations of vipers, how can you speake good things, when ye are euill? For of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: & an euil man out of an euil treasure, bringeth forth euill things.

36 But I say vnto you, that of euery euil word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt bee iustified, and by thy words thou shalt be condemned.

38 ¶ * Then answered certaine of the Scribes and of the Pharisees, saying, Master, we would see a signe of thee.

39 But he answered and said to them, An euill and adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue that signe of the Prophet Ionas.

40 * For as Ionas was three dayes and three nights in the whales belly: so shall the sonne of man be three dayes and three nights in the heart of the earth.

41 ¶ The men of Nineue shall rise in iudgment with this generation, and condemne it: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

42 ¶ The Queene of the South shall rise in iudgment with this generation, and shall condemne it: for shee came from the vtmost partes of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 ¶ Now when the vnclane spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then hee saith, I will returne into mine house from whence I came: & when he is come, hee findeth it empty, swept and garnished:

45 ¶ Then hee goeth and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: * and the end of that man is worse then the beginning, Euen so shall it be with this wicked generation.

46 ¶ * While he yet spake to the multitude, he behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one sayd vnto him, Behold, thy mother and thy brethren stand without desiring to speake with thee.

48 But he answered, and sayd to him that told him, Who is my mother, & who are my brethren?

49 ¶ And he stretched forth his hand toward his disciples and said, Behold my mother, and my brethren.

50 For whoſoeuer shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

¶ The parable of the Sower, 1. and 34. Why Iesus spake in parables. 18. The signification of the parable. 29. The parable of the sower. 31. Of the four sorts of seed. 33. Of the seed that fall on the rock. 35. Of the seed that fall on the thorns. 37. Of the seed that fall on the good ground. 47. Of the seed that fall on the good ground.

¶ The same day went Iesus out of the house, and sat by the sea side.

2 ¶ And great multitudes resorted vnto him, so that he went into a ship, and sat downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the fowles came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprang vp, and choked them.

8 Some againe fell in good ground, and brought forth fruit, one came an hundred folde, some sixtie folde, and another thirtie folde.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 ¶ And he answered and sayd vnto them, Because it is giuen vnto you to know the secrets of the kingdom of heauen, but to the it is not giuen.

12 ¶ For whoſoeuer hath, to him shall be giuen, & he shall haue abundance: but whoſoeuer hath not, from him shall be taken away euen y: he hath.

13 Therefore speake I to them in parables, because they seeing doe not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophesie of Esaias, which prophesie sayeth, * By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and shall not perceiue.

15 For this peoples heart is waxed fat, & their eares are dull: & hearing, and with their eyes they haue winked, lest they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, & should returne, that I might heale them.

16 ¶ But blessed are your eyes, for they see: and your eares, for they heare.

17 ¶ For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, & haue not seene them, and to heare those things which he heare, and haue not heard them.

18 ¶ Hear

* Chap. 9. 34.
marke 11. 32.
luke 11. 15.

5. The kingdome of Christ and the kingdome of the deuil cannot consist together.

* Marke 3. 28, 29.
luke 12. 10.
1. ioh. 5. 6.

6. Of blasphemy against the holy Ghost.

7. Hypocrites at the length bewray themselves by their owne mouth.

* Luke 6. 45.
* A vine and unprofitable tree, which the most part of men spend their liues in.

8. Against inward desires of ministers.

* Chap. 16. 2.
luke 11. 29.

9. Cor. 1. 28.
10. He said, which fell from a sower, haue faith, or forsake the same worship of God.

11. Ionas. 1. 17.

12. Christ teacheth by the fourfold example of the sower, that there are some more miserable then they which put out the light of the Gospel which is kindled in them.

* Ionas 3. 5.

* King 10. 2.
1. Chron. 9. 1.

13. It is meet that the sower of seed should sow in the country.

14. South-west of the land of Israel.

15. King. 10. 2.
16. For Sabeus situated in the utmost south of happy Arabia.

17. Luke 11. 24.

* Hebr. 4. 15. and 10. 36.
2. Pet. 1. 2, 3, 4.

18. Christ teacheth by his own example, how that all things ought to be set apart in respect of Gods glory.
* Marke 3. 35.
luke 8. 30.

19. None are more neere vnto us, then they that are of the household of faith.

* Marke 4. 1.
luke 9. 1, 5.

20. Christ sheweth us putting forth this parable of the Sower, in that hee saith, that the seed of the life which is sown in the world commeth not so well in one as in another, and the reason is, for that men for the most part either doe not receive it, or suffer it not to ripen.

21. The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust judgement of God.
* Chap. 23. 29.

* Eui. 6. 9.
marke 4. 12.
luke 8. 10. ioh. 17. 30. act. 18. 16.
rom. 11. 8.

22. The condition of the Church vnder & since Christ, is better then it was in the time of the Fathers vnder the Law.

* Luke 10. 24.

* Mark 4. 13.
Mat 13. 35.

18 ¶ Hear ye therefore the parable of the Sower.

19 Whensoever any man heareth the word of that Kingdome, and vnderstandeth it not, that e will one commeth, and catcheth away that which was sown in his heart: and this is hee which hath receiued the feed by the way side.

20 And hee that receiued feede in the stonie ground, is hee which heareth the word, and incontinently with ioy receiueth it.

21 Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And hee that receiued the feede among thornes, is he that heareth the word: but the care of this world, and the deceitfulness of riches choke the word, and he is made vnfittfull.

23 But hee that receiued the feed in the good ground, is he that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie fold, and some thirtie fold.

24 ¶ Another parable put hee forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good feed in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and sayd vnto him, Master, sowedst thou not good feed in thy field? from whence then hath it tares?

28 And he said vnto them, Some enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But he said, Nay, lest while ye goe about to gather the tares, ye plucke vp also with them the wheate.

30 Let both grow together vntill the haruest, and in time of haruest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burne them: but gather the wheate into my barn.

31 ¶ Another parable put hee forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seed, which a man taketh and soweth in his field:

32 Which in deed is the least of all feedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, till all be leauened.

34 ¶ All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them.

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in parables, and will utter the things which haue bene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 Then answered he, and said to them, Hee that soweth the good feed, is the Sonne of man.

38 And the field is the world, and the good seed are the children of the Kingdome, and the tares are the children of that wicked one.

39 And the enemy that soweth them, is the deuill, * and the haruest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquitie.

42 And shall cast them into a furnace of fire, There shall be weeping and gnashing of teeth.

43 * Then shall the iust men shine as the sunne in the Kingdome of their Father. Hee that hath eares to heare, let him heare.

44 ¶ Again, the Kingdome of heauen is like vnto a treaure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdome of heauen is like to a merchant man that seeketh good pearles.

46 Who hauing found a pearle of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdome of heauen is like vnto a draw net cast into the sea, that gathereth of all kinds of thinges.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe forth, and seuer the bad from among the iust.

50 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then said he vnto them, Therefore vnderstand ye which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth out of his treasure things both new & old.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence.

54 * And came into his owne country, and taught them in their Synagogue, so that they were astonied, and said, Whence commeth this wisdomed and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, * and his brethren James and Ioseph, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to them, * A Prophet is not without honour, save in his owne country, and in his owne house.

58 And he did not many great workes there, for their vnbeliefs sake.

CHAP. XIII.

1 Herods iudgement of Christ. 2 Wherefore Iohn was bound and betrayed. 3 Iesus departs. 4 Of the fig tree leaues. 5 Christ prophesie. 6 The Apostles instructed with the women. 7 Faith. 8 Peter's confession. 9 The denials of Christ.

AT * that time Herod the Tetrarch heard of the fame of Iesus,

an example of an inincible courage, which all faithful Ministers of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride and cruelty, and to be shurt off a courtly conscience, and of his miserable death, which haue once giuen themselves over to pleasures: in Herodias and her daughter, an example of whorlike wantonnesse, and womanlike crookednes.

a Though there be
winnings made of
the heart, yet this
sowing is referred
to hearing without
vnderstanding. For
whosoever the feede
he receiued in the
heart of the hearer
that soweth, soweth
in the heart.

a Christ sheweth
in a sower parable
of the euill seed
mixt with the
good, that the
Church that neuer
bee free and quit
from offences, both
in doctrine and
manners, until the
day appointed for
the restoring of
all things doe come,
and therefore the
faithfull haue to
arme themselves
with patience and
constance.

* Marks 4. 30.
Iude 13. 19.
5 God begetteth
his kingdome with
very small begin-
nings, to the end
that by the grow-
ing on of it, beside
the expectation &
hope of all men,
his mighty power
and working may
be the more set
forth.
* Luke 13. 31.
* Mar 4. 33.

* T. 7. 3. 2.

a He expoundeth
the former parable
of the good and
euill seed.

* Iude 13.
Iude 14. 15.

* Dan. 12. 3.

* Few men vnder-
stand how great
the riches of the
kingdome of hea-
uen are, and no
man can be posses-
sor of them, but
he that receiveth
them with the
losse of all his
goods.

8 Therefore many
in the Church,
which outwardly
standing are not
of the Church, and
there are at length
shall be cast out
but the inward and
perfect cleansing
of them is de-
scribed in the last day.

9 They ought to
be diligent, which
bee not enuie-
ous for the wis-
domes of them-
selves, but to dis-
cern the wis-
domes of God to
obey.

* Marks 6. 1.
In 4. 16
to Men doe not
only grow of igno-
rance, but also
wringly and wil-
lingly lay stumbling
blocks in
their owne wayes,
that when God
calleth them, they
may not obey, and
to mocke plausibly
deliuey and cast
away themselves.

* Iohn 6. 92.
* Marks 6. 4.
Iude 4. 30.
Iude 4. 44.

* Marks 6. 4.
Iude 9. 7.

11 He is to be
loke
unto Iesus, who
was in Ioh
unto Iesus, who
was in Ioh

hour, came and receiued every man a penie.

10 Now when the first came, they fuppofed that they fhould receive more, but they likewife receiued every man a penny.

11 And when they had receiued it, they murmured againſt the Maſter of the houſe,

12 Saying, Theſe Laſt haue wrought but one hour, and thou haſt made them equal vnto vs, which haue borne the burden & heat of the day.

13 And hee answered one of them, ſaying, Friend, I doe thee no wrong: didſt thou not agree with me for a penny?

14 Take that which is thine owne, and go thy way, I will giue vnto this laſt, as much as to thee. 15 It is not lawfull for mee to doe as I will with mine owne? Is thine eye cecill, becauſe I am good?

16 * So the laſt ſhall be firſt, and the firſt laſt: for many are called but few choſen.

7 * And Ieſus went vp to Ierufalem, and tooke the twelue Diſciples apart in the way, and ſaid vnto them,

18 3 Behold, we goe vp to Ierufalem, and the ſonne of man ſhall be deliuered vnto the chiefe Priests, and the Scribes, and they ſhall condemne him to death,

19 4 And * ſhall deliuer him to the Gentiles, to mocke, and to ſcourge, and to crucifie him, but the third day he ſhall riſe againe.

20 * 5 Then came to him the mother of Zebedeus children with her ſonnes, worſhipping him, and deſiring a certaine thing of him,

21 And he ſaid vnto her, What wouldeſt thou? She ſaid to him, Grant that theſe my two ſonnes may ſit, the one at thy right hand, and the other at thy left hand in thy Kingdome.

22 And Ieſus answered, and ſaid, Ye know not what ye aſke. Are ye able to drinke of the cup that I ſhall drinke of, and to be baptized with the baptime that I ſhall be baptized with? They ſaide to him, We are able.

23 And he ſaid vnto them, Ye ſhall drinke indeed of my cup, and ſhall be baptized with the baptime, that I am baptized with, but to ſit at my right hand, and at my left hand, is not mine to giue: but it ſhall be given to them for whom it is prepared of my Father.

24 * And when the other ten heard this, they diddaine at the two brethren.

25 * Therefore Ieſus called them vnto him, and ſaid, Ye know that the lords of the Gentiles haue dominion ouer them, and they that are great, exerciſe authority ouer them.

26 But it ſhall not be ſo among you, but whoſoeuer will be great among you, let him be your ſeruant,

27 And whoſoeuer will be chiefe among you, let him be your ſeruant.

28 * Euen as the ſonne of man came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.

29 * 6 And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, ſitting by the way ſide, when they heard that Ieſus paſſed by, cryed, ſaying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, becauſe they ſhould hold their peace: but they cried the more, ſaying, O Lord, the Sonne of Dauid, haue mercy on vs,

32 Then Ieſus ſtood ſtill, and b called them, and ſaid, What wilt thou I doe to thee?

33 They ſaid to him, Lord, that our eyes may be opened.

34 And Ieſus mooued with compaſſion, touched their eyes, and immediatly their eyes receiued light, and they followed him.

CHAP. XXXI.

1 Christ ridedeth an affe into Hieruſalem. 12 Hee calleth out the people. 13 The houſes of prayer. 14 The wretched fig-tree. 15 Iohn Baptiſt. 18 Who doe the will of God. 20 Publicanes, Harlots. 23 Gods vengence. 24 The Jewes. 28 The ſonne of man. 31 The blind men. 32 The corner ſtone.

And * when they drew nere to Hieruſalem, & were come to Bethphage, vnto the mount of the Oliues, then ſent Ieſus two diſciples,

2 Saying to them, Goe into the towne that is ouer againſt you, and anon ye ſhall find an aſſe bound, and a colt with her loole them, and bring them vnto me.

3 And if any man ſay ought vnto you, ſay ye, that the Lord hath neede of them, & ſtraight way he will let them goe.

4 All this was done that it might be fulfilled which was ſpoken by the Prophet, ſaying,

5 * Tell ye the daughter of Sion, behold, thy King commeth vnto thee, meeke, and ſitting vpon an aſſe, and a colt, the foale of an aſſe vied to the yoke.

6 So the diſciples went, and did as Ieſus had commanded them,

7 And brought the aſſe and the colt, and put on them their c clothes, and ſet him thereon.

8 And a great multitude ſpread their garments in the way: and other cut downe b branches from the trees, and ſtrewed them in the way.

9 Moreover, the people that went before and they alſo that followed, cryed, ſaying, * Hoſanna to the Sonne of Dauid, 1 Bleſſed be hee that cometh in the Name of the Lord, Hoſanna thou which art in the highſt beaues.

10 * And when he was come into Hieruſalem, all the City was mooued, ſaying, Who is this?

11 And the people ſaid, This is Ieſus that Prophet of Nazaret in Galile.

12 ¶ And Ieſus went into the Temple of God and caſt out all them * that ſold & bought in the Temple, and overthrowed the tables of the money changers, and the ſeats of them that ſold doves,

13 And ſaid to them, It is written, * My houſe ſhall be called the houſe of prayer: but * ye haue made it a denne of theues.

14 Then the blind, and the halte came to him in the Temple, and he healed them.

15 2 But when the chiefe Priests and Scribes ſaw the maruells that hee did, and the children crying in the Temple, and ſaying, Hoſanna to the Sonne of Dauid, they diddaine,

16 And ſaide vnto him, Hearſt thou what they ſay? And Ieſus ſaid vnto them, yes: I ead ye neuer, * By the mouth of babes and ſucklings thou b haſt made perſe the praiſe?

17 ¶ 3 So he left them, and went out of the citie vnto Bethania, and lodged there.

18 4 And * in the morning, as he returned into the citie, he was hungry,

And he found a fig-tree, and if the matter be conſidered well, it is all one that the fig-tree ſhould be ſo barren, and yet hee hath a conſideration and regard of his church. 4 Hypocrites ſhall at length haue their masks diſcovered and their rewards plucked from their faces. * Mat. 13. 12.

h Vnto Ierusalem by other means.

* Marke 11. 17.

1 * Christ by his humility triumphing over the pride of this world ascendeth to true glory by ignominy of the croſſe.

a Hee hath ſhall / an / thing / you, / ſhall let them goe, / in me, the aſſe / and the colt.

* Eſa. 66. 11. 20.

9. 10. 12. 15.

6 The cite of Sion.

An. Eſay 1. 10. of ſpeech common in the lamentation of Ieremy.

c Their opprobrious garments.

d Upon their garments, not up, on the aſſe and the colt.

e This was an ancient kinde of crying which they vſed in the Eaſt of a triumph.

f They carried bouſes according to a Gods commandment. Luc. 23. 40.

And the words conſpirely made of Ieremy. 2. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

g That is all them of Ierusalem were mooued.

* Dem. 14. 25.

* Eſa. 56. 6.

* Jer. 31. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Pſalm. 8. 2.

b The ſonne of man made woſh / xpiſt. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

c Pſalm. 8. 2.

d The ſonne of man made woſh / xpiſt. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

e Pſalm. 8. 2.

f The ſonne of man made woſh / xpiſt. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

g Pſalm. 8. 2.

h The ſonne of man made woſh / xpiſt. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

i Pſalm. 8. 2.

j The ſonne of man made woſh / xpiſt. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

k Pſalm. 8. 2.

l The ſonne of man made woſh / xpiſt. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Howe greatche force of faith is.
 * Chap. 17. 20.

The Greeke word signifies a fleeing or waivering of minde, so that we cannot tell which way to take.

1. Iohn 1. 14.
 2. Mar. 1. 27. 28.

6. Against them which our slipping diuice the calling and vocation to an ordinary successi

on going about by that false pretext to loppe Christs truth.

6. Of ymmas power.

1. One word, that is to say, I will take you in one word.

1. Iohn his preaching called by a figge, Baptisme because hee preached the baptisme of repentance, &c.

1. Mar. 1. 4. 11. 9. 13.

1. From God and his is mainly taken how these are set one against another.

1. Be it their hearts about it, and miled, or laid their heads together.

1. Chap. 1. 5. Marke 6. 20.

7. It is no new thing to see them to be the world of all men which ought to see them the way of godliness to others.

8. They made lesse to the kingdom of God, and you lacke so that at least you should have followed their example.

1. Marke then that this word (God before) is improperly taken in this place. Heere we may see the

9. Living uprightly being of a good and sound conuersion.

1. For the Hebrews (Iohns word, 19) for life and man.

1. 8. Those men of treuties are the croceft enemies of the Church, to whose falsity it is committed: but the vocation of Gods is neither in time, place, nor person.

1. Eia. 5. 1. Ierem. 2. 9. Mar. 12. 1.

1. Luke 10. 9. 1. 2. Make she place strong; For a tower is the strongest place of a wall.

1. 2. Chap. 2. 6. 3. 4. And 27. 1. Iohns 11. 33. 1. I would for words, let vs begin at first.

19 And seeing a figge tree in the way he came to it, and found nothing thereon, but leaues only, and said to it, **Neither fruit grow on thee henceforward.** And anon the figtree withered.

20 And when his disciples saw it, they marvelled, saying, how soone is the figtree withered!

21 5 And Iesus answered and said vnto them, * Verily I say vnto you, if ye haue faith, & I doubt not, ye shall not onely doe that, which I haue done to the figtree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 * And whatsoever yee shall aske in prayer, if yee beleue, yee shall receiue it.

23 ¶ 6 And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as he was teaching, and said, By what authority doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered, and said vnto them, I also will aske of you! a certaine thing, which if ye tell mee, I likewise will tell you by what authority I doe these things.

25 The **me** baptisme of Iohn, whence was it? from **he**auen, or of men? Then they reasoned among themselves, saying, If wee shall say, From heauen, he will say vnto vs, Why didst ye not then beleue him?

26 And if we say, Of men, we feare the multitude, * for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, Wee can not tell. And he said vnto them, Neither tell I you by what authority I doe these things.

28 ¶ 7 But what thinke yee? A certaine man had two sonnes, and came to the Elder, and said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and said, I will not: yet afterward he repented himself, and went.

30 Then came he to the second, and said likewise, And he answered, and said, I will, Sir: yet went he not.

31 Whether of them twaine did the will of the Father? They said vnto him, The first. Iesus said vnto them, Verily I say vnto you, that the Publicanes and the harlots, go before you into the kingdom of God.

32 For Iohn came vnto you in the way of righteousness, and ye beleueed him not: but the Publicanes and the harlots beleueed him, and ye, though ye law it, were not moued with repentance afterward that ye might beleue him.

33 ¶ 8 Heare another parable. There was a certaine householder, * Which planted a vineyard, and hedged it round about, & made a winepresse therein, and * built a tower, and let it out to husbandmen, and went into a strange country.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants, and beate one, and killed another, and stoned another.

36 Again hee sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne Sonne, saying, They will reuerence my Sonne.

38 But when the husbandmen saw the Sonne, they said among themselves, * This is the heire: come, let vs kill him, & let vs take his inheritance

39 So they tooke him, and cast him out of the vineyard, and flew him.

40 When therefore the Lord of the vineyard shall come, what will he doe to those husbandmen?

41 They said vnto him, Hee will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliver him their fruits in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, * The stone which the builders refused, the same is * made the y head of the corner?

2 This was the Lords doing, and it is maruellous in our eyes.

43 Therefore say I vnto you, The kingdom of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruits thereof.

44 * And whosoever shall fall on this stone, hee shall be broken: but on whomlouer it shall fall, it will b dash him in peeces.

45 And when the chiefe Priests and Pharisees had heard his parables, they perceived that hee spake of them.

46 9 And they seeking to lay hands on him, feared the people because they tooke him as a Prophet.

the fruit of the spirit, and not of flesh, Gal. 5. 22. 23. 14. b
 to see scattered with the wind, for to utter a word which signifies properly to separate the chaffe from the corne with winnowing, and to scatter it abroad. 9 The wicked can doe nothing but what God will.

C H A P. XXII.

2 The parable of the marriage. 9 The calling of the Gentiles.
 11 The wedding garment, 11th. 16 Of Celars tribute, 23 They question with Christ touching the resurrection, 32 God of his living. 36 The greatest commendement. 37 To love God. 39 To love our neighbour. 42 Iesus reu. oneth with the Pharisees touching the Messias.

Then * I Iesus answered, and spake vnto them againe in parables saying,

2 The Kingdom of heauen is like vnto a certaine King which married his sonne,

3 And bidden forth his seruants, to call them that were bidde to the wedding, but they would not come.

4 Again hee sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fattings are * killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their waies, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 2 But when the king heard it, he was wroth, and sent forth his warriours, and destroyed those murderers, and burnt vp their citie.

8 Then said hee to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

9. 3 Goe yee therefore out into the hie waies, and as many as ye find, bid them to the marriage.

10 So those seruants went out into the high waies, and gathered together all that euer they found, both good, & bad: so the wedding was furnished with guests.

11 4 Then the King came in, to see the guests,

saith, 3 God doth first call vs, when we thinke nothing of it. c The general calling of the Gospel to all men: but their life is examined that enter in. 4 In the final number which come at the calling, there are some cast away, which doe not continue their faith with newnesse of life.

A kind of Parable showing who is end the wicked are worthy of.
 2 Psa. 118. 22.

11th. 4. 11 rom. 9. 33.
 in Master builders, which are chiefe builders of the house, that is, of the Church.

8. Begun to be.
 7 The chiefe stone in the corner is called the head of the corner: which beareth up the couplings or ioints of the whole building.

2 That matter (in what the stone which was cast away, it made the head) is the Lords doing, which we be hold, and greatly marvell at.

4 They bring forth the fruits of the kingdom of God, which bring forth the fruit of the spirit, and not of flesh, Gal. 5. 22. 23. 14. b

to see scattered with the wind, for to utter a word which signifies properly to separate the chaffe from the corne with winnowing, and to scatter it abroad. 9 The wicked can doe nothing but what God will.

2 The parable of the marriage. 9 The calling of the Gentiles.
 11 The wedding garment, 11th. 16 Of Celars tribute, 23 They question with Christ touching the resurrection, 32 God of his living. 36 The greatest commendement. 37 To love God. 39 To love our neighbour. 42 Iesus reu. oneth with the Pharisees touching the Messias.

1. Luke 14. 16. reuel. 19. 9.
 1 Not all the whole company of them that are called by the voice of the Gospellers, the true Church before God: for the most part of them had rather follow the commodities of this life, and some do most cruelly persecute those that call them: but they are the true Church, which are called when they are called, such as for the most part they are, whom the world despiseth.

A Tawora here used a common only used in sacrifices, and in y e: an illustration used for other feasts also. For feasts an i. lankets were wont to be leguine with a sacrifice.

3 A dreadful destruction of them that con- taine Christs.
 1b The marriage

1b The general calling of the Gospel to all men: but their life is examined that enter in. 4 In the final number which come at the calling, there are some cast away, which doe not continue their faith with newnesse of life.

and

and sawe there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was dumb speechlesse.

13 Then said the king to the seruants, Binde him hand and foot: take him away, and cast him into vtter darkenesse, for there shall be weeping and gnashing of teeth.

14 * For many are called, but few chosen.

15 ¶ Then went the Pharisees, & took counsell how they might tangle him in talke.

16 And they sent vnto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest for any man: for thou confidest not the i person of men.

17 Tell vs therefore, how thinkest thou? Is it lawful to giue tribute vnto Cesar, or not?

18 But Iesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shew mee the tribute money. And they brought him a penny.

20 And he saide vnto them, y whose is this image and superscription?

21 They said vnto him, Cefars. Then saide he vnto them, * Giue therefore to Cefar, the things which are Cefars, and giue vnto God those things which are Gods.

22 And when they heard it, they manueiled, and left him, and went their way.

23 ¶ * The same day the Sadduces came to him, (which say that there is no resurrection,) and asked him,

24 Saying, Master, * Moses said, If a man die, hauing no children, his brother shall marry his wife by the right of alliance, and raise vp feede vnto his brother.

25 Now there were vii seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second and the third, vnto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered and saide vnto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry nor are married, but are as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuing.

33 And when the multitude heard it, they were astounded at his doctrine.

34 ¶ * But when the Pharisees had heard,

that he had put the Sadduces to silence, they assembled together.

35 And * one of them which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Matter which is the great commandment in the Law?

37 Iesus saide to him, * Thou shalt loue the Lord thy God with all thine heart, with all thy Proule, and with all thy minde.

38 This is the first and the great commandment.

39 And the second is like vnto this, * Thou shalt loue thy neighbour as thy selfe.

40 On these two commandments hangeth the whole Law and the Prophets.

41 ¶ * While the Pharisees were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They said vnto him, Dauid.

43 He said vnto them, How then doeth Dauid in spirit call him Lord, saying,

44 * The Lord saide to my Lord, Sit at my right hand till I make thine enemies thy footstool?

45 If then Dauid call him Lord, how is he his sonne?

46 And none could answere him a word, neither durst any from that day forth aske him any more questions.

CHAP. XXIIJ.

Now the Scribes teaching the people the Law of Moses: take them, * Their Pharisees, and Kinges, * Greetings, 8 We are kribites, 9 The Father, to the Sonnes, 12 To shew the kingdom of heauen, 14 The denour: mighe: bowe, 15 Apostles, 16 To weare to the Temple, 23 To the mini, 25 To cleane the outside of the cup, 27 Painted, speeches, 33 Serpents, vipers, 37 The Herme.

Then spake Iesus to the multitude, and to his disciples,

2 Saying, The * Scribes and Pharisees sit in Moses seate.

3 All therefore whatsoever they bid you observe, that observe and doe: but after their works, doe not: for they say, and doe not.

4 * For they binde heauy burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselves will not moue them with one of their fingers.

5 All their workes they doe for to seene of men: for they make their * phylacteries broad, and make long the * fringes of their garments,

6 * And loue the chiefe place at feasts, and to haue the chiefe seats in the assemblies,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

thing the Metaphore of the first brethren, which they occupied as the Law of Moses: him teachers, * Luke 11.46. after 15.10. 2 Hypocrites for the most part are most teachers of those things which they themselves chiefly neglect 3 Hypocrites ambitious. 4 It was a shroud, or ribband of fine flitt in the fringes of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was it called a Phylactery, as yet would say, a leuer, Num. 15.38. deut. 6.8. which order the lawes afterword alledged, as they do now addee: which being S. Iohns Gospel about this matter: a thing commended many yeeres agoe in the counsel of Actioche. d Word for word, Twined tassels of thread which hangd at the necker with hemmers of their garments. * Num. 12.38. deut. 22.12. marke 12.38. * Luke 11.43. and 10.46. e Worn assemblies and Cansels are gathered together. f This word Rab, signifies one that is about his clothes, and as good as a number of them; and we may see by the repeating of it, how proud a title it was. Now they are called Rabbi, which by laying on of hands were uttered and declared unto the world to be wise men.

8 * 4 But be not ye scalld, Rabbi: for ¹ one is your doctor, ² to wit, Christ, and all yee are brethren.

9 And * call no man your ³ father vpon the earth: for there is but one, your father which is in heaven.

10 Be not called ⁴ doctors: for one is your doctor, ⁵ even Christ.

11 But he that is greatest among you, let him be your servant.

12 * For whosoever ⁶ will exalt himselfe, shall be brought low: and whosoever will humble himselfe shall be exalted.

13 ¶ ⁷ Woe therefore be vnto you Scribes & Pharises, ⁸ because ye shut vp the kingdom of heaven before men: for yee your selues go not in, neither suffer ye them that would enter, to come in.

14 * 6 Woe be vnto you, Scribes and Pharises, hypocrites: for ye deuoure widows houses euen vnder a colour of long prayers: wherefore yee shall receive the greater damnation.

15 Woe be vnto you Scribes and Pharises hypocrites: for ye compass sea and land to make one of your profession: and when he is made, yee make him two folde more the childe of hell, then you your selues.

16 Woe be vnto you blinde guides, which say, Whosoever sweareth by the Temple it is nothing: but whosoever sweareth by the gold of the Temple, he ⁹ offendeth.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that * sanctifieth the gold?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

19 Yee fooles and blinde, whether is greater the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by al things thereon.

21 * And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ 7 * Woe be to you, Scribes and Pharises, hypocrites: for ye tythe mynt, and annysse, and cummin, and leaue the weightier matters of the law, as iudgment, and mercy and * fidelity: These ought ye to haue done, and not haue left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camell.

25 ¶ 8 Woe be to you, * Scribes and Pharises, hypocrites: for yee make cleane the vtter side of the cup and of the platter: but within they are full of libery and excessie.

26 Thou blind Pharisee, cleanse first the inside of the cup and platter, & then the outside of them may be cleane also.

27 Woe be to you, * Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 So are yee also: for outward yee appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ 9 Woe be vnto you Scribes and Pharises, hypocrites: for ye build the tombes of the Prophets, & garnish the sepulchres of the righteous.

30 And say, If we had bene in the dayes of our father, we would not haue bene patners with them in the blood of the Prophets.

31 So then yee be witnesses vnto your selues, that yee are the children of them that murdered the Prophets.

32 ¶ Fulfill yee also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of * hell?

34 ¶ Therefore behold, I send vnto you Prophets, and wise men, and Scribes, and of them yee shall kill and crucifie: and of them shall ye scourge in your Synagogues, and persecute from city to city.

35 ¶ That vpon you may come all the righteous blood that was shed vpon the earth, * from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of Barachias, * whom ye slew betwene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 ¶ Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not!

38 Behold, your habitation shall be left vnto you desolate.

39 For I say vnto you, yee shall not see mee henceforth, till that ye say, Blessed is he that cometh in the Name of the Lord.

9 Hypocrites when they goe most about to conuert their wickednesse, the do they by the iust iudgement of God, blame themselves, as a Proverbe is said of the Pharisees which haue this meaning, Go ye on also and follow your ancestors, that at length your wickednesse may come to the fall.

10 Look Chap. 5. verse 23.

10 Hypocrites be cruel.

11 The end of their persecution the Gospel, and the presence of Zeale.

12 Gen. 4.

13 Of Zacharias who also called Barachias, that is, blessed of the Lord.

14 2 Chron. 24. 22.

15 Where the mercie of God was greatest, there was greatest wickednesse & rebellion, and at length the most sharpe iudgements of God.

16 Luke 13. 34.

17 He speaketh of the outward ministerie, and as we are promised for the saving of this people, so was he also.

car shall for it, when from the time that the promise was made to Abraham.

CHAP. XXIII.

2 The destruction of the Temple. 4 The signes of comming. 12 Iniquitie. 23 False Christs. 29 The signes of the end of the world. 31 The Angels. 33 The figues. 37 The dayes of Noe. 42 We must watch. 45 The seruants.

And * Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 * And Iesus said vnto them, See ye not all these things? Verely I say vnto you, * there shall not be here left a stone vpon a stone that shall not be calt downe.

3 And as heeate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shall be of thy comming, and of the end of the world.

4 * And Iesus answered, and said vnto them, * Take heed that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumors of warres: see that yee be not troubled: for all these things must come to passe, but the * end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall bee famine, and pestilence, and earthquakes in diuerse places.

8 All these are but the beginning of * sorowes.

9 * Then shall they deliuer you vp to bee afflicted,

* Marke 13. 2.

1 Luke 21. 5. 6.

1 The destruction of the ciue, and especially of the Temple is foretold.

2 Luke 19. 44.

3 The Church shall haue a continual conflict with infinite miseries and offences, and that more is with false prophets, vntill the day of vltio y and triumph commeth.

4 Mark. 13. 6. 7. 8. 9. 10.

5 That is, when these things are fulfilled, yet it is end shall not come.

6 Every where.

7 Word for word, of great torments like vnto women in to trauele.

8 Chap. 10. 17.

9 Luke 21. 13. 16. 18. 20. and 16. 3.

* Ieremy 2. 1.

4 Modestie is a singular ornament of Gods ministers.

5 See, ena ambition after is: for our Lord doth not forbid vs to ioue the Magistrate and our Masters the dayes of this is due to them, Augustinus de ciuitate Dei, lib. 2. de Domine ex Matt. cap. 11.

6 He teacheth to alude to a place of Ezech. chap. 43. 12. and Ier. 31. 34.

7 Mat. 1. 6.

8 He teacheth as a fallow, which the leaves vnto, for they called the Rabbin our fathers.

9 It teacheth that the children do very cruelly, thus after such little, whom ver. 16. he calleth blinde guides.

10 Luke 14. 11. and 10. 12.

11 He teacheth to alude to the name of the Rabbin: for Rab signifies hee that is aloft.

9 Hypocrites can abide none to be better then themselves.

10 Christ when he reprooueth any man harshly, hee thus ward, to giue vs to understand that there is nothing more detestable then hypocrisie and falsehood in religion.

11 Which are euen at the doore.

12 Mar. 13. 40.

13 Luke 20. 47.

14 It is a common thing among hypocrites to abuse the pretence of zeale to conuentionnesse and extortion.

15 Word for word vnder a colour of long prayers, And thus word, Enu, which is double meaning in it, then, the one, that they doo good to widows goods: the other that they did vnder a colour of godlinesse.

16 The drie part: now what part of the earth is called drie, which the Lord hath giuen vs to dwell vpon.

17 It is a debt: for as hee called in the Syrian tongue Debit, and it is certain that Christ spake in the Syrian tongue.

18 3. 1. 2. Chron. 6. 1.

19 Chap. 5. 34.

20 If Iesus be Gods throne, then hee no doubt about all the world.

21 Hypocrites are careful in rituals, and neglect the greatest things of purpose.

22 Luke 11. 41.

23 False Christs are saying, promises.

24 Hypocrites are too much careful for outward things, and the toward they utterly condemn.

25 Luke 12. 35.

b Their eyes being heavy wth sleepe.
* Chap. 24. 42.

marke 13. 35.
* Luke 19. 12, 13.

a Christ witnesseth that there shall be a long time betweene his departure to his Father, and his coming againe to vs, but yet notwithstanding, he will at the day take an account not onely of the rebellious and obstinate how they have belloyed that which they receiued of him, but also of his household seruants which haue not through doltishnesse imployed those graces which he bestowed vpon them.
c According to the wisdom and skill in dealing which was giuen them, and how they receiue the fruit of my goateffusion the Lord's ioy doubled, Job 1. 5. 11. that my ioy remains in you, and your ioy be fulfilled.

d Tablemate which haue their shop bulkes, or tables yet abroad, where they leaue money to vantage.

3 The foolish tooke their lampes, but tooke no oyle with them.
4 But the wise tooke oyle in their vessels with their lampes.
5 Now while the bridegrome taried long, all bumbled and slept.
6 And at midnight there was a cry made, Behold, the bridegrome commeth: goe out to meete him.
7 Then all those virgins arose and trimmed their lampes.
8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.
9 But the wise answered, saying, Not so, lest there will not be enough for vs and you: but goe ye rather to them that sel, & buy for your selues.
10 And while they went to buy, the bridegrome came, and they that were ready, went in with him to the wedding, and the gate was shut.
11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.
12 But he answered, and said, Verely I say vnto you, I know you not.
13 * Watch therefore: for ye know neither the day nor the houre, when the Son of man will come.
14 * 2 For the kingdom of heauen is as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.
15 And vnto one he gaue five talents, and to another two, and to another one, to euery man after his owne abilitye, and straightway went from home.
16 Then he that had receiued the five talents, went and occupied with them, and gained other five talents.
17 Likewise also he that receiued two, hee also gained other two.
18 But he that receiued that one, went and digged it in the earth, and hid his masters money.
19 But after a long season, the master of those seruants came, and reckoned with them.
20 Then came hee that had receiued five talents, and brought other five talents, saying, Master, thou deliueredst vnto me five talents: behold I haue gained with them other five talents.
21 Then his master said vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.
22 Also hee that had receiued two talents, came, and said, Master thou deliueredst vnto mee two talents: behold, I haue gained two other talents more.
23 His master said vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.
24 Then he which had receiued the one talent, came, and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawdest nor:
25 I was therefore afraid, and went, & hid thy talent in the earth: behold, thou hast thine owne.
26 And his master answered, and saide vnto him, Thou euill seruant, and slothfull, thou knewest that I reape where I sowed not, and gather where I strawed not.
27 Thou oughtest therefore to haue put my money to the exchangers, & then at my coming, I should haue receiued mine owne with vantage.
28 Take therefore the talent from him, and

giue it vnto him which hath ten talents.
29 * For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euen that he hath shall be taken away.
30 Cast therefore that vnprofitable seruant into vtter * darkenesse: there shall be weeping and gnashing of teeth.
31 ¶ And when the sonne of man commeth in clouds, and all the holy Angels with him, then shall he sit vpon the throne of his glory.
32 And before him shall be gathered all nations, and he shall separate them one from another as a shepherd separateth the sheepe from the goates.
33 And hee shall set the sheepe on his right hand, and the goates on the left.
34 Then shall the king say to them on his right hand, Come yee blessed of my Father: take the inheritance of the kingdom prepared for you from the foundation of the world.
35 * For I was an hungred, and ye gaue mee meate: I thirsted, and ye gaue mee drinke: I was a stranger, and ye tooke me into your house.
36 I was naked, and ye clothed mee: I was sicke, and ye visited me: I was in prison, and ye came vnto mee.
37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?
38 And when saw we thee a stranger, & tooke thee in vnto vs? or naked, and clothed thee?
39 Or when saw we thee sicke, or in prison, and came vnto thee?
40 And the King shall answer, and say vnto them, Verely I say vnto you, inasmuch as yee haue done it vnto one of the least of these my brethren, yee haue done it to me.
41 Then shall he say to them on the left hand, * Depart from me ye cursed, into euertlasting fire, which is prepared for the deuil and his angels.
42 For I was an hungred, and ye gaue mee no meate: I thirsted, and ye gaue mee no drinke:
43 I was a stranger, and ye tooke mee not in vnto you: I was naked, and ye clothed mee not: sicke, and in prison, and ye visited me not.
44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?
45 Then shall he answer them, and say, Verely I say vnto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.
46 * And these shall goe into euertlasting paine, and the righteous into life eternall.

C H A P. XXVI.

3 The consultation of the Priests against Christ. 6 His sentence pronounced. 15 Iudas selleth him. 26 The institution of the supper. 34 and 49 Peters denieth 38 Christ is beate. 47 He is betrayed with a kisse. 56 He is led to Caiaphas. 64 Hee confesseth himselfe to be Christ. 67 They spit at him.
And it came to passe, when Iesus had finished all these sayings, hee said vnto his disciples,
2 * Ye know that after two dayes is the Passouer, and the Sonne of man shall be deliuered to be crucified.
3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:
pointed the time that Christ should bee crucified in.

* Chap. 13. 28;
marke 6. 25.
luke 8. 18,
and 19. 26.
* Chap. 8. 12.
and 2. 13.
3 A liuely setting forth of the euertlasting iudgement which is to come.
f Blessed and happy vpon whom my Father hath most abundantly bestowed his benefitt.
* Eia 18. 7.
zech. 13. 7.
* Eia 7. 35.
* Psal. 6. 8.
chap. 7. 23.
luke 13. 17.
* Dan. 12. 7.
Iohn 5. 40.
* Marke 14. 16.
luke 22. 1.
1 Christ witnesseth by his voluntery going to death, that he will make full satisfaction for the sinne of Adam by his obedience.
3 God himselfe and not men, pgs 47.

41 Watch and pray, that yee enter not into temptation: the spirit indeed is ready, but the flesh is weak.

42 Again he went away the second time, and prayed, saying, O my Father, if this cup cannot pass away from me, but that I must drinke it, thy will be done.

43 And hee came and found them asleepe againe, for their eyes were heauie.

44 So he left them, and went away againe, and prayed the third time, saying the same words.

45 Then came he to his disciples, and said vnto them, sleepe henceforth, and take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 Rise, Let vs goe: beholde he is at hand that betrayeth me.

47 And while he yet spake, loe, Judas one of the twelue came, and with him a great multitude with swords and staves, from the hie Priests and Elders of the people.

48 Now he that betrayed him had giuen them a token, saying, Whomsoeuer I shall kisse, that he be, lay hold on him.

49 And forthwith he came to Iesus, and sayd, God saue thee, Master, and kised him.

50 Then Iesus sayd vnto him, Friend, where art thou come? Then came they, and layd hands on Iesus, and tooke him.

51 And behold, one of them, which were with Iesus, stretched out his hand, and drew his sword, and strooke a seruant of the hie Priest, and smote of his eare.

52 Then sayd Iesus vnto him, Put vp thy sword into his place: for all that y take the sword, shall perish with the sword.

53 Either thinkest thou, that I cannot now pray to my Father, and he will giue me more then twelue legions of Angels?

54 How then should the Scriptures be fulfilled, which say, that it must be so?

55 The same houre sayde Iesus to the multitude, Yee be come out as it were against a thiefe, with swords and staves to take mee: I sate daily teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled: Then all the disciples forsooke him, and fled.

57 And they tooke Iesus, and led him, to Caiaphas the hie Priest, where the Scribes & the Elders were assembled.

58 And Peter followed him afarre off vnto the hie Priests hall, and went in and sate with the seruants to see the end.

59 Now the chiefe Priests and the Elders, and all the whole Councill sought false witness against Iesus to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And sayde, This man sayde, I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and sayde to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and sayd to him, I charge thee sweare vnto vs by the liuing God, to tell vs, if thou be that Christ the Sonne of God, or no.

64 Iesus sayd to him, Thou hast sayd it: nevertheless I say vnto you, Hereafter shall ye see the Sonne of man sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his clothes, saying, Hee hath blasphemed, What haue wee any more neede of witnesses? behold, now yee haue heard his blasphemy.

66 What thinke yee? They answered and said, He is guiltie of death.

67 Then spat they in his face, and buffeted him, and other smote him with rods.

68 Saying, Prophesie to vs, O Christ, Who is he that smote thee?

69 Peter b fate without in the hall and a maide came to him, saying, Thou also wast with Iesus of Galile:

70 But he denied before them all, saying, I wote not what thou sayest.

71 And when hee went out into the porch, another mayds saw him, and sayd vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an othe, saying, I know not the man.

73 So after a while came vnto him they that stood by, and sayd vnto Peter, Surely thou art also one of them: for euen thy speech bewrayeth thee.

74 Then began he to curse himselfe, and to sweare, saying, I know not the man. And immediately the cocke crew.

75 Then Peter remembered the words of Iesus, which had said vnto him, Before the cocke crow thou shalt denie me thrise. So hee went out, and wept bitterly.

76 His owne incredulitie. b That is, without the place where the Bishop sate, but not within his house, for afterward he was from thence into the porch.

1 He sware and cursed himselfe.

CHAP. XXVII.

1 Hee is deliuered bound to Pilate. 2 Indas hangeth himselfe. 3 Pilates wife. 4 Barnabas is asked. 5 Pilate washeth his hands. 6 Christ is crowned with thorne. 7 Hee is crucified. 8 Remond. 9 Hee crieth vnto the Ghost. 10 Hee is buried. 11 The soldiers watch him.

WHen the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death.

2 And led him away bound, & deliuered him vnto Pontius Pilate, the gouernour.

3 Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe and brought againe the thirtie pices of siluer to the chiefe Priests, and Elders,

4 Saying, I haue sinned, betraying the innocent blood. But they said, What is that to vs? see thou to it.

5 And when he had cast downe the siluer pices in the Temple, he departed, and went, and hanged himselfe.

6 And the chiefe Priests tooke the siluer pices, and sayde, It is not lawfull for vs to put them into the treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field for the buriall of strangers.

8 Wherefore that field is called, The field of blood, vntill this day.

9 Then was fulfilled that which was spoken by

* Chap. 16. 37.

rom. 14. 10.

1 Iudas 3. 1. 4.

2 Thou wast di.

3 singulareth his first

comming from the

latter.

4 Sitting with God

in like and equal

dignitie at the right

hand of his power,

that is in great

power: for the right

hand signifieth a

among the hebreues

that that is might

and of great

power.

5 Clouds of heauen,

Looke afore,

Chap. 14. 30.

6 This was an vn

all matter among

the Iewes: for I

were they bound

so doe, when they

heard any blasphemie

God, and was a

tradition of their Tal-

mond in the book

of the Magistrate

in the title of the

four kind of

death.

* Eia. 56.

* Mar. 14. 66.

lute. 21. 55. Iohn

18. 29.

17 Peter by the

wonderfull pro-

vidence of God,

appointed to be a

witness of all these

things, prepared

to the example of

lingular consue-

tie, by the expe-

rience of his owne

incredulitie.

b That is, without the place where the Bishop

sate, but not within his house, for afterward he was from thence into the porch.

1 He sware and cursed himselfe.

* Mar. 14. 30. Luke

22. 66. Iohn 18. 28.

* Mar. 14. 30. Luke

22. 66. Iohn 18. 28.

* Mar. 14. 30. Luke

22. 66. Iohn 18. 28.

* Mar. 14. 30. Luke

22. 66. Iohn 18. 28.

10 Christ's earthly
humilitie, whereby
he taken, that is
in obeying will-
ingly, he might
make satisfaction
for the willful
fall of man.
* Mar. 14. 43. Luke
22. 47. Iohn. 8. 3.
11 Not from the
hie Priest.
12 Christ is taken
that we might be
deliuered.
13 Christ's repen-
dence in answer-
ing, & remitteth sin-
ners, sharply for be-
cause
14 Not enough for
what is to be done.
15 Out vocation
might be the rule
of our zeale.
* Gen. 9. 6. Iohn.
16.
17 They take the
sword to whom the
Lord hath not giuen
it, that is to say, they
which use the
sword, and are not
called to it.
18 Christ was tak-
en, because he
was willing to be
taken.
19 By this ques-
tioning, he answereth
the objection, for
they might haue
said, how, if he did
not sin, why did
not this danger
extremity of dan-
ger, call to his Fa-
ther for aide. but
to show he answered
by a que. Iohn.
* Iohn. 11. 53. 10.
* Iohn. 11. 53.
* Mar. 14. 53. Luke
22. 54. Iohn. 18. 14.
15 Christ being
innocent in con-
demned of the
hig Priest for the
high Priest for that
wickednesse
whereof we are
guilie.
16 From Annas to
Caiaphas, before
whom the multi-
tude was assembled
Iohn 18. 13.
17 The word here
used, signifieth pro-
perly an open large
roome before an
house, as we see in
Kinges palaces, and
not in houses:
we call it a court,
for it is open to the
aire, and by a figure
Synecdoche, is taken
for the house itse.
* Marke 14. 55.
* Iohn 2. 19.
18 How cometh it
to pass, that these
men witness against
thee?

15 Christ is buried, not privately or by stealth, but by the open manner of the good men content by a famous man in a place not farre distant from a new sepulchre, that he cannot be doubted of his death.

16 The keeping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.

17 The soldiers of the garrison which were appointed to keep the sepulchre,

18 The women goeth to the sepulchre, and the other Mary, came to see the sepulchre.

19 And behold there was a great earthquake for the Angel of the Lord descended from heauen and came & rolled backe the stone from the doore, and sat vpon it.

20 And the countenance was like lightning, and his raiment white as snow.

21 And for feare of him, the keepers were as-

Marie the mother of Iames, and Iosef, and the mother of Zebedee sonnes.

57 ¶ And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, & asked the body of Iesus, Then Pilate comanded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth.

60 And put in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting out against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the high Priestes and Pharisees assembled to Pilate,

63 And said, Sir, we remember that that deceiver sayd, while he was yet aliue, Within three dayes I will rise.

64 Command therefore that the sepulchre be made sure vntill the third day, lest his Disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last error be worse then the first.

65 Then Pilate said vnto them, Ye haue a watch: goe, and make it as sure, as ye know.

66 And they went and made the sepulchre sure with the watch and sealed the stone.

CHAP. XXVIII.

The women goeth to the sepulchre, and the other Mary, came to see the sepulchre.

Now in the 2^d end of the Sabbath, when the first day of the weeke began to dawne Marie Magdalene and the other Mary, came to see the sepulchre.

2 And behold there was a great earthquake for the Angel of the Lord descended from heauen and came & rolled backe the stone from the doore, and sat vpon it.

3 And the countenance was like lightning, and his raiment white as snow.

4 And for feare of him, the keepers were as-

1. The women goeth to the sepulchre, and the other Mary, came to see the sepulchre. 2. Now in the 2^d end of the Sabbath, when the first day of the weeke began to dawne Marie Magdalene and the other Mary, came to see the sepulchre. 3. And behold there was a great earthquake for the Angel of the Lord descended from heauen and came & rolled backe the stone from the doore, and sat vpon it. 4. And the countenance was like lightning, and his raiment white as snow. 5. And for feare of him, the keepers were as-

nied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I know that ye seeke Iesus which was crucified.

6 Hee is not here, for hee is risen, as hee sayd: come, see the place where the Lord was layd.

7 And goe quickly, and tell his disciples that hee is risen from the dead: and behold, he goeth before you into Galilee there ye shall see him: lo, I haue told you.

8 So they departed quickly from the sepulchre with feare and great ioy, and did runne to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Iesus also met them saying, God saue you. And they came and tooke him by the feete, and worshipped him.

10 Then sayd Iesus vnto them, Be not afraid. Goe, and tell my brethren, that they goe into Galilee, and there shall they see mee.

11 ¶ Now when they were gone, behold, some of the watch came into the citie, and shewed vnto the hie Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the fouldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter come before the gouernour to be heard, wee will perfwade him, and so will the matter that ye shall not need to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes vnto this day.

16 ¶ Then 7 eleuen disciples went into Galilee, into a mountaine, where Iesus had appointed the.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, ¶ All power is giue vnto me, in heauen & in earth.

19 ¶ So therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost.

20 Teaching them to obserue all things, whatsoever I haue commanded you: and lo, I am with you alway vntill the end of the world, Amen.

1. The women goeth to the sepulchre, and the other Mary, came to see the sepulchre. 2. Now in the 2^d end of the Sabbath, when the first day of the weeke began to dawne Marie Magdalene and the other Mary, came to see the sepulchre. 3. And behold there was a great earthquake for the Angel of the Lord descended from heauen and came & rolled backe the stone from the doore, and sat vpon it. 4. And the countenance was like lightning, and his raiment white as snow. 5. And for feare of him, the keepers were as-

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE

CHAP. I.

4 Iohn baptizeth 6 His apparel and meate. 9 Iesus is baptized 12 Heu tempted. 14 He preached the Gospel. 21 and 29 he teacheth in the Synagogue. 32 He healeth one that hath a deuil 37 Peters mother in law. 38 Many disciples. 40 The leper.



His beginning of the Gospel of Iesus Christ the Sonne of God:

2 As it is written in the Prophets, ¶ Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 ¶ The voyce of him that cryeth in the wilderness, ¶ Prepare the way of the Lord, make his paths straight.

4 ¶ Iohn did baptize in the wilderness, and preach the baptism of amendment of life, for

1. The women goeth to the sepulchre, and the other Mary, came to see the sepulchre. 2. Now in the 2^d end of the Sabbath, when the first day of the weeke began to dawne Marie Magdalene and the other Mary, came to see the sepulchre. 3. And behold there was a great earthquake for the Angel of the Lord descended from heauen and came & rolled backe the stone from the doore, and sat vpon it. 4. And the countenance was like lightning, and his raiment white as snow. 5. And for feare of him, the keepers were as-

remission of finnes.

5 And all the country of Iudea & they of Ierusalem went out vnto him, & were all baptized of him in the riuier Iordan, confessing their finnes.

6 ¶ Now Iohn was clothed with camels haire, and with a girdle of a skinne about his loynes: and he did eate locusts and wild hony.

7 ¶ And preached saying, A stronger then I cometh after me, whose shoes I latchet I am not worthy to stoupe downe and vnloose.

8 Truth it is, I haue baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ And it came to passe in those dayes that Iesus came from Nazareth, a citie of Galilee and was baptized of Iohn in Iordan.

10 And as soon as he was come out of the water, Iohn saw the heauens clouen in twaine, and the holy Ghost descending vpon him like a dove.

11 ¶ Then

1. The women goeth to the sepulchre, and the other Mary, came to see the sepulchre. 2. Now in the 2^d end of the Sabbath, when the first day of the weeke began to dawne Marie Magdalene and the other Mary, came to see the sepulchre. 3. And behold there was a great earthquake for the Angel of the Lord descended from heauen and came & rolled backe the stone from the doore, and sat vpon it. 4. And the countenance was like lightning, and his raiment white as snow. 5. And for feare of him, the keepers were as-

1. The women goeth to the sepulchre, and the other Mary, came to see the sepulchre. 2. Now in the 2^d end of the Sabbath, when the first day of the weeke began to dawne Marie Magdalene and the other Mary, came to see the sepulchre. 3. And behold there was a great earthquake for the Angel of the Lord descended from heauen and came & rolled backe the stone from the doore, and sat vpon it. 4. And the countenance was like lightning, and his raiment white as snow. 5. And for feare of him, the keepers were as-

11 Then there was a voyce from heauen, saying, Thou art my beloued Sonne, in whom I am well pleased.

12 * 6 And immediatly the Spirit diueth him into the wilde nesse.

13 And hee was there in the wildernesse fourtie dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

14 * 7 Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the Kingdome of God,

15 And saying, The time is fulfilled, and the Kingdome of God is at hand: repent and beleue the Gospel.

16 * 8 And as he walked by the sea of Galile, he saw Simon and Andrew his brother casting a net into the Sea, (for they were fishers.)

17 Then Iesus said vnto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsooke their nets and followed him.

19 And when hee had gone a little further thence, hee saw James the sonne of Zebedee, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedee in the ship with his hired seruants, and went their way after him.

21 * 9 So they entred into Capernaum: and straightway on the Sabbath day hee entred into the Synagogue, and taught.

22 And they were astonished at his doctrine, for he taught them as one that had authoritie, and not as the Scribes.

23 * 10 And there was in the Synagogue a man in whom was an vnclane spirit, & he cried out, 24 Saying, Ah, what haue we to do with thee, O Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, *men* that holy One of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the vnclane spirit tare him, and cried with a loud voyce, and came out of him.

27 And they were all amazed, for that they demanded of one another, saying, What thing is this? what new doctrine is this? for hee commanded them the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spread abroad throughout all the region bordering on Galile.

29 * 11 And alsoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and Iohn.

30 And Simons wifes mother lay sicke of a feuer, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, at what time the Sunne setteth, they brought to him all that were diseased, & them that were possessed with deuils.

33 And the whole city was gathered together at the doore.

34 And hee healed many that were sicke of diuers diseases: and hee cast out many deuils, and

35 And in the morning very early before day, Iesus arose, and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they sayd vnto him, All men seeke for thee.

38 The he said vnto them, Let vs go into the next towines, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 * 12 And there came a leper to him, beseeching him, and kneeled downe vnto him, and sayde to him, If thou wilt, thou canst make mee cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will be thou cleane.

42 And alsoone as he had spoken immediatly the leprosie departed from him, and he was made cleane.

43 And after he had given him a straight commandement, he sent him away forth with,

44 13 And sayd vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the Priests, and offer for thy cleansing those things which Moyses commanded, for a testimoniall vnto them.

45 But when hee was departed, he began to tell many things, and to publish the matter: so that Iesus could no more openly enter into the cite, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

3 and 4 One sicke of the palfie, having his fime: forgiven him, in beales. 14 Matthew is called. 19 Balaams and asse climb are fore told. 25 The Disciples: plucke the eares of corne. 26 The forerbiard.

After * 1 a few dayes, he entred into Capernaum againe, and it was noyded that he was in the house.

2 And anon many gathered together, insomuch, that the b places about the doore could not receiue any more: and he preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palfie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the roofof the house where hee was: and when they had broken it open, they let downe the sicke, where in the sicke of the palfie lay.

5 Now when Iesus saw their faith, he sayd to the sicke of the palfie, Sonne, thy finnes are forgiven thee.

6 And there were certaine of the Scribes sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? who can forgive finnes, but God onely?

8 And immediatly, when Iesus perceived in his spirit, that thus they reasoned with themselves, he sayd vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palfie, Thy finnes are forgiven thee? or to say, Arise, and take vp thy bed, and walke?

10 But that ye may know, that the Sonne of man hath authority in earth to forgive finnes, he sayd vnto the sicke of the palfie,

11 I say vnto thee, Arise, and take vp thy bed, and get thee hence into thine owne house.

12 And by and by hee arose, & tooke vp his bed,

b Look Mat. 2. 17.
* Mat. 4. 1. Luke
4. 1. 600. x. 18.

6 Christ being
tempted doore
commeth.

Here is no violent
and forcible driving
out meane: but the
diuine power clea-

theth Christi (who
but his Christi) into
time as a prelate
me) with a new
per, on, and pre-

pare him to the
combust that was
at hand, and to the
mystery.

* Mat. 4. 12. Luke
4. 1. 600. x. 18.

14. John 4. 43.

7 After that Iohn
is taken, Christ
teacheth himselfe
fully.

* Mat. 4. 8. Luke
4. 5. 2.

8 The calling of
Simon & Andrew.

9 The calling of
James and Iohn.

* Mat. 4. 13.
Luke 4. 31.

12 From the cite
Nazareth.

* Mat. 4. 32.
Luke 4. 38.

10 He preacheth
that doctrine by
which alone Satan
is driven out of
the world, which
also he confirmeth
by a miracle.

1 Word for word,
a man in an vnclane
spirit, what is so say,
puffed with an
evil spirit.

us. He was borne in
Beth lehem, but
through his error
of the people he was
called a Nazarene,
because hee was
brought up in Na-

zareth.

He is called so
that name that was
written in the golden
table vnto the
high priests, &c.

He is called so
because hee was
brought up in Na-

zareth.

He is called so
that name that was
written in the golden
table vnto the
high priests, &c.

He is called so
because hee was
brought up in Na-

zareth.

He is called so
that name that was
written in the golden
table vnto the
high priests, &c.

He is called so
because hee was
brought up in Na-

zareth.

He is called so
that name that was
written in the golden
table vnto the
high priests, &c.

He is called so
because hee was
brought up in Na-

zareth.

He is called so
that name that was
written in the golden
table vnto the
high priests, &c.

He is called so
because hee was
brought up in Na-

zareth.

He is called so
that name that was
written in the golden
table vnto the
high priests, &c.

He is called so
because hee was
brought up in Na-

* Villages which
were desolate.

* Mat. 8. 2.
Luke 4. 1. 2.

12 By saying
the leprosie, he
sheweth that he
came for this
cause, to wipe out
the finnes of the
world with his
touching.

13 How much
that he was
moved with
ambition, but with
the only desire
of his Fathers glory,
and loue toward
poore sinners.

14 At the pesterly
of a sinners
judge of a leper
* Luc. 1. 4.

* Luc. 1. 5.

14 How much
that he was
moved with
ambition, but with
the only desire
of his Fathers glory,
and loue toward
poore sinners.

15 At the pesterly
of a sinners
judge of a leper
* Luc. 1. 4.

* Luc. 1. 5.

* Mat. 9. 1. Luc. 12.
1 Christ sheweth
by healing this
man which was
sicke of the palfie,
that mee restore
in him through
faith only, all their
length which
they haue lost.

16 In the house
where hee was
borne, for hee
was borne in
Beth lehem, but
through his error
of the people he was
called a Nazarene,
because hee was
brought up in Na-

zareth.

He is called so
that name that was
written in the golden
table vnto the
high priests, &c.

He is called so
because hee was
brought up in Na-

zareth.

He is called so
that name that was
written in the golden
table vnto the
high priests, &c.

He is called so
because hee was
brought up in Na-

zareth.

He is called so
that name that was
written in the golden
table vnto the
high priests, &c.

He is called so
because hee was
brought up in Na-

zareth.

He is called so
that name that was
written in the golden
table vnto the
high priests, &c.

He is called so
because hee was
brought up in Na-

zareth.

He is called so
that name that was
written in the golden
table vnto the
high priests, &c.

He is called so
because hee was
brought up in Na-

zareth.

He is called so
that name that was
written in the golden
table vnto the
high priests, &c.

He is called so
because hee was
brought up in Na-

*f Word for word
pass them, that
out of their mouth
2 The Gospel of
teacheth the proud
and Gueeth the
humble.
* Mat. 6. 9.
lae 5. 27.
* Mathew's other
name.*

bed, and went forth before them all, in so much that they were ^{all} amazed, and glorified God, saying, We neuer law such a thing.

13 ¶ Then he went forth againe towarde the sea, and all the people resorted vnto him, and he taught them.

14 * And as Iesus passed by, he sawe ^{the} Leui the sonne of Alphaeus sit at the receite of custome, and said vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sat at table in his house, many Publicanes and sinners sat at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes & Pharises saw him eat with the Publicanes & sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee sayd vnto them, The whole haue no neede of the Physician, but the sicke. I came not to call the righteous, but the sinners to repentance.

18 * And the disciples of Iohn, and the Pharises did fast, and came, and sayd vnto him, Why doe the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shall bee taken from them: and then shall they fast in those dayes.

21 Al so no man seweth a piece of new cloth in an old garment: for else the new piece that filled it vp, taketh away somewhat from the old, and the breach is worse.

22 Likewise, no inan putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ And it came to passe as hee went through the corne of the Sabbath day, that his disciples, as they went on their way, beganne to plucke the eares of corne.

24 And the Pharises sayd vnto him, Beholde, why doethy on the Sabbath day, that which is not lawfull?

25 And hee said vnto them, Haue ye neuer read what David did when he had neede, and was an hungred, lo, hee, and they that were with him?

26 How he went into the house of God, in the dayes of Abiathar the hie Priest, and did eate the Shewbread, which were not lawfull to eat, but for the * Priests, and gaue also to them which were with him?

27 And hee said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, enen of the Sabbath.

CHAP. III.

The withered hand was healed. 6 The Pharisee conuicted with the Herodians. 10 Many are healed by touching Christ. 11 As he fight the devils: fall downe before him. 14 The twelve Apostles. 15 The Kingdome diuided against itselfe. 29 Blasphemy against the holy Ghost. 33 Christ proueth.

And he entered againe into the Synagogue, and there was a man which had a withered hand.

And there was but an appendage to the morall Law before the morall Law: whereas contrariwise, they should haue learned out of this the true vse of the ceremoniall Law. A Thau, unprofitable and dead.

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuse him.

3 Then hee sayd vnto the man which had the withered hand, Arise: and stand forth in the middes.

4 And hee sayd to them, Is it lawfull to doe a good deed on the Sabbath day, or to doe euill? to laue the life, or to kill? But they held their peace.

5 Then hee looked round about on them angrily, mourning also for the hardness of their hearts, and said to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored as whole as the other.

6 ¶ And the Pharises departed, and straightway gathered a council with the Herodians against him, that they might destroy him.

7 But Iesus auoided with his disciples to the sea: and a great multitude followed him from Galilee, and from Iudea.

8 And from Ierusalem, and from Idumea, and beyond Iordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And hee commanded his Disciples that a little ship should waite for him, because of the multitude, lest they should throng him.

10 For hee had healed many, in so much that they pressed vpon him to touch him, as many as had * plagues.

11 And when the vnclane spirits saw him, they fell downe before him, and cryed, saying, Thou art the Sonne of God.

12 And he sharply rebuked them, to the ende they should not vter him.

13 ¶ Then hee went vp into a mountaine, and called vnto him whom hee would, and they came vnto him.

14 3 And hee appointed twelue, that they should be with him, and that he might send them to preach,

15 And that they might haue power to heale sicknesse, and to cast out deuils.

16 And the first was Simon, and he named Simon, Peter.

17 Then Iames the sonne of Zebedeus, & Iohn Iames brother (and Iurnamed them Boanerges, which is, the sonnes of thunder)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames the sonne of Alphaeus, and Thaddeus, and Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, and they came w home.

20 And the multitude assembled againe, so that they could not so much as eate bread.

21 ¶ And when his kindnesse heard of it, they went out to lay hold on him: for they saide that he was beside himselfe.

22 ¶ And the Scribes which came downe from Iherusalem, said, Hee hath Beelzebub, and through the prince of the deuils hee casteth out deuils.

23 But hee called them vnto him, and said vnto them in parables, How can Satā diuine out Satan? 24 For if a kingdome bee diuided against itselfe, that kingdome cannot stand.

25 Or if a house be diuided against it selfe, that house cannot continue.

26 So if Satan make insurrection against himselfe, and be diuided, he cannot endure: but is at an end.

*6 Figuratiue
speech, by the figure
Synecdoche. For Iohn
him selfe sayeth
To me the life
as me to Iohn
the man.*

*8 Now when they
heard hee would
visit them, are an-
gry: not with
out cause: but Christ
is angry without
cause: neither is he
sorry to much for
the sinners: that
dote on this
person as for their
benefit: and
therefore hee had
pity vpon them.*

*9 The more the
ructh is kept vnder,
the more it
cometh out.
e Luke Mat. 23. 16
f Which Iohannes
called Iohannes or
relias.*

*g Should alwayes
be read, and for him.
h Differetia
geth men as it were
with whips.*

*i In them whom
they had entru-
to: or by the figure
called Metonymy,
for them which
were associated
with the vnclane spirit.*

** Chap 6. 7. mat. 10. 1. luke 9. 1. the twelve
Apostles are set
part to be trained
vp to the office of
the Apostleship.*

*k Chose and ap-
pointed out twelve to be
familiar and con-
sultant with him.
l Whom Luke also
called Iudas: and
for difference, also
called Iudas is
called Iudas.*

*m The disciples who
Christ had taken to
be of his traine and
to live with him
came home to his
house: to be with
him alwayes after.*

*n None are worse
enemies of the
Gospel, then they
that least ought.*

*o Word for word,
they that were of
himselfe, as hee
himselfe: for they that
were made, were
brought to the
synagogue.*

** Mat. 9. 31. and
13. 34. iude 11. 15.
o Satans empire or
kingdome.*

* Math. 13. 31.

Luc. 13. 10.

1. Iohn. 5. 16.

5 They onely are without hope of saluation, which doe maliciously oppugne Christ, whom they know.

¶ They are the words of the Evangelist.

* Math. 13. 46.

Luc. 8. 10.

¶ Under this name brother, the Hebrewes understand all that are of the same flocke and kindred.

¶ The spirittuall kindred is farre other, therwise to be accounted of, then the carnall or fleshly.

* Math. 13. 1.

Lu. 8. 8.

A Sea-side of Irlene.

¶ In a ship which was launched into the Sea.

3 The selfe same doctrine of the Gospel is sower ouery where, but hath not like successe in deede through the fault of man, but yet by the iust iudgment of God.

¶ Word for word, solitarie. As they followed him at the Sea.

¶ That is to say, to strangers, and such as are none of ours.

¶ E. I. 4. 9. Math. 13. 12. Iul. 8. 10. 10. 12. 40. 41. 48. 20. Rom. 11. 8.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoile his house.

28 ¶ * Verely I say vnto you, all finnes shall bee forgiven vnto the children of men, and blasphemies wherewith they blaspheme :

29 But hee that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation.

30 ¶ Becau^e they said, Hee had an vncleane spirit.

31 ¶ * Then came his brethren and mother and stood without, and sent vnto him, and called him.

32 And the people fate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my Mother and my brethren ?

34 ¶ And hee looked round about on them, which fate in compasse about him, and said, behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, and my silter, and my mother.

CHAP. IIII.

4 The parable of the sower, 14 And the meaning thereof, 18 Thomas, 21 The canie, 26 Of him that sowed, 28 The sowing of the seed, 30 Christ's sleep in the ship.

And he began againe to teach by the Sea-side, and there gathered vnto him a great multitude, so that he entred into a ship, and fate in the Sea, and all the people was by the Sea side on the land.

2 And he taught them many things in parables, and said vnto them in his doctrine.

3 ¶ Harken : Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the fowles of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But as soone as the Sunne was vp, it was burnt vp, and because it had not root, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yeele fruit that sprung vp, and grew, and it brought forth, some thirtie fold, some fixtie fold, and some an hundred fold.

2 Then he sayd vnto them, He that hath eares to heare, let him heare.

10 And when hee was alone, they that were about him with the twelve, asked him of the parable.

11 And he said vnto them, To you it is giuen to know the mystery of the Kingdome of God: but vnto them that are without, all things bee done in parables.

12 ¶ That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their finnes should be forgiven them.

13 Againe he said vnto them. Perceiue ye not this parable ? how then should ye vnderstand all other parables ?

14 The fowerth of the word.

15 And these are they that receive the seede by the wayes side : in whom the word is sowne ; but

when they haue heard it, Satan cometh immediately, and taketh away the word that was sowne in their heares,

16 And likewise they that receiue the seede in stony ground, are they which when they haue heard the word, straightwayes receiued it with gladnesse.

17 Yet haue they no roote in themselves, and endure but a time, for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word :

19 But the cares of this world, and the deceitfullnesse of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heere the word, and receiue it, and bring forth fruite : one cometh thirty, an other fixtie, and some an hundred.

21 ¶ Also hee sayd vnto them, ¶ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlesticke ?

22 ¶ For there is nothing hid that shall not be opened : neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 ¶ 3 And he sayd vnto them, Take heed what ye heare. ¶ With what measure you measure, it shall be measured vnto you : and vnto you that heare shall more be giuen.

25 ¶ For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ Also hee sayd, So is the Kingdome of God, as if a man should cast seede on the ground.

27 And it should sleepe, and rise vp night and day, and the seede should spring and grow up, he knoweth how.

28 For the earth bringeth forth fruite of it selfe, first the blade, then the eares, after that full cometh in the eares.

29 And as soone as the fruite sheweth it selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ * Hee sayd moreover, Whereunto shall wee liken the Kingdome of God ? with what comparison shall we compare it ?

31 It is like a graine of mustard seede, which when it is sowne in the earth, is the least of all seedes that bein the earth :

32 But after that it is sowne, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the fowles of the heauen may build vnder the shadow of it.

33 And with many such parables he preached the word vnto the, as they were able to heare it.

34 And without parables spake hee nothing vnto them : but hee expounded all things to his Disciples apart.

35 ¶ * Now the same day when the euen was come, hee sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as hee was in the shippe, and there were also with him other little ships.

37 ¶ And their arose a great storme of windes, and the waues dashed into the ship, so that it was now full.

38 And hee was in the sterne, sleepe on a pillow :

¶ Which passage Ioh. 6. 16.

1. Iohn. 6. 17

¶ Although the light of the Gospel be receiued of the world, yet though to be lighted, it is not for no other cause the this, that the wicked effect the world might be made manifest.

¶ Mat. 5. 15. Ioh. 8. 12. and 12. 35.

¶ Mat. 10. 1.

¶ Ioh. 8. 17. and 12. 35

¶ The more liberally that we communicate such gifts as God hath giuen vs with out brethren, the more beneficiall will God bestow vpon vs.

¶ Math. 7. 2.

¶ Mat. 6. 33.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

¶ Mat. 13. 12.

low: and they awoke him, and said to him, Master, carest thou not that we perish?

39 And he arose vnto the winde, and sayde vnto the Sea, Peace, and be still. So the wind cea'd, and it was a great calme.

40 Then he sayd vnto them, ³⁸ Why are ye so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the wind and Sea obey him!

CHAP. V.

1 ^a One possessed in healed, 7 The deuill acknowledged Christ, 9 A Legion of devils 13 entred this swine 14 Tairus daughter, 25 A woman is healed of a bloody issue, 26 Physicians, 34 Faith, 39 Sleep.

AND they came ouer to the other side of the Sea into the country of the Gadarens.

2 And when he was come out of the shippe, there met him incontinently out of the graues, a man b which had an vnclene spirit:

3 Who had h^s abiding among the graues, and no man could bind him, no not with chaines:

4 Because that when hee was often bound with fetters and chaines, hee plucked the chaines asunder, and brake the fetters in peeces, neither could any man tame him.

5 And alwayes both night and day he cryed in the mountaines, and in the graue, and strooke himselfe with stones.

6 And when he saw Iesus as hee ranne, and worshipped him,

7 And cryed with a loud voyce, and sayde, What haue I to doe with thee, Iesus the sonne of the most High God? It will that thou sweare to me by God, that thou torment me not.

8 (For hee sayde vnto him, Come out of the man, thou vnclene spirit)

9 And he asked him, What is thy name? and he answered, saying, My name is Legion: for wee are many.

10 And hee d^d prayed him instantly, that hee would not fend them away out of the country.

11 Now there was feeding in the 6 mountaines a great herd of swine feeding.

12 And all the devils besought him saying, Send vs into the Swine, that we may enter into them.

13 And incontinently Iesus gaue them leave. Then the vnclene spirits went out & entred into the swine, and the heard ranne headlong from the high banke into the Sea, (and there were about two thousand swine) and they were choked vp in the Sea.

14 And the Swinherds fled, and told it in the citie, and in the country, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possed with the deuill, and had the Legion, sit both clothed, and in his right mind: and they were afraid.

16 And they that saw it told them, what was done to him that was possessed with the deuill, and concerning the swine,

17 Then they began to pray him, that hee would depart from their coasts.

18 And when hee was come into the ship, hee that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but said vnto him, Goe thy way home to thy friends, and shew them what great things the Lord hath

done vnto thee and how he hath had compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great thing Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and hee was nere vnto the Sea.

22 * And he beholde, there came one of the rulers of the Synagogue, whose name was Tairus, and when he law him, he fell downe at his feet,

23 And besought him instantly, saying, My little daughter lieth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that she may be healed and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeeeres,

26 And had suffered many things of many Physicians, and had spent all that she had, and it auailed her nothing, but she became much worse,

27 When shee had heard of Iesus, (hee came in the prease behind, and touched his garment.

28 For she said, If I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried vp, and shee felt in her body, that wee was healed of that plague.

30 And immediately when Iesus did know in himselfe the vertue that went out of him, hee turned him round about in the prease, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seeest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him, and tolde him the whole truth.

34 And hee sayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While hee yet spake, there came from the Synagogue ruler of the Synagogues house certaine which said, Thy daughter is dead: why diseatest thou the Master any further?

36 3 As soone as Iesus heard that word spoken, hee said vnto the ruler of the Synagogue, Be not afraid onely beleene.

37 And he suffered no man to follow him saue Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And he went in, and said vnto them, Why make ye this trouble, and weepe? the child is not dead, but sleepech.

40 And they laughed him to scorne: but hee put them all out, and tooke the Father, and the mother of the child, and them b that were with him, and entred in where the child lay,

41 And tooke the child by the hand and said vnto her, Talitha cumi, which is by interpretation, Maide, I say vnto thee, arise.

42 And straightway the maide arose, and walked: for shee was of the age of twelue yeeeres, and they were astonied out of measure.

^a How cometh it to passe that you haue no faith?

* Math. 8. 18.

1 Many haue the vertue of Christ in admiration, and yet they will not redeme it with the losse of the least thing they haue.

2 Luke 14. 30. 3. Word for word, in an vnclene spirit, now they are said to be in the spirit because shee spirit holds them fast locked up, and as it were bound.

c That is, affire me by an oath that thou wilt not deceiue me.

d That deuill is pleased to suffer for his pleasure. e This whole country is for the greater part of it very bity: for the mountaines of Galed runne through it.

f Strabo in the first Greek booke saith that in Galed there is a flowing pool of very naughty water, which is healthfull, of which they feed their hares, wyles, or boones, and bernes.

* Math. 9. 18. Luke 8. 41.

g The whole company assembled not disparted, but in every Synagogue there was a certain man which gouerned the people.

a Iesus being touched with true faith although it bee but weak, doeth heale vs by his vertue.

3 Fathers apprehend by faith the promises of life euen for their children.

4 Such as mocke and scorne Christ, are unworthy to be witnesses of his goodnesse. 4. To the force of Disciples.

43 And he charged them straitly that no man should know of it, and commanded to giue her meate.

CHAP. VI.

2 Christ preaching in his country, but his own continue him. 6 The vnbeliefe of the Nazarenes. 7 The Apostles are sent. 13 They cast out devils: 18 they anoint the sick with oyle. 14 Herodias opinion of Christ. 18 The case of Iohn vs. pharisees. 21 Dancing. 27 Iohn beheaded. 29 Buried. 30 The Apostles returne from preaching. 33 Christ teacheth in the desert. 37 He feedeth the people with five loaves. 48 The Apostles are troubled on the sea. 56 The fishes that catch Christ's garments, are healed.

And he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonished, and said, From whence hath this man these things? and what wisdom is this that is giuen vnto him, that euery such a great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his b sisters here with vs? And they were offended in him.

4 Then Iesus said vnto them, A Prophet is not without honour, but in his owne country, and among his owne kinred, and in his owne house.

5 And hee could there doe no great works, saue that he laid his hands vpon a few sicke folke, and healed them.

6 And he marvelled at their vnbeliefe, * and went about by the townes on euery side, teaching.

7 ¶ 2 And hee called vnto him the twelue, and began to send them forth two and two, and gaue them power ouer vncleane spirits.

8 And commanded them that they should take nothing for their journey, saue a staffe onely: neither scrip, neither bread, neither monie in their girdles:

9 But that they should be shod with * sandals, and that they should not put on * two coats.

10 And he said vnto them, Whereoeuer yee shall enter into an house, there abide till yee depart thence.

11 ¶ 4 And whosoever shall not receiue you, nor heare you, when ye depart thence, * shake off the dust that is vnder your feet, for a witness vnto them. Verely I say vnto you, it shalbe easier for Sodome or Gomorrah, at the day of Iudgement, then for that city.

12 ¶ And they went out, and preached, that men should amend their liues.

13 And they cast out many devils: and they * h anointed many that were sicke, with oyle, and healed them.

14 ¶ 5 Then king Herod heard of him (for his Name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great * workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of k those Prophets.

* After 12. 6 The word signifies properly women's prayer. That is, they should take no charge of garments with them, that they might be lighter for their journey, and make more speed. 8 That is, they were not some time in their journey. * Math. 10. 14. Luke 9. 5. The Lord is a swift vengeur of his seruants. * Act. 13. 51. and 18. 5. Iam. 1. 12. But they were a token and a figure of this marvellous verie: and seeing that the gift of healing is continued while since, therefore we which yet receive of it, come, it is no purpose. * Math. 14. 1. Luke 9. 7. The Gospel continueth the godly, and weareth the wicked. If the word signifies Power, notably in usant the power of working miracles, k. Of the old Prophets.

16 ¶ So when Herod heard it, he said, It is Iohn whom I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, * It is not lawful for thee to haue thy brothers wife,

19 Therefore Herodias was laid against him, and would haue killed him, but she could not:

20 For Herod feared Iohn, knowing that hee was a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him * gladly.

21 But the time being conuenient, when Herod on his birthday made a banquet to his princes and captains, and chiefe officers of Gallilee:

22 And the daughter * of the same Herodias came in, and danced, and pleased Herod, and them that late at table together, the King said vnto the maid, Aske of me what thou wilt, and I will giue it thee.

23 And hee sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdom.

24 ¶ So she went forth, and said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with haste vnto the king, and asked, saying, I would that thou shouldst giue me euen now in a charger the head of Iohn Baptist.

26 Then the king was very sorry: yet for his oaths sake, and for their sakes which late at table with him, he would not refuse her.

27 And immediately the king sent the 9 hangman, and gaue charge that his head should be brought in. So he went and beheaded him in the prison.

28 And brought his head in a charger, and gaue it to the mayd, and the mayd gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ 6 And the Apostles gathered themselves together to Iesus, and told him all things, both what they had done, and what they had taught.

31 ¶ And hee said vnto them, Come yee apart into the wilderness, and rest a while: for there were many commers and goers, that they had not leisure to eat.

32 ¶ So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ran afoot thither out of all cities, and came thither before them, and assembled vnto him.

34 ¶ Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepherd: * and he began to teach them many things.

35 ¶ And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the country and to townes about and buy them bread: for they haue nothing to eat.

37 But he answered, and said vnto them, Giue yee them to eat. And they said vnto him, Shall wee goe and buy two hundred panyworth of bread, and giue them to eat?

* Luke 7. 19. I Commanded to be beheaded.

* Luc. 12. 16. an. 10. 21.

me saw he at her me to die him hurt.

n The tyrant was very well content to beate the sentence pronounced against him, but the lord fell upon many places.

o Which the same Herodias had not by Herodias Antipater by Philip, and to Philip called her Salome.

* Math. 14. 8. P For women were not to sit at table with men.

q The word signifies that he beareth a dam, as the King's guard was called because they did beate a way.

* Luc. 9. 10.

6 Such as follow Christ shall want nothing, no not in the wilderness, but shall haue abundance. And how it came a thing is, it is to look in this transitory life at his hands, who giveth euerylasting life?

* Math. 14. 13. Luke 9. 10.

* Math. 9. 35. and 14. 14.

* Luc. 9. 11.

* Math. 14. 15. v This is a marvelous demand, and wondering, not without a prior moke, which men do commonly use, when beginning to do a new thing, they desire to see at once.

* Math. 14. 15. v This is about twenty or twenty, which is far more.

* Matt. 14. 14-17.
lu. 9. 13. 10th. 6. 9.

Word for word,
by baskets, after
the manner of the
Hebrewes who
bake no bread
but as Chap. 7.

Now he calls for the
names of the fishes
but not
The word fish-
fish, he said in a
garden, and it is
word for word, by
baskets and baskets,
meaning thereby
that they lay down
in rows one by one
as beds in a
garden.

The faithful
servants of God see
their little la-
bours, are subiect
to a great perill,
which Christ doth
so moderate be-
ing present in
power, although
absent in body,
that he bringeth
them to an happy
hazen, at such time
and by such means
as they looked
not for. A lively
image of the
Church rest it to
and fro in this
world.

* His disciples
* Math. 14. 23.
ishu. 6. 15.

They were so
faine from leaving
to be amazed, when
they knew that it
was no spirit, that
they were much
more astonied
then ever they were
before, when they
saw the wind and
the sea obey his
commandement.
* Eith. 1. they per-
ceived dust, or had
not well considered
that miracle of the
fine loaves, in o-
much that that
wreck of Christ
was no less strange
to them, then
if he had not bene
present at that mi-
racle which was
done vnder a little
before. * Math. 14.
8. Christ being reiect in his owne country, and
arriving vpon 2 fudden amongst them of whom he was not looked for, is reiect
in their great profit.

38 * Then he said vnto them, How many
loaves haue yee? goe and looke. And when they
knew it, they said, Five, and two fishes.

39 So hee commaunded them to make them
all sit downe by c companies vpon the greene
grasse.

40 Then they sate downe by u rowes, by hun-
dreds, and by fifties.

41 And he tooke the five loaves, and the two
fishes, and looked vp to heauen, and gaue thanks;
and brake the loaves, and gaue them to his disci-
ples to set before them, and the two fishes he di-
uided among them all.

42 So they did all eat, and were satisfied.

43 And they tooke vp twelue baskets full of
the fragments, and of the fishes.

44 And they that had eaten, were about five
thousand men.

45 ¶ And straightway hee caused his disci-
ples to goe into the ship, and to goe before vnto
the other side vnto Bethsaida, while he sent away
the people.

46 Then assoone as hee had sent * them away,
he departed into a mountaine to pray.

47 * And when euen was come, the shippe
was in the middes of the sea, and hee alone on
the land.

48 And he saw them troubled in rowing, (for
the wind was contrary vnto them) and about the
fourth watch of the night, hee came vnto them,
walking vpon the sea, and would haue passed by
them.

49 And when they saw him walking vpon the
sea, they supposed it had bene a spirit, and cried
out.

50 For they all saw him, and were sore afraid:
but anon he talked with them, & said vnto them,
Be ye of good comfort: it is I, be not afraid.

51 Then he went vp vnto them into the ship,
and the winde ceased, and they were y much more
amazed in themselves, and maruelled.

52 For they had not * considered the matter
of the loaves, because their hearts were hardened.

53 ¶ And they came ouer and went into the
land of Genesareth, and arrived.

54 * So when they were come out of the ship,
straightway they knew him.

55 And ranne about through all that region
round about, and began to carry hither and thither
in couches all that were sicke, where they heard
that he was.

56 And whither soeuer he entred into townes,
or cities, or villages, they layd their sicke in the
streets, and prayed him that they might touch at
the least the edge of his garment. And as many as
touched a him, were made whole.

8 Christ being reiect in his owne country, and
arriving vpon 2 fudden amongst them of whom he was not looked for, is reiect
in their great profit.

2 The Apostles are found fault with, for eating with vnwashed
hands. 4 The Pharisee traditions about washings. Hypocrites.
8 Menstraditions more set by from Gods. 10 Pharisees were
encouraged. 14 The things that doe in delectate a man. 25 The
word of Command. 32 The delectable meats was heated

CHAP. VII.

Then * gathered vnto him the Phari-
sees, and certaine of the Scribes which came from Hie-
rusalem.

* Mat. 6. 15, 2.
N. he do more
reist the wisdom
o God, then they
that thinke be wisest,
and that vpon a zeale of their owne traditions: for men doe
not please themselves more in any thing then in superstition, that is to say, in a wor-
ship of God loudly disuised of themselves.

2 And when they saw some of his disciples
eat meat with b common hands, (that is to say,
vnwashed) they complained.

3 (For the Pharisees, and all the Tewes, except
they wash their hands oft, eate not, c holding the
tradition of the Elders)

4 And when they came from the d market, ex-
cept they wash, they eate not: and many other things
there be, which they haue taken vpon them to
obserue, as the washing of cups, and pots, and
of brassen vessels, and of beds)

5 Then asked him the Pharisees and Scribes,
Why f walke not thy disciples according to the
tradition of the Elders, but eate meate with vn-
washed hands?

6 2 Then he answered, and said vnto them,
Surely * Esay hath prophesied well of you, hy-
pocrites, as it is written, This people honoureth
mee with lips, but their heart is faire away from
mee.

7 3 But they worship mee in vaine, teaching
for doctrines the commandements of men.

8 4 For ye lay the Commandement of God a-
part, & obserue the tradition of men, as the wash-
ing of pots and of cups, and many other such like
things ye doe.

9 5 And he said vnto them, Well, ye reiect the
Commandement of God, that yee may obserue
your owne tradition.

10 For Moses said, * Honour thy father and
thy mother: and, * Whosoever shall speake euill
of father or mother, let him g die the death.

11 But yee say, If a man say to father or
mother, Corban, that is, By the gift that is
offered by mee, thou mayest haue profit, hee shall
bee free.

12 So ye suffer him no more to doe any thing
for his father or his mother,

13 Making the word of God of none autho-
ritie by your tradition which yee haue ordeined:
and ye doe many such like things.

14 * Then he called the whole multitude vnto
him, and said vnto them, Hearken you all vnto
me, and vnderstand.

15 There is nothing without a man, that can
defile him, when it entrech into him: but the
things which proceed out of him, are they which
defile the man.

16 If any haue eares to heare, let him heare.

17 And when hee came into an houes, away
from the people, his disciples asked him concer-
ning the parable.

18 And he said vnto them, What are ye with-
out understanding also? Doe ye not know that
whatsoeuer thing from without entrech into a
man, cannot defile him,

19 Because it entrech not into his heart, but
into the belly, and goeth out into the draught
which is the h purging of all meats?

20 Then he said, That which cometh out of
man, that defileth man.

21 * For from within euen out of the heart of
men proceed euill thoughts, adulteries, fornicati-
ons, murders,

22 Thefts, couetousnesse, wickednesse, deceit,
vnclannesse, a wicked eye, backbiting, pride,
vnclannesse,

23 All these euill things come from within,
and defile a man.

and 8. 21. i A kind of craftynesse whereby men profite themselves by other mens
losses. k Cankerousulace.

Word for word,
eat bread a kinde
of bread which
the Hebrewes call
challah bread for
all me of food.

For the Phari-
sees would not eat
their meat with
unwashed hands,
because that they
thought: thus their
hands were washed
with common hand-
ing of 16 mms, Matt.
15. 1, 12.

Why thus they
speak, that is to say,
from euill affayres
and worldly they
doe not to create,
unless they wash
themselves
first.

By these words
are understood all
kinds of vices,
which a capone
for our daily
vice.

Why thus they
not? a kinde of
speech taken from
the High eues: for
amongst them, the
way is taken for
trade of offe.

Hypocrite is
always inuined
with superstition,
* Iai 29. 14.

The more ex-
treme the supersti-
tious are, the more
they are mad, in
promising them-
selves Gods fa-
uour by their de-
fects.

The deuices of
superstitions men
doe not only not
fulfill the Law of
God (as they blas-
phemously per-
suade themselves)
but also doe vi-
olently take it a-
way.

True Religion
which is cleane
contrary to super-
stition, consisteth
in spiritual wor-
ship: and all ene-
mies of true Re-
ligion although
they seeme to
haue taken deepe
root, shall be
pluckt vp.

* Exod. 3. 12.
Iai. 1. 16.
epi. 6. 2.

* Exod. 31. 17.
Iai. 20. 9.
prou. 20. 20.

Without hope of
pardon he shall be
put to death.

* Math. 1. 10.
6. For that
goeth into it
draught purgeth
all vices.

* Crief. 6. 5.

* Math. 15. 11.

6 That which the
proud do receiue
whence is offered
vnto them, that
ſame doo the mo-
deſt and humble
ſinneras it were
violently wing
out.

7 Into the after-
noon coſts of Pa-
leſte, whiche were
next to Tyra and
Sidon.

8 By profeſſion
prophet.

9 Neighbour or
were io Damascus.

10 He ſaith this
word to Whelpes ra-
ther then the word
Dogs, that he may
ſerue to ſpeake
more continually.

11 As if he ſaid
is was thou ſaſt
Lord for in enough
for the whelpes, if
they can but gather
vp the crummes
that are vnder the
Table: therefore I
traue the crummes,
and not the chil-
drens bread.

12 The Father
created vs to this
life in the begin-
ning, in his only
Sonne, he doth hee
also to him alone
renewe vnto e-
uerlaſting life.

13 It was a liſle
country, and ſo
called: ſemen cities
which the ſouere
gouernments deſerue
commende and com-
paſſe. Plinie booke
3 chap. 8.

14 Gen. 1. 31.
eccleſ. 39. 12.

24 ¶ 6 And from thence he arole, and went into the ¹ borders of Tyrus and Sidon, and entred into an houſe, and would that no man ſhould haue knowne; but he could not be hid.

25 For a certaine woman, whoſe little daughter had an vncleane ſpirit, heard of him, & came, and fell at his feete,

26 (And the woman was a ^m Greeke, a ⁿ Syropheniſſian by nation) and ſhee beſought him that hee would caſt out the diuell out of her daughter.

27 But Ieſus ſaide vnto her, Let the children firſt be fedde: for it is not good to take the childrens bread, and to caſt it vnto ^o whelpes.

28 Then ſhee answered, and ſaide vnto him, p Truth, Lord: yet indeede the whelpes eat vnder the Table of the childrens crummes.

29 Then he ſaide vnto her, For this ſaying goe thy way: the diuell is gone out of thy daughter.

30 And when ſhee was come home to her houſe, ſhe found the diuell departed, and her daughter lying on the bed.

31 ¶ 7 And he departed againe from the coſts of Tyrus and Sidon, & came vnto the ſea of Galile, through the middes of the coaſts of ^q Decapolis.

32 And they brought vnto him, one that was deafe and ſtammered in his ſpeech, and praied him to put his hand vpon him.

33 Then hee tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking vp to heauen, he ſighed, and ſaid vnto him, Ephphata, that is, Be opened,

35 And ſtraight way his eares were opened, and the ſtring of his tongue was looſed, and hee ſpake plaine.

36 And he commanded them that they ſhould tell no man: but how much ^o ſeuer he forbade them, the more a great deale they publiſhed it.

37 And were beyond measure aſtonied, ſaying, ^h he hath done all things well, he maketh both the deafe to heare, and dumbe to ſpeake.

CHAP. VIII.

1 The miracle of the ſeuene loaves. 2 The Tenet ſeeks ſignes. 3 To be aware of the leuen of the Phariſes. 4 A blind man healed. 5 The peoples ſanctiſed opinion of Chriſt. 6 The Apoſtles acknowledge Chriſt. 7 He foretelleth his death. 8 Peter ſatan. 9 To ſeue and to ſetle his life. 10 To be aſtonied of Chriſt.

IN ^h thoſe daies, when there was a very great multitude, and had nothing to eat, Ieſus called his diſciples to him, and ſaid vnto them,

1 I haue compaſſion on the multitude, becauſe they haue now continued with mee three daies, and haue nothing to eat.

2 And if I ſend them away ſitting to their owne houſes, they would ^h faint by the way: for ſome of them came from farre.

3 Then his diſciples answered him, Whence can a man ſatiſfie theſe with bread here in the wildeerneſſe?

4 And hee asked them, How many loaves haue ye? and they ſaid, Seven.

5 Then he commanded the multitude to ſit downe on the ground: and hee tooke the ſeuene loaves and gaue thanks, brake them, and gaue to his diſciples to ſet before them, and they did ſet them before the people.

6 They had alſo a few ſmall fiſhes: and when he had giuen thanks, he commanded them alſo to beſet before them.

8 So they did eat, and were ſufficed, and they tooke vp of the broken meat that was left, ſeuene baskets full.

9 (And they that had eaten were about foure thouſand) ſo he ſent them away.

10 ¶ 8 And anon hee entred into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 ¶ 9 And the Phariſes ^b came forth, and began to deſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

12 Then he ^c ſighed deeply in his ſpirit, and ſaid, Why doth this generation ſeek a ſigne? Verily I ſay vnto you, ^a a ſigne ſhall not be giuen vnto this generation.

13 ¶ 10 So hee left them, and went into the ſhip againe, and departed to the other ſide.

14 ¶ 11 And they had forgotten to take bread: neither had they in the ſhippe with them, but one loafe.

15 ¶ 12 And he charged them, ſaying, Take heede and beware of the leauen of the Phariſes, and of the leauen of Herod.

16 ¶ 13 And they reaſoned among themſelves, ſaying, ¹ 1. becauſe we haue no bread.

17 And when Ieſus knew it, he ſaid vnto them, Why reaſon you ¹ thus, becauſe ye haue no bread? perceiue ye not yet, ne ther vnderſtand? haue ye your hearts yet hardened?

18 Haue yee eyes, and ſee not? and haue yee eares and heare not? and do ye not remember?

19 ¶ 14 When I brake the ſeue loaves among ſeue thouſand, how many baskets full of broken meat tooke yee vp? They aid vnto him, Twelue.

20 And when I brake ſeuene among foure thouſand, how many baskets of the leauings of broken meat tooke yee vp? And they ſaid, Seuen.

21 Then he ſaid vnto them, ^c How ¹ iſt that ye vnderſtand not?

22 ¶ 15 And hee came to Bethaida, and they brought a blinde man vnto him, and deſired him to touch him.

23 Then hee tooke the blinde by the hand, and put his hands vpon him, and asked him, Iſt hee ſaw ought?

24 And hee looked vp and ſaid, I ſee men: for I ſee them walking like trees.

25 After that hee put his hands againe vpon his eyes, and made him looke againe. And hee was referred to his ſight, & ſaw euery man a farre off clearly.

26 ¶ 16 And he ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ 17 ¶ 18 And Ieſus went out, and his diſciples into the townes of Cefarea Philippi. And by the way hee asked his diſciples, ſaying vnto them, Whom do men ſay that I am?

28 And they answered, ¹ Some ſay, Iohn Baptiſt: and ſome, Elias: and ſome, one of the prophets.

29 And he ſaid vnto them, But whom ſay yee that I am? Then Peter answered, and ſaid vnto him, Thou art that Chriſt.

30 ¶ 19 ¶ 20 And he ſharply charged them, that concerning him they ſhould tell no man.

31 ¶ 21 ¶ 22 And he commanded him againe, to try whether hee would ſay it or no. 5 Chriſt will not haue his miracles to be repared from his doctrine.

32 ¶ 23 ¶ 24 Many praife Chriſt, which yet will abandon people him althoſe praife. 7 Chriſt hath appointed times to the preaching of the Goſpel: and therefore hee deſireth it to a more conuincion: time is ſeaſon ſudden hee ſhould rather binde then ſet free the myſtery of his coming.

* Math. 15. 39.

* Math. 16.

1 The Abohorre
enemies into the do-
ctrine of the Gel-
pel, giuing no cred-
it to the miracles
already done re-
quire new: but
Chriſt being angry
with them, doth
wrethely ſolake
them.

2 A common ſinde
of ſpeech, which the
Hebrews vsed, &
whereby it meant
that the Phariſes
went from their
benches of ſynagoge,
to encounter with him.

3 Theſe ſignes came
from ſome of his hear-
ers, for the Lord
was very much
moued with theſe
things, & to retri-
bute.

4 Word or word,
if a ſigne ſee ſeem-
ing in a ſecond ſenſe
of a ſigne, & very com-
mon among the he-
brews: where
ſome ſuch word as
theſe muſt be re-
at: flood, I ſee he
taken for alay, &
ſome ſeem like, And
when they ſpoke
out the whole, they
ſay, The Lord ſee
me and ſee me not.

5 Math. 16. 1.

6 We muſt ſpeci-
ally take heed of
them which cor-
rupt the word of
God, what degree
ſouer they be of,
either in the
Church, or ciu-
ill policy.

7 They that haue
their mindes fixed
on earthly things,
are vnclearly blind:
in heauely things
although they be
neer ſo plainly
ſet forth vnto
them.

8 John 6. 1. 1.

9 How cometh it
to paſſe, that ſome
underſtand not
theſe things which
are ſo plaine and
euidēt?

10 A true image of
our regeneration,
which Chriſt ſepa-
rating vs from the
world, worketh
and accompliſheth
by little and little
to vs.

11 He perceiued
ſome meaning of
men, when hee
could not diſcerne
their hearts.

12 As ſome ſay, hee
was conuincid by
his doctrine.

13 Math. 16. 13. ſay 18.

14 Many praife Chriſt, which yet will abandon people him althoſe praife.

15 Chriſt hath appointed times to the preaching of the Goſpel: and therefore hee deſireth it to a more conuincion: time is ſeaſon ſudden hee ſhould rather binde then ſet free the myſtery of his coming.

16 ¶ 19 ¶ 20 And he ſharply charged them, that concerning him they ſhould tell no man.

17 ¶ 21 ¶ 22 And he commanded him againe, to try whether hee would ſay it or no. 5 Chriſt will not haue his miracles to be repared from his doctrine.

18 ¶ 23 ¶ 24 Many praife Chriſt, which yet will abandon people him althoſe praife.

19 Chriſt hath appointed times to the preaching of the Goſpel: and therefore hee deſireth it to a more conuincion: time is ſeaſon ſudden hee ſhould rather binde then ſet free the myſtery of his coming.

20 ¶ 25 ¶ 26 And he ſharply charged them, that concerning him they ſhould tell no man.

21 ¶ 27 ¶ 28 And he commanded him againe, to try whether hee would ſay it or no. 5 Chriſt will not haue his miracles to be repared from his doctrine.

22 ¶ 29 ¶ 30 Many praife Chriſt, which yet will abandon people him althoſe praife.

23 Chriſt hath appointed times to the preaching of the Goſpel: and therefore hee deſireth it to a more conuincion: time is ſeaſon ſudden hee ſhould rather binde then ſet free the myſtery of his coming.

24 ¶ 31 ¶ 32 And he ſharply charged them, that concerning him they ſhould tell no man.

25 ¶ 33 ¶ 34 And he commanded him againe, to try whether hee would ſay it or no. 5 Chriſt will not haue his miracles to be repared from his doctrine.

26 ¶ 35 ¶ 36 Many praife Chriſt, which yet will abandon people him althoſe praife.

27 Chriſt hath appointed times to the preaching of the Goſpel: and therefore hee deſireth it to a more conuincion: time is ſeaſon ſudden hee ſhould rather binde then ſet free the myſtery of his coming.

28 ¶ 37 ¶ 38 And he ſharply charged them, that concerning him they ſhould tell no man.

1 Word for word,
that word ſhall in
under of he ſaid,
for when men ſall
in ſound their
ſignes ſell one
from another.

same shall be last of all, and seruant vnto all.

36 And he tooke a litle childe, and set him in the mids of them, and tooke him in his armes, and sayd vnto them,

37 Whosoever shall receiue one of such litle children in my Name, receiue me: and whosoever receiue me, receiue me not me, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, wee saw one casting out diuels by thy Name, which followeth vs, and wee forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoever is not against vs, is on our part.

41 ¶ And whosoever shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you hee shall not lose his reward.

42 ¶ And whosoever shall offend one of these litle ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that hee were cast into the sea.

43 ¶ Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 ¶ Where thine eye worme dieth not, and the fire neuer goeth out.

45 Likewise if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two fetters, to be cast into hell, into the fire that neuer shall be quenched.

46 Where there worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire.

48 VVhere there worme dieth not, and the fire neuer goeth out.

49 ¶ For euery man shall be salted with fire: and every sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be vnauourie, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X.

9 The wife, only for fornication, & to lepe away. 13 Little children, whoso bringeth Christ. 17 A rich man shall enter in how he may possesse eternal life. 18 The Apostles forsooke all things for Christ sake. 23 Christ foretelleth his death. 55 Zebedee his sonnes request. 46 Blind Bartimeus healed.

And he arose from thence, and went into the coates of Iudea by the farr side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and templed him.

3 And he answered, & said vnto them, VVhat did ¶ Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 ¶ Then Iesus answered, and said vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

¶ But rather made a good promise for the women against the first borne child of your husbands.

6 But at the beginning of the creation ¶ God made them male and female:

7 ¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine, shalbe one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let no man separate.

10 And in the house his Disciples asked him againe of that matter.

11 And hee sayd vnto them, ¶ Whosoever shall put away his wife and marry another, committeth adulterie ¶ against her.

12 And if a woman put away her husband and be married to another, she committeth adulterie.

13 ¶ ¶ Then they brought litle children to him, that he should touch them, and his Disciples rebuked those that brought them.

14 But when Iesus saw it, hee was displeased, and layd vnto them, Suffer the litle children to come vnto me and forbid them not: for of such is the Kingdome of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a litle child, he shall not enter therein.

16 And hee tooke them vp in his armes, and put his hands vpon them, and blessed them.

17 ¶ And when he was gone out on the way, there came one ¶ running, and kneled to him, and asked him, Good Master, what shall I doe, that I may possesse eternal life?

18 Iesus said to him, Why callest thou mee good? there is none good, but one, euen God.

19 Thou knowest the commandments, ¶ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt not hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Iesus looked vpon him, and loued him, and sayd vnto him, One thing is lacking vnto thee: ¶ Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, and follow me, and take vp the crosse.

22 But hee was sad at that saying, and went away sorrowful: for he had great possessions.

23 And Iesus looked round about, and said vnto his disciples How hardly doe they that haue riches enter into the kingdome of God!

24 And his disciples were afraid at his words, But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonished, saying with themselves, Who then can be saved?

27 But Iesus looked vpon them, and sayde, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ ¶ Then Peter began to say vnto him, Loe, we haue forsaken all, and haue followed thee.

29 Iesus answered and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the Gospels,

30 But he shall receiue an hundred fold, now

Gen. 1.27.

Mat. 19.4.

1 Cor. 6.16.

ebf. 5.31.

1 Cor. 7.10.

Mat. 5.9. and

19. 9. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

19. 10. 16. 18.

f Euen in the mid
of persecuti.

* Matth. 19. 30.
Iuke 13. 30.

* Matth. 20. 17.
Iuke 18. 31.

6 The disciples
are againe prepa-
red to patience,
not to be over-
come by the fore-
telling to them
of his death, which
was hard, and
there with all of
life which should
most certainly
follow.

* Matth. 20. 29.

7 We must first
suffer before we
triumph.

8 We praye.

at this present, houses, & brethren, and sisters, and mothers, and children, an islands 1 with persecutions, and in the world to come, eternall life.

31 * But many that are first shall be last, and the last first.

32 ¶ And they were in the way going vp to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelve againe and began to tell them what things should come vnto him,

33 Saying, Behold, we goe vp to Hierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemn him to death, and shall deliuer him to the Gentiles,

34 And they shall mocke him, and scourge him, and spit vpon him, & kill him: but the third day he shall rise againe.

35 ¶ Then Iames and Iohn the sonnes of Zebedee came vnto him, saying, Master, wee would that thou shouldst doe for vs that wee desire.

36 And he sayd vnto them, What would ye I should doe for you?

37 And they sayd vnto him, Grant vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said vnto them, Yee know not what ye aske, Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they sayd vnto him, We can. But Iesus sayd vnto them, Yee shall drinke in deede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but is giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaigne at Iames and Iohn.

42 * But Iesus called them vnto him, and said to them, * Yee know that he which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you but whosoever will be great among you, shall be your seruant.

44 And whosoever will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ranome of many.

46 ¶ Then they came to Iericho: and as he went out of Iericho with his Disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man sat by the way side begging.

47 And when hee heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he should hold his peace: but he cried much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and rose, and came to Iesus.

51 And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde

saide vnto him, Lord, that I may receiue sight.

52 Then Iesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by he receiued his sight, and followed Iesus in the way.

C H A P. XI.

1 Christ marcheth into Hierusalem riding on an asse. 12 The fruites of the figge tree cursed. 13 Sellers and buyers are cast out of the Temple. 23 The force of fado. 24 Faith in prayer. 25 The brother of Iesus must be pardoned. 37 The Priests are by whose authority hee wrought those things that hee did. 38 Whence Iohn baptizeth was.

And when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Olues, he sent forth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you: and asoone as ye shall enter into it, ye shall finde a colt tied, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe yee this? Say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stood there, said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had commanded them: So they let them goe.

7 ¶ And they brought the colt to Iesus, and cast their garments on him, and he sate vpon him.

8 And many spread their garments in the way: other cut downe branches of the trees, and strowed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: a blessed bee hee that cometh in the Name of the Lord.

10 Blessed bee the kingdome that cometh in the Name of the Lord of our father Dauid: Hosanna, O thou which art in the highest heauens.

11 * So Iesus entred into Hierusalem, and into the Temple: and when hee had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelve.

12 * And on the morrowe when they were come out from Bethania, he was hungry.

13 And seeing a figge tree a farr off, that had leaues, hee went to see if he might finde any thing thereon: but when hee came vnto it, hee found nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, and said to it, Neuer man eate fruit of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ And they came to Hierusalem, and Iesus went into the Temple, and began to cast out them that sold and bought in the Temple, and ouerthrew the Tables of the money changers, and the seates of them that sold doves.

16 Neither would he suffer that any man should carry a vessel through the Temple.

17 And he taught, saying vnto them, Is it not written * Mine house shall be called the house of prayer vnto all nations? * but you haue made it a denne of theeves.

18 And the Scribes and the hie Priests heard it, and sought how to destroy him for they feared him, because the whole multitude was astonished at his doctrine.

19 But when euen was come, Iesus went out of the cite.

* Ier. 12. 1.

Iuke 18. 29.

1 A liuely image of the true kingdome of Christ on earth.

Iohn 12. 19.

11 Will be it to him that cometh to us from God, or shall it be of God. 6. Happy and prosperous.

Matth. 21. 30. Iuke 19. 43.

Matth. 21. 29.

13 An example of that vengeance which hangeth ouer the heades of hypocrites.

15 Christ sheweth indeede that he is the true King and hie Priest, and therefore the reuenger of the diuine seruice of the Temple.

17 That is any propheticke instrument, of which those fellows had a number that made the court of the Temple a market place.

18 Ier. 56. 7.

19 Shall openly be so counted and taken.

Ier. 7. 12.

* Math. 21. 9.
The force of faith is exceeding great, and charity is encreased with it.

* The faith of God is that assured faith which we have in him.

* Math. 7. 7.
I will do for you, what you receive it, praying in the time when you know it, so that you may be certain of the thing, and be reformed indeed.

* Math. 6. 24.
I will show you how to appear before the altar.

* Math. 21. 23.
I will show you how to appear before the altar.

* A reward of an euill conscience to be afraid of those of whom they should and might haue bene feared.

* The calling of God is not tyed either to place, person, or time, without exception in this word Parables, which the Evangelists use to signify a comparing of things together, but also dark speeches and allegories.

* Eay 5. 1.
I will show you how to appear before the altar.

20 ¶ And in the morning as they journeyed together, they saw the figge tree dried vp from the rootes.

21 Then Peter remembered, and saide vnto him, Master, behold, the figge tree which thou cursedst is withered.

22 And Iesus answered, and said vnto them, Haue ye the faith of God.

23 For verely I say vnto you, that whosoever shall say vnto this mountaine, Be thou taken away, and cast into the sea, & shall not wauer in his heart, but shall beleue that those things which he saith, shall come to passe, what ouer he saith, shall be done to him.

24 ¶ Therefore I say vnto you, Whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.

25 ¶ But when ye shall stand and pray, forgive, if ye haue any thing against any man, that your Father also which is in heauen, may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heauen will not pardon you your trespasses.

27 ¶ Then they came againe to Ierusalem: and as he walked in the Temple, there came to him the hie Priest, and the Scribes, and the Elders

28 And saide vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldst do these things?

29 Then Iesus answered, and said vnto them, I will aske of you a certaine thing, and answer mee, and I will tell you by what authoritie I doe these things.

30 The baptisme of Iohn was it from heauen, or of men? answer me.

31 And they thought with themselves, saying, If we shall say, From heauen, hee will saye, Why then did ye not beleue him?

32 ¶ But if we say, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeed.

33 Then they answered, and saide vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XI.

1 Of the vineyard. 20 Christ the stone refused of the Iewes. 29 Of tribute to be giuen to Cesar. 38 The Sadduces denying the resurrection. 41 The goodnes drawing the reprob. 48 The first commandment. 51 To Iohn God as the neighbor is better then sacrifice. 56 Christ divided Iohns. 58 To beware of the Scribes and Pharisees. 62 The poore widow.

And he began to speake vnto them in Parables, ¶ A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the winepresse, and built a tower in it, & let it out to husbandmen, and went into a strange country.

2 ¶ And at the time, he sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruit of the vineyard.

3 But they tooke him, and beate him, and sent him away empty.

4 And againe he sent vnto them another seruant, and at him they cast stones: and brake his head, and sent him away shamefully handled.

5 And againe he sent another, & him they slew, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloved: him also he sent the last vnto them, saying, They will reuerence my sonne,

7 But the husbandmen saide among them-

selues, This is the heire: come let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and gine the vineyard to others.

10 Haue ye not read so much as this Scripture? ¶ The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is maruelous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 ¶ And they sent vnto him certaine of the Pharisees, & of the Herodians, that they might take him in his talke.

14 And when they came, they said vnto him, Master, we know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly, Is it lawful to giue tribute to Cesar, or not?

15 Should wee giue it, or should wee not giue it? but he knew their hypocrisie, and sayd vnto them, Why tempt ye me? Bring me a penie, that I may see it.

16 So they brought it, and he sayd vnto them, Whose is this image and superscription? and they sayd vnto him, Cefars.

17 Then Iesus answered, and sayd vnto them, Giue to Cesar the things that are Cefars, and to God, those that are Gods: and they maruelled at him.

18 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife and raise vp seed vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, & he died, neither did he yet leaue issue, and the third likewise:

22 So those seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.

24 Then Iesus answered and said vnto them, Are ye not therefore decieued, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead neither men marry, nor wiuers are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob?

27 God is not the God of the dead, but of God of the liuing. Ye are therefore greatly decieued.

28 ¶ Then came one of the Scribes that had heard them disputing together, and perceiving that he had answered them well, hee asked him, Which is the first commandment of all?

29 Iesus answered him, the first of all the commandments is, ¶ Heare Israel, the Lord our God is the onely Lord.

* Psal. 118. 22.
I will show you how to appear before the altar.

* Math. 2. 2. 16.
I will show you how to appear before the altar.

* Rom. 13. 7.

3 The resurrection of the body is asured against the foolish ignorance and malice of the Sadduces.

* Math. 22. 23.

* Deut. 33. 5.

* Math. 22. 24.

* Exod. 3. 6.
I will show you how to appear before the altar.

* Math. 22. 35.
I will show you how to appear before the altar.

The bearing of
prophets shall be
a most cunning
wisdom against
those to whom they
shall not be able to
pretend ignorance.
1st Math. 10. 19.
1st 1. 1. 1.
2. 1. 1.
3. 1. 1.
4. 1. 1.
5. 1. 1.
6. 1. 1.
7. 1. 1.
8. 1. 1.
9. 1. 1.
10. 1. 1.
11. 1. 1.
12. 1. 1.
13. 1. 1.
14. 1. 1.
15. 1. 1.
16. 1. 1.
17. 1. 1.
18. 1. 1.
19. 1. 1.
20. 1. 1.
21. 1. 1.
22. 1. 1.
23. 1. 1.
24. 1. 1.
25. 1. 1.
26. 1. 1.
27. 1. 1.
28. 1. 1.
29. 1. 1.
30. 1. 1.
31. 1. 1.
32. 1. 1.
33. 1. 1.
34. 1. 1.
35. 1. 1.
36. 1. 1.
37. 1. 1.
38. 1. 1.
39. 1. 1.
40. 1. 1.
41. 1. 1.
42. 1. 1.
43. 1. 1.
44. 1. 1.
45. 1. 1.
46. 1. 1.
47. 1. 1.
48. 1. 1.
49. 1. 1.
50. 1. 1.
51. 1. 1.
52. 1. 1.
53. 1. 1.
54. 1. 1.
55. 1. 1.
56. 1. 1.
57. 1. 1.
58. 1. 1.
59. 1. 1.
60. 1. 1.
61. 1. 1.
62. 1. 1.
63. 1. 1.
64. 1. 1.
65. 1. 1.
66. 1. 1.
67. 1. 1.
68. 1. 1.
69. 1. 1.
70. 1. 1.
71. 1. 1.
72. 1. 1.
73. 1. 1.
74. 1. 1.
75. 1. 1.
76. 1. 1.
77. 1. 1.
78. 1. 1.
79. 1. 1.
80. 1. 1.
81. 1. 1.
82. 1. 1.
83. 1. 1.
84. 1. 1.
85. 1. 1.
86. 1. 1.
87. 1. 1.
88. 1. 1.
89. 1. 1.
90. 1. 1.
91. 1. 1.
92. 1. 1.
93. 1. 1.
94. 1. 1.
95. 1. 1.
96. 1. 1.
97. 1. 1.
98. 1. 1.
99. 1. 1.
100. 1. 1.
101. 1. 1.
102. 1. 1.
103. 1. 1.
104. 1. 1.
105. 1. 1.
106. 1. 1.
107. 1. 1.
108. 1. 1.
109. 1. 1.
110. 1. 1.
111. 1. 1.
112. 1. 1.
113. 1. 1.
114. 1. 1.
115. 1. 1.
116. 1. 1.
117. 1. 1.
118. 1. 1.
119. 1. 1.
120. 1. 1.
121. 1. 1.
122. 1. 1.
123. 1. 1.
124. 1. 1.
125. 1. 1.
126. 1. 1.
127. 1. 1.
128. 1. 1.
129. 1. 1.
130. 1. 1.
131. 1. 1.
132. 1. 1.
133. 1. 1.
134. 1. 1.
135. 1. 1.
136. 1. 1.
137. 1. 1.
138. 1. 1.
139. 1. 1.
140. 1. 1.
141. 1. 1.
142. 1. 1.
143. 1. 1.
144. 1. 1.
145. 1. 1.
146. 1. 1.
147. 1. 1.
148. 1. 1.
149. 1. 1.
150. 1. 1.
151. 1. 1.
152. 1. 1.
153. 1. 1.
154. 1. 1.
155. 1. 1.
156. 1. 1.
157. 1. 1.
158. 1. 1.
159. 1. 1.
160. 1. 1.
161. 1. 1.
162. 1. 1.
163. 1. 1.
164. 1. 1.
165. 1. 1.
166. 1. 1.
167. 1. 1.
168. 1. 1.
169. 1. 1.
170. 1. 1.
171. 1. 1.
172. 1. 1.
173. 1. 1.
174. 1. 1.
175. 1. 1.
176. 1. 1.
177. 1. 1.
178. 1. 1.
179. 1. 1.
180. 1. 1.
181. 1. 1.
182. 1. 1.
183. 1. 1.
184. 1. 1.
185. 1. 1.
186. 1. 1.
187. 1. 1.
188. 1. 1.
189. 1. 1.
190. 1. 1.
191. 1. 1.
192. 1. 1.
193. 1. 1.
194. 1. 1.
195. 1. 1.
196. 1. 1.
197. 1. 1.
198. 1. 1.
199. 1. 1.
200. 1. 1.
201. 1. 1.
202. 1. 1.
203. 1. 1.
204. 1. 1.
205. 1. 1.
206. 1. 1.
207. 1. 1.
208. 1. 1.
209. 1. 1.
210. 1. 1.
211. 1. 1.
212. 1. 1.
213. 1. 1.
214. 1. 1.
215. 1. 1.
216. 1. 1.
217. 1. 1.
218. 1. 1.
219. 1. 1.
220. 1. 1.
221. 1. 1.
222. 1. 1.
223. 1. 1.
224. 1. 1.
225. 1. 1.
226. 1. 1.
227. 1. 1.
228. 1. 1.
229. 1. 1.
230. 1. 1.
231. 1. 1.
232. 1. 1.
233. 1. 1.
234. 1. 1.
235. 1. 1.
236. 1. 1.
237. 1. 1.
238. 1. 1.
239. 1. 1.
240. 1. 1.
241. 1. 1.
242. 1. 1.
243. 1. 1.
244. 1. 1.
245. 1. 1.
246. 1. 1.
247. 1. 1.
248. 1. 1.
249. 1. 1.
250. 1. 1.
251. 1. 1.
252. 1. 1.
253. 1. 1.
254. 1. 1.
255. 1. 1.
256. 1. 1.
257. 1. 1.
258. 1. 1.
259. 1. 1.
260. 1. 1.
261. 1. 1.
262. 1. 1.
263. 1. 1.
264. 1. 1.
265. 1. 1.
266. 1. 1.
267. 1. 1.
268. 1. 1.
269. 1. 1.
270. 1. 1.
271. 1. 1.
272. 1. 1.
273. 1. 1.
274. 1. 1.
275. 1. 1.
276. 1. 1.
277. 1. 1.
278. 1. 1.
279. 1. 1.
280. 1. 1.
281. 1. 1.
282. 1. 1.
283. 1. 1.
284. 1. 1.
285. 1. 1.
286. 1. 1.
287. 1. 1.
288. 1. 1.
289. 1. 1.
290. 1. 1.
291. 1. 1.
292. 1. 1.
293. 1. 1.
294. 1. 1.
295. 1. 1.
296. 1. 1.
297. 1. 1.
298. 1. 1.
299. 1. 1.
300. 1. 1.
301. 1. 1.
302. 1. 1.
303. 1. 1.
304. 1. 1.
305. 1. 1.
306. 1. 1.
307. 1. 1.
308. 1. 1.
309. 1. 1.
310. 1. 1.
311. 1. 1.
312. 1. 1.
313. 1. 1.
314. 1. 1.
315. 1. 1.
316. 1. 1.
317. 1. 1.
318. 1. 1.
319. 1. 1.
320. 1. 1.
321. 1. 1.
322. 1. 1.
323. 1. 1.
324. 1. 1.
325. 1. 1.
326. 1. 1.
327. 1. 1.
328. 1. 1.
329. 1. 1.
330. 1. 1.
331. 1. 1.
332. 1. 1.
333. 1. 1.
334. 1. 1.
335. 1. 1.
336. 1. 1.
337. 1. 1.
338. 1. 1.
339. 1. 1.
340. 1. 1.
341. 1. 1.
342. 1. 1.
343. 1. 1.
344. 1. 1.
345.

29 So in like manner, when ye see these thing
com

* Ephes. 5. 6.
2. 1. 2. 3.

The bearing
of preaching shall be
a most evident
miracle against
those to whom they
shall not be able to
pretend ignorance.
1st Math. 10. 19.
luke 12. 11.
and 21. 14.
2nd It is not so for-
tunate to be a
foolhard, and supine
careless, off
whom men al-
ways get them, but
which proceeds
from stiffness, and
want of confidence
and pure hope
of Gods assistance:
thus carefulness
we are obliged to
be, and look
upon it as
7th
C By an
erroneous and can-
ning kind of tale
to us to speak
of Forms.
1st Math. 23. 15.
luke 21. 30.
2nd Dan. 9. 27.
3rd When the hea-
ven and prophane
people shall voraciously
enter into the
Temple, and defile
it, and shall the earth
and all cleane
despoil it.
If this is a kind of
speech which the
Hebrews use, and
it hath a great
force in it: for it
will be it is under-
stand that in all
times shall follow in
upon another, as if
they said it fully
were terrible
it self. So the Pro-
phet Amos 1. 2.
saith, that the day
of the Lord shall
be darkened.
4th Math. 24. 23.
luke 17. 35. and
21. 38.
5th 1st 1st 3. 20.
ezek 37. 27.
1st 1st 10. and
3. 15.
6th Math. 24. 23.

*Mall. 27.

48 This doubling of the word was used in the 109th, when Peter language was so much together: for this word, Abba, is a Syrian word, 11 An horrible example of the flagitiousness of men, even in the disciples whom Christ hath choiced.

36 And he sayd, * Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheless, not that I will but that thou wilt be done.

37 11 Then he came and found them sleeping, and said to Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 ¶ Watch yet, and pray, that yee enter not into temptation: the spirit indeede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And hee returned and found them asleepe againe: for their eyes were heavy: neither knew they what they should answer him.

41 And he came the third time, and sayd vnto them, Sleepe henceforth, and take your rest: it is yonough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 * 12 And immediately while hee yet spake, came Iudas that was one of the twelue, and with him a great multitude with swords & staves from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kille, he it is: take him and leade him away I saie y.

45 And assoone as hee was come, hee went straightway to him, and said, Hail Master, and kissed him.

46 Then they layd their hands on him, and tooke him.

47 And k one of them that stood by, drew out a sword, and smote a seruant of the hie Priest, and cutt off his eare.

48 And Iesus answered and said to them, Yee be come out as against a thiefe, with swords and with staves, to take me.

49 I was daily with you, teaching in the Temple, and yee tooke me not: but thus is done that the Scriptures should be fulfilled.

50 Then they 1 all forooke him, and fled.

51 13 And there followed him a certaine yong man, clothed in a linnen vpon his bare body, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 * So they led Iesus away to the hie Priest, and to him came together all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farre off, euen into the hall of the hie Priest, and sat with the seruants, and warmed himself at the fire.

55 14 And the * hie Priests, and all the Councill sought for witness against Iesus, to put him to death, but found none.

56 For many bare false witness against him, but their witness agreed not together.

57 Then there arose certaine, and bare false witness against him, saying,

58 Wee heard him say, * I will destroy this Temple made with hands, and within three daies I will build another, made without hands.

59 But their witness yet agreed not together.

60 Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou

nothing? what is the matter that these beare witness against thee?

61 But hee held his peace, and answered nothing. Againe the hie Priest asked him and saide vnto him, Art thou that Christ the Sonne of the blessed?

62 And Iesus sayd, I am he: * and yee shall see the Sonne of man sit at the right hand of the power of God, and come in the clouds of heauen.

63 Then the high Priest rent his clothes, and sayd, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to bee worthy of death.

65 15 And some began to spit at him, and to couer his face, and to beate him with fists, and to faynt vnto him, Prophecie. And the lergeants smote him with their rods.

66 16 And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when the saw Peter warming himselfe, she looked on him, and said, Thou wast also with Iesus of Nazareth.

68 But hee denied it, saying, I know him not, neither wor I what thou sayest. Then he went out into the porch, and the cocke crew.

69 * 17 Then P a maide fay him againe, & began to say to them that stood by, This is one of them.

70 But hee denied it againe. And at onee after, they that stood by, said againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.

71 And he began to curse and sweare, saying, I know not this man of whom ye speake.

72 * Then the second time the cocke crew, and Peter remembered the worde that Iesus had said vnto him, before the cocke crow twise, thou shalt denie me thrise, and weighing that with himselfe, he wept.

CHAP. XV.

1 Of the things that Christ suffered vnder Pilate. 11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

And * 1 anone in the dawning, the hie Priests held a council with the Elders, & the Scribes and the whole Councill, and bound Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Iesus answered no more at all, so that Pilate maruelled.

6 Now at the feast, P late b did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his felowes that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to

any man to death, for all causes of life and death were taken away from them, first by Herod the great, and afterward by the Romanes, about: for they were before the dissolution of the Temple, and therefore by another name: Ioseph Pilate. Math. 27. 13. Luke 23. 3. John 18. 35. 6 Pilate refused to deliuer.

o Of God, who is most worthy of all praise: * Mat. 14. 19.

15 Christ suffering all kind of reproch for our sakes, getteth euertlasting glory to them that beleeue in him. * Marke 10. 69.

John 20. 55. 16 An heauie example of the frailnesse of man together with a most comfortable example of the mercy of God, who giueth the spirit of repentance and faith to his elect. * Mat. 16. 27.

John 20. 55. 17 If we compare the euangelists diligently, we shall perceive that Peter was known of many through his maiestie report: yet anone in the second denial he saith, there is a man here as mentioned, and not a maide, * Mat. 26. 75.

John 13. 38.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 39 He is crucified. 47 He giueth vp the Ghost. 49 Ioseph burieh him.

*As a signe set vp
in an he place for all
men to looke vpon.*

31 Which thou hast prepared before the face of all people.

32 A light to be breiued to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things which were spoken touching him.

34 And Simeon blessed them, and said vnto Mary his mother, Behold this child is appointed for the * fal and rising againe of many in Israel, and for a signe which shall be spoken against,

35 (Yea and a sword shall speare through thy soule) that the thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had liued with an husband seuen yeeres from her virginitee.

37 And she was widow about fourecore and foure yeeres, and went not out of the Temple, but serued God with fastings & prayers night and day.

38 She then comming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the child grew and waxed strong in Spirit, and was filled with wisdome, and the grace of God was with him.

41 ¶ 7 Now his parents went to Hierusalem euery yeere, * at the feast of the Passouer.

42 And when he was twelue yeere old, and they were come vp to Hierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother,

44 But they supposing that he had been in the company, went a daies journey, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the midst of the doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his vnderstanding and answeres.

48 So when they saw him, they were amazed, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? behold, thy Father and I haue sought thee with very heauy hearts.

49 Then said he vnto them, How is it that ye sought me? knew ye not that I must goe about my Fathers businesse?

50 But they vnderstood not the word that he spake vnto them,

51 When went he downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdome, and stature, and in fauour with God and men.

CHAP. III.

¶ 1 To the shortest for repentance. 2 His testimony of Christ. 3 His preaching.

NOW in the fiftieth yeere of the reigne of Tiberius Cæsar, Pontius Pilate being gouernour, Iohn cometh at the time, told offe the Prophets, & layeth the foundation of the Gospel which is exhibited vnto vs, setting forth the true obsequing of the Law and free mercy in Christ which cometh after him, yfing also baptisme the effect of all

nour of Iudea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Turea, and of the countrey of Trachonitis, and Lyfianias the Tetrarch of Abilene,

2 (* When * Annas and Caiaphas were the hie Priests) the word of God came vnto Iohn, the sonne of Zacharias in the wilderness.

3 And he came into all the coasts about Iordane, preaching the baptisme of repentance for the remission of finnes.

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, * The voice of him that cryeth in the wilderness, Prepare ye the way of the Lord: make his paths straight.

5 Euery valley shalbe filled, and euery mountaine and hill shall be brought low, and crooked things shalbe made straight, and the rough waies shalbe made smooth.

6 And all flesh shall see the saluation of God.

7 Then said hee to the people that were come out to be baptized of him, * O generation of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy amendment of life, & begin not to say with your selues, Wee haue Abraham to our Father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Now also is the axe laid vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shalbe hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we do then?

11 And he answered, and said vnto them, * He that hath two coats, let him part with him that hath none: And hee that hath meate, let him doe likewise.

12 Then came there Publicanes also to be baptized, and said vnto him, Master, what shall we doe?

13 And he said vnto them, Require no more than that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he said vnto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 ¶ As the people waited, and all men mulded in their hearts of Iohn, if hee were not that Christ,

16 Iohn answered, and said to themall, * I need baptize you with water, but one stronger then I, cometh, whose shoes Iatchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

17 ¶ Whose fanne is in his hand, and hee will make cleane his floore, and will gather the wheat into his garner, but the chaffe will hee burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things hee preached vnto the people.

19 ¶ 4 But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 He added yet this about all, that hee shut vp Iohn in prison.

21 ¶ 5 Now it came to passe, as all the people were baptized, and that Iesus was baptized, and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a

* Acts 4. 6.
1. Iohn 1. 9.
Iohn 1. 9.

* Acts 1. 1.
Iohn 1. 9.

* Esai. 40. 3.
Iohn 1. 23.

* Math. 3. 7.

* Iohn 1. 19.
1. Iohn 1. 19.
6. Require no more than that which is appointed for the tribute money.

* 11. Which was paid them partly in money, and partly in vittual.

* 12. I will rightly receive the sacraments, we must neither rest in the signes, neither in what ministereth the signes, but in the author of the sacraments, and the giver of that which is represented by the sacraments.

* 13. Math. 3. 11.
Iohn 1. 8. & 10. 16. & 17. 5. & 8. 4. & 11. 6. & 19. 4.

* 14. The Gospel is the same of the world.

* 15. Math. 14. 3.
Iohn 1. 19.
Iohn 1. 19.
Iohn 1. 19.

* 16. Our baptisme is sanctified in the head of Christ and Christ also is pronounced by the voice of the Father to be our everlasting King, Priest, and Prophet.

g. Appointed and
Ioh. 1. 9. for a
mark.

h. E. 4. 8. 14. rom.
9. 32. 1. pet. 3. 8.
v. Fall of the reprobate,
which perishe
through their own
faults; and for the
refusing of the elect,
vnto whom God
shall giue faith to
believe.

i. That is, a mark
which all men shall
prince earnestly to
bit.

k. Shall wound and
griue woof (that is)
6. Another witness
beside Simeon,
against whom
no exception may
be brought, inuic-
ing all men to the
receiving of the
baptisme.

l. As Christ grew
up in age, so the
virtue of his God-
head shewed it selfe
more and more.

m. The Scribes and
Pharisees are
fitted vp to heare the
wisdome of Christ
in his time, by an
extraordinary
deede.

n. Dwell. 1. 6.

o. All duties
which we owe to
men as they are
not to be negle-
ged, so are they
according to our
vocation, not to
be preferred be-
fore the glory of
God.

p. Christ very man
as made like vnto
vs in all things,
except sinne.

q. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

r. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

s. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

t. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

u. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

v. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

w. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

x. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

y. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

z. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

aa. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

ab. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

ac. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

ad. Iohn cometh
at the time, told
offe the Prophe-
cies, & layeth the
foundation of the
Gospel which is
exhibited vnto vs,
setting forth the
true obsequing
of the Law and
free mercy in
Christ which
cometh after him,
yfing also bap-
tisme the effect
of all

6 The flocke of Christ according to the flesh, is brought by order even to Adam, and so to God, that it might appeare, that he onely it was, whom God promised to Abraham and David, and appointed him everlastingly for his Church, which is gathered together of all sorts of men.

voyce from heaven, saying, Thou art my beloved Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to bee about thirtie yeeres of age, being as men supposed, the sonne of Ioseph, which was the sonne of Eli.

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Matthatias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Matthatias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhefa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Colam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iosef, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliachim,

31 The sonne of Melea, the sonne of Maitan, the sonne of Matthat, the sonne of Nathan, the sonne of David,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Elfrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Caiman, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusalem, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Caiman,

38 The sonne of Enos, the sonne of Seth, the son of Adam, the sonne of God.

CHAP. IIII.

1 Of Christ's temptation, and saying, 16 He teacheth in Nazareth the great admiration of it, 24 A Prophet that teacheth in his own country is contemned, 33 One possessed of the devill is cured, 38 Peters mother in law healed, 40 and divers like persons are restored to health, 41 The devils acknowledge Christ.

And Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wilderness,

2 * And was there fourtie dayes tempted of the devill, and in those daies he did eate nothing, but when they were ended, hee afterward was hungry.

3 2 Then the devill said vnto him, If thou be the sonne of God, command this stone, that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not live by bread only, but by every word of God.

5 Then the devill tooke him vp into an high mountaine, and shewed him all the kingdomes of

the world, in the twinkling of an eye.

6 And the devill said vnto him, All this I power will I give thee, and the glorie of those kingdomes: for that is ^b delivered to mee: and to whomsoever I will, I give it.

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and said, Hence from mee Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone shalt thou serve.

9 Then hee brought him to Hierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That hee will give his Angels charge over thee to keepe thee: 11 And with their hands they shall lift thee vp, least at any time thou shouldst dash thy foot against a stone.

12 And Iesus answered, and said vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the devill had ended all the temptation, he departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirit into Galilee: and there went a fame of him throughout all the region round about.

15 For hee taught in their Synagogues, and was honored of all men.

16 * 3 And he came to Nazareth where hee had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was delivered vnto him the booke of the Prophet Esaias: and when hee had opened the booke, he found the place where it was written,

18 * The Spirit of the Lord is vpon me, because hee hath anointed mee, that I should preach the Gospel to the poore: hee hath sent mee, that I should heale the broken hearted, that I should preach deliverance to the captives, & recovering of sight to the blinde: that I should set at liberty them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gave it againe to the minister, and fate downe: and the eyes of all that were in the Synagogue were fastened on him,

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

22 ¶ And all bare him witness, and wondered at the singular words which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, Ye will surely say vnto me this proverbe, Phisition heale thy selfe: whatsoever we have heard done in Capernaum, doe it herelike in thine own country.

24 And he said, verily I say vnto you, * No Prophet is accepted in his owne country.

25 But I tell you of a truth, many widowes were in Israel in the daies of * Elias, when heaven was shut three yeeres and sixe moneths, when great famine was throughout all the land:

26 But vnto none of them was Elias sent save vnto Sarepta, a cite of Sidon, vnto a certaine widow.

27 Also many lepers were in Israel, in the daies

of Elisha, and none of them was cleansed, save onely Naaman the Syrian.

28 And Iesus answered them, and said, Verily I say vnto you, Except there be signes and wonders done in you, ye shall not be converted.

29 ¶ And he departed thence, and came into his own country, and taught them in their Synagogues, and they were all amazed, saying, Whence hath this man all these things? and what wisdom is given unto him, that he doeth such miracles?

30 ¶ And they said, This man is the carpenter, whose father is named Ioseph, and whose brethren are named James, and Joseph, and Simon, and Judas.

31 ¶ And they said, His sister is called Mary, and his brethren are called Iames, and Ioseph, and Simon, and Judas.

32 ¶ And they were offended at him, because he was the carpenter, and they said, What can this man have? what wisdom can he have? what miracles can he do?

33 ¶ And they said, This man is the carpenter, whose father is named Ioseph, and whose brethren are named James, and Joseph, and Simon, and Judas.

34 ¶ And they said, His sister is called Mary, and his brethren are called Iames, and Ioseph, and Simon, and Judas.

35 ¶ And they were offended at him, because he was the carpenter, and they said, What can this man have? what wisdom can he have? what miracles can he do?

36 ¶ And they said, This man is the carpenter, whose father is named Ioseph, and whose brethren are named James, and Joseph, and Simon, and Judas.

37 ¶ And they said, His sister is called Mary, and his brethren are called Iames, and Ioseph, and Simon, and Judas.

38 ¶ And they were offended at him, because he was the carpenter, and they said, What can this man have? what wisdom can he have? what miracles can he do?

39 ¶ And they said, This man is the carpenter, whose father is named Ioseph, and whose brethren are named James, and Joseph, and Simon, and Judas.

40 ¶ And they said, His sister is called Mary, and his brethren are called Iames, and Ioseph, and Simon, and Judas.

41 ¶ And they were offended at him, because he was the carpenter, and they said, What can this man have? what wisdom can he have? what miracles can he do?

42 ¶ And they said, This man is the carpenter, whose father is named Ioseph, and whose brethren are named James, and Joseph, and Simon, and Judas.

43 ¶ And they said, His sister is called Mary, and his brethren are called Iames, and Ioseph, and Simon, and Judas.

44 ¶ And they were offended at him, because he was the carpenter, and they said, What can this man have? what wisdom can he have? what miracles can he do?

45 ¶ And they said, This man is the carpenter, whose father is named Ioseph, and whose brethren are named James, and Joseph, and Simon, and Judas.

46 ¶ And they said, His sister is called Mary, and his brethren are called Iames, and Ioseph, and Simon, and Judas.

47 ¶ And they were offended at him, because he was the carpenter, and they said, What can this man have? what wisdom can he have? what miracles can he do?

48 ¶ And they said, This man is the carpenter, whose father is named Ioseph, and whose brethren are named James, and Joseph, and Simon, and Judas.

49 ¶ And they said, His sister is called Mary, and his brethren are called Iames, and Ioseph, and Simon, and Judas.

50 ¶ And they were offended at him, because he was the carpenter, and they said, What can this man have? what wisdom can he have? what miracles can he do?

51 ¶ And they said, This man is the carpenter, whose father is named Ioseph, and whose brethren are named James, and Joseph, and Simon, and Judas.

52 ¶ And they said, His sister is called Mary, and his brethren are called Iames, and Ioseph, and Simon, and Judas.

53 ¶ And they were offended at him, because he was the carpenter, and they said, What can this man have? what wisdom can he have? what miracles can he do?

54 ¶ And they said, This man is the carpenter, whose father is named Ioseph, and whose brethren are named James, and Joseph, and Simon, and Judas.

55 ¶ And they said, His sister is called Mary, and his brethren are called Iames, and Ioseph, and Simon, and Judas.

56 ¶ And they were offended at him, because he was the carpenter, and they said, What can this man have? what wisdom can he have? what miracles can he do?

57 ¶ And they said, This man is the carpenter, whose father is named Ioseph, and whose brethren are named James, and Joseph, and Simon, and Judas.

58 ¶ And they said, His sister is called Mary, and his brethren are called Iames, and Ioseph, and Simon, and Judas.

59 ¶ And they were offended at him, because he was the carpenter, and they said, What can this man have? what wisdom can he have? what miracles can he do?

60 ¶ And they said, This man is the carpenter, whose father is named Ioseph, and whose brethren are named James, and Joseph, and Simon, and Judas.

61 ¶ And they said, His sister is called Mary, and his brethren are called Iames, and Ioseph, and Simon, and Judas.

62 ¶ And they were offended at him, because he was the carpenter, and they said, What can this man have? what wisdom can he have? what miracles can he do?

63 ¶ And they said, This man is the carpenter, whose father is named Ioseph, and whose brethren are named James, and Joseph, and Simon, and Judas.

a By this word power, are the kingdoms themselves meant, which have departed from us, as is spoken by the figures Metamorphosis. b That is here, for hee a Prince of the world, yet use of his liberty, and as the sovereign over it, lastly by justice, and way of instruction, and therefore hee hath not used that because hee is to come to us. c One of an high place, which had a goodly & spacious country under it, hee showed him the situation of all countries. d Deut. 6. 13. and 10. 20. e Psal. 9. 12. f Deut. 6. 16. g Mat. 13. 34. mark. 4. 11. h Iohn 4. 43. i Who Christ is, and therefore hee came hither with out of the Prophets Elyas. j Their books in those dayes were rolled up as from the top to the bottom: and so hee unrolled, & unfolded it, which is here called opened. k Esai. 61. 1. l Familiaritie causeth Christ to be contemned, and therefore hee oftentimes goeth to strange places. m Appointed those things, which hee spake with common consent and voyce, for this word, witness, signifie them true place, and many others to allow and approve a thing with open confession. n Not only the doctors, but also the common people were present at this conference of the Scripture: and besides that, their manner tongue was used, for all should be able to understand the people have understood. o Paul appointed the same order in the Church as Corinth. 1 Cor. 14. p Words full of the mighty power of God which appeared in all his doings, as well as in all men mentioned. q King. 17. 8.

1 Christ being carried away, as it were out of the world, into the desert for the fast of forty dayes, and the overcoming of Satan, thine coming as it were sudden. 2 Iesus from his carnal birth his office. 3 Mark. 1. 12. 4 Christ being stirred up of Satan first to distrust in God, secondly to the desire of riches and honour, and lastly to give confidence of himselfe, overcometh him thirte by. 5 Deut. 3. 3. mat. 4. 4.

vnto him, Psal. 45. 2. grace is poured into thy lipps. * Iohn 4. 44. * 1 King. 17. 8. 16. 17. b Land of Israel, Looket mark. 23. 38.

10

24 But that yee may know that the Sonne of man hath authority to forgive sinnes in earth, (he said vnto the sicke of the palfie) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediately hee rose vp before them, and tooke vp *his* bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

27 ¶ 5 And after that he went forth and saw a Publicane named Leui, sitting at the receipt of custome, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, & of other that sat at the table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, need not the Physician, but they that are sicke.

32 * I came not to call the righteous, but sinners to repentance.

33 ¶ 6 Then they said vnto him, Why doe the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drinke?

34 7 And he said vnto them, Can yee make the children of the wedding chamber to fast as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shalbe taken away from them: in that they fast in those dayes.

36 Again he spake vnto them also a parable, No man putteth a piece of a new garment into an olde vesture: for then the new renteth it, and the piece taken out of the new, agreeth not with the olde.

37 Also no man poweth new wine into olde vessels: for then the new wine will breake the vessels, and it will run out, and the vessels will perish.

38 But new wine must be powred into new vessels: for both are preferred.

39 Also no man that drinketh olde wine, straightway desireth new: for he is faine. The olde is more profitable.

CHAP. VI.

1 The disciples pull the eares of corne on the Sabbath. 6. Of him that had a withered hand. 12 The election of the Apostles: 13 The blessing, and curse. 17 Woe vnto him that receiueth the word of God to be heard.

¶ And * 1 it came to passe on a second solemne Sabbath, that he went through the corne fields, and his disciples * plucked the eares of corne, and did eate, and rub them in *their* hands.

2 And certain of the Pharises said vnto him, Why doe yee that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, * Haue ye not read this, that Dauid did when he him selfe was an hungred, and they which were with him.

4 How he went into the house of God, and

tooke, and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the * Priests only?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ 2 It came to passe also on another Sabbath day, that he entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might find an accusation against him.

8 But hee knew their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the middes. And he arose, and stood vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euill? to saue life, or to destroy?

10 And hee beheld them all in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and commended one with another, what they might doe to Iesus.

12 ¶ 3 And it came to passe in those dayes, that he went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, * hee called his disciples, and of them hee chose twelue, which also hee called Apostles:

14 (Simon whom hee named also Peter, and Andrew his brother, James and Iohn, Philip and Bartlemew,

15 Matthew and Thomas: James the sonne of Alphens, and Simon called Zealours,

16 Iudas James brother, and Iudas Iscariot, which also was the traitour)

17 Then he came downe with them and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ 4 And hee lifted vp his eyes vpon his disciples, and said, Blessed be ye poore: for yours is the kingdome of God.

21 * Blessed are yee that hunger now: for yee shall be satisfied: * blessed are ye that weepe now: for ye shall laugh.

22 * Blessed are yee when men hate you, and when they separate you, and reuile you, and put out your name as euill for the Sonne of mans sake.

23 Reioyce yee in that day, and * be glad: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 * But woe be to you that are rich: for yee haue receiued your consolation.

25 * Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh: for yee shall waile and weepe.

26 Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

* Exod. 19. 33.

Leuit. 24. 10.

and 24. 9.

* Math. 12. 19.

Mat. 23.

* Chariot in the

rule of all cere-

monies.

* Who helpeth
not his neighbour
when he can, he
killeth him.

* In that that
Christ vnto
earth & long pray
to

in clauing twelue
of his owne com-
pany to the office
of the Apostleship

he theweth how
religiously wee
ought to behaue
our selues in the
choise of Ecclesi-
astical persons.

* Chap. 9. 1. matth.
10. 1. mar. 1. 12. 3.

and 6. 7.

* From all the Sea
coast which hee cal-
led Symeon, &c.

* Math. 5. 3.

* Christ teacheth
against all Phari-
sophers, & especi-
ally the Epicures
that the chiefest
felicitie of man is
to live in no place
here in earth, but
in heauen and that
persecution for
righteousnes sake
is the right way
vnto it.

* E. 4. 6. 13.

* E. 4. 6. 13.

* Math. 5. 11

4 (As thou out of
their Synagogue, as
Iohn expoundeth it,
16. 2. which is the
purge possession of
the Church, hee
is to be the Elders
nadirship, and
by the word of God.)

* Leuit. (Causa tell
dus which are pro-
miser priceles) for
exceeding 100.

* Amos 6. 7.

* I. 1. 1. 1. you reape
now of your riches,
at the commoditie
and blessing you
are sure to haue,
and therefore
you haue no need
to looke for any other
reward at Mat. 6. 3.

* E. 4. 6. 13.

* E. 4. 6. 13.

* E. 4. 6. 13.

* E. 4. 6. 13.

* E. 4. 6. 13.

* E. 4. 6. 13.

* E. 4. 6. 13.

* E. 4. 6. 13.

* E. 4. 6. 13.

* E. 4. 6. 13.

* E. 4. 6. 13.

* Math. 9. 9.

mar. 2. 14

* The Church is
a company of sin-
ners through the
grace of Christ re-
pentant, which
banker with him,
to the great of-
fence of the proud
and enuious
worldlings.

* 1. Tim. 1. 15.

* Math. 9. 14.

mar. 1. 28.

* It is the point
of hypocrites and
ignorant men to
put an holiness
in fasting and in
things insignificant.
Lewes gene-
rally made with-
out any consideration
of circumstances,
for fasting and o-
ther things of like
sort, are not onely
sympomatic but ve-
ry hurtfull in the
Church.

* 1. Tim. 1. 15.

* Math. 9. 14.

mar. 1. 28.

* It is the point
of hypocrites and
ignorant men to
put an holiness
in fasting and in
things insignificant.
Lewes gene-
rally made with-
out any consideration
of circumstances,
for fasting and o-
ther things of like
sort, are not onely
sympomatic but ve-
ry hurtfull in the
Church.

* 1. Tim. 1. 15.

* Math. 9. 14.

mar. 1. 28.

* It is the point
of hypocrites and
ignorant men to
put an holiness
in fasting and in
things insignificant.
Lewes gene-
rally made with-
out any consideration
of circumstances,
for fasting and o-
ther things of like
sort, are not onely
sympomatic but ve-
ry hurtfull in the
Church.

* 1. Tim. 1. 15.

* Math. 9. 14.

mar. 1. 28.

* It is the point
of hypocrites and
ignorant men to
put an holiness
in fasting and in
things insignificant.
Lewes gene-
rally made with-
out any consideration
of circumstances,
for fasting and o-
ther things of like
sort, are not onely
sympomatic but ve-
ry hurtfull in the
Church.

* 1. Tim. 1. 15.

* Math. 9. 14.

mar. 1. 28.

* It is the point
of hypocrites and
ignorant men to
put an holiness
in fasting and in
things insignificant.
Lewes gene-
rally made with-
out any consideration
of circumstances,
for fasting and o-
ther things of like
sort, are not onely
sympomatic but ve-
ry hurtfull in the
Church.

* 1. Tim. 1. 15.

* Math. 9. 14.

mar. 1. 28.

* It is the point
of hypocrites and
ignorant men to
put an holiness
in fasting and in
things insignificant.
Lewes gene-
rally made with-
out any consideration
of circumstances,
for fasting and o-
ther things of like
sort, are not onely
sympomatic but ve-
ry hurtfull in the
Church.

* 1. Tim. 1. 15.

* Math. 9. 14.

mar. 1. 28.

* It is the point
of hypocrites and
ignorant men to
put an holiness
in fasting and in
things insignificant.
Lewes gene-
rally made with-
out any consideration
of circumstances,
for fasting and o-
ther things of like
sort, are not onely
sympomatic but ve-
ry hurtfull in the
Church.

* 1. Tim. 1. 15.

* Math. 9. 14.

mar. 1. 28.

* It is the point
of hypocrites and
ignorant men to
put an holiness
in fasting and in
things insignificant.
Lewes gene-
rally made with-
out any consideration
of circumstances,
for fasting and o-
ther things of like
sort, are not onely
sympomatic but ve-
ry hurtfull in the
Church.

* 1. Tim. 1. 15.

* Math. 9. 14.

mar. 1. 28.

* It is the point
of hypocrites and
ignorant men to
put an holiness
in fasting and in
things insignificant.
Lewes gene-
rally made with-
out any consideration
of circumstances,
for fasting and o-
ther things of like
sort, are not onely
sympomatic but ve-
ry hurtfull in the
Church.

* 1. Tim. 1. 15.

* Math. 9. 14.

mar. 1. 28.

* It is the point
of hypocrites and
ignorant men to
put an holiness
in fasting and in
things insignificant.
Lewes gene-
rally made with-
out any consideration
of circumstances,
for fasting and o-
ther things of like
sort, are not onely
sympomatic but ve-
ry hurtfull in the
Church.

* 1. Tim. 1. 15.

* Math. 9. 14.

mar. 1. 28.

* It is the point
of hypocrites and
ignorant men to
put an holiness
in fasting and in
things insignificant.
Lewes gene-
rally made with-
out any consideration
of circumstances,
for fasting and o-
ther things of like
sort, are not onely
sympomatic but ve-
ry hurtfull in the
Church.

* 1. Tim. 1. 15.

* Math. 9. 14.

mar. 1. 28.

* It is the point
of hypocrites and
ignorant men to
put an holiness
in fasting and in
things insignificant.
Lewes gene-
rally made with-
out any consideration
of circumstances,
for fasting and o-
ther things of like
sort, are not onely
sympomatic but ve-
ry hurtfull in the
Church.

* 1. Tim. 1. 15.

* *Matth. 5. 44.*
 Christian chari-
 ties, which diff. recti-
 tude from the
 worldly, doth not
 onely not reuenge
 iniuries, but com-
 prehendeth euery
 our most grieuous
 enemies, and that
 for our Fathers
 sake which is in
 heauen: for that
 it is from seeking
 it, one profit in
 doing well.

* *Matth. 5. 39.*
 * *1. Corin. 6. 12.*
 * *Matth. 7. 13.*
 * *Matth. 5. 46*

* *What is there in
 thy iourne, that
 is to be accom-
 ted of? for if you
 looke to haue com-
 munity by louing,
 seeke those com-
 munities, which are
 commended in
 deuotion to your
 enemies, and you
 shall find it to be
 a world that you
 looke for these com-
 munities, which
 come from God*
 * *Matth. 5. 42.*
 deat. 15. 8
 b *When you will
 lend, doe it only to
 benefit and plea-
 sure without, and
 not for hope to re-
 ceive the same pay
 againe.*

* *Matth. 5. 45.*
 * *Matth. 7. 1.*

6 Brotherly re-
 prehensions must
 not proceed of cu-
 riousitie, nor chari-
 ty, but of a me-
 lancholy, but they must
 be iust, moderate,
 and louing.

1 He beareth not
 heere of ciuill iudge-
 ments, but heere of
 by the word, for-
 gine, a man that
 good nature, which
 the Christians use
 in suffering and
 pardoning wronge.

* *Matth. 7. 2.*
 mathe 4. 24

6 Therefore bor-
 rowed kindnes of
 frendes taken from
 them which be of
 to come, and such
 like, who vse a
 faulke line of dea-
 ling therein, and
 thrust it downe and
 flake together,
 and asperse it,
 and heape it.

7 Vnskillfull re-
 prehenders hurt
 both themselves
 and others: for
 such as the mis-
 ter, is, such is the choller.

* *Matth. 3. 2.*
 8 Hypocrites, which are very seuerie reprehenders
 of others, are very quick of sight to see their own faults, but very blinde to see their
 owne.

* *Matth. 7. 17.*
 9 He is a good man, not that is skillful to rephend
 other, but that proueth his vpright heart both in word and deed.

* *Matth. 12. 33.*
 * *Matth. 7. 16.*
 * *Matth. 7. 21.*
 * *Matth. 7. 21.*
 * *Matth. 7. 21.*
 * *Matth. 7. 21.*

27 ¶ 5 But I say vnto you which heare, Loue
 your enemies: doe well to them which hate you.

28 Blessie them that curse you, and pray for
 them which hurt you.

29 * And vnto him that smiteth thee on the
 one cheeke, offer also the other: * and him that
 taketh away thy cloke, forbid not to take thy
 coat also.

30 Giue to euery man that asketh of thee: and
 of him that taketh away the things that be thine,
 aske them not againe.

31 * And as ye would that men should doe to
 you, so doe yee to them likewise.

32 * For if ye loue them which loue you,
 what thanke shall ye haue? for euen the sinners
 loue those that loue them.

33 And if ye doe good for them which doe
 good for you, what thanke shall ye haue? for euen
 the sinners doe the same.

34 * And if ye lend to them of whom yee hope
 to receiue, what thanke shall ye haue? for euen
 the sinners lend to sinners, to receiue the like.

35 Wherefore loue yee your enemies, and doe
 good, and lend, looking for nothing againe, &
 your reward shall be great, and yee shall bee
 the children of the most High: for hee is kind vnto
 the vnkinde, and to the euill.

36 Be yee therefore mercifull, as your Father
 also is mercifull.

37 ¶ 6 Iudge not, and yee shall not be iudged:
 condemne not, and yee shall not be condemned:
 forgive, and yee shall be forgiven.

38 Giue, and it shall be giuen vnto you: * a
 good measure, pressed downe, shaken together
 and running ouer shall men giue into your bo-
 some: for with what measure yee mete, with
 the same shall men mete to you againe.

39 ¶ 7 And he spake a parable vnto them, * Can
 the blind lead the blind? shall they not both fall
 into the ditch?

40 * The Disciple is not about his Master:
 but whofoeuer will be a perfect disciple, shall be
 as his Master.

41 ¶ 8 And why seekest thou a mote in thy
 brothers eye, and considerest not the beam that
 is in thine owne eye?

42 Either how canst thou say to thy brother,
 Brother, let me pull out the mote that is in thine
 eye, when thou seekest not the beam that is in thine
 owne eye? Hypocrite, cast out the beam out of
 thine owne eye first, and then shalt thou see per-
 fectly to pull out the mote that is in thy brothers
 eye.

43 ¶ 9 For it is not a good tree that bring-
 eth forth euill fruit: neither an euill tree, that
 bringeth forth good fruit.

44 * For euery tree is knowne by his owne
 fruit: * for neither of thornes gather men figges,
 nor of bushes gather they grapes.

45 A good man out of the good treasure of his
 heart bringeth forth good: and an euill man
 out of the euill treasure of his heart bringeth
 forth euill: for of the abundance of the heart his
 mouth speaketh.

46 ¶ 10 But why call ye me Lord, Lord, and do
 not the things that I speake.

* *Matth. 13. 14.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*

* *Matth. 10. 24.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*

* *Matth. 10. 24.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*

* *Matth. 10. 24.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*
 * *Matth. 10. 24.*

47 ¶ 10 Whofoeuer commeth to mee, and hea-
 reth my wordes, and doeth the same, I will shew
 unto him he is like:

48 He is like a man which built an house,
 and digged deepe, and laid the foundation on a rocke:
 and when the waters arose, the flood beat vpon
 that house, and could not shake it: for it was
 grounded vpon a rocke.

49 But he that heareth and doeth not, is like a
 man that built an house vpon the earth without
 foundation, against which the flood did beate,
 and it fell by and by: and the fall of that house
 was great.

CHAP. VII.

1 Of the Centurions seruant. 2 The Centurions faith. 11 The
 multitude of people raised from death at Nain. 19 Iohannes his
 disciples. 31 Christ his peculiar kind of healing. 37 The sin-
 ful woman wept on Iesus feet.

When * I hee had ended all his sayings in
 the audience of the people, he entred into
 Capernaum.

2 And a certaine Centurions seruant was sick
 and ready to die, which was deare vnto him.

3 And when he heard of Iesus, hee sent vnto
 him the Elders of the Iewes, beseeching him that
 he would come, and heale his seruant.

4 So they came to Iesus, and besought him
 instantly, saying that hee was worthy that hee
 should doe this for him:

5 For he loueth, said they, our nation, and hee
 hath built vs a Synagogue.

6 Then Iesus went with them: but when hee
 was now not farre from the house, the Centurion
 sent friends to him, saying vnto him, Lord trouble
 not thy selfe: for I am not worthy that thou
 shouldst enter vnder my roofo:

7 Wherefore I thought not my selfe worthy
 to come vnto thee: but lay the word, and my ser-
 uant shall be whole.

8 For I likewise am a man set vnder authority
 and haue vnder me souldiers, and I say vnto one,
 Goe, and he goeth: and to another, Come, and
 he cometh: and to my seruant, Doe this, and he
 doeth it.

9 When Iesus heard these things, hee marvel-
 led at him, and turned him, and said to the people
 that followed him, I say vnto you, I haue not
 found so great faith, nor in Israel.

10 And when they that were sent turned
 backe to the house, they found the seruant that
 was sicke, whole.

11 ¶ And it came to passe the day after, that he
 went into a citie called Nain, and many of his
 disciples went with him, and a great multitude.

12 Now when hee came nere to the gate of
 the citie, behold there was a dead man carried out,
 who was the onely begotten sonne of his mother,
 which was a widow, and much people of the citie
 was with her.

13 And when the Lord saw her hee had com-
 passion on her, and said vnto her, Weepe not.

14 And hee went and touched the coffin (and
 they that bare him, stood still) and he said, Yong
 man, I say vnto thee, Arise.

15 And he that was dead sat vp, and began
 to speake, and hee deliuered him to his mother.

16 Then there came a feare on them all, and
 they glorified God saying, A great Prophet is ri-
 sen among vs, and God hath visited his people.

17 And this rumour of him went forth thro-
 D d d 3 rowout

10 Affliction doth
 as length dis-
 cerneth goodli-
 ness from false
 and liued.

* *Matth. 8. 5.*
 1 Christ admi-
 rable the Iewes,
 by Iesus before
 them the example
 of the Centurio,
 that for their ob-
 seruance and rebe-
 lion, he will goe to
 the Gentiles.

3 Christ accom-
 pisheth openly his
 power ouer death,
 a Nain in the name
 of a Taine in Gal-
 ilaea, which was fi-
 rst a quare after
 the of Kishon, which
 Iohannes in the son
 of Gadile.

vpe, and bare fruit, an hundred fold. And as hee said these things, he cried, He that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Vnto you it is given to know the secrets of the kingdom of God, but to others in parables, that when they see, they should not see, and when they heare, they should not vnderstand.

11 * The parable is this, The seed is the word of God:

12 And they that are beside the way, are they that heare: after ward commeth the deuill, and taketh away the words out of their hearts, lest they should be enu, and beaiued.

13 But they that are on the stones, are they which when they haue heard, receiue the worde with ioy: but they haue no rootes: which for a while beleeue, but in the time of temptation goe away.

14 And that which fell among thornes, are they which haue heard, & after their departure are choked with cares and with riches, & voluptuous liuing, and bring forth no fruit.

15 But that which fell on good ground, are they which with an honest & good heart heare the worde, & keepe it, and bring forth fruit with patience.

16 ¶ * 2 No man when he hath lighted a candle, putteth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlestick, that they that enter in may see the light.

17 * For nothing is secret, that shall not beee evident, neither any thing hid, that shall not beee known, and come to light.

18 3 Take heed therefore how ye heare: for * whosoever hath to him shall be giuen: & whosoener hath not, from him shall be taken, euen that which it seemeth that he hath.

19 ¶ * 4 Then came to him his mother and his brethren, and could not come nere to him for the presse.

20 And it was told him by certaine which sayd, Thy mother and thy brethren stand without, and would see thee.

21 But hee answered and sayd vnto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ * 5 And it came to passe on a certaine day, that he went into a ship with his disciples, and hee said vnto them, Let vs goe ouer vnto the other side of the lake, And they lanchd forth.

23 And as they sailed, hee fell a sleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in iopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee said vnto them, Where is your faith? and they feared, & wondered among themselves, saying: Who is this that commandeth

both the winds and water, and they obey him.

26 ¶ * So they sailed vnto the region of the Gadarenes, which is ouer against Galilee.

27 ¶ And as hee went out to lande, there met him a certaine man out of the citie, which had deuils long time, and hee wore no garment, neither abode in house, but in the graues.

28 And when he saw Iesus, he cryed out, and fell downe before him, and with a lowde voice, sayd, What haue I to do with thee, Iesus the sonne of God, the most High? I beseech thee, torment me not.

29 For hee commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bands, and was caried of the deuill into wildeernes.)

30 Then Iesus asked him, saying, What is thy name? and hee said, Legion, because many deuils were entered into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was there by an herd of many swine feeding on an hill: and the deuils besought him, that hee would suffer them to enter into them. So hee suffered them.

33 Then went the deuils out of the man, and entered into the swine: and the herd was caried with violence from a steepe downe place into the lake, and was choked.

34 When the herdsmen saw what was done, they fled: & when they were departed, they told it in the citie and in the country.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, told them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the country about the Gadarenes, brought him: that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man out of whom the deuils were departed, besought him that he might bee with him: but Iesus let him away flying:

39 Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached thoroughout all the Citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Iesus was come againe that the people receiued him: for they all waited for him.

41 ¶ * 7 And beholde, there came a man named Iairus, and hee was the Ruler of the Synagogue, who fell downe at Iesus feet, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay dying (and as he went the people thronged him).

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon Physicians, and could not be healed of any:

44 When shee came behinde him, she touched the hemme of his garment, and immediately her

* Mat. 13. 28.

marks 5. 1
6 Christ threatneth by calling out a Legion of Devils by his word only, that his heavenly vertue was appointed to deliue men from the slavery of the deuill, but foolish men will oppose the most powerful decree this force offered vnto them with the least lesse of their pelting pelle
4 By force and violence, a storme when he is spured.

a Those things are called secret, which may not be uttered: for the word is used here, as much as I saye in our tongue, to hold a secret.
* Eja. 6. 9.
Mat. 13. 34.
marke 4. 12.
Ioh. 12. 40.
Act. 18. 26.
rom. 11. 8.
* Mat. 13. 18.
marke 4. 15.
b That is, so soon as they haue heard the word, they goe about their business.

c They bring not forth good fruit, and fall from the righteousness: as they be giuen, but they bring naught to an end.
d Which seetheth not only to seeme such a one, but is so indeed: for as this word, H. selfe, seetheth outwardly, and the word, God, is referred to the good gift of the minde.
e With much ado: for the deuill and the flesh fight against the spirit of God, which is a true spirit.
f Chap. 1. 32.
Mat. 5. 15.
marke 4. 21.
g That that enemy man hath receiued in priuate, hee ought to bestow to the vie and profit of all men.
* Mat. 13. 36.
marke 4. 32.
chap. 13. 32.

h These only gifts are left with nigardinesse: and increase with liberality.
i That is, with what manner you come to heare the word, & bow you behaue your selues when you haue heard it.

* Mat. 13. 18.
and 5. 29. mar. 4. 25. chap. 10. 36.
k Either to himselfe, or to others: or in both: for there are many to be proud, as these fellows, if it were possible to see that they should be: neither are there any to deceiue the simple more than they doe.
* Mat. 13. 46. mar. 3. 34.
l There is no knowe of flesh and blood among men to high and true faith, as the band which is between Christ, and them who embrace him with a true faith.
* Mat. 8. 13. mar. 4. 36.
m It is expedient for vs from time to time to come into extreme danger, as though Christ passed not for vs, that we may haue a better trial, both of his power, and also of our weakness.
n Iesus fell on his face, and it appeared, that hee was very full on flowers, because they called him twice before he awoke.
o Not the disciples, but the ship.

l To wit, the ship of the Gadarenes: and though blake say that he preached at Decapolis, yet it is different, for Decapolis is a town of Decapolis, so that Decapolis was partly on the sea shore, and partly on the land.
m The multitude was glad for his coming, and reioiced greatly.
* Mat. 9. 18.
marke 5. 32.
n Christ sheweth his double miracle: that he is Lord both of life and death.
o Although he had been lying upon the

issue of blood stinched.

45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter said, and I they that were with him, Master, the multitude thrust thee, and tread on thee, and layd thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saw that she was not hid, she came trembling, and fell down before him, and told him before all the people, for what cause she had touched him, and how he was healed immediately.

48 And he sayd vnto her, Daughter, bee of good comfort: thy faith hath saued thee: go in peace.)

49 While hee yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead, disceane not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shall be saued.

51 And when hee went into the house, hee suffered no man to goe in with him, save Peter, and James and Iohn, and the father and mother of the maide.

52 And all wept and sorrowed for her: but he said, Weepe not: for she is not dead, but sleepe.

53 And they laugh't him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maid, arise.

55 And her spirit came againe, and shee rose straightway: and he commanded to giue her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

CHAP. IX

a The Apostles are sent to preach. 7. and 19 The common people are nouri of Christ. 12 Of the first leuies and the 11. 20 The Apostles confession. 24 To Ihs the life. 35 Whereof hee said. 37 The possessed of a spirit 38 Strife among the Apostles for the Primacy. 49 One calling out of the name of Christ. 53 The Samaritanes would not receive Christ. 55 Renewed forbidden. 57. 59. 61 Of those that would follow Christ, but on diuers conditions.

Then ¹ called hee his twelue disciples together, and gaue them power and authority ouer all deuils, and to heale diseases.

2 * And hee sent them forth to preach the kingdome of God, and to cure the sicke.

3 And he said to them, Take nothing to your iourney, neither staves, nor scrip, neither bread, nor siluer, neither haue two coats a peece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many fouler will not receive you, when ye goe out of that city, * shake off the very dust from your feete for a testimony against them.

6 And they went out, and went through euery towne preaching the Gospell, and healing euery where.

7 ¶ 2 Now Herod the Tetrarch heard of all that was done by him: and he doubted he

*that in few words, the Lord forbiddeth them to change their lodgings: for this publishing of the Gospell, was as it were a thourough pisse, that none of Iuda might pretend ignorance, as though he had not heard that Christ was come. * Chap. 10. 11. mathe. 10. 24. mathe. 11. after 13. 11. * Mathe. 14. 1. mar. 6. 11. 2 So foule as the world heareth things of the Gospell, it is diuided into diuers opinions, and the tyrants especially are afraid. b Hee saith as it were, follow the meire.*

cause that it was said of him, that Iohn was sent againe from the dead:

8 And Iohn said, that Elias had appeared, and I of one, that one of the old Prophets was risen againe.

9 Then Herod sayd, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ 3 And when the Apostles returned, they told him what great things they had done. * Then hee tooke them to him, and went aside into a solitary place, neere to the City called Bethsaida.

11 But when the people knew it, they followed: and heereceived them, and spake vnto them of the kingdome of God, and healed them that had need to be healed.

12 * And when the day began to waie away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he sayd vnto them, Giue yee them to eate. And they sayd, We haue no more but fise loaves and two fishes, except we should goe and buy meate for all these people.

14 For they were about fise thousand men: Then hee sayd to his disciples, Causeth me to sit downe by fishes in a company.

15 And they did so, and caus'd all to sit downe.

16 Then hee tooke the fise loaves, and the two fishes, and looked vp to heauen, & blessed them, and brake, and gaue to the disciples, to sit before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ 4 And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he said vnto them, But whom say yee that I am? Peter answered, and said, That Christ of God.

21 And he warned and commanded them that they should tell that to no man,

22 5 Saying, * The Sonne of man must suffer many things, and be repproued of the Elders, and of the hie Priests and Scribes, and bee slaine, and the third day rise againe.

23 ¶ 4 And he said to them all, If any man will come after me, let him denie himselfe, and take vp his crosse daily, and follow me.

24 * For whofoeuer will lose his life, shall lose it: and whofoeuer shall lose his life for my sake, the same shall saue it.

25 * For what aduantage geth it a man, if hee win the whole world, and destroy himselfe, or lose himselfe?

26 * For whofoeuer shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glory, and in the glory of the Father, and of the holy Angels.

27 * And I tell you of a surety, there be some standing heere, which shall not taste of death, till they haue scene the kingdome of God.

Mr. 6. 5.

They shall lacke nothing that follow Christ, as not in the wilderness.

Mathe. 4. 13.

mar. 6. 32.

The word figge, is a deser: none, this was not in the house Bethsaida, but past of the fields belonging to the towne.

Mathe. 14. 15.

mar. 6. 35. Ioh. 6. 5

This is unper-

fectly spoken, and

therefore we must

understand some-

thing: as this, we

cannot giue them to

eat, whilste we goe

and buy, &c.

He gaue God

thanks for these

loaves and fishes,

and withall praie-

ding to feed this

great multitude

with fise

and bread,

that this

whole number might

be to the glory of

God.

Mathe. 16. 13.

mar. 8. 27.

4 Although the

world be tossed

vp and downe, be-

twixt diuers er-

rors, yet we ought

not to contemne

the truth, but be

lo much the more

desirous to know

it, & be more con-

stant to confesse it.

Alone from the

people.

Christ himselfe

attained to the

heavenly glory by

the crosse and in-

vincible patience

Mathe. 17. 22.

mar. 8. 31.

Chap. 14. 27.

mar. 10. 38. and 41.

24 mar. 8. 34.

25 Iohn. 13. 35.

26 Iohn. 16. 36.

mar. 8. 16.

27 Chap. 17. 33.

28 mat. 10. 39. & 41.

29 Iohn. 13. 35.

30 Iohn. 16. 36.

31 mar. 8. 16.

32 Chap. 17. 33.

33 mat. 10. 39. & 41.

34 Iohn. 13. 35.

35 Iohn. 16. 36.

36 mar. 8. 16.

37 Chap. 17. 33.

38 mat. 10. 39. & 41.

39 Iohn. 13. 35.

40 Iohn. 16. 36.

41 mar. 8. 16.

42 Chap. 17. 33.

43 mat. 10. 39. & 41.

44 Iohn. 13. 35.

45 Iohn. 16. 36.

46 mar. 8. 16.

47 Chap. 17. 33.

48 mat. 10. 39. & 41.

49 Iohn. 13. 35.

50 Iohn. 16. 36.

51 mar. 8. 16.

52 Chap. 17. 33.

53 mat. 10. 39. & 41.

54 Iohn. 13. 35.

55 Iohn. 16. 36.

56 mar. 8. 16.

57 Chap. 17. 33.

58 mat. 10. 39. & 41.

59 Iohn. 13. 35.

60 Iohn. 16. 36.

61 mar. 8. 16.

62 Chap. 17. 33.

63 mat. 10. 39. & 41.

64 Iohn. 13. 35.

65 Iohn. 16. 36.

66 mar. 8. 16.

67 Chap. 17. 33.

68 mat. 10. 39. & 41.

69 Iohn. 13. 35.

70 Iohn. 16. 36.

71 mar. 8. 16.

72 Chap. 17. 33.

73 mat. 10. 39. & 41.

74 Iohn. 13. 35.

75 Iohn. 16. 36.

76 mar. 8. 16.

77 Chap. 17. 33.

78 mat. 10. 39. & 41.

79 Iohn. 13. 35.

80 Iohn. 16. 36.

81 mar. 8. 16.

82 Chap. 17. 33.

83 mat. 10. 39. & 41.

84 Iohn. 13. 35.

85 Iohn. 16. 36.

86 mar. 8. 16.

87 Chap. 17. 33.

88 mat. 10. 39. & 41.

89 Iohn. 13. 35.

90 Iohn. 16. 36.

91 mar. 8. 16.

92 Chap. 17. 33.

93 mat. 10. 39. & 41.

94 Iohn. 13. 35.

95 Iohn. 16. 36.

96 mar. 8. 16.

97 Chap. 17. 33.

98 mat. 10. 39. & 41.

99 Iohn. 13. 35.

100 Iohn. 16. 36.

101 mar. 8. 16.

102 Chap. 17. 33.

103 mat. 10. 39. & 41.

104 Iohn. 13. 35.

105 Iohn. 16. 36.

106 mar. 8. 16.

107 Chap. 17. 33.

108 mat. 10. 39. & 41.

109 Iohn. 13. 35.

110 Iohn. 16. 36.

111 mar. 8. 16.

112 Chap. 17. 33.

113 mat. 10. 39. & 41.

114 Iohn. 13. 35.

115 Iohn. 16. 36.

116 mar. 8. 16.

117 Chap. 17. 33.

118 mat. 10. 39. & 41.

119 Iohn. 13. 35.

120 Iohn. 16. 36.

121 mar. 8. 16.

122 Chap. 17. 33.

123 mat. 10. 39. & 41.

124 Iohn. 13. 35.

125 Iohn. 16. 36.

126 mar. 8. 16.

127 Chap. 17. 33.

128 mat. 10. 39. & 41.

129 Iohn. 13. 35.

130 Iohn. 16. 36.

131 mar. 8. 16.

132 Chap. 17. 33.

133 mat. 10. 39. & 41.

134 Iohn. 13. 35.

135 Iohn. 16. 36.

136 mar. 8. 16.

137 Chap. 17. 33.

138 mat. 10. 39. & 41.

139 Iohn. 13. 35.

140 Iohn. 16. 36.

141 mar. 8. 16.

142 Chap. 17. 33.

143 mat. 10. 39. & 41.

144 Iohn. 13. 35.

145 Iohn. 16. 36.

146 mar. 8. 16.

147 Chap. 17. 33.

148 mat. 10. 39. & 41.

149 Iohn. 13. 35.

150 Iohn. 16. 36.

151 mar. 8. 16.

152 Chap. 17. 33.

153 mat. 10. 39. & 41.

154 Iohn. 13. 35.

155 Iohn. 16. 36.

156 mar. 8. 16

* Matt. 17. 2.

6 Least the disciples of Christ should be offended at the debating himselfe in his flesh, beateacheth them that it is voluntary, shewing the cheerful will, for a space the brightness of his glory. *h. What death he should die in this way.*

28 * And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and James, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And beholde, two men talked with him, which were Moises and Elias :

31 Which appeared in glory, and tolde of his departing, which he should accomplish at Hierusalem.

32 But Peter & they that were with him were heavy with sleepe, & when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here : let vs there ore make three tabernacles, one for thee, and one for Moises, and one for Elias, and wist not what he said.

34 Whiles he thus spake, there came a cloude and ouershadowed them, and they feared when they were entering into the cloude.

* 1. Pet. 1. 17.

35 * And there came a voice out of the cloude saying, This is that my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone : and they kept it close, and tolde no man in those dayes any of those things which they had seene.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 * And behold, a man of the company cryed out saying, Master, I beseech thee, behold my sonne : for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he cryeth, and he croucheth him, that he someth, and hardly departeth from him, when he hath beuiled him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered and said, O generation faithlesse, & crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him, and Iesus rebuked the vn-cleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ And they were all amazed at the mightie power of God : & while they all wondered at all things which Iesus did, he said vnto his disciples,

44 I Marke these wordes diligently : * for it shall come to passe, that the sonne of man shall be deliuered into the hands of men.

45 But they understood not that word : for it was hid from them, so that they could not perceiue it : & they feared to aske him of that word.

46 ¶ * Then there arose a dispute among them, which of them should be the greatest.

47 When Iesus sawe the thoughts of their hearts, he tooke a little childe, & set him by him.

48 And said vnto them, whosoever receiueth this little childe in my Name, receiue me : and whosoever shall receiue mee, receiue him that sent me : for he that is least among you all, he shall be great.

49 ¶ * And Iohn answered and said, Master, we saw one casting out deuils in thy Name, & wee forbade him, because he followeth thee not with vs

150 Then Iesus sayd vnto him, Forbid ye him : for he that is not against vs, is with vs.

51 ¶ 11 And it came to passe, when the dayes were accomplished, that he should be receiued vp, he sent him selfe fully to goe to Hierusalem.

52 And sent messengers before him : and they went and entered into a towne of the Samaritans, to prepare him lodging.

53 But they would not receiue him, because his behauiour was as though he would go to Hierusalem.

54 ¶ 12 And when his disciples, James and Iohn sawe it, they said, Lord, wilt thou that wee command, that fire come downe from heauen, and consume them, euen as * Elias did?

55 But Iesus turned about, and rebuked them, and said, Ye know not of what spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ 13 And it came to passe that as they went in the way, * A certain man said vnto him, I will follow thee, Lord, whither soeuer thou goest.

58 And Iesus sayd vnto him, The Foxes haue holes, and the birdes of the heauen nests, but the Sonne of man hath not whereon to lay his head.

59 ¶ 14 But hee said vnto another, Follow mee And the same said, Lord, suffer me first to go and bury my father.

60 And Iesus said vnto him, Let the dead bury their dead : but goe thou, and preach the kingdom of God.

61 ¶ 15 Then another said, I will follow thee, Lord : but let mee first goe bid them farewell, which are at mine house.

62 And Iesus said vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdom of God.

14. The calling of God ought to be accepted, without any condition that we owe to men. * A Whom notwithstanding they lay in the frailty of man, yet are strangers to the true life, which is everlasting and beaueu

15 Such as follow Christ, must at once renounce all worldly cares.

CHAP. X.

1 The twelue disciples. 10 The vnchaste & the charged with impurie. 17 The disciples returning home, are warned to be faithful. 30 Who honour their life, will lose it, while they earthly and beaueu

After * these things, The Lord appointed other twelue also, & sent them, two and two before him into euery citie and place, whither he himselfe should come.

2 And hee said vnto them, * The harvest is great, but the labourers are few : pray therefore the Lord of the harvest to send forth labourers into his harvest.

3 * Goe your wayes : beholde, I send you forth as lambs among wolues.

4 Beare no bagge, neither scrippe, nor shooes, and * salute * no man by the way.

5 * And into whatsoeuer house ye enter, first say, Peace be to this house.

6 And if the sonne of peace be there, your peace shall rest vpon him; if not, it shall turne to you againe.

A figure which men use, when they put downe more in wordes, then is meant : as well among the hebreues when they command a thing to be done speedily, as when they say, delay, as 2 Kings 4. 2. for when they come to us, and make salutations as points of Christian auer, as for the calling to us about a season. * Math. 10. 13. marke 12. b. Suppose, for hebreues : that is, be that fauour with the doctrine of peace and brotherly.

i. Until Christ was risen againe from the dead.

7 Christ is offended with nothing so much as with incredulitie, although he beare with it for a time. * Math. 17. 14. marke 9. 17.

k. As is shew in his falling sicknesse.

8 We haue no came to promise our selues rest and quietnesse in this world, seeing that they themselves which seemed to haue promised Christ doe shortly after crucifie him. I Give diligent eare unto them, and when you haue eare heard them, see that you keepe them. * Matt. 17. 23. marke 9. 31. * Math. 18. 1.

9 The end of ambition is ignominie, but the end of modest obedience is glorie. Marke 9. 38.

10 Extraordinary things are neither rathly to be allowed nor condemned.

11 Christ goeth will only to death, as I said in word, he becometh in face that he refused with himselfe to die, and therefore ventu- red upon his journey, and call away a masse of sinners, and was an

12 We must take heed of the modestie of zeale, and loude imitation, euen in good euill, that whosoever we do we do it to his glory and the profit of our neighbour.

* 1 Kings 10. 12. 3.

13 So speak the hebreues, that is, you know not what will be made out of this : as of the regals of God are called, as the spirit, because they are gifts of Gods Spirit, and so are they that are contrary to them, which proceed of the wicked spirit, as the spirit of conceits, of pride, and malice.

14 Such as follow Christ, must at once renounce all worldly cares.

15 Such as follow Christ, must at once renounce all worldly cares.

* Matt. 10. 1. The twelue are sent as the fewest of euery name of the coming of Christ.

* Math. 9. 37. Mar. 13. 16.

2 The faithful ministers of the word are in this world as lambs among wolues : but if they be diligent to see their ductie, he that test them, will also preserve them.

2 Kings 4. 29. a. 130 is spoken after it manner of

a figure which men use, when they put downe more in wordes, then is meant : as well among the hebreues when they command a thing to be done speedily, as when they say, delay, as 2 Kings 4. 2. for when they come to us, and make salutations as points of Christian auer, as for the calling to us about a season. * Math. 10. 13. marke 12. b. Suppose, for hebreues : that is, be that fauour with the doctrine of peace and brotherly.

10 All they are
 comprehended in
 the name of our
 neighbour, by the
 Lawe, whomfor
 we may helpe,
 k That is so touch
 his righte iustness
 or shew that he was
 iust that is, void
 of all fault: and
 Iames 5 iudgeth that
 word of iustificati-
 on in this sense,
 11 Chriſt careth
 not to be eter-
 nized delicately
 but to be heid
 diligently, that is
 it which he ſpeci-
 ally requirith
 12 We muſt pray
 with faith.

you shal. haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend mee three loaves?

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And hee within should answer, and say, Trouble mee not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue thee to thee.

8 I say vnto you, Though hee would not rise and giue him, because he is his friend, yet doubtlesse because of his importunitie, hee would rise and giue him as many as he needed.

9 And I say vnto you, aske and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: & to him that knocketh, it shall be opened.

11 If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if hee aske a fish, will hee for a fish giue him a serpent?

12 Or if hee aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heavenly Father giue the holy Ghost to them that desire him?

14 ¶ Then hee cast out a deuill which was dumbe, and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them sayd, ¶ He casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 But hee knew their thoughts, and said vnto them, ¶ Every kingdome diuided against it selfe, shall be desolate, and an house diuised against an house, shall fall.

18 So if Satan also be diuided against himselfe how shall his kingdome stand, because ye say that I cast out deuils? through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

21 When a strong man armed keepeth his epalace, the things that hee possesseth, are in peace.

22 But when a stronger then hee, commeth vpon him, and ouercommeth him: hee taketh from him all his armour wherein hee trusted, and diuiderh his spoiles.

23 Hee that is not with me, is against me: and hee that gathereth not with me, scattereth.

24 ¶ When the vncleane spirit is gone out of a man hee walketh through drie places, seeking rest: and when hee findeth none hee saith, I will returne vnto mine house whence I came out.

25 And when he commeth, hee findeth it swept and garnished.

26 Then goeth hee, and taketh to him seven other spirits worse then himselfe: and they enter in, and dwell there: so the last state of that man is worse then the first.

27 ¶ And it came to passe as hee sayde these things, a certaine woman of the company lifted vp her voyce, and sayde vnto him, Blessed is the

wombe that bare thee, and the paps which thou hast sucked.

28 But hee sayde, Yea, rather blessed are they that heare the word of God, and keepe it.

29 ¶ And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of Ionas the Prophet.

30 For as Ionas was a signe to the Nineuites: so shall also the Sonne of man bee to this generation.

31 ¶ The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for shee came from the remott parts of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they were repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 ¶ No man when hee hath lighted a candle, putteth it in a pynce place, neither vnder a bushell: but on a candlestick, that they which come in, may see the light.

34 ¶ The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole body shall bee light, hauing no part darke, then shall all be light, even as when a candle doth light thee with the brightness.

37 ¶ And as hee spake, a certaine Pharisee belought him to dine with him: and he went in, and sat downe at table.

38 And when the Pharisee saw it, hee marvelled that he had not first washed by the waye of dinner.

39 ¶ And the Lord sayd to him, I deede yee Pharisees make cleane the outside of the cup, and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fools, did not hee that made that which is without, make that which is within also?

41 Therefore, giue almes of those things which you haue, and behold, all things shall bee cleane to you.

42 ¶ But woe be to you, Pharisees for ye tithe the mynt and the rewe, and all manner herbes, and passe ouer iudgement and the loue of God: theſe ought ye to haue done, and not to haue left the other vndone.

43 ¶ Woe be to you, Pharisees: for ye loue the vppermost seate in the Synagogues, & greetings in the markets.

44 ¶ Woe be to you, Scribes and Pharisees hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, perceive not.

45 ¶ Then answered one of the Lawyers, and sayd vnto him, Master, thus saying thou putteth vs to rebuke also.

46 And hee sayd, Woe be to you also, yee lawyers: for ye lade men with burthens grievous

for this word, Judgement, contained in the commandments of Iesus Christ, the least of God, out of the first. Chap. 12. v. 38. 39. 12 Hypocrites and ambitious are commonly iudged to be very feare against other men, but thinke all things as full to themselves.

Met. 13. 28, 29. 8. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

1. I say that the seede of the wickedness of the heart of man shall be revealed by the fruit of the heart.

15 Hypocrites haue holie Saters when they are dead, when they most cruelly persecute Gods seruants like madmen, when as they are alive.

* Mat. 23. 29.

* 19. When you persecute Gods ser-

uants like madmen,

when as they are

alive, you say to

yourselfe, I will pre-

sent you to heauen,

ye will say, Bless-

ing in that you

blaspheme the Sepul-

chres of the Pro-

phets, what do you

say, but glory in your

fiery crueltie, and

set up monuments,

(as it were) in glory

and triumph of it?

I say, that ye will

be as dead and tron-

que as they that say,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

ye shall be as I am,

to be borne, and ye your selues touch not the bur-

den of any one of your fingers.

47 ¹⁵ Wo be to you: * for you build the sepulchres of Prophets, & your fathers killed them.

48 Truly * ye beare winelle, and allow the deedes of your fathers: for they killed them, and ye build their sepulchres.

49 Therefore said the wisdome of God, I will send them Prophets and Apostles, and of them they shall slay, and ¹ persecute away.

50 That the blood of all the Prophets, mshed from the foundation of the world, may be required of this generation.

51 From the blood of * Abel, vnto the blood of * Zacharias which was slaine betwene the Altar and the Temple: verely I say vnto you, it shall be required of this generation.

52 ¹⁶ Wo be to you, Lawyers: for ye haue ¹ taken away the key of knowledge: ye entered not in your selues, and them that came in ye forbade.

53 ¹⁷ And as hee sayd these things vnto them, the Scribes and Pharisees began to vrge him fore, and to ¹ prouoke him to speake of many things,

54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

55 ¹⁸ And hee sayd vnto them, Man, who made mee a iudge, or a diuider ouer you?

56 Wherefore he sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

57 ¹⁹ And he put forth a parable vnto them, saying, The ¹ ground of a certaine rich man brought forth frutes plenteously.

58 Therefore he ¹ thought v. th himselfe, saying, What shall I doe, because I haue no ¹ room where I may lay vp my frutes?

59 And he laid, This will I doe, I will pul down my barnes, and build greater, and therein will I gather all my frutes, and my goods.

60 ²⁰ And he sayd vnto him, Thou haft much goods laid vp for many yeeres: liue at ease, eat, drinke, and ¹ take thy pastime.

61 But God sayd vnto him, O foole this night will they fetch away thy soule froe thee: the whose shall those things be which thou haft prouided?

62 So ¹ he that gathereth riches ¹ to himselfe, and is not rich in God.

63 ²¹ And he spake to his disciples, Therefore I say vnto you, * Take no thought for your life what ye shall eat: neither for your body, what ye shall put on.

64 ²² The life is more then meat: and the body more then raiment.

65 Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor baine, & yet God feedeth them: how much more are ye better then foules?

66 ²³ And which of you with taking thought, can add to his stature on cubit?

67 ²⁴ If ye then be not able to doe the least thing, why take ye thought for the remnant?

68 Consider the lillies how they grow, they labour not neither spinne they: yet I say vnto you that Salomon himselfe in all his royaltie was not clothed like one of these.

69 If then God so cloth the grassie which is to day in the field, & to morow is cast into the ouen, how much more will he clothe you, O ye of little faith?

70 Therefore aske not what ye shall eat, or what ye shall drink, neither hang you in suspence, for all such things the people of the world seeke for: and your Father knoweth that ye haue neede of these things.

71 ²⁵ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

72 ²⁶ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

73 ²⁷ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

74 ²⁸ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

75 ²⁹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

76 ³⁰ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

77 ³¹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

78 ³² And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

79 ³³ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

80 ³⁴ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

81 ³⁵ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

82 ³⁶ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

83 ³⁷ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

84 ³⁸ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

85 ³⁹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

86 ⁴⁰ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

87 ⁴¹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

88 ⁴² And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

89 ⁴³ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

90 ⁴⁴ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

91 ⁴⁵ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

92 ⁴⁶ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

93 ⁴⁷ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

94 ⁴⁸ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

95 ⁴⁹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

96 ⁵⁰ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

97 ⁵¹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

98 ⁵² And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

99 ⁵³ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

100 ⁵⁴ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

101 ⁵⁵ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

102 ⁵⁶ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

103 ⁵⁷ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

104 ⁵⁸ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

105 ⁵⁹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

106 ⁶⁰ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

107 ⁶¹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

108 ⁶² And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

109 ⁶³ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

110 ⁶⁴ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

111 ⁶⁵ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

112 ⁶⁶ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

113 ⁶⁷ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

114 ⁶⁸ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

115 ⁶⁹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

116 ⁷⁰ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

117 ⁷¹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

118 ⁷² And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

119 ⁷³ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

120 ⁷⁴ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

121 ⁷⁵ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

122 ⁷⁶ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

123 ⁷⁷ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

124 ⁷⁸ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

125 ⁷⁹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

126 ⁸⁰ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

127 ⁸¹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

128 ⁸² And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

129 ⁸³ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

130 ⁸⁴ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

131 ⁸⁵ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

132 ⁸⁶ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

133 ⁸⁷ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

134 ⁸⁸ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

135 ⁸⁹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

136 ⁹⁰ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

137 ⁹¹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

138 ⁹² And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

139 ⁹³ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

140 ⁹⁴ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

141 ⁹⁵ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

142 ⁹⁶ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

143 ⁹⁷ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

144 ⁹⁸ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

145 ⁹⁹ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

146 ¹⁰⁰ And hee sayd vnto them, Take heede, and beware of * couetousnesse: for though a man haue abundance, yet ¹ his life standeth not in his riches.

147 ¹⁰¹ And hee sayd vnt

8 They shall lacke
 thing which are
 carefull for the
 kingdome of hea-
 uen.

9 It is a foolish
 thing not to looke
 for small things at
 his hands, which
 giue vs freely
 the great things.

10 Math. 6. 10.

11 A godly bound-
 tie is a ready way to get
 true riches.

12 *Ch. xliij. the figure
 of a man, for the
 word of a man, it
 means that con-
 fess, and friend-
 ship of hearts*

13 *that renders the
 justice and poore
 estate of a man, and
 justice of his*

14 *itselfe by some giue
 and his life name
 given in the
 Church to some of
 mercy and com-
 passion*

15 *and there-
 fore hee is said to
 giue alms, who
 parteth with his
 substance to the
 poore, and to the
 poore, for the
 sake of the poore*

16 *the poore estate.*

17 *1. Pet. 5. 13.*

18 *The life of the
 faithful seruants
 of God in this
 world is a certaine
 wayfull peregrina-
 tion, hauing the
 light of the word
 going before it.*

19 *1. Pet. 5. 13.*

20 *and 3.*

21 *None haue
 more then they
 that haue none
 degree of honour
 in the household
 of God.*

22 *1. Pet. 5. 13.*

23 *None haue
 more then they
 that haue none
 degree of honour
 in the household
 of God.*

24 *1. Pet. 5. 13.*

25 *The Gospel is
 the only cause of
 peace between the
 godly, and so it
 is the occasion of
 great trouble a-
 mong the wicked.*

26 *1. Pet. 5. 13.*

31 ⁸ But rather seeke ye after the kingdome of God, and all these things shall be cast vpon you.

32 ⁹ Feare not, little flocke: for it is your Fathers pleasure to giue you the kingdome.

33 ¹⁰ Sell that ye haue, and giue ¹¹ almes: make you bagges which waxe not old, a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¹² Let your loines bee girded about, and your lights burning.

36 And ye your selues like vnto men that wait for their master, when hee will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediately.

37 Blessed are those seruants, whom the Lord when hee commeth shall find waking: verely, I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth and serue them.

38 And if hee come in the second watch, or come in the third watch, and shall find them so, blessed are those seruants.

39 ¹³ Now understand this, that if the good man of the house had knowne at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to be digged thorow.

40 ¹² Be ye also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or vnto all?

42 And the Lord said, who is a faithful steward, and wise, whom the master shall make ruler over his household, to giue them their portion of meate in season?

43 Blessed is that seruant, whom his master when hee commeth shall find to doing.

44 O a truth, I say vnto you, that hee will make him ruler over all that he hath.

45 But if that seruant say in his heart, My master doth deferre his coming, and shall begin to smite the seruants, and maidens, and to eate and drinke and to be drunken.

46 The master of that seruant will come in a day when hee thinketh not, & at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbelievers.

47 And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.

48 But he that knew it not, and yet did commit things worthy of stripes, shall be beaten with few stripes: for vnto whomsoever much is given, of him shall be much required, and to whom men much commit, the more of him will they aske.

49 ¹⁴ I am come to put fire on the earth, and what is my desire, if it be already kindled?

50 Notwithstanding I must be baptized with a baptism, and how am I grieved, till it be ended?

51 ¹⁵ Think ye that I am come to giue peace on earth I tell you, nay, but rather debate.

52 For from henceforth there shall bee fire in one house diuided, three against two, and two against three.

53 The father shall be diuided against the son, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter

in law, and the daughter in law against her mother in law.

54 ¹⁶ Then said he to the people, When yee see a cloud rise out of the West, straightway ye say, A shewe commeth: and so it is.

55 And when yee see the South wind blow, ye say, that will be hote: and it commeth to passe.

56 Hypocrites, ye can discern the face of the earth, and of the skie: but why discern ye not this time?

57 ¹⁷ Yea, and why iudge ye not of your feltes what is right?

58 ¹⁸ While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayst be deliuered from him, lest he draw thee to the iudge, and the iudge deliuer thee to the iaylor, and the iaylor cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

60 *so demand & gather the anemities which they were deuoted vnto: that had wrong-fully committed wrongs, the magistrates officers made them which are condemned, first that thence, yea, and sometimes if they be desirous, they doo as one y take the*

61 *costly, & charge it, and of a simple man.*

CHAP. XIIII.

1 *Of the Galileans, 4 and the things that were done vnto Silas.*

2 *The figure that bare no fruit, 11 The woman weared the fig tree of infirmities, that is, with a disease brought by her Sathan, healed, 19 The parable of the fig tree of infirmities, healed, 21 Of the fig tree, 23 How few shall be saved, 25 Herod the first.*

Here were certain men present at the same season, that shewed him of the Galileans, whoe blood Pilate had mingled with their sacrifices.

2 And Iesus answered, and sayd vnto them, Suppose yee, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eigheteen vpon whom the tower in Siloam fell, and slew them, were sinners aboue all men that dwell in Hierusalem?

5 I tell you nay: but except yee amend your liues, ye shall all likewise perish.

6 He spake also this parable, A certaine man had a fig tree, planted in his vineyard: & hee came and sought fruit thereon and found none.

7 Then sayd he to the dresser of his vineyard, Behold, this three yeeres haue I come and sought fruit of this fig tree, and finde none: cut it downe: why keepeth it also the ground barren?

8 And he answered, and said vnto him, Lord, let it alone this yeere also, till I digge round about it, and dung it.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 ¹ And he taught one of the Synagogues on the Sabbath day.

11 And behold, there was a woman which had a spirit of infirmities eigheteen yeeres, and was bowed together, and could not lift vp herselfe in any wise.

12 When Iesus saw her, hee called her to him, and sayd to her, Woman, thou art loosed from thy disease.

13 And he layed his hands on her, and immedi-

ately she was made straight, as she had beene brought, & for Sathan had bound her, for eigheteen yeeres, & hee could not hold up her head.

14 Men which are very quick of sight in earthly things are blinde in iudgements, which pertaine to the heavenly, and that which is their own malice, which appeareth, and gathereth itselfe together in the heart of the

15 Men that are blinded with the house of their sinnes, and therefore are despicable and flobbinate, shall beare the reward of their follicie.

16 *1. Pet. 5. 13.*

17 *1. Pet. 5. 13.*

18 *1. Pet. 5. 13.*

19 *1. Pet. 5. 13.*

20 *1. Pet. 5. 13.*

21 *1. Pet. 5. 13.*

22 *1. Pet. 5. 13.*

23 *1. Pet. 5. 13.*

24 *1. Pet. 5. 13.*

25 *1. Pet. 5. 13.*

26 *1. Pet. 5. 13.*

27 *1. Pet. 5. 13.*

28 *1. Pet. 5. 13.*

29 *1. Pet. 5. 13.*

30 *1. Pet. 5. 13.*

31 *1. Pet. 5. 13.*

32 *1. Pet. 5. 13.*

33 *1. Pet. 5. 13.*

34 *1. Pet. 5. 13.*

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the calf calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue is thine. It was meete that we should make merry, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 The parable of the steward as vsed to his master. 13 To the two Masters. 16 The Law and the Prophets. 19 Of Diues and Lazarus.

And he sayd also vnto his Disciples, 1 There was a certain rich man, which had a steward and he was accused vnto him, that he wasted his goods.

2 And he called him, and said vnto him, How is it that I heare this of thee? Giue an account of thy stewardship: for thou mayest bee no longer steward.

3 Then the steward saide within himselfe, What shall I doe? for my master taketh away from me the stewardship, I cannot digge, and to begge I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called hee vnto him euery one of his masters debtors, and said vnto the first, How much owest thou vnto my Master?

6 And he said, An hundred measures of oile, And hee said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And hee said, An hundred measures of wheate. Then he said to him, Take thy writing, and write fourecore.

8 And the Lorde commended 1 the vniust steward, because he had done wisely. Wherefore the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches of iniquitie, that when ye shall want, they may receiue you into euerylasting habitations.

10 2 He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then yee haue not bene faithfull in the wicked riches, who will trust you in the true treasure?

12 And if ye haue not bene faithfull in another mans goods, who shall giue you that which is yours?

13 3 No seruant can serue two Masters: for either he shall hate the one, and loue the other: or els he shall loue to the one, and despise the other: he cannot serue God and riches.

14 All these things heard the Pharisees also, which were couetous, and they scoffed at him.

15 4 Then hee sayd vnto them, Yee are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly

esteemed among men, is abomination in the sight of God.

16 5 The Law and the Prophets endured vntill Iohn: and since that time the Kingdome of God is preached, and euery man preacheeth in to it.

17 6 Now it is more easie that heauen and earth should passe away, then that one tithe of the Law should fall.

18 7 Who soeuer putteth away his wife, and marieth another, committeth adultery: and who soeuer marieth her that is put away from her husband, committeth adultery.

19 8 There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was layed at his gate full of sores,

21 And desired to be refreshed with the crumbles that fell from the rich mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bosome.

The rich man also died, and was buried.

23 9 And being in hell in tormentes, hee lift vp his eyes, and saw Abraham a farre off, & Lazarus in his bosome.

24 Then hee cryed, and said, Father Abraham, haue mercy on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receiuest thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you as vs there is a great gulfe fixt, so that they which would goe from hence to you, cannot neither can they come from thence to vs.

27 10 Then hee sayd, I pray thee therefore Father, that thou wouldest send him to my fathers house.

28 (For I haue five brethren) that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham said vnto him, They haue Moyses and the Prophets: let them heare them.

30 And hee said, Nay father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then hee sayde vnto him, If they heare not Moyses and the Prophets, neither wil they be perswaded, though one rose from the dead againe.

CHAP. XVII.

1 Offences. 3 We must forgive him that trespasseth against vs. 10 They are inprobable seruants. 11 Of the teypters. 30 Of the cunning of the Kingdome of heauen. 33 False Christs. 35 A better manner Christs comming shall be.

Then said he to the Disciples, 1 I cannot be auoided, but that offences will come, but woe be to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that he were cast into the Sea, then that he should offend one of these little ones.

3 4 Take heed to your selues: if thy brother trespass against thee, rebuke him: and if hee repent forgive him.

4 5 And though he sinne against thee seven times

* Math. 21. 12. 5 The Pharisees despised the excellencie of the new Covenent, in respect of the old, being ignorant of the perished tightness of the Law, and how fully expounded they were of the Law. Christ declareth by the searthe Commendement. * Math. 5. 18. 2 Math. 5. 32. and 19. 9. 1. cor. 7. 1. 2 They that gather by the place, from a man cannot be married againe after that he hath put away his wife for adultery, while she liueth, he is bound by the Lord. 3 Of the adulterers which the Law vsed, of which we cannot take the discipline, for adultery were put to death by the Law. 4 The end of the potters and milters of the godly, shalbe euerting ioy: as the end of the riotousnes and cruell pride of the rich shalbe everlasting miserie, without all hope of mercy. 5 Very gorgeously and sumptuously: for purple garments were costly, and the fine linnen which was a kind of fineness that came out of a beeing, was as rare as gold. 6 Heaenly and spini multitudes are expressed, and set forth vnder colour of similitudes fit for our iudges. 7 Seeing that we haue a mill stone made to lye by, laid for a witness, to the world of Gods word, and vainly doe men seeke for other reuelations.

* Math. 18. 7. Marke 9. 42. 1 The Church is of necessity liable to offences, but the Lord will not suffer them to be multiplied, if any of them be offered. 2 Our reprehensions must be iust and proceede of love and charity. * Math. 18. 21.

1 Seeing that men offend mens preache lendeth to themselves by other means only, it is a shame for vs with a free and liberal bestowing of goods which the Lord hath giuen vs to that purpose, we doe not please him, nor procure the good will of our neighbours, feeling that by this onely means, riches, which are often times occasions of sinne are need to another end and purpose. 2 This parable doeth not approve the stewards usage: it is dealing for it was very ill that the parable is the first, to show a thing to us, as it were under a figure to represent the truth, though they agree not thoroughly with the matter in itselfe: the Christ preached by this parable is teach us, that world men are more heed in the affairs of this world, then the children of God are careful for euerting life. 3 Men that are giuen to this present life, contrary to whom the children of lights are les. 4 Scilleth shalbe the other cannot. 5 This is an spoken of goods that are euil, vnto for God will haue our similitude to the more proceede and consume a good summe: but he rather shalbe rich of iniquitie which more is naughty. 6 To this, the phrase. 7 The Pharisees for they are the inheritors of the Tabernacle, Theophill. 2 We ought to take heed, that for abusing our earthly fundacion and duty, we bee not deperied of heavenly gifts: for how can they be spiritual gifts aright, who abuse worldly things. 3 That in heauenly and true riches: which are contrary to worldly & fitting substance. 4 In worldly goods, which are called other men, because they are committed to our crime. * Math. 6. 24. 5 No man can loue God and riches together. 6 Our riches are not hidden to God, although they be hidden to men, yea, although they be hidden to them whose fiances they are,

1 We ought to take heed, that for abusing our earthly fundacion and duty, we bee not deperied of heavenly gifts: for how can they be spiritual gifts aright, who abuse worldly things. 2 That in heauenly and true riches: which are contrary to worldly & fitting substance. 3 In worldly goods, which are called other men, because they are committed to our crime. * Math. 6. 24. 4 No man can loue God and riches together. 5 Our riches are not hidden to God, although they be hidden to men, yea, although they be hidden to them whose fiances they are,

1 Offences. 3 We must forgive him that trespasseth against vs. 10 They are inprobable seruants. 11 Of the teypters. 30 Of the cunning of the Kingdome of heauen. 33 False Christs. 35 A better manner Christs comming shall be.

times in a day, and seven times in a day turne againe to thee, saying, I repenteth me, thou shalt forgive him.

5 ¶ And the Apostles said vnto the Lord, Increase our faith.

6 And the Lord said, * If ye had faith, as much as a graine of mustard seed, and should say to this mulberic tree, Plucke thy selfe vp by the roots, and plant thy selfe in the sea, it should euen obey you.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the field, Goie, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may sup, and gird thy selfe, and serue me, till I haue eaten and drunken, and afterward eat thou, and drinke thou?

9 Doeth he thanke that seruant, because hee did that which was commaunded vnto him? I trow not.

10 Soe likewise ye, when ye haue done all those things, which are commanded you, say, We are vnprofitable seruants: wee haue done that which was our duty to do.

11 ¶ And so it was when he went to Hierusalem, that he passed through the middes of Samaria and Galilee.

12 And as hee entred into a certaine towne, there met him ten men that were lepers, which stood a farre off.

13 And they lift vp their voyces, and said, Iesus, Master, haue mercy on vs.

14 And when he saw them, he said vnto them, * Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were clemenced.

15 Then one of them, when he saw that hee was healed, returned back, and with a loud voyce praised God,

16 And fell downe on his face at his feet, and gaue him thanks: and he was a Samaritan.

17 And Iesus answered, and saide, Are there notten clemenced? but where are the nine?

18 There is none found that returned to giue God praise, saue this stranger.

19 And hee said vnto him, Arise, goe thy way thy faith hath saued thee.

20 ¶ And when he was demaunded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.

21 Neither shall men say, Lo here, or lo there: for behold the kingdom of God is within you.

22 And he said vnto the disciples, the daies will come when ye shall desire to see one of the daies of the Sonne of man, and yee shall not see it.

23 * ¶ Then shall they say to you, Behold here, or behold there: but goe northither, neither follow them.

24 For as the lightning that lightneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his day.

25 But first must he suffer many things, and be reprooued of this generation.

¶ We clemend men, and those things when they are present which we afterward desire when they are gone, but in vaine. ¶ The time will come that you shall see the Son of man with great power of heauen, and shall not see him. * Mat. 23. 32. Mar. 13. 29. Christ figureth in this that false Christs shall come, and that his glorie shall suddenly be spread farre and wide through the world, after that the ignominy of the crosse is put ouer and extinguished.

26 * ¶ And as it was in the daies of Noe, so shall it be in the daies of the Sonne of man.

27 They ate, they dranke, they married wives, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 * Likewise also it was in the daies of Lot. They ate, they drank, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these examples shall it bee in the day when the sonne of man is reuelled.

31 ¶ At that day hee that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behind.

32 * Remember Lots wife.

33 * Whosoever will seeke to saue his soule, shall lose it: and whosoever shall lose it, shall eue get it life.

34 * I tell you, in that night there shall be two in one bed: the one shall be receiued, and the other shall be left.

35 Two women shall be grinding together, the one shall be taken, and the other shall be left.

36 Two shall be in the field: one shall be receiued, and the other shall be left.

37 ¶ And they answered, and said to him, Where, Lord? And he said vnto them, * Whosoever the body is, thither shall also the eagles bee gathered together.

CHAP. XVIII.

2 The parable of the vnrighteous iudge and the widow. 10 Of the Pharisee and the Publicane. 25 Children are of the kingdom of heauen. 32 To sell all and giue to the poore. 35 The possessor forsaile all. 36 Christ forsaile all hee had at birth. 37 The blinde man receiueth sight.

And hee spake also a parable vnto them, to this end, that they * ought alwaies to pray and not to waxe faint.

2 Saying, there was a iudge in a certaine city, which feared not God, neither reuerenced man.

3 And there was a widow in that city, which came vnto him, saying, Doe mee iustice against mine aduersary.

4 And he would not of a long time: but afterward he said with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth mee, I will doe her right, lest at the last she come and make me weary.

6 And the Lord said, Heare what the vnrighteous iudge saith.

7 Now shall not God avenge his elect, which cry day and night vnto him: yea, though he suffer long for them?

8 ¶ I tell you he will avenge them quickly: but when the sonne of man cometh, shall he finde faith on the earth?

9 ¶ He spake also this parable vnto certaine which trusted in themselves that they were iust, and despised other:

10 Two men went vp into the Temple to pray:

and is a summary take of all preachers, who take their own titles as if they were of such: so do they that are mercenary like the Pharisee: so they cry out, vnto me with words. ¶ Thus he reuileth in warning them to be true. ¶ Two things especially make our prayers vaine and of none effect: confidence of our owne righteousness, and the contempt of other: and an humble heart is contrary to both these.

¶ Gen. 7. 5. mat. 24. 38. 1. par. 2. 30. 10 The world shall be taken away with the sudden iudgement of God: and therefore the faithful ought to watch continually. ¶ Gen. 19. 24.

¶ 11 We must take good heed, that we be not drawn into the mire of this world, nor any respect of friendship hinder vs from the least that may be.

¶ 1 Gen. 19. 26. ¶ Chap. 9. 24. mat. 10. 19. mar. 8. 35. iohn 13. 36.

¶ 34 That I shall save it. ¶ 35 Matthew expoundeth: for the list that is here spoken of is concerning salvation.

¶ 36 Mat. 24. 41. 12 The only way to continue it to cleave to Christ. ¶ Mat. 24. 28.

¶ 1 God will haue vs to continue in prayer, not to waxe weary, but to exercise, therefore we must continue with importunity, that long delay cause vs not to breake of the course of our Prayers.

¶ 1 Rom. 12. 12. ¶ 1 the. 5. 17. ¶ 2 To see to a sinners and necessities, as they do which are out of hand.

¶ 3 He that is not compassionate things that are equal together, but the less with the greater.

¶ 4 If a man, at his right, at a most vnrighteous vnder hands, much more shall his prayers of the gods principle be of God.

¶ 5 He that for word, receiveth more, wither he be true.

g Although wee
confeite that what-
soeuer we haue, we
haue it of God, yet
are we despised of
God, as proude
and arrogant, if we
put vnder so little
trult in our owne
workes before
God.

e *Farre from the
Pharisee in a lower
place.*

* Chap. 14. 11.
matth. 23. 12.

* Matth. 19. 13.
matth. 20. 13.

f *The children
were tender and
young, in that they
were brought, which
appeared more ten-
derness in that, that
they were of tender
years, which is to be
noted against them
that are enemies to
the baptizing of
children.*

g *To iudge or
think of Christ af-
ter the reason of
our flesh, is the
cause of infinite
corruptions.*

h *The children a-
bout the children
as comprehended
in the free com-
mand of God.*

i *Them that car-
d the children, whom
the disciples a-
roue away.*

k *Childlike inno-
cence is an orna-
ment of Christi-
ans.*

* Matth. 19. 16.
matth. 20. 17.

* Matth. 20. 12.

l *The enrichment
of riches carrieth
many away from
the right way.*

m *To be both rich
and godly, is a sin-
gular gift of God.*

* Matth. 19. 27.
matth. 20. 28.

n *They become
the richest of all,
which refuse not
to be poore for
Christ's sake.*

* Matth. 20. 17.
matth. 20. 32.

o *As sure and
certain as per-
secution is, so sure
is the glory which
remaineth for the
conquerours.*

p *It thereby we see
how ignorant the
disciples were.*

the one a Pharisee, and the other a Publican.

11 3 The Pharisee stood and prayed thus with himselfe, O God, I thank thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican.

12 I fall twise in the weeke: I giue tithes of all that enter I possesse.

13 But the Publican standing e a farre off would not lift vp so much as his eyes to heauen but inote his brest, saying, O God, be mercifull vnto me a sinner.

14 I tell you, this man departed from his house, iustified rather then the other: * for euey man that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted.

15 ¶ 4 They brought vnto him also babes that he should touch them. 4 And when his disciples saw it, they rebuked them.

16 5 But Iesus s called them vnto him, & said, Suffer the babes to come vnto mee, and forbid them not: for of such is the kingdome of God.

17 6 Verily I say vnto you, Whoeuer receiue-
th not the kingdome of God as a babe, he shall not enter therein.

18 * Then a certaine ruler asked him, saying, Good Master, what ought I to do, to inherite eternal life?

19 And Iesus said vnto him, Why callest thou me good? none is good, save one, euen God.

20 Thou knowest the commandments. * Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy Father and thy Mother.

21 7 And he said, All these haue I kept from my youth.

22 Now when Iesus heard that, hee said vnto him, yet lackest thou one thing, Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me.

23 But when he heard those things, he was very heauy: for he was marvellous rich.

24 8 And when Iesus saw him very sorrowfull, he said, With what difficulty shall they that haue riches, enter into the Kingdome of God!

25 Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then said they that heard it, And who then can be saved?

27 And he said, The things that are vnpossible with men, are possible with God.

28 ¶ 9 Then Peter said, Loc, we haue left all, and haue followed thee.

29 9 And he said vnto them, Verily I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life everlasting.

31 ¶ 10 Then Iesus took vnto him the twelue, and said vnto them, Behold, we goe vp to Hierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, vnto them shall be mocked, and shall be spitefully intreated, and shall be spitte on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they vnderstood none of these things,

and this saying was hid from them, neither perceived they the things which were spoken.

35 ¶ 11 And it came to passe, that as he was come neere vnto Iericho, a certaine blinde man sat by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazareth passed by.

38 Then he cryed, saying, Iesus the Sonne of Dauid haue mercy on me.

39 12 And they which went before, rebuked him that he should hold his peace, but hee cryed much more, O Son of Dauid haue mercy on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saved thee.

43 Then immediately he receiued his sight, and followed him, praying God: and all the people, when they saw this, gaue praise to God.

CHAP. XIX.

1 *Zachheus the Publican. 13 Ten pices of money delivered in forsworn to occupy withall. 20 Iesus went into Hierusalem. 41 He foretold the destruction of Ierusalem with scarce. 43 He rebuketh the sakers of the Temple.*

N Ow 1 when Iesus entered and passed through Iericho.

2 Behold, there was a man named Zachheus which was the 2 chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who he should be, and could not for the prease, because he was of a low stature.

4 Wherefore he ranne before, and climed vp into a wilde figge tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, he looked vp and saw him, and said vnto him, Zachheus come downe at once: for to day I must abide at thine house.

6 Then hee came downe hastily and receiued him ioyfully.

7 2 And when all they saw it, they murmured, saying, that he was gone in to lodge with a sinner and man.

8 3 And Zachheus stood forth, & said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by b forged cauillation, I restore him fourefold.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as he is also become the e sonne of Abraham.

10 * For the sonne of man is come to seeke, and to saue that which was lost.

11 4 And while they heard these things, he continued and spake a parable, because he was neere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He said therefore, * A certaine noble man went vnto a far country, to receiue for himselfe a kingdome, and so to come againe.

13 *And saying, they cry and the common weale is hindered. e Behold of God one shew walketh into the steps of Abraham, for he and he gathereth: for instance to Iacob house, because they receiued the blessing. 11. Abraham had, for all the world, was circumcised. * Matth. 18. 11. 4 Wee must patiently waite for the iudgement of God, which shall be regeited in his time. Matth. 25. 14.*

* Matth. 30. 36.
matth. 10. 46.
11 Christ heareth
by a visible miracle,
that he is the
light of the world.

12 The more slop
and less that Satan
layeth in our way
euen by them
which professe
Christ's Name, so
much the more
ought we to get
forward.

1 Christ present
eth them with his
grace, especially
which seemed to
be furthest from it.
A Thout seer and
head of the Public-
ans which were
there together: for
the Publicans
were indelible into
company, as we
may gather by
places of Cicero his
orations.

2 The world for-
sakeeth the grace
of God, and yet it
willing that it
should be bet-
towed vpon other.

3 The example of
true repentance, is
known by the
effect.

4 By fully ac-
cusing any man, and
this agreement
silly in the master
of the customers
performer for com-
munity they haue
this trade among
them when they
rob and spoile
the common-
weale, they haue
nothing in their
minds, but the
profit of the com-
mon weale and
under that colour
they play the cheater,
insomuch that if
none should be
got about to re-
dress their robb-
erie, and saying, they cry and the common weale is hindered.

5 Behold of God one
shew walketh into the
steps of Abraham, for
he and he gathereth:
for instance to Iacob
house, because they
receiued the blessing.

6 Abraham had, for
all the world, was
circumcised.

* Matth. 18. 11. 4
Wee must patiently
waite for the iudgement
of God, which shall
be regeited in his
time.

Matth. 25. 14.

5 There are three sorts of men in the Church: the one sort fall from Christ whom they see not: the other, which according to their vocation, becom the gits which they have received of God, to his glory with great paines and diligence: the third licitly, and doe no good. As for the first, the Lord when hee cometh, will iustly punish them in his time: the other hee will bless, according to the paines which they have taken: and as for the third, and idle persons, hee will punish them as the first.

d This was a piece of money which the Greci vs used, and was in value about a hundred pence, which is about ten crownes.

6 Again, them which speeche their licitly in debelieving, and o-therwise in con-templation.

e To the bankers and changers.

* Chap 8. 18.
mar. 13. 12.
and 13. 29.
mar. 4. 25.

f The disciples flattered and flayed at the master, but Christ gets on boldly though they were before his eyes.

* Mar. 21. 11.
7 Christ knoweth his owne person, that his kingdome is not of this world.

* Mar. 21. 7.
19. 14.

13 And he called his ten seruants, and deli- uered them ten pieces of money, and said vnto them, Occupie till I come.

14 Now his citizens hated him, and sent an am- bassage after him, saying, Wee will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come a- gaine, and had receiued his kingdome, that hee commaunded the seruants to be called to him, to whom he gaue his money, that hee might know what euery man had gained.

16 Then came the first, saying, Lord, 4 thy piece hath increased ten pieces.

17 And he said vnto him, Well, good seruant: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy pieces hath increased fise pieces.

19 And to the same he said, Bethou also ruler ouer fise cities.

20 So the other came, and said, Lord, Behold, thy piece which I haue layd vp in a napkin:

21 For I feared thee, because thou art a straite man: thou takest vp that thou laydest not down, and reapest that thou diddest not sow.

22 Then hee sayd vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest that I am a strait man, taking vp that I layd not downe, and reaping that I did not sow.

23 Wherefore then gaudest not thou my money into the e banke, that at my comming I might haue required it with vantage?

24 And hee said to them that stood by, Take from him that piece, and giue it him that hath ten pieces)

25 (And they said vnto him, Lord, he hath ten pieces.

26 * For I say vnto you, that vnto all them that haue, it shall bee giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreover, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went forth before, ascending vp to Hierusalem.

29 * 7 And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Oliues, hee sent two of his disciples,

30 Saying, Go ye to the towne which is be- fore you, wherein assoone as ye are come, yee shall finde a colt tied, whereon neuer man sat: loose him, and bring him hither.

31 And if any man aske you, why ye loose him, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had sayd vnto them.

33 And as they were loosing the colt, the ow- ners thereof said vnto them, Why loose yee the colt?

34 And they said, The Lord hath need of him.

35 ¶ So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was now come neere to the going downe to the mount of Oliues, the whole multitude of the disciples began to reioyce, and

to praise God with a loud voyce, for all the great works that they had seene,

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glory in the highest places

39 * Then some of the Pharisees of the compa- ny layd vnto him, Maltre, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if they should hold their peace, the stones would cry.

41 ¶ 9 And when he was come neere, he be- held the city, and wept for it,

42 saying, O if thou haddest euen known i at the least in this thy day those things, which belong vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, becau e thou knewest not that season of thy visitation.

45 ¶ 10 Hee went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theues.

47 And hee taught dayly in the Temple. And the high Priests and the Scribes, and the chiefe of the people fought to destroy him.

48 But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

*Lord of the Prophets, now especially in this my last coming to thee, I regard to thyself. ¶ The first and commonest time is called the day of thy cric. ¶ That is, thy very mu- ment when thou shalt be crucified. ¶ Mar. 21. 13. to Christ hee with a teacher to Hierusalem by a visible signe, that it is his office cringed him of his Fa- ther to purge the Temple. * Mar. 11. 17. 14. 15. 16. 7. 11.*

CHAP. XX.

4 From whence Iohn Baptis came. The wickednesse of the Priests: to what the parable of the vineyard and the husband- men. 21 To what scripture to Cesar. 27 The commeth the Sad- ducees denying the resurrection. 41 How Christ is the sonne of Dauid.

And * 1 it came to passe, that on one of those daies, as he taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came vpon him, with the Elders,

2 And spake vnto him, saying, Tel vs by what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I al- so will ask you one thing: tell me therefore,

4 The baptis me of Iohn, was it from heauen, or of men?

5 And they reasoned within themselves, say- ing, If we shall say, From heauen, he will say, Why then beleuest ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they bee perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell wherein it was.

8 Then Iesus said vnto them, Neither tell I you, by what authoritie I doe these things.

9 ¶ 2 Then began he to speake to the people this parable, A certaine man planted a vineyard,

8 When they he- ard which hee sa- ge to be the chief- priests and the teachers of the law, they were angry, and they sought to kill him. ¶ Chap. 11. 6. mar. 24. 1. mar. 13. 2. ¶ Christ is not lim- ly delighted with the delu- sion, no not of the wicked.

¶ Christ bracketh off his speech with a storme, partly be- cause he was moved with compassion for the destruction of the city, and partly to shew that hee was not to be moved by the law.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

¶ At last hee say- eth, thou Hieru- salem, to whom thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple, and thou sayest, I will build thee a temple.

and let it forth vnto husbandmen, and went into a strange cuntry for a great time.

10 And at the time conuenient hee sent a seru-
ant to the husbandmen, that they should giue
him of the fruit of the vineyard: but the husband-
men did beat him, and sent him away empty.

11 Again hee sent yer another seru-
ant: and they did beat him, and foule entreated him, and
sent him away empty.

12 Moreouer hee sent the third, and him they
wounded, and cast out.

13 Then said the Lord of the vineyard, What
shall I doe? I will send my beloued Sonne: It may
be that they will doe reuerence when they see
him.

14 But when the husbandmen saw him, they
reasoned with themselves, saying, This is the
heire: come, let vs kill him, that the inheritance
may be ours.

15 So they cast him out of the vineyard, and
killed him. What shall the Lord of the vineyard
therefore doe vnto them?

16 Hee will come and destroy these husband-
men, and will giue out his vineyard to others.
But when they heard it, they said, God forbid.

17 ¶ And hee beheld them, and said, What
meaneth this then that is written, * The stone
that the builders refused, that is made the head
of the corner?

18 Whosoever shall fall vpon that stone, shall
be broken: and on whomsoever it shall fall, it will
grinde him to powder.

19 Then the high Priests, and the Scribes the
same houre went about to lay hands on him (but
they feared the people) for they perceived that he
had spoken this parable against them.

20 * 3 And they watched him and sent forth
bysies, which should slay themselves iust men,
to take him in his talke, and to deliuer him vn-
to the power and authoritie of the gouernour.

21 And they asked him, saying, Master, wee
know that thou sayest and teachest right, neither
doest thou accept of mans person, but teachest the
way of God truly.

22 Is it lawfull for vs to giue Cesar tribute
or no?

23 But he perceived their craftinesse, and said
vnto them, Why tempt ye me?

24 Shew mee a penie: Whose image and su-
perscription hath it? They answered, and said,
Cesars.

25 Then he said vnto them, * Giue then vnto
Cesar the things which are Cesars, and to God
those which are Gods.

26 And they could not reprove his saying be-
fore the people, but they maruelled at his answer,
and held their peace.

27 * 4 Then came to him certaine of the Sad-
duces (which denie that there is any resurrection)
and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If
any mans brother die hauing a wife, and hee die
without children, that his brother should take his
wife, and raise vp seed to his brother.

29 Now there were seven brethren, and the first
tooke a wife, and he died without children.

30 And the second tooke the wife, and he died
childlesse.

31 Then the third tooke her: and so likewise
the seven died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife
of them shall she be? for seven had her to wife.

34 Then Iesus answered, and said vnto them,
The children of this world marry wiues, and are
married,

35 But they which shall be counted worthy to
enioy that world, and the resurrection from the
dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as
they are equal vnto the Angels, and are the sonnes
of God, since they are the children of the resur-
rection.

37 And that the dead shall rise againe, euen
* Moses shewed it besides the bush, when hee said,
The Lord is the God of Abraham, and the God
of Isaac, and the God of Jacob.

38 For hee is not the God of the dead, but of
them which live: for all liue vnto him.

39 Then certaine of the Scribes answered, and
said, Master, thou hast well said.

40 And after that, durst they not aske him any
thing at all.

41 ¶ * 5 Then said hee vnto them, How say
they that Christ is Dauids sonne?

42 And David himselfe saith in the booke of
the Psalmes, * The Lord said vnto my Lord, Sit at
my right hand,

43 Till I shall make thine enemies thy foot-
stool.

44 Seeing David calleth him Lord, How is he
then his sonne?

45 ¶ Then in the audience of all the people,
he said vnto his disciples,

46 * Beware of the Scribes, which willingly
goe in long robes, and loue salutations in the mar-
kets, and the highest feat in the assemblies, and
the chiefe roumes at feasts:

47 Which deuoure widowes * houses, and in
shew make long prayers: These shall receiue greater
damnation.

* Chap. 14. 43. Mat. 23. 6. Mar. 12. 38. 6 We must auoid the example of ambi-
tions and secretuous payours. 6 This is spoken by the figure Messias, houses, for
the goods and possessions.

CHAP. XXI.

1 The widowes liberahly abuse her riches. 2 Of the time of the
desolation of the Temple. 3 And Hierusalem. 4 The figures
going before the last iudgement.

And * 1 as he beheld, hee saw the rich men
which cast their gifts into the treasure.

2 And hee saw also a certaine poore widow,
which cast in thither two mites:

3 And hee said, Of a truth I say vnto you,
that this poore widow hath cast in more then
they all.

4 For they all haue of their superfluous cast
into the offerings of God: but she of her penurie
hath cast in all the liuing that she had.

5 * 2 Now as some spake of the Temple, how
it was garnished with goodly stones, and with
consecrated things, he said,

6 Are these the things that yee looke vpon?
the dayes will come wherein a stone shall not
bee left vpon a stone, that shall not beethrown
downe.

7 Then they asked him, saying, Master, but
when shall these things bee? and what signe shall
there be when these things shall come to passe?

8 * And hee said, Take heed that yee bee not
deceiued: for many will come in my Name, say-
ing, I am Christ, and the time draweth neere: fol-
low ye not them therefore.

g They are called
here in this place,
the children of this
world, which live
in the world: and
not they that shall
be: as he saith,
1 Cor. 15. 50. which
are contrary to the
children of light.
h That is, more par-
ticular of their resur-
rection: for as yet
they are not dead,
they shall live in
deceit, which shall
rise in life in de-
ad, which rise in
life, though if this
word resurrection,
bee taken generally,
it belongeth also to
the wicked, which
shall rise in con-
demnation, which is
not properly life, but
death.

* Exod. 3. 6.
i That is, before him:
a notable saying.
The goods doe not
die though they die
here on earth.

* Mat. 22. 24.
marke 12. 35.

3 Christ is the
sonne of David
according to the
 flesh, which is also
his Lord (because
he is the curia-
ling sonne of
God) according
to the spirit.

* Plal. 110. 1.

* Chap. 14. 43. Mat. 23. 6. Mar. 12. 38. 6 We must auoid the example of ambi-
tions and secretuous payours. 6 This is spoken by the figure Messias, houses, for
the goods and possessions.

* Marke 12. 41.
1 The poore may
exceed in bounty
and liberality
euen the rich,
according to Gods
iudgement.

* Chap. 19. 43. Mat.
24. 1. Mar. 12. 1.
2 The destruction
of the Temple is
foretold, that the
true spiritual build-
ing may be built
up, whose head
builders must and
ought to be cir-
cumpect.

a These were things
that were hang-
ed upon walls and
pillars.

* Ephes. 5. 6.
2 the 2. 3.
3 I say my Name.

* Plal. 118. 22.
isa 28. 16. Mat. 21. 44.
rom. 9. 33. 1. pet. 2. 8

* Mat. 12. 16.
marke 12. 13.

3 The last refuge
that false prophets
haue to destroy the
true Prophets, is
to lay sedition
and treason to
their charge.

a A fit time to
take him in.

b Whom they had
deceitfully hired.

c That they might
take some hold on
his talke, and there-
by force some false
accusation against
him.

d To put him to
death.

e Thou art not
moved by honour of
any man, and by per-
sonal or natural con-
sideration.

f Circumstances,
which if a man
hath respect vnto,
he will iudge
able of them that
are indeed able
of f. (Falsities) is a
retrieving diligence
and wisdom: so do
enill gotten by much
vile and great
praisings in
matters.

* Rom. 13. 7.
Mat. 23. 23.
marke 11. 18.

a The refection of
the flesh is
announced against
the Sadduces.

* Luc. 25. 5.

The true Temple of God is built vp euen in the midst of incredible tumults, and most sharpe miseries through to vniuersall patience, for that the ende thereof cannot be but most happy.

* Mat. 24. 7. *For shall be the end of your troubles and of all this, they shall be miseries for all before God and man, a full of the teachers and cruel dealing of your enemies, as also of your confessions: A noble saying, that the afflictions of the godly and boy men perse-*

at the tribul.

* Cap. 11. 6.

* Mat. 19. 29.

marke 13. 11.

* Mat. 10. 39.

d though you are compassed about with many enemies, yet not withstanding be valiant and courageous, and leave out the things man's.

* Deu. 37.

mat. 24. 15.

marke 13. 14.

4. The final destruction of the whole citie is foretold.

* By words, those things are meant, which God sendeth when he is displeased.

f Word for word, mouth, for the Hebrewes call the edge of a sword, the mouth, because the edge biteth.

* Isa. 10. 1, 2, 3, 4.

marke 13. 14.

f Whom the Jews are exposed, appointing for the salvation of the Gentiles and punishment of the Jews: And, 4. he passeth from the destruction of Hierusalem to the latter iudgement.

5 After diuers tempests, the Lord will at the length plainly appeare to deliuer his Church.

* Rom. 8. 27.

6 We must be labor and watchfull both day and night for the Lords coming, that we be not taken at vnwares.

* Rom. 13. 13.

9 3 And when ye heare of warres & seditions, be not afraid: for these things must first come, but the end followeth not by and by.

10 Then said he vnto them, Nation shall rise against nation, & kingdome against kingdome,

11 * And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearful things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you vp to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for ^a a testimony.

14 * Lay it vp therefore in your hearts, that ye cast not before hand what ye shall answer.

15 For I will giue you a mouth and wisdom, where against all your aduersaries shall not be able to speake nor resist.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen and friends, and some of you shall they put to death.

17 And ye shall be hated of all men for my Names sake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience ^d possess your soules.

20 * And when ye see Hierusalem besieged with fouldiers, then understand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the country, enter therein.

22 For these be the daies of vengeance, to fulfill all things that are written.

23 But woe be to them that be with child, and to them that giue sucke in those daies: for there shall be great distresse in this land, and ^e wrath out this people.

24 And they shall fall on the ^f edge of the sword, and shall be led captiue into all nations, and Hierusalem shall be troden vnder foot of the Gentiles vntill the time of the Gentiles be fulfilled.

25 * Then there shall be signes in the Sunne, and in the Moone, and in the Stars, and vpon the earth, trouble among the nations with perplexitie: the Sea and the waters shall roare,

26 * And mens hearts shall faile them for feare and for looking after those things which shall come to the world: for the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things beginne to come to passe, then looke vp, and lift vp your heads: for your redemption draweth neere.

29 * And he spake to them a parable, Behold, the fig tree, and all trees,

30 When they now shooth forth, ye seeing them, know of your owne selues that summer is then neere,

31 So likewise ye, when ye see these things come to passe, know ye that the Kingdome of God is neere.

32 Verely, I say vnto you, This age shall not passe, till all these things be done:

33 Heauen and earth shall passe away, but my words shall not passe away.

34 * Take heede to your selues, lest at any time your hearts be oppressed with surfeiting, & drunken-

kenesse, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shall it come ^h on all them that dwell on the face of the whole earth,

36 Watch therefore, and pray continually that ye may bee counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

3 Iudas Isech Christ. 7 The Apostles prepare the Passouer, 24 The first was to be chiefest, 31 Satan ariseth there, 31 Christ Isech that they wanted drinking, 42 He prayeth in the mount, 44 He sweateth blood, 50 Malchus carueth off a eare, 57, 58, 60. Peter denieth Christ thrise, 62 Christ is mocked and strooken, 66 He confesseth himselfe to be the Sonne of God.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

i You may so appeare that you will overcome the cunning and craft of the ingenious out face.

h On aduersary, fewer they be.

* *Matth. 26. 26*
marke 14. 21.
1 Cor. 11. 24.
 Christe establish his new Coenent, and his communicating with vs with new figures.

* *There is a double*
1. In the wine for
first the wine is a
figure for that which
is contained in the
wine, as the cup
for the wine which
is within the cup.
Then the wine is
called the Coenent
or Testament,
wherein is set
the figure of
the Testament or
covenant of Christ,
whereby the Testament
was made: neither is
it a vaine figure,
though he be not
all one with the
thing that it repre-
senteth.
2. In that which
sheweth the excel-
lency of the Testa-
ment, and answere
to the place of
Jeremy, Chap. 31.
31. where the new
Testament is
promised.

* *Mat. 26. 28.*
marke 14. 21.

* *Ch. 11. 9.*
 Christ sheweth againe that he goeth to death willingly, although he be not ignorant of Iudas trea-son.

* *That is the practice*
of the new Testa-
ment to speake,
2. Kings 14. 19.
It was the lawd of
Israhel in his master
17
 Although the decree of Gods providence come necessarily to passe, yet it excuseth not the fault of the instrument.

* *Matth. 26. 25.*
marke 14. 22.
 The Passours are not called to rule, but to serve. *Ch. 11. 9.*
 He have great titles, for so was the custome in Roman Princes: with some great titles.

* *Matth. 19. 8.*
 10 Wee must alwaies thinke upon the want that Satan leaveth for vs. * *1 Peter 5. 8.*
 11 To resist you and to scatter you, and also to cast you out. 11 It is through the prayers of Christ that he clea-ved us eternally lay away from the faith: and that for this cause, that they should stirre up one another. * *Matth. 26. 34.*
 12 Christ sheweth that Iudas differeth much from a vaine security, in setting before vs the grievous example of Peter. * *Matth. 26. 30.*
 13 *All this talke is by way of an allegorie, as he said,*
 O my friends and fellow soldiers, you have lived hitherto as it were in peace: but now there is a strife shalpe raised as hand to hand to be fought, and therefore you must lay all other things aside, and thinke yourselvs in nothing your selves in armour. And what that armour is, he sheweth by his owne example, as he prayed upward in the garden, and reboured Peter for striking with the sword. * *1 Jo. 5. 12.*
 * *Mat. 26. 30. mar. 14. 31. ioh. 18. 11.*

19 * 5 And he tooke bread, and when hee had giuen thanks, he brake it, and gaue to them, saying, This is my body, which is giuen for you: do this in the remembrance of me.

20 Likewise also after supper he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you.

21 * 6 Yet behold, the hand of him that betrayeth me, is with me at the Table.

22 * 7 And truly the Sonne of man goeth as it is appointed: but wo be to that man by whom he is betrayed.

23 Then they began to enquire among themselves which of them it should be, that should doe that.

24 * 8 And there arose also a strife among them, which of them should seeme to be the greatest.

25 But he said vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called kingly.

26 But yee shall not be so: but let the greatest among you be as the least: and the chiefeest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? Is not he that sitteth at table? And I am among you as he that serueth.

28 * 9 And yee are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me,

30 * That ye may eat and drinke at my table, in my Kingdome, and sit on seates, and iudge the twelve tribes of Israel.

31 * 10 And the Lord said, Simon, Simon, behold, * Satan hath desired you, to winnow you as wheat.

32 * 11 But I haue prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren.

33 * 12 And he said vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shall not crow this day, before thou shalt thrise deny that thou knowest me.

35 * 13 And he said vnto them, * When I sent you without bag, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 * 14 Then he sayd to them, But now see that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sell his coate, and buy a sword.

37 For I say vnto you, that yet the same which is written, must be performed in me, * Euen which the wicked was he numbered for double the those things, which are written of me haue, an end.

38 And they said, Lord, behold, here are two swords. And he said vnto them, It is enough.

39 * 15 And he came out, and went (as he was

went) to the mount of Oliues: and his disciples also followed him.

40 * 16 And when he came to the place, hee said to them, Pray lett ye enter into tentation.

41 * 17 And he was drawne aside from them about a stones cast, & knecled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cuppe from mee: neuerthelesse, not my will but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an agony, hee praied more earnestly: & his sweat was like drops of blood, trickling downe to the ground.

45 * 18 And he rose vp from praier, and came to his disciples, & found them sleeping for heauinesse.

46 And he said vnto them, Why sleepe ye? rise and pray, lett ye enter into tentation.

47 * 19 And while he yet spake, behold, a company, and he that was called Iudas one of the twelue, went before them, and came neere vnto Iesus to kisse him.

48 And Iesus said vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 * 20 Now when they which were about him, saw what would follow, they said vnto him, Lord shall we smite with sword?

50 And one of them smote a seruant of the hie Priest, and strooke off his right eare.

51 Then Iesus answered, and said, Suffer them thus farre: & he touched his eare, & healed him.

52 * 21 Then Iesus said vnto the hie Priests, and captains of the Temple, and the Elders which were come to him, Bee ye come out as vnto a thiefe with swords and staves?

53 When I was daily with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the power of darkenesse.

54 * 22 Then tooke they him, and led him, and brought him to the hie Priests house. * 23 And Peter followed a farre off.

55 * 24 And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sat downe among them.

56 And a certaine maid beheld him as he sate by the fire, and hauing well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And a litle while, another man saw him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely, euen this man was with him: for he is also a Galilean.

60 And Peter said, Man, I know not what thou saiest. And immediately while hee yet spake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembered the word of the Lord, how he had said to him, * Before the cocke crow, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 * 25 * And the men that held Iesus, mocked him, and strooke him.

64 * 26 * And partly also that all these things were done by Gods merite and force. * *The power that was giuen to darknesse to oppress the light for a season.*
 26. 18. 19 Wee haue to behold in Peter an example both of the fragility of mans nature, and of the singular goodnesse of God towards his elect. * *Mat. 26. 58. 59. mar. 14. 66. ioh. 18. 25.*
 * *Mat. 26. 34. ioh. 13. 38.*
 20 Christ bare the shame that was due to our sinnes. * *Mat. 26. 67. mar. 14. 55.*

* *Mat. 26. 41.*
marke 14. 38.

13 Christ hath made death acceptable vnto vs, by overcoming in our name, all the horrors of death, which had ioyned with them, the curse of God, 14 Prayers are a great succour to the soules most perillous afflictions of our enemies.

15 In agony spiritual Christ strove much, and was in great distress: for Christ should not only with the sorrow of death, as other men rise to doe, for many martyrs might have more comfort in the Christ but with the fearfull iudgement of his angry Father, which is the fiercest thing in the world, and the master was, for that hee tooke the burden of all our sinnes vpon himselfe.

16 These do not only shew that Christ was true man, but also things which also which the guilty haue to consider of, wherein the secrets of the redemption of all mankind is contained in the Sonne of God his deposing himselfe to the state of a seruant: such things as no man can sufficiently desire.

17 Men are vnto flye, euen in their greatest dangers, will Christ thinke them vp.

* *Mat. 26. 47.*
marke 14. 43.
10. 18. 3.

16 Christ is willingly betrayed & taken, thence by his obedience hee may deliuer vs, which were guilty for the betrayall of Gods glory 17 That scale which carrieth vs out of the bonds of euocation, pleafthfull Christ.

18 Euen the very feare of the which tooke Christ, though partly they

1

* Mat. 1. 16.
7 That Soone,
who is God from
cecrall times
pope him mans
nature, that one
and the selfe same
might be both
God and man,
which manlyf
appeared to many
witnesses, as I saw
him myself whom
he was conceiued,
and vnto whom
byfure and vn-
doubted argu-
ments, he shewd
both his natures.
¶ This is, man: fo
that the part sta-
ken for the whole,
by the figure 2.
medoche: for he
saith: open him all
our eyes, that we
that is to say, a true
son, and a true
sonne.
x For a fawne, and
wherthat is men-
ted, he was vs into
between: for the
word which he sa-
theth, is taken from
Ezra: and vs not
withstanding his
alysen from vs in
baptis: was such,
but that he was
vs: yet prefuse, with
vs, though not in
fleshy, yet in the
verine of his
fpirit.
- Mat. 17. 3.
2. pet. 1. 17.
¶ The glory which
he speaketh of here,
is that manifestation of Christ his maiestie, which was as it were layd open before our
eyes when the Sonne of God appeared in fleshy. ¶ This word (as) doth not in our
place denote a likeness, but the truth of the matter, for his meaning is this, that we
may see a glory, as he desired and was merited for the best of Sonnes of God, who
is Lord and King over all the world. ¶ Hee was not only a partaker of grace
and truth, but was full of the very fullness of grace and truth. ¶ John is a
faithfull witness of the excellencie of Christ. ¶ That is, hee before whom I
am sent to prepare him the way. So that these wordes are referred to the time of his
calling and not of this age, for John was fixer monethes older then he. ¶ The sentence
bath in it a turning of the reason as we call it, as who would say, a seeing of that first
which should bee last, and thus last which should bee first, for in plain speeche this is: He
that cometh after me, is better then I am, for he was before me. The like of this
turning the reason we finde in Luke 7. 47. many finnes are forgiven her, because shee loved
much, which is shew much to say, shee loved much, because many finnes are forgiven her.
¶ Coloss. 1. 9 and 2. 9. ¶ Christ is the most plentiful fountaine of all good-
nesse, but then he powred out his gifts most bountifullly, when as hee exhibited and
threw himselfe to the world. ¶ That is, grace open gate, as a man would say, grace
heard open gate to the world. ¶ The true knowledge of God proceedeth onely
from Iesus Christ. ¶ 1 Tim. 6. 16. 2. John 4. 13. ¶ Who is wiser to his Father,
not only in respect of his lowe stature, but by the hand of nature, and for that union
or oneness that is betwene them, whereby the Father and the Sonne are one. ¶ Re-
minded him and shewed him vnto vs, whereas before he was hid vnder the shadowe of
the Law, in that the quietnesse of the sight of our minde was not able to perceiue him:
for who seeth him, seeth the Father also. ¶ John is neither the Messias, nor
like to any of the other Prophets, but is the herauld of Christ, who is now present.
¶ Hee did acknowledge him and spake of him plainly and openly. ¶ This relieving
of one and the cleane thing though in diuers words, is used much of the Hebrews,
and hath great force: for they use to speake one thing, yet set it out more certainly
and plainly. ¶ Acts 13. 15. ¶ The Iewes thought that Elias should come againe
before the comynge of Messias, and they take the ground of that their opinion out of Ma-
lac. 4. 5, which place is to bee vnder stood of Iohn. Math. 11. 14. And yet Iohn de-
veth that he is Elias, as for as touching his mode of coming according to the sayment. ¶ They enquire
of some great Prophet, and not of Christ, for Iohn denied before that hee is Christ, for they
thought that some great Prophet should bee sent like vnto Moses, Writing to that
purpose a place of Deut. 18. 15, which is to be vnder stood of all the company of the Pro-
phets and Ministers, which haue bene and shall bee to the ende, and especially of Christ,
who is the head of all Prophets. ¶ Icy. 40. 3. mat. 2. 2. Luke 3. 4. ¶ Christ is the
author of baptisme and not Iohn, and therefore the force thereof consisteth not
in Iohn, who is the minister, but wholly in Christ the Lord. ¶ I heretofore may
proue that the Iewes knew where should bee some coming in religion vnder Messias,
as I shew all the world seeth, and is clear enough you.

14 ¶ 7 And that Worde was made in fleshy, and
x dwelt among vs, (and wee sawe the glory
thereof, as the glory of the onely begot-
ten Sonne of the Father) a full of grace and
truth.

15 ¶ 8 Iohn bare witnesse of him, and cryed
faying, This was he of whom I said, He that com-
meth after me, is better before me: for he was bet-
ter then I.

16 ¶ 9 And of his fullnesse haue all we receiued,
and grace for grace.

17 For the Law was giuen by Moses, but grace
and truth came by Iesus Christ.

18 ¶ 10 No man hath seene God at any time:
that onely begotten Sonne, which is in the bo-
some of the Father, he hath declared him.

19 ¶ 11 Then this is the record of Iohn, when
the Iewes sent Priests and Leuites from Hieru-
salem to aske him, Who art thou?

20 And he confessed, and denied not, but
said plainly, I am not that Christ.

21 And they asked him, What then? Art thou
Elias? And he said, I am not, Art thou that Pro-
phet? And he answered No.

22 Then said they vnto him, Who art thou,
that we may giue an answer vnto those that sent
vs? What sayest thou of thyselfe?

23 He said, I am the voice of him that cryeth
in the wilderness, Make straight the way of the
Lord, as saith the Prophet Elias.

24 ¶ 12 Now they which were sent, were of the
Pharisees.

25 And they asked him, and sayde vnto him,
Why baptizest thou then, if thou bee not that
Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with
water: but there is one among you, whom yee

know not.

27 ¶ Hee it is that cometh after me, which
was before me, whose foote I latchd I am not wor-
thy to vnloose.

28 These things were done in Bethabara, be-
yond Iorden, where Iohn did baptize.

29 ¶ 13 The next day Iohn seeth Iesus com-
ing vnto him, and saith, Beholde that Lambe
of God, which taketh away the sinne of the
world.

30 This is he of whom I said, After mee com-
meth a man which was before mee: for hee was
better then I.

31 And I knew him not: but because hee
should be declared to Israel, therefore am I come,
baptizing with water.

32 ¶ 14 So Iohn bare record faying, I beheld
that Spirit come downe from heauen like a
dowe, and it abode vpon him,

33 And I knew him not: but he that sent mee
to baptize with water, hee sayd vnto mee, Vpon
whom thou shalt see the spirit come downe, and
tary still on him, that is he which baptizeth with
the holy Ghost.

34 And I saw and bare record that this is that
Sonne of God.

35 ¶ 15 The next day Iohn stood againe, and
two of his disciples.

36 ¶ 16 And he beheld Iesus walking by, & said,
Behold that Lambe of God.

37 ¶ 17 And the two disciples heard him speake,
and followed Iesus.

38 Then Iesus turned about, and sawe them
follow, and sayd vnto them, What seeke yee?
And they sayd vnto him, Rabbi (which is to say
by interpretation, Master) where dwellest
thou?

39 And hee sayd vnto them, Come and see.
They came and sawe where he dwelt, and abode
with him that day: for it was about the tenth
houre.

40 Andrew, Simon Peters brother, was one of
the two which had heard it of Iohn, and that fol-
lowed him.

41 The same found his brother Simon first, and
said vnto him, We haue found that Messias, which
is by interpretation that Christ.

42 And he brought him to Iesus. And Iesus
beheld him, & sayd, Thou art Simon the sonne of
Iona: thou shalt be called Cephas, which is by
interpretation a stone.

43 ¶ The day following, Iesus would go into
Galilee, and found Philip, and said vnto him, Fol-
low mee.

44 Now Philip was of Bethsaida, the citie of
Andrew and Peter.

45 ¶ 18 Philip found Nathanael, and sayde
vnto him, Wee haue founde him of whom
Moses did write in the Lawe, and the Pro-
phets, Iesus that Sonne of Ioseph, that was of
Nazareth.

¶ The night grew on. ¶ This is, anointed and King after the manner of the
Iewish people. ¶ 18 The good endeaours seen of the vaine-glad, God doth so
allowe, that hee maketh them masters to the learned. ¶ 19 Gint. 39. 10. den. 18. 18. ¶ 19. 4. 2. and 40. 10. and 45. 8. 11. 2. 3. 5. and 33. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Mark 3. 1.
marke 1. 7.
luke 3. 16.
act. 1. 5. and 1. 16.
and 19. 4.

13 The body and
truth of all the
sacrifices of the
Law, to make
satisfaction for the
sinne of the world
is in Christ.
¶ This word (that)
which is added,
hath great force in
it, and onely so
forth the witness-
nesse of Christ,
and so to spea-
re, he was the
Lambe which was
a figure of
him, and from all
other sacrifices
of the Lawe, but
also to bring in-
to our minde
the prophetes
of E. 4. and a-
b.

¶ This word of the
present time figu-
ratiue continueth
all for the Lambe
bath this verine
proper vnto him,
and for ever,
to take away the
sinne of the world.
¶ This is, that
root of sinne, so
that, our corrup-
tion, and consue-
tude, the fruit
of sinne, which are
commonly called
in the world sin-
nes, are
¶ 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Mat. 2. 6.
marke 1. 10.
luke 3. 23.

¶ This word (that)
pointeth out vnto
vs some excellen-
t thing, and maketh
a difference
between Christ
and other whom
Moses and the
Prophets
commonly call the
sonne of God, or
the sonne of the
father of the
Christ. ¶ 16 Christ
is set before us to follow, not as a vaine shadowe, but as our
Mediator. ¶ 17 In this first gathering of the disciples we haue shewed vnto us, that the beginning of
saluation is from God, who calleth vs vnto his Sonne by the ministry of his
seruants: whom (for preuentings) we must also heare, and follow him home, that
being instructed by him, we may also instruct others. ¶ 18 There is no lodging?
¶ The night grew on. ¶ This is, anointed and King after the manner of the
Iewish people. ¶ 18 The good endeaours seen of the vaine-glad, God doth so
allowe, that hee maketh them masters to the learned. ¶ 19 Gint. 39. 10. den. 18. 18. ¶ 19. 4. 2. and 40. 10. and 45. 8. 11. 2. 3. 5. and 33. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ 19 Gint. 39. 10. den. 18. 18. ¶ 19. 4. 2. and 40. 10. and 45. 8. 11. 2. 3. 5. and 33. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

29 We must especially take heed of false presumptions, which turn against us the entrance to Christ.
30 Simple upright and discerning the true Israelites from the false.
31 The end of miracles is to set before us Christ the Almighty, and also the only author of our salvation, that we may apprehend him by faith.
+ *Gen. 28. 12.*
* *By these words the power of God is signified, which should appear in his ministry by the angels, serving him the head of his Church.*

46 ¹⁹ Then Nathanael sayd vnto him, Can there any good thing come out of Nazareth? Philip said to him, Come and see.

47 ²⁰ Iesus saue Nathanael comming to him, and said of him, Beholde in deede an Israelite, in whom is no guile.

48 ²¹ Nathanael sayde vnto him, Whence knewest thou me? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the figtree, I saw thee.

49 Nathanael answered, and sayde vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the fig-tree, beleuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verily, verily, I say vnto you, Hereafter shall ye see heauen open, and the Angels of God ⁊ ascending, and descending vpon that Sonne of man.

CHAP. II.

1 Christ turneth water into wine 11 which was the beginning of
his miracle 12 He goeth down to Capernaum: 13 from thence
he goeth up to Hierusalem, 15 and saith the merchants out of
the Temple. 19 He foretelleth that the Temple, that is, his body
shall be destroyed by the Jewes. 23 Many beleeve in him, because
of the miracles which he did

Openly declaring
 himself in an as-
 sembly by a nota-
 ble miracle, that
 hee both power
 over the nature of
 things, to feede
 man's body, lea-
 deth the mindes
 of all men, to his
 spirituall and sa-
 ving vertue and
 power.
 A After the talke
 which he had with
 the multitude, he
 departed, so after
 hee had spent
 of. 30. 30. or after
 that he came into
 Galilee.
 A Christ is carefull
 enough of our sal-
 vation, and there-
 fore hath no need
 of others to put
 him in mind of it.
 B Mine appointed
 time.
 C These were re-
 spects as for
 water, wherein they
 washed themselves,
 & Every first con-
 sidered a hundred
 pounds, at twelve
 pence for a pound.
 D Wherefore he
 saith that Christ
 I spoke with you
 a thousand and eight
 hundred pounds
 of wine.
 E Word for word,
 as it was in the Hebrew
 tongue, but signifi-
 cation, and plenty.
 F Now, that flesh
 of mine, and doth
 Christ being me
 Christ being me
 of both of Price

¹ And ^a the third day, was there a mariage in Cana ^a *towne* of Galile, and the Mother of Iesus was there.
² And Iesus was called also, and his Disciples vnto the marriage.
³ Now when the wine failed, the Mother of Iesus said vnto him, They have no wine.
⁴ Iesus sayd vnto her, Woman, what haue I to doe with thee? mine ^b houre is not yet come.
⁵ His mother sayd vnto the seruants, Whatsoeuer he saith vnto you, doe it.
⁶ And there were set there, fixe ^c waterpots of stone, after the manner of the purifying of the Iewes, containing two or three ^d firkins a peece.
⁷ And Iesus said vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.
⁸ Then hee sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. So they bare it.
⁹ Now when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was, but the seruants, which drew the water, knew) the gouernour of the feast called the bridegrome,
¹⁰ And said vnto him, All men at the beginning set forth good wine: and when men haue well drunke, then that which is worse: *but* thou hast kept backe the good wine vntill now.
¹¹ This beginning of miracles did Iesus in Cana, ^a *a town* of Galile, and shewed forth his glory: and his disciples beleued on him.
¹² After that, he went down into Capernaum, he and his mother, and his brethren, & his disciples: but they continued not many dayes there.
¹³ For the Iewes Pascheour was at hand. Therefore Iesus went vp to Hierusalem.
¹⁴ And hee found in the Temple those that sold oxen, and sheepe, and doves, and changers of money sitting there.

15 Then hee made a scourge of small cordes,
and draue them ail out of the Temple with this
sheepe and oxen, and powred out the changers
money, and ouerthrew the tables,
16 And layd vnto them that sold dones, Take
these things hence: make not my Fathers house,
an house of merchandise.
17 And his Disciples remembered, that it was
written, * The zeale of thine house hath eaten
me vp.
18 So then answered the Iewes, and sayd vnto
him, What signe shewest thou vnto vs, that thou
doest these things?
19 Iesus answered and said vnto them, * De-
stroy this Temple, and in three dayes I will rayse
it vp againe.
20 Then said the Iewes, Fourty and six yeres
was this Temple a building, and wilt thou reare it
vp in three dayes?
21 But he spake of the temple of his body.
22 As soone therefore as hee was risen from
the dead, his Disciples remembered that hee thus
said vnto them: and they beleueed the Scripture,
and the word which Iesus had said.
23 Nowe when hee was at Hierusalem at the
Passouer in the feast, many beleueed in his Name,
when they saw his miracles which he did,
24 But Iesus did not commit himselfe vnto
them, because he knew them all,
25 7 And had not need that any should testifie
of man, for he knew what was in man.

CHAP. III.

T ^{Christ teacheth Nicodemus the 27 principles of Christian regeneration.} ¹⁴ *The serpent in the wilderness.* ²³ *Satan tempteth,* ²⁷ *and teacheth him that he is not Christ.*
Here was now a man of the Pharisees, named Nicodemus, a ruler of the Jewes,
1 This man came to Iesus by night, and sayd vnto him, Rabbi, wee know that thou art a teacher come from God, for no man could doe these miracles that thou doest, ^a except God were with him.
2 Iesus answered and said vnto him, Verily, verily I say vnto thee, Except a man be borne againe, he cannot ^a see the kingdom of God.
3 Nicodemus said vnto him, how ^a can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?
4 Iesus answered, Verily, verily I say vnto thee, except that a man be borne of water and of the Spirit, hee cannot enter into the kingdom of God.
5 That which is borne of the flesh, is ^a flesh: and that that is borne of the Spirit, is spirit.
6 Maruele not that I said to thee, Ye must be borne againe.
7 The wind bloweth wher it listeth, and

that we know our feloes net only to be corrupt in part, but to
sinne: for that our naturall nature needs to be created a new, as thou
thereof: which can be done by no other vertue, but by that
whereby we were first created. *¶* That thing is, or enter, as
I self after verse 5. *¶* The Church: for Christ himself
is to be created, and in him self to doe in the out of God.
an old, be borne again: for he is already a Christ, and so
be his. *¶* That is, *Rebels*, to wit, willfully wilful and under
thereof this word *Rebels* signifies the corrupt nature of man: *as*
the Spirit, that is, the man may be created Christ through the grace
nature is everlasting and immortal, though the first of the flesh reme-
mber and *word*: *Rebels*, as it is, *Rebels*.

[illegible]

thou

thereof, and his sonnes and his cattell?

13 Iesus answered, and said vnto her, Whosoever drinketh of this water, shall thirst againe.

14 But whosoever drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall be in him a well of water springing vp into euertlasting life.

15 The woman said vnto him, Sir, giue mee of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, Go call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus said vnto her, Thou halt well said, I haue no husband.

18 For thou hast had five husbands, and hee whom thou now hast, is not thine husband: that saydest thou truly.

19 The woman said vnto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and ye say, that in ^a Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleeue mee, the house cometh when ye shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which ye ^a know not: we worship that which we know: for saluation is of the Iewes.

23 But the house cometh, and now is, when the true worshippers shall worship the Father in ^a Spirit and Truth: for the father requireth euen such to worship him.

24 ^a God is ^a Spirit, and they that worship him, must worship him in Spirit and Truth.

25 The woman said vnto him, I knowe well that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am hee, that speake vnto thee.

27 ¶ And vpon that, came his disciples, and marvelled that hee talked with a woman: yet no man said vnto him, Why askest thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, and sayd to the men,

29 Come, see a man which hath tolde mee all things that euer I did: is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 But hee said vnto them, I haue meate to eat, that ye know not of.

33 Then said the disciples between themselves, Hath any man brought him meate?

34 Iesus said vnto them, My meate is that I may doe the will of him that sent mee, and finish his worke.

35 ¶ Say not ye, there are yet foure moneths, and then cometh haruest? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: ^a for they are white already vnto haruest.

36 ¶ And hee that reapeth, receiueeth reward, and gathereth fruit vnto life eternal, that both he that soweth and hee that reapeth might reioyce together.

37 For herein is the saying true, that one sower sowed, and the doctrine of the Gospel, as the haruest, and there is an excellent agreement betweene them both, and the ministers of them both, ^a *Thou shalt sow.*

eth and another reapeth.

38 I sent you to reap that, whereon ye beleeued no labour: other men laboured, and ye are entered into their labours.

39 ¶ Now many of the Samaritanes of that citie beleeued in him, for the saying of the woman which testified, He hath tolde mee all things that euer I did.

40 Then when the Samaritanes were come vnto him, they beought him, that hee would tary with them: and he abode there two dayes.

41 And many more beleeued because of his owne word.

42 And they sayd vnto the woman, Now we beleeue, not because of thy saying: for wee haue heard him our selues, & know that this is indeed that Christ the Saviour of the world.

43 ¶ So two dayes after he departed thence, and went into ^a Galilee.

44 For Iesus himselfe had ^a testified, that a Prophet hath none honour in his owne countrey.

45 Then when he was come into Galilee, the Galileans receiued him, which had seene all the things that hee did at Hierusalem at the feast: for they went also to the feast.

46 ¶ And Iesus came againe into ^a Cana a towne of Galilee, where hee had made of water wine. And there was a certaine ^a ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galilee, hee went vnto him, and beought him that hee would goe downe, and heale his sonne: for he was euen ready to die.

48 Then Iesus said vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The ruler said vnto him, Sir, Go downe before my sonne die.

50 Iesus said vnto him, Go thy way, thy sonne lieth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as hee was now going downe, his seruants met him, saying, Thy sonne lieth.

52 Then enquired he of them the houre when he began to amend. And they sayd vnto him, Yesterday the fourth houre the seruant left him.

53 Then the father knew that it was the same houre in the which Iesus had sayd vnto him, Thy sonne lieth. And he beleeued, and all his household.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galilee.

CHAP. V.

^a *Uncleing as the people, 5. a band of Christ on the Sabbath. 10. The Iewes that sayfully find fault with that hee used, 17. hee cometh with the authority of his father. 19. 30. Hee prooueth his diuine power by many reasons, 45. and with Moses testimonie.*

AFTER that there was a feast of the Iewes, and Iesus went to Ierusalem.

2 And there is at Hierusalem by the place of the sheepe, ^a a poole, called in Hebrew ^b Bethesda, hauing foue porches.

3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole: and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certaine man was there, which had beene

^a The Samaritanes doe most inuoluntarily embrace that which the Iewes most stubbornly reiect.

^b The despisers of Christ despise themselves of his benefits: yet Christ prepareth a place for him selfe.

^c Into the towne and villages of Galilee for a world as male abode in his country of Nazareth, because they despised him, and hee is as the other man of his country, the prophet of his benefit, as a stranger in his own land.

^d Hee is as a stranger in his own land, because hee is as a stranger in his own land, because hee is as a stranger in his own land.

^e Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^f Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^g Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^h Hee is as a stranger in his own land, because hee is as a stranger in his own land.

ⁱ Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^j Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^k Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^l Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^m Hee is as a stranger in his own land, because hee is as a stranger in his own land.

ⁿ Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^o Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^p Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^q Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^r Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^s Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^t Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^u Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^v Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^w Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^x Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^y Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^z Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^{aa} Hee is as a stranger in his own land, because hee is as a stranger in his own land.

^{ab} Hee is as a stranger in his own land, because hee is as a stranger in his own land.

43 Iesus then answered, and sayd vnto them, Murmure not among your selues.

44 No man can come to mee, except the Father, which hath sent me, draw him, and I will raise him vp at the last day.

45 It is written in the ¹⁰ Prophets, And they shall be all ^o taught of God. Euery man therefore that hath heard, and hath learned of the Father, cometh vnto me:

46 * Not that any man hath seene the Father, ^o Gue he which is of God, he hath seene ^o Father.

47 Verely, verely I say vnto you, Hee that beleeueth in me, hath euerglasting life.

48 ^o I am that bread of life.

49 * Your fathers did eate Manna in the wilderness, and are dead.

50 ^o This is that bread, which cometh downe from heauen, that he which eateth of it, should not die.

51 ^o I am that ^o liuing bread, which came downe from heauen: if any man eate of this bread, he shall liue for euer: and the bread that I will giue is my flesh, which I will giue for the life of the world.

52 ^o Then the Iewes strove among themselves, saying, How can this man giue vs ^o flesh to eate?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Son of man, and drinke his blood, yee haue ^o no life in you.

54 Who ^o euer * eateth my flesh, and drinketh my blood, hath euerglasting life, and I will raise him vp at the last day.

55 For my flesh is meate indeede, & my blood is drinke indeede.

56 Hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As ^o that liuing Father hath sent me, so liue I by the ^o Father, and he that eateth me, euen hee shall liue by me.

58 This is that bread which came down from heauen, not as your Fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake hee in the Synagogue, as he taught in Capharnaum.

60 ^o Many therefore of his Disciples (when they heard this) said, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 What then if yee should see that Sonne of man ascend vp * where he was before?

63 ^o It is the * spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knew from the beginning, which they were that beleued not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 ^o From that time, many of his disciples went backe and walked no more with him.

67 Then said Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternal life:

69 And wee beleen: and know that thou art that Christ that Sonne of the liuing God.

70 ^o Iesus answered them, Haue not I * chosen you twelue, and one of you is a deuil?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelue.

CHAP. VII.

¹ Christ, after his cōsummation was gone vnto the feast of Tabernacles, to goeth shither priuily. ² The peoples iudicial opinions of him. ³ He teacheth in the Temple. ⁴ The Priests come and debate him. ⁵ A Sirie among the multitude about him. ⁶ And betweene the Pharisees and the officers: that were sent to take him, 50 and Nicodemus.

After these things, Iesus walked in Galilee, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes * a feast of the Tabernacles was at hand.

3 His brethren therefore said vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and he himselfe seeketh to be famous. If thou dost these things, shew thy selfe to ^o world.

5 For as yet his brethren beleued not in him.

6 Then Iesus said vnto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, because I tellise of it, that the workes thereof are euill.

8 Go ye vp vnto this feast. I will not go vp yet vnto this feast: * for my time is not yet fulfilled.

9 These things hee said vnto them, and abode still in Galilee.

10 But as soon as his brethren were gone vp, then went hee also vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man: other say, Nay: but he deceueth the people.

13 Howbeit no man spake ^o openly of him for feare of the Iewes.

14 Now when ^o halfe the feast was done, Iesus went vp into the Temple, and taught.

15 And the Iewes marvelled, saying, How knoweth this man the Scriptures, seeing that he neuer learned!

they negle^o him. Some also that know him, condemned him thinke well of him, that in secret ^o Or, boldly and freely for the chief of the Iewes taught among us much, as to say his name and name. ¹⁶ Christ riseth with confidence against the wickedness of the world: in the meane season the most part of men take occasion of offence even by that name, whereby they ought to haue bene stirred vp to embrace Christ. ¹⁷ About the fourth day of the feast.

* 7th 54. 13.
 1st 31. 33.
 m In the booke of
 the Prophet for
 should Testament
 man did by them
 mo three Iewes
 parit in the Law
 the Prophet, and
 the 10th 7th
 To me, they sold
 6 children of the
 Church, for the
 Prophet Elay
 20. parit in the
 54. 13. that is to
 ord. medallife.
 Allee 13. 45 and
 therefore the know-
 ledge of the heu-
 ly in the gift
 and will of God,
 and flourisheth in
 our power of man.
 * Math. 11. 17.
 o If the Sonne on-
 ly hee is the
 Father then it is
 one only that can teach
 and instruct us
 truly.
 o The true vse of
 Sacraments, it is
 to ascend from them
 to the thing it selfe,
 that is, to Christ:
 by partaking of
 whom only we get
 euerglasting life.
 * Exod. 16. 15.
 p He pointe out
 himselfe when he
 saith these wordes.
 11 Christ being
 sent from the Fa-
 ther, the selfe
 same vnto vs for
 the getting and
 keeping of euer-
 lasting life, that
 bread & fl. yea
 meate and drinke
 are to the vse of
 this transitory
 life.
 q Which giueth
 life to the world.
 r That is to say,
 who neuer is part-
 of Christ indeed,
 who is our foode.
 12 flesh cannot
 p. 13 flesh cannot
 p. 13 difference
 betweene fleshy
 eating, which is
 done by the helpe
 of the teethe, and
 spiritual eating,
 which consisteth
 in faith and therefore it condemneth that which it vnderstandeth not: yet
 notwithstanding the flesh must be preached and taught. * If I ^o right be present, life
 is present, but when Christ is absent, then is death present. * 1. Cor. 11. 27. * In that
 we say, I am the Father, and hee addeth this word (Trinity) to make a difference betweene
 him and his Father. * 11. Christ is man, yet hee is not man, but because that flesh of his flesh by the Fa-
 ther, he is in us, and he draweth out of the Father, that power which he hath in
 himselfe. 12 The reason of man cannot comprehend the vnting of Christ and his
 members: therefore let us worship and reuerence that which is better then it selfe.
 * Chap. 3. 13. 14. The flesh of Christ doth therefore quicken us, because that hee
 that is man, is God: which myftery is onely comprehended by faith, which is the
 gift of God, properly onely to the elect. * Spirit, that is, that power which floweth
 from the Goodnesse, and the flesh of Christ, which other wise were nothing but flesh, but
 to give life in it selfe, and to give life to vs.

15 Such is the ma-
 lice of men, that
 they take occasion
 of their owne de-
 struction, even of
 the very doctrine
 of salvation (vul-
 garly it was sa-
 id, which beleeue
 through the singu-
 lar gift of God.)
 16 The summe
 of the profession
 of Christ is very
 small, and among
 them all there be
 some hypocrites,
 and worse then
 all other.
 * Math. 23. 16.

8 And againe he stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out, one by one, beginning at the eldest euen to y^e last: Iesus was left alone, and the woman standing in the mids.

10 3 When Iesus had lift vp himselfe againe, and saw no man, but the woman, hee said vnto her, Woman where are those thine accusers? hath no man condemned thee?

11 She said, No man Lord. And Iesus said, Neither do I condemne thee: goe and sinne no more.

12 4 Then spake Iesus againe vnto them, saying, * I am that light of the world: hee that followeth me, shall not walke in darknes, but shall haue that light of life.

13 5 The Pharisees therefore said vnto him, thou bearest record of thy selfe: thy record is not true.

14 * Iesus answered, & said vnto the, b Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Law, * that the testimonie of two men is true.

18 d I am one that beare witnesse of my selfe, & the Father that sent me beareth witness of me.

19 e Then said they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor that Father of mine. If ye had knowne me, ye should haue knowne that Father of mine also.

20 These words spake Iesus in the * temple, as he taught in the Temple, & no man laid hands on him: 7 for his houre was not yet come.

21 8 Then said Iesus againe vnto them: I go my way, and ye shall seeke me, and shall die in your sinnes. Whither I go, can ye not come.

22 Then said the Iewes, will he kill himselfe, because he saith, Whither I go, can ye not come?

23 And he said vnto them, Yee are not from beneath, I am from above: yee are of this world, I am not of this world.

24 I said therefore vnto you, That ye shall die in your sinnes: for except ye beleue that I am he, ye shall die in your sinnes.

25 9 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen^f the same thing that I said vnto you from the beginning.

26 10 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those I speake I to the world.

27 11 They vnderstood not that hee spake to them of the Father.

28 Then said Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye know that I am hee, and that I doe nothing of my selfe,

for the father hath sent me. 6 No man can know God but in Christ only. e This was the place appointed for the gathering of the offering. 7 Wee live and dye at the pleasure of God, and not of men: therefore this one thing remaineth, that we goe forward constantly in our vocation. 8 Because that men doe naturally abhorre heavenly things, no man can be a disciple of Christ, vntill the spirit of God frame him: in the meane (as I am not withstanding, the world must of necessity perish, because it refuseth the life that is offered vnto it. 9 Hee shall at length know who Christ is, which will diligently heare what he saith. f That is, I am Christ, and the Sonnes, for I told you from the beginning that I was. 10 God is the reuenger of Christs doings despised. 11 Euen the contempt of Christ maketh for his glory: which thing his enemies shall feel at length to their great shame.

but as the Father hath taught mee, so I speake these things.

29 For he that sent me is with me: the Father hath not left me alone, because I do alwaies those things that please him.

30 ¶ As he spake these things, many beleued in him.

31 12 Then said Iesus to the Iewes which beleued in him, If ye continue in my word, ye are verily my disciples,

32 And shall know the truth, and the truth shall make you free.

33 13 They answered him, We be Abrahams seed, and were neuer bond to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Verily, verily I say vnto you, that whosoever committeth sinne, is the * seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, ye shall be free indeed.

37 13 I know that ye are Abrahams seed, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your Father.

39 They answered and said vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that haue told you the truth, which I haue heard of God: this did not Abraham.

41 Ye dot the workes of your father. Then said they to him, Wee are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe ye not vnderstand my * talke? because ye cannot heare my word.

44 * Ye are of your father the deuil, and the lusts of your father ye will doe: he hath bene a murderer from the beginning, and abode not in the * truth, because there is no truth in him. When he speaketh a lie, then speaketh hee of his owne: for he is a liar, and the * father thereof.

45 And because I tell you the truth, ye beleeue me not.

46 14 Which of you can rebuke me offsinne? and if I say the truth, why do ye not beleeue me?

47 * He that is of God heareth Gods words: ye therefore heare them not, because ye are not of God.

48 15 Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritan, and hast a deuil?

49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue dishonoured me. 50 And I seeke not mine own praise: but there is one that seeketh it, and iudgeth.

51 16 Verily, verily I say vnto you, If a man keep my word, he shall neuer see death.

thoroughly execute the office that his Father enioyned him. * The enemies of Christ make their bravery false while, but the Father will appear at his timesto reuenge the reproch that is done vnto him in the person of his Sonne. ¶ Tent is, that will reuenge both your despising of me, and of him. 16 The onely doctrine of the Gospel apprehended by faith, is a sure remedie against death. ¶ Tent is, he that seeks it: for euen in the midst of death, the faithfull see life.

12 The true disciples of Christ continue in his doctrine, that profiting more & more in the knowledge of the truth, they may be delivered from the most grievous burden of sinne, into the true libertie of righteousnes and life.

8 From the slavery of sinne.

6 Some of the multitude, not they being believed: for this was the respect of men that continued vnto him, but of men that are against him.

1 Bone and begotten of Abraham.

* Rom 6. 20.

1. pet. 2. 19.

13 Our wicked manners declare, that we are plainly borne of a deuil.

14 Nature: but we are changed, and made of the boundhold of God, according to the covenant which he made with Abraham by Christ only.

15 apprehended and laid hold on by faith: which faith is known by a godly and beneuolent life.

16 Or, language, as though he said, you doe use more words.

17 And what I say, then if I speak in a strange and unknown language to you.

18 Iohn 3. 8.

19 Promised beginning of the world: for as in some man made, the deuil cast him dead into death.

20 This is continued not constantly, or euen in dot.

21 This is, in faith, which, & wroughtness, that is, he kept his creation.

22 Euen of his owne braue or disposition.

23 The author thereof.

14 Christ did.

15 Tent, 6. 15 The

1 *Voide and of none effect.*

word of God was *giuen*, and the Scripture cannot be broken,

36 Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest because I said, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue me not.

38 But if I doe, then though yee beleeue not me, yet beleeue the works, that yee may know and beleeue that the Father is in me, and I in him.

39 *¶* Again he went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan into the place where Iohn was baptized, and there abode,

41 and many resorted vnto him and said, Iohn did no miracle: but all things that Iohn spake of this man were true.

42 And many beleeued in him there.

CHAP. XI.

1 *Christ, to shew that he is the life and the resurrection, 14 cometh to Lazarus being dead, 17, 34. and cured. 43 and raised him vp. 47 As the Priests were consulting to gether, 49. Caiaphas vs prophesie that one must die for the people. 56 57. They came out to see his birth out, and to take him.*

And *¶* a certaine man was sicke named Lazarus of Bethania, the *2* towne of Marie, and her sister Martha.

2 (And it was that *3* Marie which annointed the Lord with ointment, and wiped his feet with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest is sicke.

4 When Iesus heard it, he said, This sicknesse is not vnto *5* death, but for the glory of God that the Sonne of God might be glorified thereby.

5 *¶* Now Iesus loued Martha and her sister, and Lazarus.

6 *2* And after he had heard that he was sicke yet abode hee two daies still in the same place where he was.

7 Then after that, said he to his Disciples, Let vs goe into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to *9* stone thee, and doest thou goe thither againe?

9 Iesus answered, Are there not *10* twelue houres in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after, hee said, vnto them, Our friend Lazarus *12* sleepeeth: but I goe to wake him vp.

12 Then said the Disciples, Lord, if he sleepe, hee shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that yee may beleeue: but let vs goe vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 *¶* Then came Iesus, and found that he had lien in the graue foure daies already.

18 (Now Bethania was neere vnto Hierusalem, about fiftene furlongs off.)

19 And many of the Iewes were come to Mar-

tha and Mary to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was coming, went to meet him: but Mary fate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now I know also, that whatsoever thou askest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall *24* rise againe.

24 Martha said vnto him, I know that he shall rise againe *25* in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: *26* he that beleeueth in mee, though he were dead yet shall hee liue.

26 And whosoever liueth, and beleeueth in me shall neuer die: beleeuest thou this?

27 She said vnto him, yea, Lord, I beleeue that thou art that Christ that sonne of God, which should come into the world.

28 *¶* And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the town, but was in the place where Martha met him.

31 The Iewes then which were with her in the house and comforted her, when they saw Marie, that she rose vp hastily, and went out, followed her, saying, Shee goeth vnto the graue to weepe there.

32 Then when Mary was come where Iesus was, and saw him, shee fell downe at his feet, saying vnto him, Lord if thou haddest bene here, my brother had not bene dead.

33 *5* When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, hee *6* groined in the spirit, & was troubled in himselfe.

34 And said, Where haue ye laid him? They said vnto him, Lord, come and see.

35 And Iesus wept.

36 Then said the Iewes, Behold, how hee loued him.

37 And some of them said, *8* Could not hee which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Iesus therefore againe groined in himselfe and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord hee stinketh already: for he hath bene dead foure daies.

40 Iesus said vnto her, said I not vnto thee, that if thou diddest beleeue, thou shouldst see the glory of God?

41 Then they tooke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwaies, but because of the people that stand by, I said it, that they may beleeue, that thou hast sent me.

43 As he had spoken these things, hee cryed with a loud voice, Lazarus, come forth.

44 Then he that was dead came forth bound hand and foot with bands, & his face was bound with a napkin. Iesus said vnto them, Loose him, and let him goe.

45 *¶* Then many of the Iewes, which came to

1 *Christ in restoring the sinking carcass of his friend to life, sheweth an example both of his mighty power, and also of his singular good will toward men, which is also an image of the resurrection to come.*

2 *Where his sisters dwell.*

3 *Chap. 12. 3.*

4 *That is to say, sent for the purpose to kill him.*

5 *In that, that God getteth sometimes to linger in helping of vs, he doeth it both for his glory, and for our salvation, as he fillag out of the matter in the end, plainlie p'proueth.*

6 *This onely is the sure and right way to life, to follow God boldly without our feare, who calleth vs and shineth before vs in the darkness of this world.*

7 *Chap. 7. 30. and 8. 59. and 10. 33.*

8 *All things are fully wrought and brought to passe in their last end.*

9 *The Iewes used a milder kind of speech and called death a sleepe.*

10 *When upon a ocher day, we see the place of buriall where the dead are laid, weeing for their resurrection, in a dead sleeping place.*

11 *God who is the maker of nature, doth not condemne naturall affections, but sheweth that they ought to be examined by the rule of faith.*

1 *Thou art, shall recover life againe.*

2 *Chap. 5. 29. Luke 14. 14.*

3 *Chap. 6. 34.*

4 *Christ tooke vp. do him together with our flesh all affections of man (since only excepted) & among them especially mercy and compassion.*

5 *These are tokens that he was greatly moued, his yeares were without sinne: and these affections are proper to mans nature.*

6 *Chap. 9. 6.*

Mary, and had seene the things, which Iesus did, beleeued in him.

46 ¶ But some of them went their way to the Pharisees, and told them what things, Iesus had done.

47 Then gathered the hie Priests and the Pharisees a council, and said, What shall wee doe? For this man doth many miracles.

48 I fwe let him thus alone, all men will beleeue in him, and the Romans will come and take away both our place and the nation.

49 ¶ Then one of them named Caiaphas, which was the hie Priest that same yere, said vnto them, Ye perceive nothing at all,

50 ¶ Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 ¶ This spake he not of himselfe: but being hie Priest that same yere, he prophesied that Iesus should die for that nation:

52 And not for that nation onely, but that he should gather together in one the children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 ¶ Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Pascheour was at hand, and many went out of the countrey vp to Hierusalem before the Pascheour, to purifie themselves.

56 Then fought they for Iesus, & spake among themselves, as they stood in the Temple, What thinke ye, that he cometh not to the feast?

57 Now both the hie Priests and the Pharisees had given a commandem nt, that if any man knew where he were, he should shew it, that they might take him.

¶ Chap. xii. 1. 8 Christ doth sometime to turre the tongue, even of the wicked, that euen in cursing, they blesse. ¶ For they were not gathered together in one countrey, at the lewes mere, but so be gathered from all quarters, from the East to West. ¶ Wee may giue place to the rage of the wicked, woe it is expedient to doe, but yet in such sort, that wee waite not from Gods vocation.

CHAP. XII.

1 At Christ is at supper with Lazarus. 3 Mary anointeth his feet. 5 Iudas Iscariot saileth with him. 7 Christ defendeth her, to the Priests would put Lazarus to death. 12 At Christ cometh to Hierusalem. 18 The people meet him. 20 The Greekes desire to see him. 42 The chiefe rulers beleue in him, but for feare doe not confesse him. 44 hee exhorteth to faith.

¶ Then ¶ Iesus, sixe daies before the Pascheour, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sat at the table with him.

3 Then tooke Marica pound of ointment of Spikenard very costly, and annointed Iesus feet, and wiped his feet with her haire, and the house was filled with the sauour of the ointment.

4 Then said one of his Disciples, euen Iudas Iscariot Simons sone, who should betray him.

5 ¶ Why was not this ointment sold for three hundred pence, and giuen to the poore?

6 Now hee said this, not that hee cared for the poore, but because he was a thiefe, and had the bagge, and a bare that which was giuen.

7 ¶ Then said Iesus, Let her alone: against the day of my burning she kept it.

8 For the poore ye haue alwaies with you,

but me ye shall not haue alwaies.

9 ¶ Then much people of the Iewes knew that he was there: and they came, not for Iesus sake onely but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleued in Iesus.

12 ¶ On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Ierusalem.

13 Tooke branches of palme trees, and went forth to meet him, and cryed, Hosanna, Blessed is the king of Israel that cometh in the Name of the Lord.

14 And Iesus found a yong asse, and fate thereon, as it is written,

15 ¶ Feare not, daughter of Sion: behold, thy King cometh sitting on an asses colt.

16 But his disciples vnderstood not these things at the first: but when Iesus was glorified, then remembered they that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witness that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also because they heard that he had done this miracle.

19 ¶ And the Pharisees said among themselves, Perceiue ye how ye preuaile nothing? Behold the world goeth after him.

20 ¶ Now there were certaine Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, wee would see that Iesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 ¶ Verily, verily I say vnto you, Except the wheat come fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 ¶ Hee that loueth his life shall lose it, and he that hateth his life in this world shall keepe it vnto life eternall.

26 ¶ If any man serue mee, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 ¶ Now is my soule troubled: and what shall I say? Father, faine mee from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voice from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then said the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 ¶ Iesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

¶ Iudas Iscariot: yet notwithstanding hee preferred the will and glory of his Father before all things, whose obedience the Father alloweth euen from heauen. ¶ So wit of death, that is now at hand. ¶ So then the Fathers glory is shown in glory. ¶ Christ Ierusalem to the deafe, the manner of his death, the overcoming of the diuell and the world, and in conclusion his triumph.

3 When the light of the Gospel sheweth itselfe, some are found to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whom they will straightway fall from and very few doe so recently receive him as they ought: ¶ Nevertheless, Christ begeth his spiritual kingdom in the midst of his enemies.

¶ Mat. 11. 8. Marke 11. 8. Luke 19. 35.

¶ Zach. 9. 9.

¶ Euen they which go about to oppress Christ, are made instruments of his glory.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ioh. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84.

* Chap. 3. 14.

e Christ waid a word, which hath a double meaning: for it signifies, I am to lift up my vnto the end of the way, for his meaning was to put them in minde of his death, but the Jews saw to take it another way. *f* Corpse, and *g* Theophilus, erre this word *add*, to all nations: that is, not to the Jews only.

* Plat. 89. 36.

e For as *g* 17. 2. *vs* 4. *vs* 4. *vs* 4.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

g 37. 25.

32 * And I, if I were * lift vp from the earth, will draw¹ all men vnto mee,

33 Now this sayd he, signifying what death he should die.

34 The people answered him, Wee haue heard out of the Law, that that Christ bideth for euer: and how sayest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 * Then Iesus said vnto them, Yet a little while * the light with you: walke while yee haue that light, lest the darknesse come vpon you: for hee that walkeith in the darke, knoweth not whither he goeth.

36 While yee haue that light, beleue in that light, that ye may be the * children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And thow hee had done so many miracles before them, yet beleueed they not on him.

38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleueed our report? and to whom is the * arme of the Lord reuealed?

39 Therefore could they not beleue, because that Esaias faith againe,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should heale them.

41 These things said Esaias when hee saw his glory, and spake of him.

42 * Neuertheless, euen among the chiefe rulers, many beleueed in him: but because of the Pharisees they did not confesse him, lest they should be cast out of the Synagogue.

34 * For they loued the praise of men, more then the praise of God.

44 * And Iesus cried, and said, He that beleueueth in me, beleueueth * not in me, but in him that sent me.

45 And he that seeth mee, seeth him that sent mee.

46 I * am come a light into the world, that whoso beleueueth in mee, should not abide in darkenesse.

47 * And if any man heare my wordes, and beleueueth not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth me, and receiueueth not my wordes, hath one that iudgeth him: * the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which sent mee, hee gaue mee a commandement what I should say, and what I should speake.

50 And I knowe that this commandement is life euerlasting: the things therefore that I speake, I speake *them* so as the Father said vnto mee.

1 This word Not, doth not take any meite of this from Christ which is here spoken of, but is in way of correction rather, as if he said, Hee that receiueueth in me, doth not so much beleue in me, as in him that sent me. So is it in Marke 9. 37.

* Chap. 3. 19. and 9. 39. * Chap. 3. 17. * Marke 16. 16.

CHAP. XIII.

4 Christ rising from the toppe, is to conuince humillity to his Apostles, waietheth their feet. 21 Hee noted the traitor Iudas as he waietheth their feet. 34 Hee commendeth charity. 37. 39. Hee telleth Peter of his denial.

Now * before the feast of the Pascheour,

when Iesus knew that his howre was come, that hee should depart out of this world vnto the Father, forasmuch as hee loued his * owne which were in the world, vnto the end hee loued them.

2 And when Iudas was done, (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne to betray him)

3 Iesus knowing that the Father had giuen all things into his * hands, and that hee was come forth from God, and went to God,

4 Hee rised from Supper, and laith aside his upper garments, and tooke a towell, and girded himselfe.

5 After that, hee powred water into a bason, and beganne to wash the Disciples feet, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feet?

7 Iesus answered, and sayd vnto him, What I doe thou knowest not now: but thou shalt know it heereafter.

8 Peter said vnto him, Thou shalt neuer wash my feet. Iesus answered him, If I wash thee not, thou shalt haue * no part with me.

9 Simon Peter said vnto him, I ord, not my feet only, but also the hands and the head.

10 Iesus said to him, Hee that is washed, needeth not saue to wash his feet, but is cleane every whit: and ye are * cleane, but not all.

11 For hee knew who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after hee had washed their feete, and had taken his garments, & was set downe againe, he said vnto them, Know ye what I haue done to you?

13 Ye call mee Master, and Lord, and yee say well: for so am I.

14 If I then your Lord and Master, haue washed your feete, yee also ought to wash one anothers feet.

15 For I haue giuen you an example, that yee should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his Master, neither the ¶ ambassador greater then he that sent him.

17 If yee know these things, blessed are yee if ye doe them.

18 ¶ I speake not of you all: I know whom I haue chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath lift vp his heele against mee.

19 From henceforth tell I you before it come, that when it is come to passe, yee might beleue that I am he.

20 * Verely, verely I say vnto you, If I send any, hee that receiueueth him, receiueueth mee, and hee that receiueueth me, receiueueth him that sent me.

21 When Iesus had said these things, hee was troubled in the Spirit and * testified, and said, Verily, verily I say vnto you, that one of you shall betray mee.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his Disciples, which I leamed on Iesus bofome, whom Iesus loued,

8 *1* This word Not, doth not take any meite of this from Christ which is here spoken of, but is in way of correction rather, as if he said, Hee that receiueueth in me, doth not so much beleue in me, as in him that sent me. So is it in Marke 9. 37.

* Chap. 3. 19. and 9. 39. * Chap. 3. 17. * Marke 16. 16.

* Math. 26. 2.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

Mark 14. 1.

3 The spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, or will it not, to confesse it. *owne enrichtment, and Christes righteousnes and almightines.* *a He will reprove the world, that the worldings shall be able to pretend no excuse.*

8 And when he is come, he will reprove the world of sinne, and of righteounesse, and of iudgement. *b He will reprove the world, that the worldings shall be able to pretend no excuse.*

9 Of sinne, because they beleueed not in me: *c He will reprove the world, that the worldings shall be able to pretend no excuse.*

10 Of righteounesse, because I goe to my Father, and ye shall see me no more. *d He will reprove the world, that the worldings shall be able to pretend no excuse.*

11 Of iudgement, because the price of this world is iudged. *e He will reprove the world, that the worldings shall be able to pretend no excuse.*

12 I haue yet many things to say vnto you, but ye cannot beare them now. *f He will reprove the world, that the worldings shall be able to pretend no excuse.*

13 Howbeit, when he is come which is the spirit of truth, he will lead you into all truth: for he shall not speake of himselfe, but whatsoever he shall heare shall he speake, and he will shew you the things to come. *g He will reprove the world, that the worldings shall be able to pretend no excuse.*

14 Hee shall glorifie me: for hee shall receiue of mine, and shall shew it vnto you. *h He will reprove the world, that the worldings shall be able to pretend no excuse.*

15 All things that the Father hath, are mine: therefore said I, that hee shall take of mine, and shew it vnto you. *i He will reprove the world, that the worldings shall be able to pretend no excuse.*

16 A little while, and yee shall not see mee: and againe a little while, and ye shall see mee: for I goe to the Father. *j He will reprove the world, that the worldings shall be able to pretend no excuse.*

17 Then said some of his disciples among themselves, What is this that he saith vnto vs, A little while, and ye shall not see mee, and againe, a little while, and ye shall see mee, and, For, I goe to the Father. *k He will reprove the world, that the worldings shall be able to pretend no excuse.*

18 They said therefore, What is this that hee saith, A little while? we know not what he saith. *l He will reprove the world, that the worldings shall be able to pretend no excuse.*

19 Now Iesus knew that they would aske him, and said vnto them, Doe ye enquire among your selues, of that I said, A little while, and yee shall not see mee: and againe, a little while, and yee shall see mee? *m He will reprove the world, that the worldings shall be able to pretend no excuse.*

20 Verely, verely I say vnto you, that yee shall weepe and lament, and the world shall reioyce, and ye shall sorrow, but your sorrow shall be turned to ioy. *n He will reprove the world, that the worldings shall be able to pretend no excuse.*

21 A woman when she traualleth hath sorrow because her hour is come: but as soone as she is deliuered of the child, she remembereth no more the anguish, for ioy that a man is borne into the world. *o He will reprove the world, that the worldings shall be able to pretend no excuse.*

22 And ye now therefore are in sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you. *p He will reprove the world, that the worldings shall be able to pretend no excuse.*

23 And in that day shall ye aske mee nothing, Verely, verely I say vnto you, whatsoever ye shall aske the Father in my Name, he will giue it you. *q He will reprove the world, that the worldings shall be able to pretend no excuse.*

24 Hitherto haue ye asked nothing in my Name: aske, and yee shall receiue, that your ioy may be full. *r He will reprove the world, that the worldings shall be able to pretend no excuse.*

25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shew you plainly of the Father. *s He will reprove the world, that the worldings shall be able to pretend no excuse.*

26 At that day shall ye aske in my Name, *t He will reprove the world, that the worldings shall be able to pretend no excuse.*

and I say not vnto you, that I will pray vnto the Father for you: *u He will reprove the world, that the worldings shall be able to pretend no excuse.*

27 For the Father himselfe loueth you, because ye haue loued me, and haue beleueed that I came out from God. *v He will reprove the world, that the worldings shall be able to pretend no excuse.*

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father. *w He will reprove the world, that the worldings shall be able to pretend no excuse.*

29 His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable. *x He will reprove the world, that the worldings shall be able to pretend no excuse.*

30 Now know wee that thou knowest all things, and needest not that any man should aske thee. By this wee beleuee that thou art come out from God. *y He will reprove the world, that the worldings shall be able to pretend no excuse.*

31 Iesus answered them, Do you beleue now? *z He will reprove the world, that the worldings shall be able to pretend no excuse.*

32 Behold, the houre cometh, and is already come, that ye shall be scattered euery man into his owne, and shall leaue me alone: But I am not alone: for the Father is with me. *aa He will reprove the world, that the worldings shall be able to pretend no excuse.*

33 These things haue I spoken vnto you that in me ye might haue peace: in the world ye shall haue affliction, but bee of good comfort: I haue overcome the world. *ab He will reprove the world, that the worldings shall be able to pretend no excuse.*

CHAP. XVII.

a Christ saith that his glory together with his Father may be made manifest, b He saith for his Apostles, 20 and for all believers.

These things spake Iesus, and lift vp his eyes to heauen, and said, 2 Father, that houre is come: glorifiethy Sonne, that thy Sonne also may glorifie thee.

2 As thou hast giuen him power *ouer* all flesh, that he should giue eternal life to all them that thou hast giuen him.

3 And this is life eternal, that they know thee to be the only very God, and whom thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe. And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

5 I haue declared thy Name vnto the men which thou gauest mee out of the world: & chine they were, and thou d gauest them mee, and they haue kept thy word.

6 Now they know that all things whatsoever thou hast giuen me, are of thee.

7 For I haue giuen vnto them the wordes which thou gauest mee, and they haue receiued them: & haue knowne surely that I came out from thee, and haue beleueed that thou hast sent me.

8 I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are chine.

** Mark. 12.18. a Once all men, b He calleth the Father, the only very God, to let him amongst all false gods, and not to trust on himselfe, for the body Christ, for straightways hee is to be glorified, and the knowledge of himselfe together, and according to his accustomed manner, lettest forth the whole Court in the person of the Father: So is the Father alone said to be King, immortal, and dwelling in light, which no man can attain vnto, himselfe, Rom. 16.19, 1 Tim. 3.16. c First of all be prayeth for those his disciples, by whom hee would haue the world to be gathered together, and commendeth them vnto the Father, hauing once called the whole company of the reprobautes, because hee receiued them of him into his custodie, and for that they imbracing his doctrine, shall haue for many and so mightie enemies, that there is no way for them to be in fauour, but by his help only. e He sheweth hereby that euerting election and choice, which was hidde in the good will and aduantage of God, which is the ground-work of our saluation. f He sheweth how that euerting and hidden purpose of God is declared in Christ, by whom mee art iustified and sanctified, if we lay hold of him by faith, that as Angels were way come to the glory of the election. * Chap. 16.27.*

** Chap. 17.18. g Faith and foolishness differ very much. * Matt. 28.31, Marke 14.27. i Neither the wickedness of the world, nor the weakness of his owne can diminish any thing of the value of Christ. k The suretie & stay of the Church dependeth only vpon the victorie of Christ. l That in me ye might be thoroughly peace, is meant in this place that which is a friend, which is cleane contrary to all quietnes and beuiling.*

1 Iesus Christ the euerting high Priest being truly straightways to offer vp himselfe doth by tolemaic prayers consecrate himselfe to the Father as a sacrificer, and together with himselfe. Therefore this prayer was from the beginning, and shall be to the end of the world, the foundation and ground of the Church of God. a He first declareth, that as he came into the world to the end that hee might shew in him being apprehended by faith, his glory in saving his people: hee is to be glorified himselfe to that only: and therefore deserveth of the Father, that he would bleesse the worke which he had finished.

o Herapheth that his people may praye & agree and be in the same way as in one, that is in the Godhead as one, they may be of one mind and one consent to rise.
** Plal. 109.7.*
4 Hee sheweth what manner of deuiliacall he meaneeth, not that they should be in no danger, but that they being preselected from all, might proceed by experience that the doctrine of saluation is true, which they received at his mouth as deliuer to oother.
** 7 That is, meane them only; and that is sayd to be holy, which is dedicated and made proper to God.*
5 Hee addeth moreover, that the Apostles haue a vocation common with him, & therefore that they must be holden vp by the selfe same vertue to giue vp themselves wholly to God, whereby he being first, did consecrate himselfe to the Father.
** 7 The true and substantiall sanctification of Christ, is set against the outward purifying.*
6 Secondly hee offereth to God the Father all his, that is how manyfoeuer shall be one in him by the doctrine of the Apostles: that as hee cleaueth vnto the Father receiuing from him all holiness, so they being ioyned with him, may receiue life from him, and at length being together becloud in him may also with him enioy everlasting glory.
** Chap. 12. 26.*
7 Hee communieth with his by little and little the knowledge of the Father, which is most full in Christ the Mediator, that they may in him be beloved of the Father, with the selfe same loue wherewith he loueth the Sonne.
8 Christ goeth of his own accord into a garden, which his betrayeknew, to take, that by his obedience hee might take away the sin that entered into the world by one mans rebellion, and that in a garden.
** Math. 26. 46. Mar. 14. 32. Luke. 22. 39.*

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee, Holy Father, keepe them in thy Name, *even* them whom thou hast giuen me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest mee, haue I kept, and none of them is lost, but the childe of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my joy fulfilled in themselves.

14 I haue giuen them my word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepest them from euill.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth, thy word is truth.

18 As thou diddest send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through thee: thy truth.

20 I pray not for these alone, but for the al'o which shall beleeue in me, through thy word.

21 That they all may be one, as thou O Father, art in me, and I in thee: *men* that they may be also one in vs, that the world may beleeue that thou hast sent me.

22 And the glory that thou gauest me, I haue giuen them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, & hast loued them as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be with me euen where I am, that they may behold that my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O Righteous Father, the world also hath not known thee, but I haue known thee, and these haue known thee, that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

C H A P. XVIII.

1 By Christ's power, whom Iudas betrayeth, 6 the souldiers are cast downe to the ground. 23 Christ is set to shame, and from him to Caiaphas. 23 His answer to the officers that smote him with a rod. 28 Being delivered to Pilate, 36 hee declareth his Kingdom.

When Iesus had spoken these things, hee went forth with his disciples ouer the brooke * Cedron, where was a garden, into the which he entered, and his disciples.

2 And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his Disciples.

3 * Iudas then, after he had receiued a band of men and officers of the high Priests, and of the Pharisees, came thither with lanterns & torches, and weapons.

4 Then Iesus, knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Iudas also which betrayed him, stood with them.

6 As soone then as he had said vnto them, I am hee, they went away backwards, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they said, Iesus of Nazareth.

8 Iesus answered, I said vnto you, that I am hee: therefore if yee seeke me, let these goe their way.

9 This was that the word might bee fulfilled which hee spake, * O them which thou gauest me, haue I lost none.

10 So then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then sayde Ie vs vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus and bound him.

13 And led him away to * Annas first (for he was father in law to Caiaphas, which was the hie Priest that same yeere.)

14 * And Caiaphas was he, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ Now Simon Peter followed Iesus, and another disciple, and that disciple was known of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stood at the doore without: Then went out the other disciple, which was known vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 ¶ The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world, I euer taught in the Synagogue, and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which heard me what I said vnto them: behold, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ Now Annas had sent him bound vnto Caiaphas the hie Priest.)

25 ¶ And Simon Peter stood and warmed himselfe, and they sayd vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

** Mat. 26. 47. Marke 14. 43. Luke 22. 47.*
3 Christ, who was innocēt, was taken as a wicked person, that wee which are wicked, might beleeue we are innocent.
5 Christ is set on foot by his verie (ie.) was bound of the adherers, when and how he would.
6 Christ doeth not neglect the office of a good patroun no not in his great tell danger.
** Chap. 17. 12.*
5 We ought to continue the zeale we beare to God, within the bounds of euocation.
6 Christ is brought before an earthly hie Priest to be condemned for our blasphemies, that we might be quiet in the crucifiging high Priest himselfe.
** Luke 22. 6.*
** Chap. 11. 50.*
7 A liuely example of the fragility of man euill in the best, when they be once left to themselves.
** Math. 26. 58. Marke 14. 54. Luke 22. 54.*
8 Christ defendeth his cause but sindeley, not that he would withdraw himselfe from death, but to shew that he was condemned as an innocent.
** Math. 16. 57. Luke 22. 59.*
** Math. 16. 69. Marke 14. 59. Luke 22. 61.*
9 After that men haue once fallen, they cannot onely not lift vp themselves by their owne strength, but also they fall more and more into euill, vntill they be raised vp by grace by a new vertue of God.

26 One of the seruants of the high Priest, his cousin whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crew.

28 ¶ * 10 Then led they Iesus from a Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be * defiled, but that they might eate the Pasche.

29 Pilate then went out vnto them, and sayd, What accusation bring you against this man?

30 They answered & said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes layd vnto him, It is not lawfull for vs to put any man to death.

32 It was that the word of Iesus * might bee fulfilled which he spake, * signifying, what death he should die.

33 * So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, an the hie Priests haue deliuered thee vnto me, What hast thou done?

36 ¶ Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would fiersly fight, that I should not bee deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Thou art a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witness vnto the trueth: euery one that is of the trueth, heareth my voyce.

38 ¶ Pilate said vnto him, What is trueth? And when he had sayd that, he went out againe vnto the Iewes, and sayd vnto them, I find in him no cause at all.

39 * But you haue a custome that I should deliuer you one loose at the Pasche: will ye then that I loose vnto you the King of the Iewes?

40 * Then c cryed they all againe, saying, Not him but Barabbas: now this Barabbas was a murderher.

¶ * Mat. 27. 15. Mar. 15. 6. Iohn 23. 17. Word for word made a great and foule voice.

CHAP. XIX.

¶ Pilate, when Christ was scourged, 2 and crowned with thorne, 3 was desirous to let him loose. 8 but being overcome with the courage of the Iewes, 16 hee deliuereth him to be crucified. 20 Iesus committeth his Mother to the Disciple. 30 Heing tasted vineger, he dieth: 34 and being laid, his side pierced with a spear. 40 He is buried.

¶ Then Pilate tooke Iesus, and 1 scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment.

3 And said, Haile King of the Iewes. And they smote him with their rods.

4 ¶ Then Pilate went fourth againe, and said vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all,

5 ¶ Then came Iesus fourth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Behold the man.

6 ¶ Then when the hie Priests and officers saw him, they cried, saying, * Crucifie, crucifie him. Pilate layd vnto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Iewes answered him, We haue a Law and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ When Pilate then heard that word, he was the more afraid.

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 Then said Pilate vnto him, Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore hee that deliuered me vnto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cæsars friend: for whoseouer maketh himselfe a King, speaketh against Cæsar.

13 ¶ When Pilate heard this worde, hee brought Iesus forth, and sate downe in the iudgement seate in a place called the pavement, and in Hebrew, Gabbatha.

14 And it was the Preparation of the Pasche, and about the sixth houre: and hee sayd vnto the Iewes, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him, Pilate layd vnto them, Shall I crucifie your King? The hie Priest answered, We haue no King but Cæsar.

16 ¶ Then deliuered he him vnto them, to be crucified. * And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named of dead mens skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the cite: and it was written in Hebrew, Greeke, and Latine.

21 Then said the hie Priests of the Iewes to Pilate, Write not the King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the * souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and his coat: and the coat was without seame wouen from the top thorowout.

24 ¶ Therefore they sayd one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled, which saith, * They parted my garments among them, and on my coat did cast lots. So the Souldiers did these things in deede.

25 ¶ Then stood by the crosse of Iesus, his mother,

a They will haue him crucified, whom hee had chosen of them, they should haue sate downe and haanged by account of blasphemy: but they desire to haue him crucified after the manner of the Romanes.
3 Pilates confidence fighteth for Christ, but straight way it yieldeth, because it is not upholden with the singular vertue of God.

4 Pilate condemneth himselfe first, with the same mouth wherewith he afterward condemneth Christ.
6 Gabbatha signifies an high place, an iudgement seate are.

5 Christ tasteth Satan, sin & death to the crosse.

6 Mat. 27. 31. Mar. 15. 25. Iohn 23. 26. 6 Christ sitting vpon the throne of the crosse, is openly written euertlasting King of all people, with his owne hand, whose mouth condemned him for vsing a kingdome.

7 Christ signifieth by the diuision of his garments among the blood butchers (his coat except that had no seame) that it shall come to passe, that he will be able to diuide his benefice, and enrich his very enemies throughout the world: but so notwithstanding that the treasure of the Church shall remaine whole.

8 Mat. 27. 35. Mar. 15. 24. 8 Pilate 22. 18.

8 Christ is a perfect example of all righteousness, not only in the keeping of the first, but also of the second table.

* Mat. 27. 2. Mar. 15. 1. Iohn 13. 1. 10 The Sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much of the wickedness, then in the prince of the people of God: a liuely image of the wrath of Gods against sinne, and therefore with all of his great mercie, and last of all, of his most secure iudgement against the stubbornness and contempt of his grace when it is offered vnto them.

a From Caiaphas bought.

a Acts 10. 28. and 11. 3.

b For iudgements of life and death were taken from them foure years before the destruction of the Temple.

c Mat. 20. 19. c For Christ had foretold that hee should be crucified.

d Mat. 27. 11. Mar. 15. 2. Iohn 23. 1.

e Christ crucified his spiritual kingdome, but reiecteth a worldly.

f It is requisite that Christ should be pronounced innocent, but notwithstanding that hee tooketh vpon him our sinnes, was to be condemned as a most wicked man.

g He speaketh thus diuinely and softly, and not by way of asking a question.

h Mat. 27. 15. Mar. 15. 6. Iohn 23. 17. Word for word made a great and foule voice.

i Mat. 27. 37. Mar. 15. 26. 1 The wisdom of the hie Priest crucified without the least fault, but God crucified that same wisdom.

2 Christ is againe quitted by that same mouth wherewith he is afterward condemned.

*Matth.28.18.

4 The publishing of the Gospels of the finnes of faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sins of the unbelievers, is the summe of the preaching of the Gospel.
7 Christ draweth out of the beliefe of Thomas, a certaine and true testimonie of his resurrection.

8 True faith dependeth vpon the mouth of God, and not vpon fleshly eyes.
9 To beleue in Christ the Sonne of God, and our onely Sanioue, is the end of the doctrine of the Gospel, and especially of the historie of the resurrection.

11 In that, that Christ here is not onely present, but also exeth with his disciples, he giueth a most full assurance of his resurrection.

12 It was thus that Peter, who was with Iohn, and the other disciples, came to the sea.

21 * Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when he had said that, he breathed on them, and said vnto them, Receiue the holy Ghost.

23 ¶ Who soeuer sinnes yee remit, they are remitted vnto them: And who soeuer sinnes yee retaine, they are retained.

24 ¶ 7 But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore sayd vnto him, We haue seene the Lord: but hee said vnto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I wil not beleue it.

26 ¶ And eight dayes after, againe his Disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, and stood in the mids, and said, Peace be vnto you.

27 After said hee to Thomas, Put thy finger here, and see mine hands, & put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and said vnto him, Thou art my Lord, and my God.

29 ¶ Iesus said vnto him, Thomas, because thou hast seene me, thou beleuest, blessed are they that haue not seene, and haue beleened.

30 ¶ 9 And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But the things are written that yee might beleue, that Iesus is that Christ that Sonne of God, and that in beleueing yee might haue life through his Name.

CHAP. XXI.

1 Iesus appeareth to his disciples at they were a fishing, & 7. whom they know by a miracle: he caught of fishes. 12 Hee committeth the charge of the sheepe to Peter, 18 and foretelleth him of the manner of his death.

After these things, Iesus shewed himselfe againe to his Disciples at the sea of Tiberias: and thus shewed he himselfe:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedeus, and two other of his Disciples.

3 Simon Peter said vnto them, I goe a fishing. They said vnto him, Wee also will goe with thee. They went their way and entred into a ship straightway, & that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.

5 Iesus then said vnto them, Sirs, haue ye any meate? They answered him, No.

6 Then he said vnto them, Call out the net on the right side of the ship, and ye shall find so. They call out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by ship, (for they were not farre from land, but about two hundred cubites) and they drew the net with fishes.

9 As soone then as they were come to land, they saw hote coales, and fish layd thereon, and bread.

10 Iesus sayd vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter lepped forth and drowe the net to land, full of great fishes, an hundred, fifty and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayd vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knewe that hee was the Lord.

13 Iesus then came and toke bread and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ 2 So when they had dined, Iesus sayd to Simon Peter, Simon the sonne of Iona, louest thou me more then these? He sayd vnto him, Yea, Lord thou knowest that I loue thee. He sayd vnto him Feede my lambes.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou mee? Hee said vnto him, Yea, Lord, thou knowest that I loue thee. He sayd vnto him, Feede my sheepe.

17 He sayd vnto him the third time, Simon, the sonne of Iona, louest thou mee? Peter was sorrie because he said to him the third time, Louest thou mee? and he sayd vnto him, Lord, thou knowest all things: so thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.

18 ¶ 3 Verily, verily I say vnto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall gird thee and leade thee whither thou wouldest &c.

19 And this spake hee signifying by what death he should glorifie God. And when he had sayd this, he said to him, Follow me.

20 4 Then Peter turned about, and saw the disciple whom Iesus loued, following, which had also leane on his brest, at supper, and had sayd, Lord, which is hee that betrayeth thee?

21 When Peter therefore saw him, he sayd to Iesus, Lord, what shall this man doe?

22 Iesus said vnto him, If I will that hee tarry till I come, what is it to thee? follow thou mee.

23 Then went this word abroad among the brethren, that this Disciple should not die. Yet Iesus sayd not to him, Hee shall not die: but If I will that hee tarry till I come, what is it to thee?

24 5 This is that disciple, which testifieth of these things, and wrote these things, and wee know that his testimony is true.

25 ¶ Now there are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written. Amen.

the flesh, but from the gift of the Spirit which is giuen vs from above, therefore keepe these things in remembrance, as touching the flesh. ¶ Therefore, that Peter should die by a violent death, & we would that hee, that whiles we call our eyes vpon other we neglect not that which is signified vs. ¶ Chap. xija. 5. The historie of Christ is true and warily written: not for the carotisme of men, but for the salvation of the godly. ¶ Chap. 20. 30.

2 Peter by his triple confession is exalted into his former degree from whence hee fell by his triple deniall: and there-withall is adorned, that he is indeed a Pastour which sheweth his loue to Christ in feeding his sheepe. ¶ It was meere that he that had denied him should confesse him thre that Peter might master doct of the forgiveness of sinne grievous sinne near of sin referring to the office of the Apostle. ¶ The violent death of Peter is foretold. ¶ They that take farre iourneys, especially in the East country, and in those places where the people are of lawlessness, had need to be guarded and trusted. ¶ It is meane that kind of guarding which is often to be captives, when they are bound with cardes and chains, as who would say, Now thou girdest thy selfe as thou shalt left left to me whether thou wilt but the stone will be when thou shalt mourne thee with a girale, but another shall lead thee with chains, and carry thee whither thou wouldest not. ¶ Not that I ever suggested ought for the stretch of Gods rage: his will for weede that hee came with joy and gladness, which he returned from the Council where he was whippd, because his will cometh not from above, therefore keepe these things in remembrance, which also in us, in all our sufferances, as touching the flesh. ¶ Therefore, that Peter should die by a violent death, & we would that hee, that whiles we call our eyes vpon other we neglect not that which is signified vs. ¶ Chap. xija. 5. The historie of Christ is true and warily written: not for the carotisme of men, but for the salvation of the godly. ¶ Chap. 20. 30.

C H A P. II.

The *Apollis*: *4* *spoke with divers tongues*: *13* *They are thought to be divine*, *15* *but Peter saith otherwise*. *34* *He saith that Christ is the Mediator*: *37* *And eating the breawes a* *tonica*, *38* *hee exhorts them to repentance*.

And when the day of Pentecost was come, they were all with one accord in one place.

And suddenly there came a sound from heaven, as of a rushing and mighty wind, and it filled all the house where they were.

And there appeared vnto them cloven tongues like fire, and it sat vpon each of them,

And they were all filled with the holy Ghost, and began to speak with other tongues as if of Spirit gaue them vnderstanding.

And there were dwelling at Hierusalem Iewes, men that feared God, of every nation vnder heaven.

Now when this was noised, the multitude came together, and were aſtonied, because that euery man heard them speake his owne language.

And they wondered all, and marueled, saying among themselves, Behold, are not all these which speake of Galilee?

How then heare we euery man our owne language, wherein we were borne?

Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

and of Phrygia and Pamphylia, of Egypt, and of the parts of Lybia, which is beside Cyrene, and strangers of Rome, and Iewes, and Proselytes,

Creetes, & Arabians: we heard them speake in our owne tongues the wonderful works of God.

They were all then amazed, and doubted, saying one to another, What may this be?

And other mocked, and said, They are full of new wine.

But Peter standing with the eleuen, lift vp his voice, and said vnto them, Ye men of Iudea, and ye all that inhabit Hierusalem, be this known vnto you, and hearken vnto my words.

For these are not drunken, as ye suppose, since it is but the third houre of the day:

But this is that, which was spoken by the Prophet Joel,

And it shall be in the last dayes, faith God, I will poure out of my Spirit vpon all flesh, and your sonnes, and your daughters shall pro-

phesie, and your young men shall see visions, and your old men shall dreame dreames.

And on mine handmaides I will poure out of my Spirit in those dayes, and they shall prophesie.

And I will shew wonders in heaven aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

The Sunne shall be turned into darknesse, and the moone into blood, before that great and notable day of the Lord come.

And it shall be, that whosoever shall call on the Name of the Lord, shall be saved.

Ye men of Israel, heare these wordes, Iesus of Nazareth, a man approved of God among you with great workes, & wonders, and signes, which God did by him in the mids of you, as ye your selues also know:

Him, I say, being deliuered by the determinate counsell and foreknowledge of God, after you had taken, with wicked hands, you haue crucified and slaine.

Whom God hath raised vp, and loosed the sorowes of death, because it was vnpossible that he should be holden of it.

For David sayth concerning him, * I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

Because thou wilt not leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

Thou hast shewed mee the wayes of life, and shalt make mee full of ioy with thine countenance.

Men and brethren, I may boldly speake vnto you of the Patriarche David, * that he is both dead and buried, and his sepulchre remaineth vnto this day.

Therefore, seeing hee was a Prophet, and knew that God had sworn with an othe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

He knowing this before, spake of the resurrection of Christ, that * his soule should not be left in graue, neither his flesh should see corruption.

This Iesus hath God raised vp, whereof we all are witnesses.

Since then that hee by the right hand of God hath been exalted, and hath receiued of his Father the promise of the holy Ghost, hee hath shed forth this which ye now see and heare.

For David is not ascended into heaven, but he faith, * The Lord said to my Lord, Sit at my right hand,

Vntill I make thine enemies thy foote-stool.

Therefore, let all the house of Israel knowe for a surety, that God hath made him both Lord and Christ, this Iesus, whom ye haue crucified.

Thou hast opened mee a way to the true life. * I King 2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

and the Sadducees came vpon them,

2 Taking it grievouſly that they taught the people and preached in Ieſus Name the reſurre-
ction from the dead.

3 And they laid hands on them, & put them in
hold vntill the next day: for it was now euentide.

4 Howbeit many of them which heard the
word, beleued, and the number of the men was
about five thouland.

5 ¶ And it came to paſſe on the morrow, that
their rulers, and Elders, and Scribes, were gathe-
red together at Hieruſalem.

6 And Annas the chiefe Prielt, and Caiaphas,
and Iohn and Alexander, and as many as were of
the kindred of the hie Prielt.

7 ¶ And when they had ſet them before them,
they aſked, By what power, or in what Name
haue ye done this?

8 Then Peter full of the holy Ghoſt, ſaid vnto
them, Ye rulers of the people, & Elders of Iſrael,

9 For as much as we this day are examined
of the good deepe done to the impotent man, ſo
wit, by what means he is made whole,

10 ¶ Be it knowne vnto you all, and to all the
people of Iſrael, that by the Name of Ieſus Chriſt
of Nazareth, whom ye haue crucified, whom God
rai'd againe from the dead, *even* by him doth this
man ſtand here before you, whole,

11 ¶ This is the ſtone cut aſide of you builders,
which is become the head of the corner.

12 Neither is there ſaluation in any other: for
among men there is giuen none other Name
vnder heauen, whereby we muſt be ſaued.

13 ¶ Now when they ſaw the boldneſſe of Pe-
ter, and Iohn, and vnderſtood that they were vn-
learned men and without knowledge, they mar-
velled and knew them, that they had bene with
Ieſus:

14 And beholding alſo the man which was
healed ſtanding with them, they had nothing to
ſay againſt it.

15 Then they commaunded them to goe aſide
out of the Councill, and conferred among them-
ſelues,

16 ¶ Saying, What ſhall we doe to theſe men?
for ſurely a manifeſt ſigne is done by them, and it
is openly knowne to all them that dwell in Hieru-
ſalem: and we cannot deny it.

17 But that it be noised no farther among the
people, let vs threaten and charge them, that they
ſpeake henceforth to no man in this Name.

18 So they called them, and commanded them
that in no wiſe they ſhould ſpeake or teach in the
Name of Ieſus.

19 ¶ But Peter and Iohn answered vnto them,
and ſaid, Whether it be right in the ſight of God,
to obey you rather then God, iudge ye.

20 For we cannot but ſpeake the things which
we haue ſeene and heard,

21 ¶ So they threatened them, and let them go,
and ſound nothing how to puniſh them, becauſe

of the people: for all men praized God for that
which was done.

22 For the man was about forty yeeres old, on
whom this miracle of healing was ſhewed.

23 ¶ Then aſſeone as they were let goe, they
came to their fellowes, and ſhewed all that the
hie Priests and Elders had ſaid vnto them.

24 ¶ And when they heard it, they liſt vp their
voices to God with one accord, and ſaid, O Lord,
thou art the God which haſt made the heauen, &
the earth, the ſea, and all things that are therein.

25 Which by the mouth of thy ſeruant Dauid
haſt ſaid, ¶ Why did the Gentiles rage, and the
people imagine vaine things?

26 The Kings of the earth aſſembled, and the
rulers came together againſt the Lord, and a-
gainſt his Chriſt.

27 For doubtleſſe, againſt thine holy Sonne
Ieſus, whom thou haſt ſent anointed, both Herod
and Pontius Pilate with the Gentiles & the peo-
ple of Iſrael gathered themſelues together,

28 To do whatſoeuer thine hand, and thy
counſell had determined before to be done.

29 And now, O Lord, behold their threatenings,
and grant vnto thy ſeruants with all boldneſſe to
ſpeake thy word,

30 So that thou ſtretch forth thine hand that
healing, and ſignes, and wonders may be done by
the Name of thine holy Sonne Ieſus.

31 ¶ And when as they had prayed, the place
was ſhaken where they were aſſembled together,
and they were all filled with the holy Ghoſt, and
they ſpake the word of God boldly.

32 ¶ And the multitude of them that beleued,
were of one heart, and of one ſoule: neither any
of them ſaid, that any thing of that which he poſ-
ſeſſed, was his owne, but they had all things
common.

33 And with great power gaue the Apoſtles
witneſſe of the reſurrexion of the Lord Ieſus, and
great grace was vpon them all.

34 ¶ Neither was there any among them, that
lacke'd: for as many as were poſſeſſors of lands or
houſes, ſold them, and brought the price of the
things that were ſold,

35 And laid it downe at the Apoſtles feet, and
it was diſtributed vnto euery man, according as
he had need.

36 Alſo Iofeſ which was called of the Apo-
ſtles, Barnabas (that is by interpretation, the ſon
of conſolation) being a Leuit, and of the country
of Cyprus,

37 Where as he had land, ſold it, and brought
the mony, and laid it downe at the Apoſtles feete.

ſincerely and conſtantly. ¶ They agreed both in counſell, will, and all purpoſes. ¶ Chap.
24. ¶ True charity helpeth the neceſſities of the poore with his owne loſſe: but
ſo, that all things be done with gladly orderly.

C H A P. V.

Ananias for his diſſeſt in keeping backe part of the priſt 5 ſal-
lieth downe dead, 10 and likewiſe Sapphira his wife 12
Tirough diuers the Apoſtles miracles, 14 The ſermon
ſaid, 18 ¶ The Apoſtles that were impriſoned, 19 are deliuered
by an Angel, 26 and being before the Synode of the Priests, 30
through Gamaliel conſent they are kept alive, 40 and becauſe
41 They glorified God.

¶ Vnto a certaine man named Ananias, with Sap-
phira his wife, found a poſſiſſion,

2 And kept away part of the price, his wife
alſo being of counſell, & brought a certaine part,
and laid it downe at the Apoſtles feet.

3 Then ſaid Peter, Ananias, why haſt Satan
would ſeeme to ſuine and be chiefe in the Church, a crafty
wicked man, b filled

1 ¶ The Apoſtles
communicate their
treasures with the
congregation, 2
¶ Vnto enough
therto be afraid
of the threatenings
of our enemies
arise yet too lightly
contemne their
rage and madneſſe
againſt vs: but we
haue to let againſt
their force and
malice, an earnest
thinking vpon the
power and good
will of God (with
which we doe ma-
nfully behold in
Chriſt) and to flee
to the ayd and fa-
uour of our father,
¶ Pſal. 3. 1.

1 ¶ Although the
people of Iſrael was
but one people, yet
the plural number
is here vſed, beſe
for the ſpeake
vnto many one of
which made a peo-
ple as for it grew
multitude of them
as though many
nations had aſſembled
themſelues toge-
ther, as Iudg. 5. 14.
¶ The wicked in-
cense Gods counſell,
though they ſeem
working of his
force, yet for the
force which he ſeem
in them haſtly de-
termined of them
as ſuite authority
and power.

1 ¶ God witneſſeth
to his Church by a
viſible ſigne, that
it is he that will
eſtabliſh it by the
giving the powers
bodie of heauen
and earth.

1 ¶ An example of
the true Church,
where the church
conſent as well in
doctrine as in cha-
ritie one towards
another. And the
Paſtors delict
true doctrine both

1 ¶ The heueth by
contrary examples
how great a ſinne
hypocriſie is, ſpe-
cially in them
which vnder a
faſſe pretence ſell
cloke of ſcale

1 ¶ The Apoſtles
communicate their
treasures with the
congregation, 2
¶ Vnto enough
therto be afraid
of the threatenings
of our enemies
arise yet too lightly
contemne their
rage and madneſſe
againſt vs: but we
haue to let againſt
their force and
malice, an earnest
thinking vpon the
power and good
will of God (with
which we doe ma-
nfully behold in
Chriſt) and to flee
to the ayd and fa-
uour of our father,
¶ Pſal. 3. 1.

1 ¶ Although the
people of Iſrael was
but one people, yet
the plural number
is here vſed, beſe
for the ſpeake
vnto many one of
which made a peo-
ple as for it grew
multitude of them
as though many
nations had aſſembled
themſelues toge-
ther, as Iudg. 5. 14.
¶ The wicked in-
cense Gods counſell,
though they ſeem
working of his
force, yet for the
force which he ſeem
in them haſtly de-
termined of them
as ſuite authority
and power.

1 ¶ God witneſſeth
to his Church by a
viſible ſigne, that
it is he that will
eſtabliſh it by the
giving the powers
bodie of heauen
and earth.

1 ¶ An example of
the true Church,
where the church
conſent as well in
doctrine as in cha-
ritie one towards
another. And the
Paſtors delict
true doctrine both

1 ¶ The heueth by
contrary examples
how great a ſinne
hypocriſie is, ſpe-
cially in them
which vnder a
faſſe pretence ſell
cloke of ſcale

1 ¶ The Apoſtles
communicate their
treasures with the
congregation, 2
¶ Vnto enough
therto be afraid
of the threatenings
of our enemies
arise yet too lightly
contemne their
rage and madneſſe
againſt vs: but we
haue to let againſt
their force and
malice, an earnest
thinking vpon the
power and good
will of God (with
which we doe ma-
nfully behold in
Chriſt) and to flee
to the ayd and fa-
uour of our father,
¶ Pſal. 3. 1.

1 ¶ Although the
people of Iſrael was
but one people, yet
the plural number
is here vſed, beſe
for the ſpeake
vnto many one of
which made a peo-
ple as for it grew
multitude of them
as though many
nations had aſſembled
themſelues toge-
ther, as Iudg. 5. 14.
¶ The wicked in-
cense Gods counſell,
though they ſeem
working of his
force, yet for the
force which he ſeem
in them haſtly de-
termined of them
as ſuite authority
and power.

1 ¶ God witneſſeth
to his Church by a
viſible ſigne, that
it is he that will
eſtabliſh it by the
giving the powers
bodie of heauen
and earth.

1 ¶ An example of
the true Church,
where the church
conſent as well in
doctrine as in cha-
ritie one towards
another. And the
Paſtors delict
true doctrine both

1 ¶ The heueth by
contrary examples
how great a ſinne
hypocriſie is, ſpe-
cially in them
which vnder a
faſſe pretence ſell
cloke of ſcale

1 ¶ The Apoſtles
communicate their
treasures with the
congregation, 2
¶ Vnto enough
therto be afraid
of the threatenings
of our enemies
arise yet too lightly
contemne their
rage and madneſſe
againſt vs: but we
haue to let againſt
their force and
malice, an earnest
thinking vpon the
power and good
will of God (with
which we doe ma-
nfully behold in
Chriſt) and to flee
to the ayd and fa-
uour of our father,
¶ Pſal. 3. 1.

1 ¶ Although the
people of Iſrael was
but one people, yet
the plural number
is here vſed, beſe
for the ſpeake
vnto many one of
which made a peo-
ple as for it grew
multitude of them
as though many
nations had aſſembled
themſelues toge-
ther, as Iudg. 5. 14.
¶ The wicked in-
cense Gods counſell,
though they ſeem
working of his
force, yet for the
force which he ſeem
in them haſtly de-
termined of them
as ſuite authority
and power.

1 ¶ God witneſſeth
to his Church by a
viſible ſigne, that
it is he that will
eſtabliſh it by the
giving the powers
bodie of heauen
and earth.

1 ¶ An example of
the true Church,
where the church
conſent as well in
doctrine as in cha-
ritie one towards
another. And the
Paſtors delict
true doctrine both

1 ¶ The heueth by
contrary examples
how great a ſinne
hypocriſie is, ſpe-
cially in them
which vnder a
faſſe pretence ſell
cloke of ſcale

1 ¶ The Apoſtles
communicate their
treasures with the
congregation, 2
¶ Vnto enough
therto be afraid
of the threatenings
of our enemies
arise yet too lightly
contemne their
rage and madneſſe
againſt vs: but we
haue to let againſt
their force and
malice, an earnest
thinking vpon the
power and good
will of God (with
which we doe ma-
nfully behold in
Chriſt) and to flee
to the ayd and fa-
uour of our father,
¶ Pſal. 3. 1.

1 ¶ Although the
people of Iſrael was
but one people, yet
the plural number
is here vſed, beſe
for the ſpeake
vnto many one of
which made a peo-
ple as for it grew
multitude of them
as though many
nations had aſſembled
themſelues toge-
ther, as Iudg. 5. 14.
¶ The wicked in-
cense Gods counſell,
though they ſeem
working of his
force, yet for the
force which he ſeem
in them haſtly de-
termined of them
as ſuite authority
and power.

1 ¶ God witneſſeth
to his Church by a
viſible ſigne, that
it is he that will
eſtabliſh it by the
giving the powers
bodie of heauen
and earth.

1 ¶ An example of
the true Church,
where the church
conſent as well in
doctrine as in cha-
ritie one towards
another. And the
Paſtors delict
true doctrine both

1 ¶ The heueth by
contrary examples
how great a ſinne
hypocriſie is, ſpe-
cially in them
which vnder a
faſſe pretence ſell
cloke of ſcale

1 ¶ The Apoſtles
communicate their
treasures with the
congregation, 2
¶ Vnto enough
therto be afraid
of the threatenings
of our enemies
arise yet too lightly
contemne their
rage and madneſſe
againſt vs: but we
haue to let againſt
their force and
malice, an earnest
thinking vpon the
power and good
will of God (with
which we doe ma-
nfully behold in
Chriſt) and to flee
to the ayd and fa-
uour of our father,
¶ Pſal. 3. 1.

1 ¶ Although the
people of Iſrael was
but one people, yet
the plural number
is here vſed, beſe
for the ſpeake
vnto many one of
which made a peo-
ple as for it grew
multitude of them
as though many
nations had aſſembled
themſelues toge-
ther, as Iudg. 5. 14.
¶ The wicked in-
cense Gods counſell,
though they ſeem
working of his
force, yet for the
force which he ſeem
in them haſtly de-
termined of them
as ſuite authority
and power.

1 ¶ God witneſſeth
to his Church by a
viſible ſigne, that
it is he that will
eſtabliſh it by the
giving the powers
bodie of heauen
and earth.

1 ¶ An example of
the true Church,
where the church
conſent as well in
doctrine as in cha-
ritie one towards
another. And the
Paſtors delict
true doctrine both

1 ¶ The heueth by
contrary examples
how great a ſinne
hypocriſie is, ſpe-
cially in them
which vnder a
faſſe pretence ſell
cloke of ſcale

1 ¶ The Apoſtles
communicate their
treasures with the
congregation, 2
¶ Vnto enough
therto be afraid
of the threatenings
of our enemies
arise yet too lightly
contemne their
rage and madneſſe
againſt vs: but we
haue to let againſt
their force and
malice, an earnest
thinking vpon the
power and good
will of God (with
which we doe ma-
nfully behold in
Chriſt) and to flee
to the ayd and fa-
uour of our father,
¶ Pſal. 3. 1.

1 ¶ Although the
people of Iſrael was
but one people, yet
the plural number
is here vſed, beſe
for the ſpeake
vnto many one of
which made a peo-
ple as for it grew
multitude of them
as though many
nations had aſſembled
themſelues toge-
ther, as Iudg. 5. 14.
¶ The wicked in-
cense Gods counſell,
though they ſeem
working of his
force, yet for the
force which he ſeem
in them haſtly de-
termined of them
as ſuite authority
and power.

1 ¶ God witneſſeth
to his Church by a
viſible ſigne, that
it is he that will
eſtabliſh it by the
giving the powers
bodie of heauen
and earth.

1 ¶ An example of
the true Church,
where the church
conſent as well in
doctrine as in cha-
ritie one towards
another. And the
Paſtors delict
true doctrine both

1 ¶ The heueth by
contrary examples
how great a ſinne
hypocriſie is, ſpe-
cially in them
which vnder a
faſſe pretence ſell
cloke of ſcale

1 ¶ The Apoſtles
communicate their
treasures with the
congregation, 2
¶ Vnto enough
therto be afraid
of the threatenings
of our enemies
arise yet too lightly
contemne their
rage and madneſſe
againſt vs: but we
haue to let againſt
their force and
malice, an earnest
thinking vpon the
power and good
will of God (with
which we doe ma-
nfully behold in
Chriſt) and to flee
to the ayd and fa-
uour of our father,
¶ Pſal. 3. 1.

1 ¶ Although the
people of Iſrael was
but one people, yet
the plural number
is here vſed, beſe
for the ſpeake
vnto many one of
which made a peo-
ple as for it grew
multitude of them
as though many
nations had aſſembled
themſelues toge-
ther, as Iudg. 5. 14.
¶ The wicked in-
cense Gods counſell,
though they ſeem
working of his
force, yet for the
force which he ſeem
in them haſtly de-
termined of them
as ſuite authority
and power.

1 ¶ God witneſſeth
to his Church by a
viſible ſigne, that
it is he that will
eſtabliſh it by the
giving the powers
bodie of heauen
and earth.

1 ¶ An example of
the true Church,
where the church
conſent as well in
doctrine as in cha-
ritie one towards
another. And the
Paſtors delict
true doctrine both

1 ¶ The heueth by
contrary examples
how great a ſinne
hypocriſie is, ſpe-
cially in them
which vnder a
faſſe pretence ſell
cloke of ſcale

1 ¶ The Apoſtles
communicate their
treasures with the
congregation, 2
¶ Vnto enough
therto be afraid
of the threatenings
of our enemies
arise yet too lightly
contemne their
rage and madneſſe
againſt vs: but we
haue to let againſt
their force and
malice, an earnest
thinking vpon the
power and good
will of God (with
which we doe ma-
nfully behold in
Chriſt) and to flee
to the ayd and fa-
uour of our father,
¶ Pſal. 3. 1.

1 ¶ Although the
people of Iſrael was
but one people, yet
the plural number
is here vſed, beſe
for the ſpeake
vnto many one of
which made a peo-
ple as for it grew
multitude of them
as though many
nations had aſſembled
themſelues toge-
ther, as Iudg. 5. 14.
¶ The wicked in-
cense Gods counſell,
though they ſeem
working of his
force, yet for the
force which he ſeem
in them haſtly de-
termined of them
as ſuite authority
and power.

1 ¶ God witneſſeth
to his Church by a
viſible ſigne, that
it is he that will
eſtabliſh it by the
giving the powers
bodie of heauen
and earth.

1 ¶ An example of
the true Church,
where the church
conſent as well in
doctrine as in cha-
ritie one towards
another. And the
Paſtors delict
true doctrine both

1 ¶ The heueth by
contrary examples
how great a ſinne
hypocriſie is, ſpe-
cially in them
which vnder a
faſſe pretence ſell
cloke of ſcale

1 ¶ The Apoſtles
communicate their
treasures with the
congregation, 2
¶ Vnto enough
therto be afraid
of the threatenings
of our enemies
arise yet too lightly
contemne their
rage and madneſſe
againſt vs: but we
haue to let againſt
their force and
malice, an earnest
thinking vpon the
power and good
will of God (with
which we doe ma-
nfully behold in
Chriſt) and to flee
to the ayd and fa-
uour of our father,
¶ Pſal. 3. 1.

1 ¶ Although the
people of Iſrael was
but one people, yet
the plural number
is here vſed, beſe
for the ſpeake
vnto many one of
which made a peo-
ple as for it grew
multitude of them
as though many
nations had aſſembled
themſelues toge-
ther, as Iudg. 5. 14.
¶ The wicked in-
cense Gods counſell,
though they ſeem
working of his
force, yet for the
force which he ſeem
in them haſtly de-
termined of them
as ſuite authority
and power.

1 ¶ God witneſſeth
to his Church by a
viſible ſigne, that
it is he that will
eſtabliſh it by the
giving the powers
bodie of heauen
and earth.

1 ¶ An example of
the true Church,
where the church
conſent as well in
doctrine as in cha-
ritie one towards
another. And the
Paſtors delict
true doctrine both

1 ¶ The heueth by
contrary examples
how great a ſinne
hypocriſie is, ſpe-
cially in them
which vnder a
faſſe pretence ſell
cloke of ſcale

1 ¶ The Apoſtles
communicate their
treasures with the
congregation, 2
¶ Vnto enough
therto be afraid
of the threatenings
of our enemies
arise yet too lightly
contemne their
rage and madneſſe
againſt vs: but we
haue to let againſt
their force and
malice, an earnest
thinking vpon the
power and good
will of God (with
which we doe ma-
nfully behold in
Chriſt) and to flee
to the ayd and fa-
uour of our father,
¶ Pſal. 3. 1.

1 ¶ Although the
people of Iſrael was
but one people, yet
the plural number
is here vſed, beſe
for the ſpeake
vnto many one of
which made a peo-
ple as for it grew
multitude of them
as though many
nations had aſſembled
themſelues toge-
ther, as Iudg. 5. 14.
¶ The wicked in-
cense Gods counſell,
though they ſeem
working of his
force, yet for the
force which he ſeem
in them haſtly de-
termined of them
as ſuite authority
and power.

1 ¶ God witneſſeth
to his Church by a
viſible ſigne, that
it is he that will
eſtabliſh it by the
giving the powers
bodie of heauen
and earth.

1 ¶ An example of
the true Church,
where the church
conſent as well in
doctrine as in cha-
ritie one towards
another. And the
Paſtors delict
true doctrine both

1 ¶ The heueth by
contrary examples
how great a ſinne
hypocriſie is, ſpe-
cially in them
which vnder a
faſſe pretence ſell
cloke of ſcale

1 ¶ The Apoſtles
communicate their
treasures with the
congregation, 2
¶ Vnto enough
therto be afraid
of the threatenings
of our enemies
arise yet too lightly
contemne their
rage and madneſſe
againſt vs: but we
haue to let againſt
their force and
malice, an earnest
thinking vpon the
power and good
will of God (with
which we doe ma-
nfully behold in
Chriſt) and to flee
to the ayd and fa-
uour of our father,
¶ Pſal. 3. 1.

The Apostles 3 appoint the office of Deaconship 12 Steuen taken min. 18 Of whom Steuen is first named 12 His choice 13 and accused as a transgressor of Moses Law.

And in those dayes, as the number of the disciples grew, there arose a murmuring of the Grecians towards the Hebrews, because their widows were neglected in the daily ministring.

Then the twelve called the multitude of the disciples together, and said, It is not meete that we should leaue the word of God, to serue the tables.

Wherefore brethren, looke you out among you seven men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this businesse.

And we will giue our selues continually to prayer, and to the ministring of the word.

And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas; and Nicolas a Proselyte of Antiochia.

Which they set before the Apostles: and they prayed, and layd their hands on them.

And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the faith.

Now Steuen full of faith & power, did great wonders and miracles among the people.

Then there arose certaine of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

But they were not able to resist the wisdom, and the Spirit by the which he spake.

Then they suborned men, which said, We haue heard him speake blasphemous wordes against Moses, and God.

Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council.

And for forth false witness, which laid, This man ceaseth not to speake blasphemous wordes against this holy place, and the Law.

For wee haue heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gaue vs.

And as all that sate in the Council looked stedfastly on him, they saw his face, as it had bene the face of an Angel.

This ceremony of laying on of hands, came from the Iewes, who vnder stood both in publick offering, and in private prayers and blessings as appereth, Chap. 28. and the Church doth obserue this ceremony, 1 Thimoth. 5. 22. After 8. 17. but here is no mention made either of crime, or sinning, or rebuking, or forgiving.

An happy deed of temptation. F. This is the figure of Antiochia, meaning by faith, the doctrine of the Gospel, which engendereth faith. 6. God excelleth his Church first with euill wordes and slanders, then with imprisonment, afterward with scourginges, and by these meanes prepareth it to such fruit, that at length he causeth it to encounter with Satan and the world, euen to blood, head and death, and that with good successe. 8. Excellent and singular gifts. 7. Schooles and Vniuersities were of oldtime ad idled to false pastors, and were the instruments of Satan to blowe abroad and defende false doctrines.

Of the company and Cateche at Hierusalem. 8. False teachers, because they will not bee overcome, flee from disputations to manifest and open Vandering and false accusations. 9. The first bloud persecution of the Church of Christ begun and sprung from a Council of Priests by the suggestion of the Vniuersitie Doctors.

An example of carnall men of false accusers, which gather false conclusions of things that are well vndered and spoken. 1. Herely it appeared that Steuen had an excellent and goodly countenance, having a quiet and settled minde, a good conscience, and sure perswasion that his cause was iust: for seeing he was to speake before the people, God beautified his countenance, to the end that with the very beholding of him, the Iewes might be perswaded and amended.

Steuen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was borne, 47 and before the Temple was built. 44 And if at all outward ceremonies were ordained according to the heavenly Pattern. 14 The Iewes gushing their selues, 59 Iheroslim.

Then said the chiefe Priest, Are these things so?

And he said, Ye men, brethren, and fathers, hearken. That God of a glory appeared vnto our father Abraham, while he was in Mesopotamia, before he dwelt in Charran.

And said vnto him, Come out of thy country, and from thy kinned, and come into the land which I shall shew thee.

Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell.

And he gaue him none inheritance in it, no not the breadth of a foot: yet he promised that hee would giue it to him for a possession, and to his seed after him, when as yet he had no child.

But God spake thus, that his seed should be a sojourner in a strange land: and that they should keepe it in bondage; and entreat it euill foure hundred yeeres.

But the nation to whom they shalbe in bondage, will I iudge, saith God: and after that, they shall come forth, and serue me in this place.

He gaue him also the covenant of circumcision: and so Abraham begate Isaac, and Isaac circumcised him the eight day: and Isaac begate Jacob, and Jacob the twelve Patriarkes.

And the Patriarkes moued with enuie, sold Joseph into Egypt: but God was with him, and deliuered him out of all his afflictions, and gaue him 2 sauiour and wisdom in the sight of Pharaoh king of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

But when Jacob heard that there was come in Egypt, he sent our fathers first:

And at the second time Joseph was known of his brethren, and Josephs kinned was made known vnto Pharaoh.

Then sent Joseph and caused his father to bee brought, and all his kinned, euen thre score and fifteene soules.

So Jacob went downe into Egypt, and he died, and our fathers,

And were remoued into Sychem, and were put in the sepulchre, that Abraham had bought for money of the sonnes of Emor, sonne of Sychem.

But when the time of the promise drew neere, which God had sworn to Abraham, the people grew and multiplied in Egypt.

Steuen is admitted to plead his cause, but to this end and purpose, that vnder a cloke and colour of law he might bee condemned. 1. Steuen wherewith vnto the Iewes, that hee acknowledged the true Father, and the onely true God: and sheweth moreover, that they are more ancient then the Temple, with all that theretoe appointed by the Law, and theretoe they ought to be by another consideration of time, lineage, that is to say, the free conscience, that God made with the Fathers.

Gen. 12. 4. That mightie God full of glory appeared to him in Mesopotamia, before he dwelt in Charran, which was a bordering place, as it is written in Thimoth. 1. 3. 2. Joseph was sold into Egypt, and was there 400 yeeres, as it is written in Gen. 15. 13. 3. Jacob went downe into Egypt, and he died, and our fathers, and were remoued into Sychem, and were put in the sepulchre, that Abraham had bought for money of the sonnes of Emor, sonne of Sychem.

17. But when the time of the promise drew neere, which God had sworn to Abraham, the people grew and multiplied in Egypt. 18. Till

18 Till another King arose, which knew not Ioseph.

19 The same I dealt subtilly with our kindred, and euil entreated our Fathers, and made them to cast out their yong children, that they should not remaine aliue.

20 The same time was Mo'es borne, and was acceptable to God, which was nourished vp in his Fathers house three moneths.

21 And when hee was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Mo'es was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 Now when hee was full fortie yeere old, it came into his heart to visit his brethren, the children of Israel.

24 * And when he saw one of them suffer wrong, he defended him, & auenged his quarrel that had the harme done to him, and smote the Egyptian.

25 For he supposed his brethren would haue vnderstood, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 * And the next day, he slew himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren: why doe ye wrong one another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a Prince, and a Iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Mo'es at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when forty yeeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire in a bush.

31 And when Mo'es saw it, he wondred at the sight: and as hee drew neere to consider it, the voice of the Lord came vnto him, saying,

32 I am the God of thy Fathers, the God of Abraham, and the God Isaac, and the God of Iacob. Then Mo'es trembled, & durst not behold it.

33 Then the Lord said vnto him, Put off thy shoes from thy feet: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groining, and am come downe to deliuer them: and now come, and I will find thee into Egypt.

35 This Mo'es whom they forsooke, saying, Who made thee a Prince and a Iudge? the same God sent for a prince, & a deliuerer by the hand of the Angell which appeared to him in the bush.

36 Hee brought them out, doing wonders and miracles in the Land of Egypt, and in the red sea, and in the wilderness: forty yeeres.

37 4 This is that Mo'es, which laid vnto the children of Israel, * A Prophet shall the Lord vnto you God raise vp vnto you, *even* of your brethren, like vnto me: him shall ye heare.

38 * This is he that was in the Congregation in the wilderness with the Angell, which spake to him in mount Sina, and with our Fathers, who receiued the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt:

40 Saying vnto Aaron, * Make vs gods that may goe before vs: for we know not what is become of this Mo'es that brought vs out of the land of Egypt.

41 And they made a calf in those daies, and offered sacrifice vnto the Idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, & gaue them vp to seue the y helth of heauen, as it is written in the booke of the Prophetes, * O house of Israel, haue ye offered to mee flaine beaulls and sacrifices by the space of fortie yeeres in the wilderness?

43 And ye tooke vp the Tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: therefore I will cary you away beyond Babylon.

44 * Our fathers had the tabernacle of wilderness in the wilderness, as he had appointed, speaking vnto * Mo'es, that he should make it according to the fashion that he had seene.

45 * Which tabernacle also our fathers receiued, and brought in with Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the daies of Dauid:

46 * Who found fauour before God, and desired that he might finde a tabernacle for the God of Iacob.

47 * But Salomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands, as saith the Prophet,

49 * Heauen is my throne, & earth is my footstool: what house wilt ye build for me, saith the Lord? or what place is it that I should reſide in?

50 Hath not my hand made all these things? 51 * Ye stiffnecked and of x vncircumcised hearts and eares, ye haue alwaies resisted the holy Ghost: as your Fathers did to doe you.

52 Which of the Prophetes haue not your fathers persecuted? & they haue slaine them, which shewed before of the coming of that Iust, of whom ye are now the betrayars and murderers,

53 * Which haue receiued the law by the ordinance of Angels, and haue not kept it.

54 * But when they heard these things, their hearts brast for anger and they gnashed at him with their teeth.

55 * But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glorie of God, and Iesus standing at the right hand of God,

56 And said, Behold, I see the heauens open, and the sonne of man standing at the right hand of God.

57 10 Then they gaue a shout with a loude voice, and Ropped their eares, and ranne vpon him violently all at once,

58 And cast him out of the citie, and stoned him: and the witnesses laid down their clothes at a yong mans feet, named Saul.

59 And they stoned Steuen, who called on

nature, and saide seſſion them: for otherwise all the lawe was circumciſed as touching the flesh, and therefore there were two kinde of circumciſion. Rom. 2. 28. 8 And the more Satan is expelled, the more he brasteth out into an open rage. 9 The reuerſe is that the Martyrs approach to death, the nearer they beholding Christ, doe rise vp even into heauen, & Ready to conforme him in the conſtitution of the truth, and to receive him to him. 10 The zeale of hypocrites and superſtitious people, breaketh out at length into most open madneſſe. 11 Thus as dauid in a rage and furie for at that time the Iewes could not put him to death by law, they conſeſſed before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported. 12 Ioh. 8. lib. 20. that Agrippa a Iew, ſtern Iames the brother of the Lord, and for ſo doing, was arrested before Aſennus the Prefect of the country. 6 And was aduocated by the Law, that the witnesses should cast the first stone. Deut. 17. 7.

Exod. 32. 1. 2 The waste in position of the Egyptian Idolaters for they worshipped Apis a strange and monstrous deity, and made gilded images of Kine, Hier. lib. 32. 3 Being afflicted and vniuſed his spirit began them up to Setau, and moved in to wear ship Harer. 4 By the holles of heauen, heere hee reuolued the Angels, but the women and Iuene and other Harer. Diut. 17. 3. 5 Amos 5. 21. 6 Tawcois is upon your shoulders and carried. 5 Moles indeed erected a tabernacle, but that was to call them backe to the forme which hee had in the mountaine, 1 That is the covenant. 2 Exod. 25. 40. bter. 8. 5. 3 Ioh. 3. 14. 4 Delivered from hand to hand. 5 By the figure Melchizedek, for the countries which the Gentiles possessed. 6 God dwelleth not in temples made with hands, as saith the Prophet, 1 Ioh. 4. 20. 2 Ioh. 1. 9. 3 1 Chron. 17. 2 4 King 6. 1 6 Salomon built a temple according to Gods commandment, but not with any such condition, that the worship of God should be inclosed therein. 7 Chap. 17. 4. 8 Ioh. 6. 10. 9 Ioh. 4. 5. 10 Steuen moved with the zeale of God, algerh iudgeth his owne iudges.

i He deuised a subtil invention against our flocke, in that he commanded all the males to be castrated. * Exod. 2. 2. 3 That through Gods mercies goodnes and fauour, to be of a goodly and faire countenance.

* Exod. 2. 11.

* Exod. 2. 13.

* Exod. 3. 1 Now he calleth the Sonne of God an Angel, for he is the Angel of Gods counsell, and liberates after hee might moies after hee liueth him, saying to Moies, I am thy God of thy Fathers, etc.

10 By the power. * Exod. 7. 8. 9. 10. 11. 14. chapter. * Exod. 16. 1. 2 He acknowledged Moies for the Law giuer, but so that hee prech by his owne witness, that the Law had respect to a more perfect thing that is to say to the propheticall office which tended to Christ the head of all Prophetes. * Deut. 18. 15. chap. 7. 2. 1. * Exod. 19. 2.

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the Cities, till he came to Cefarea.

C H A P. IX.

8 Saul going toward Damascus, was stricken downe to the ground of the Way: so Ananias went in to him by the way. The laying on of the hands. 25 hee receiued sight againe through the waie. 33 Peter on the Mount of the pal-
 sic, 36 saw by him Tabitha a leprose, and was referred to life.

ANd ¹ Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went vnto the high Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way, (whether men or women) hee might bring them bound vnto Hierusalem.

3 Now as hee journeyed, it came to passe that as hee was comen nere to Damascus, a suddene light shined round about him: a light from hea-
 uen.

4 And he fell to the ground, and heard a voice saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou Lord? And the Lord said, I am Iesus whom thou persecutest: it is e hard for thee to kicke against prickes.

6 He then both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the city, and it shall be told thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voice, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man, Then led they him by the hand, and brought him into Damascus.

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine discipale at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee sayd, Behold, I am here, Lord.

11 Then the Lord sayd vnto him, Arise, and goe into the street which is called straight, and keeke in the house of Iudas after one called Saul of Tarsus: for behold, hee praieih.

12 (And hee saw in a vision a man named Ananias coming in to him, and putting his hands on him, that he might receiue his sight)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hierusalem.

14 Moreover heere hee hath authority of the high Priests, to binde all that call on thy Name.

15 Then the Lord sayd vnto him, Goe thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entered into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent mee (Iesus Iesus that appeared vnto thee in the way as thou camst) that thou mightest receiue thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly hee receiued sight, and arose, and was baptized.

19 And receiued meat, and was strengthened,

So was Saul certaine dayes with the Disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, at the which was that Sonne of God,

21 So that all that heard him were amazed, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, and came hither for that intent, that he should bring them bound vnto the high Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, continuing that that was Christ.

23 And after that many daies were fulfilled, the Iewes tooke counsell together to kill him.

24 But thei laying await was knowne of Saul: now thei watched the gates day and night that they might kill him.

25 Then the Disciples tooke him by night, and put him through the wal, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee assayed to ioyne him selfe with the Disciples: but they were all afraid of him, and belieued not that he was a Disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them how he had seene the Lord in the way, and that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 And hee was conuerent with them at Hierusalem.

29 And spake boldly in the Name of the Lord Jesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cefarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Iaints that dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeres, and was sicke of the palsey.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together, And arose immediately.

35 And all that dwelt at Lydda and Saron saw him and turned to the Lord.

36 There was also at Ioppa a certaine woman, a Disciple named Tabitha (which by interpretation is called Dorcas) she was full of good workes and almes which shee did.

37 And it came to passe in those daies, that shee was sicke and died: and when they had washed her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was nere to Ioppa, and the Disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

39 Peters Apostleship is confirmed by healing the man that was sicke of the palsey. 40 Lydda was a city of Palestine, and Saron a chamber containing, and a place of good passage betweene Ioppa of Palestine and the mount of Iudaea, and the strait of Cestrebe, which extendeth into the great length of a furlong. 41 Peter preached evidently by raising up a dead body through the Name of Christ, at the which hee preached the glad tidings of life.

o By the feast of
God, 10e brethren
unto thus the
whole service of
God: whereby we
perceive, that Cor-
nelius was not void
of faith, but was
that they were
which lived before
Christ's time: and
therefore they deale
fully, which
could prepare me
works and free me
upon this place.
p God gave the
gentiles in univer-
sall, that who soe-
ever lineth godly, is
a repable to God,
of whom call in
place to be for
preache peace to
men through Iesus
Christ, was Lord
not of creation
only, that is, of the
beginning, but of
all.

7 The forme of
the Gospel (which
shall be made ma-
nifest at the latter
day when Christ
himselfe shall be-
come judge both
of the quick and
dead) is this, that
Christ preached to
the Fathers, and ex-
hibited in his time
with the mighty
power of God,
(which was by all
meanes shewed)
and length cre-
dited to reconcile
vs to God did this
day, that whole-
ner beleefe in
him should be cause

35 But in every nation hee that * feareth him,
and worketh righteousness, is accepted with him.
36 Ye know the word which God hath sent
to the children of Israel, preaching peace by Ie-
sus Christ, which is Lord of all :
37 Even the word which came through all
Iudea, * beginning in Galilee, after the Baptisme
which Iohn preached :
38 To wit, how God anointed Iesus of Na-
zareth with the holy Ghost, & with power : who
went about doing good, & healing all that were
oppressed of the devil : for God was with him.
39 And wee are witnesses of all things which
he did both in the land of the Iewes, and in Hieru-
salem, whom they slew, hanging him on a tree.
40 Him God raised vp the third day, and cau-
ted that he was shewed openly :
41 Not to all the people, but vnto the witnes-
ses chosen before of God, even to vs which did eat
& drinke with him, after he arose from the dead.
42 And he commanded vs to preach vnto the
people, & to testifie, that it is hee that is ordained
of God a iudge of quick and dead.
43 To him al to giue all the * Prophets wit-
nesse, that through his Name all that beleue in
him, shall receive remission of finnes.
44 While Peter yet spake these wordes, the
holy Ghost fel on al them which heard the word.
45 So they of the circumcision, which belee-
ued, were astonished, as many as came with Peter,
because that on the Gentiles also was powred out
the gift of the holy Ghost.
46 For they heard them speake with tongues,
and manifest God. Then answered Peter,
47 Can any man forbid water, that these
should not be baptized, which haue received the
holy Ghost as well as we ?
48 So he commanded them to be baptized in
the Name of the Lord. Then prayed they him to
tary certaine dayes.

through the remission of finnes. * Luke 4. 14. q This stile
is taken from the old custome of the Iewes, who vnto a countie their King and Priests,
whereunto they came to call them anointed, upon whom God bestowed gifts and vncor-
rupt. r This choosing of the Apostles is properly given to God: for though God be pre-
sident in the laying on of hands, yet there is in vs place of secret approbation and
testing of Gods calling, and many voyces thence against the will, for the Apostles are
immediately appointed of God and the Church Ministers by meanes. * Iren. 3. 34. mie.
7, 8. Chap. 19. 8 The Spirit of God sealeth that in the heart of the hearers,
which the minister of the word speaketh by the commendation of God, as it ap-
peareth by the effects. 9 Baptisme doth not falsifie or make them holy which
receiue it, but sealeth vp and confirmeth their sanctification.

CHAP. XI.

1 Peter being accented for going to the Gentiles, 5 defendeth him
selfe. 22 Barnabas is sent to Antiochia, 26 where the dis-
ciples are called Christians: 28 and there Agabus foretelleth a
famine to come.

NOW the Apostles and the brethren that
were in Iudea, heard, that the Gentiles had
also received the word of God.
2 And when Peter was come vp to Hierusa-
lem, they of the circumcision contended against
him,
3 Saying, Thou wentest in to men vncircum-
cised, and hast eaten with them.
4 Then Peter began, and expounded the thing
in order to them, saying,
5 I was in the citie of Ioppa, praying, and in a
trance I saw visions. A certaine vessel com-
ming downe as it had bene a great sheete, & be-
came downe from heauen by the foure corners, and
let downe to me,

6 Toward the which when I had fastened
mine eyes, I considered, & saw foure footed bea-
sts of the earth, and wild beafts, and creeping things,
and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise,
Peter: I say and eate.
8 And I said, God forbid, Lord: for nothing
polluted or vncleane hath at any time entred in-
to my mouth.

9 But the voice answered me the second time
from heauen, The things that God hath purified,
pollute thou not.

10 And this was done three times, and al were
taken vp againe into heauen.

11 Then behold, immediately there were three
men already come vnto the house where I was,
sent from Cesarea vnto me.

12 And the Spirit sayd vnto me, that I should
go with them, without doubting: moreouer, these
fixe brethren came with me, and wee entred into
the mans house.

13 And he shewed vs, how he had seen an An-
gel in his house, which stood & said to him, Send
men to Ioppa, and call for Simon, whose surname
is Peter.

14 Hee shall speake words vnto thee, whereby
both thou and all thine house shalt be saved.

15 And as I beganne to speake, the holy
Ghost fell on them, euen as vpon vs at the be-
ginning.

16 Then I remembered the word of the Lord,
how he said, Iohn baptized with water, but yee
shall be baptized with the holy Ghost.

17 For as much then as God gaue them a like
gift, as hee did vnto vs, when wee beleued in the
Lord Iesus Christ, who was I, that I could let
God ?

18 When they heard these things, they held
their peace, and glorified God, saying, Then hath
God also to the Gentiles granted repentance vn-
to life.

19 ¶ And they which were * scattered a-
broad because of the affliction that arose about
Steuens, went throughout til they came vnto Phe-
nice, and Cyprus, and Antiochia preaching the
word to no man, but vnto the Iewes only.

20 ¶ Now some of them were men of Cyprus
and of Cyrene, which when they were come into
Antiochia, spake vnto the Grecians, and preach-
ed the Lord Iesus.

21 And the hand of the Lord was with them,
so that a great number beleued and turned vnto
the Lord.

22 ¶ Then tidings of those things came vnto
the eares of the Church, which was in Hierusa-
lem, & they sent forth Barnabas, that hee should
goe vnto Antiochia.

23 Who when he was come and had seene the
grace of God, was glad, and exhorted all, that
with purpose of heart they would continue in the
Lord.

24 For he was a good man, and full of the ho-
ly Ghost, and faith, & much people ioyned them-
selves vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to
seeke Saul :

26 And when he had found him, he brought
him vnto Antiochia and came to passe that a
whole yere they were conuerant with the Church,
and taught much people, in so much that the dis-
ciples were first called Christians in Antiochia.

1 Peter being
without cause re-
purchased of the
vaukilfull and ig-
norant dooth not
obed that he
ought not to be
indged of any, but
openly giueth an
account of his
doing.

* Chap. 3. 4.

* Chap. 3. 5.
and 19. 4.
mat. 3. 11.
marke 1. 8.
luke 3. 16.
Iohn 1. 26.

a Such as aske a
question of the
truth which they
know not ought
to be quietly
heard and must
also quietly yield
to the declaration
thereof.

b The scattering
abroad of the
Church of Hieru-
salem is the cause
of the gathering
together of many
other Churches.
c Chap. 8. 1.
d The preaching of
Antiochia was
in Syria and
Lyceria vpon the
Istus.

e The Church of
Antiochia, the new
Hierusalem of the
Gentiles was ex-
traordinarily cal-
led.

f The Apostles
dye not falsly
condemne an ex-
traordinary voca-
tion, but yet they
indige by the
effects.

g There was no
contention 3.
amongst the Apo-
stles either of vs-
urping or of hold-
ing place and
degrees.

7 Godd sh^d so wrap up his Church withth wicked, in his t^ou^gh^g and pla^ges which he sendeth vpon the earth, that notwithstanding he p^romised it to com^mentally.
8 All Congregations or Churches make one body.
9 That is, that the Deacons must succour the poore: for he is bound to bene all these things, and every day & continually, and therefore it is said, that they sent these things to the Elders, that is to the governors of the Church.

CHAP. XII.

2 Herod killed James with the sword, 4 and imprisoned Peter 8 where he lay in the night, 20 Herod being offended with them of Tyre, 21 surprised: 22 Asking the summe due to God, he is taken with worms, and so diech.

Now about that time, 2 Herode the King stretched forth his hands to vex certain of the Church,

2 And he killed James the brother of Iohn with the sword.

3 And when hee saw that it pleased the Iewes he proceeded further, to take Peter also (then were the dayes of vⁿleavened bread)

4 And when he had caught him, he put him in prison, and delivered him to foure quaternions of souldiers to be kept, intending after the Passouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of y Church vnto God for him.

6 And when Herod would have brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chains, and the keepers before the doore, kept the prison.

7 And behold, the Angel of the Lord came vpon them, and a light shined in e the house, and hee smote Peter on the side, and rayed him vp saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel sayd vnto him, Gird thy selfe, and binde on thy sandales. And so hee did. Then he said vnto him, Cast thy garment about thee and follow me.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened vnto them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 And when Peter was come to himselfe, he said, Now I knowe for a trueth, that the Lord, hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 And as hee considered the thing, hee came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together and prayed.

13 And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

14 But when he knew Peters voice he opened not the entrie doore, for gladnesse, but ranne in, and told how Peter stood before the entrie.

15 But they sayd vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 7 And he beckned vnto them with the hand to hold their peace, and told them how the Lord had brought him out of the prison. And he sayd, God hee these things vnto James and to the brethren: and hee departed and went into another place.

18 ¶ Now as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, & commanded them to be led to be punished. And he went downe from Iudaea to Cesarea, and there abode.

20 ¶ Then Herode was angry with them Tyrus and Sidon, but they came all with one accord vnto him, & perswaded Blastus the kings Chamberlaine, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herod arrayed himselfe in royall apparel, and sat on the iudgement seate, and made an oration vnto them.

22 And the people gaue a shout, saying, The voyce of God, and not of man.

23 But immediately the Angel of the Lord smote him because hee gaue not glory vnto God, so that he was eaten of wormes, and gaue vp the ghost.

24 And the f word of God grew and multiplied.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, and took with them Iohn, whose surname was Marke.

CHAP. XIII.

2 The holy Ghost commanded that Paul and Barnabas be separated vnto him. 6 At Paphos, 8 Elymas the soothsayer, 11 is broken blind: 14 From whence being come to Antiochia, 17 they preach the Gospel, 43 the Iewes vehemently withstanding.

There was also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Nger, and Lucius of Cyrene, & Manahen (which had bene brought vp with Herod the Tetrach) and Saul.

2 Now, as they bministrd to the Lord, and fasted, the holy Ghost sayd, Separate mee Barnabas and Saul, for the worke whereunto I have called them.

3 Then fasted they and prayed, & laid their hands on them, and let them goe.

4 And they after they were sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had al o Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphos, they found a certaine soothsayer,

whom they call Iudaeus, which is in the Church, when hee saith that hee, whether y^e sufferest to the matter is false, or to an qualitie of thing, that he saith, and y^e knowest it false, because when they begin to see, they say, these things were as Gods mightie power is also delivered to them, who make the word, and things were made. 2 Fals, and toleme prayers were vied before the saying on of hands. 3 Paul and his companions doe at the first bring Cyprus to the iudication and obedience of Christ. 4 Seleucia was a cite of Cilicia so called. 5 Seleucia one of Alexander's successeurs.

7 We may sometimes glue place to the rage of the wicked, but yet so, that our diligence which ought to be vied in Gods businesse be not a while slackened.
8 Euill counsell falleth out in the end to the hurt of the deuilers of it.

9 A notable and famous example of the end of the enemies of the Church.
10 The flattery of the people, maketh looles false.

11 God rethelth the proud.

12 Iaphys recordeth that this king did not respect this flattery, engines, and therefore at his death hee complained.

13 Tyrants build vp the Church, by plucking it down.

14 They that heare the word of God.

1 Paul with Barnabas is against the second time appointed Apostle of the Gentiles not of man neither by man, but by an extraordinary commandment of the holy Ghost.

2 The same was Iudaeus, which pag 16 is Baptized in death.

3 Iudas they were listening their o'ce, that is, as Christ's ex-emptioneth it, while they were preaching.

4 The Lord is said to call wherof this word (calling) is used.

5 Seleucia was a cite of Cilicia so called. 6 Seleucia one of Alexander's successeurs.

18 The fauour of
one self is vane Gol-
pelis is vane there-
probate and vne-
leuesy death, and
to the clerk and
such as beleue,
life.
19 The Gospell is
published to the
Gentiles by the
exprelle command-
ment of God.
f By this you doe
see you doe as it
were pronounce
sentence against
your selfe, and
against your fel-
lows. * Gal. 1. 6.

1 Therefore either
all were not appar-
ent to murthering
life, or els all should
haue beleued; but
because it was not
so, foloweth: So as
some certaine were
ordained, and there-
fore God did not
onely foreknow, but
also fore-ordaine
that such a fault
should befall, for
the cause of his ordi-
ning, or appointment,
but his ordaining the
cause of the fault.
20 Such is the craft
and subtiltie of the
enemies of the Gos-
pel, that they abuse
the simplicitie of some
which are not alto-
gether euill men, to
execute their cruelty.
* Nuch as inuolued Mo-
ses his Law. 21 The
wickednesse of the
world cannot let
God gather his Church
together, and to
suffer, and cherish,
when it is gathered
together. * Mathe. 10. 14,
marke 6. 11, Luke 9. chap. 18.

44 And the next Sabbath day came almost the whole cite together to heare the word of God.

45 But when the Iewes saw the people, they were full of offense, and spake against those things, which were spoken of Paul, contrarying them and rayling on them.

46 Then Paul and Barnabas spake boldly, and said, It was necessary that the word of God should first haue bene spoken vnto you: but seeing yee put it from you, and iudge your selues vnworthy of euerslasting life, loe we turne to the Gentiles.

47 For so hath the Lord commanded vs, saying, I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ordained vnto eternall life, beleued.

49 Thus the word of the Lord was published throughout the whole country.

50 But the Iewes stirred certaine vnder-
denour and honourable women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

53 And the disciples were filled with ioy, and with the holy Ghost.

CHAP. XIII.

1 Paul and Barnabas 5 are persecuted from Iconium: 6 At Lystra Paul is healed: a cripple: 13 They are about to doe sacrifice vnto them, 15 but they forbid it: 19 Paul by the perswasion of certaine Iewes, is stoned: 23 From thence passing throug diuers Churches, 26 they retorne to Antiochia.

And it came to passe in Antiochia, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleued.

2 And the vnbelcuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimony vnto the word of his grace, & caused signes and wonders to be done by their hands.

4 But the multitude of the city was diuided: and some were with the Iewes, and some with the Apostles.

5 And when their was an assault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospell.

8 ¶ Now there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him and perceiuing that he had faith to be healed,

10 He cried with a voyce, saying, My Lord, have mercy vnto mee.

11 And he looked vnto him, and said, Stand vp: for thy faith hath made thee whole.

12 And he tooke him by the right hand, and lifted him vp, and when he had so done, he said, Stand vp: for thy faith hath made thee whole.

13 And when he had so done, he said, Stand up: for thy faith hath made thee whole.

10 Said with a loud voyce, Stand vp: for thy faith hath made thee whole.

11 Then when the people saw what Paul had done, they lift vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter: & Paul Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their cite, brought buls with garlands vnto the gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, & ran in among the people, crying,

15 And saying, O men, why doe yee the things? We are euen men subiect to the like passions that yee be, and preach vnto you, that yee should turne from these vaine things vnto the liuing God, which made heauen and earth, and the sea, and all things that in them are:

16 Who in times past sinned all the Gentiles to walke in their owne wayes.

17 Neuertheless, he left not himselfe without witness, in that he did good and gaue vs rain from heauen, & fruitful seasons, filling our hearts with food, and gladnesse.

18 And speaking these things, scarce appeard they the multitude, that they had not sacrificed vnto them.

19 Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, stoned Paul, and drew him out of the cite, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the cite, and the next day he departed with Barnabas to Derbe.

21 And after they had preached the glad tidings of the Gospell to that cite, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of God.

23 And whē they had ordained them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleued.

24 Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to Attalia.

26 And thence sailed to Antiochia, from whence they had bin commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the Disciples.

29 And being returned to Antiochia, do render an account of their iourney to the Congregation or Church.

30 And when they had so done, the Disciples increased in number at Antiochia.

31 ¶ There stood up certain of the Antiochia, men, which were of the sect of the Hereticks, and said, We haue heard that some of you came to be circumcised.

32 And they said, We haue heard that some of you came to be circumcised.

33 And they said, We haue heard that some of you came to be circumcised.

34 And they said, We haue heard that some of you came to be circumcised.

35 And they said, We haue heard that some of you came to be circumcised.

d Of the house where Paul and Barnabas were.

That is also called Antiochia, which is a great city, because they were wont to hold it excellent: that which is proper to the only one God, that is, Inuocation or calling vpon, or Men as ye are, and parakers of the selfe same nature of man as you, the chiefest idols, namings after the manner of the Hereticks.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Gen. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 8

1 The speaker of a lawfull assembly, not only to accept of the discipline, but to be ready to be of the people, but also against all meeting and coming together which was not by order: for there were certain doers appointed to call the people together in.

matters, it may be determined in a lawfull assembly.
40 For we are euen in jeopardy to be accused of this daies edition, for as much as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, hee let the assembly depart.

CHAPTER XX.

1 Paul appointed to go to Macedonia. 2 In Treas preaching vnto midnight. 3 Eutychus fell downe dead out of a window. 4 he raysheth him to life. 5 At Miletum, he hauing called the Elders of Ephesus together, 23 he declareth what things shall come vpon himselfe, 28 and others.

Now after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through those parts, and had exhorted them with many words, hee came into Grecia.

3 And hauing taried there three months, because the Iewes had wait for him, as he was about to faile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Arrharchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 The 6 went before, and taried vs at Troas. 6 And we sailed forth from Philippi, after the daies of vnleavened bread, and came vnto them to Troas in fīue dayes, where we abode fīue dayes.

7 3 And the first day of the weeke, the disciples beinge come together to breake bread, Paul preached vnto them, ready to depart on the morrow, & continued the preaching vnto midnight.

8 4 And there were many lights in an vpper chamber, where they were gathered together.

9 And there late in a window a certaine young man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, hee overcame with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and laide himselfe vpon him, and embraced him, saying, Trouble not your felmes: for his life is in him.

11 Then when Paul was come vp againe, and had broken bread, & eaten hauing spoken a long while till the dawning of the day hee so departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then we went before to shippe, and sailed vnto the citie Assos, that wee might receiue Paul there: for so he had appointed, & would himselfe goe afores.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mytelene.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arrived at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 5 For Paul had determined to faile by Ephesus, because hee would not spend the time in Asia: for hee had to be, if he could possibly, at Hierusalem, at the day of Pentecost.

17 ¶ Wherefore from Miletum, hee sent to

*1 Paul departed from Ephesus, by the content of the Church, not to be idle, or at rest, but to take paines in another place.
2 As after so great trouble there was neede of a long exhortation.
3 A forward zeale is the guide and inducement to martyrdom, and we are not deboured by the wilddome of God to prevent the endmēt of wicked men.
4 Afflictions in the night time cannot be iustly condemned, neither ought, when the cause is good.
5 Mark for word, the first day of the Sabbath, that is, upon the first place, and by 1 Cor. 16. 2. it is no mistake, as it is in the text, that the Christians were wont to assemble themselves solemnly together upon that day.
6 The diuill minding to trouble the Church with a great offence, giue Paul a singular occasion to confirme the Gospel.
7 Paul an earnest and diligent follower of Christ, making halt to his bonds without a vncyeling or flopping in his race, doeth first of all, as it were make his encampment, wherein hee giueth an account of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to perseuerance and goe forward with confidence in their office.
8 According as the celebration of these places is set forth, at a distance between Ephesus and Miletum was about foure hundred fūrlongs, which make aboost fifty Dutch miles.*

Ephesus, and called the Elders of the Church.

18 6 Who when they were come to him, hee said vnto them, Ye know from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 Seruing the Lord with all modesty, and with many teares, and tentations, which came vnto me by the layings await of the Iewes,

20 And how I kept d backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians, the repentance toward God, and faith toward our Lord Iesus Christ.

22 7 And now behold, I goe bound in the Spirit, vnto Hierusalem, & know not what things shall come vnto me there:

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministratiō which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I haue gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 8 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerscers, to feed the Church of God which hee hath purchased with his owne blood.

29 9 For I know this, that after my departing shall grievous wolues enter in among you, not sparing the flocke.

30 Moreouer of your owne selues shall men arise speaking peruerse things, to draw disciples after them.

31 Therefore watch, and remember that by the space of three yeares I ceased not to warne euery one, both night and day with teares.

32 10 And now bretheren, I commend you to God, & to the word of his grace, which is able to build further, and to giue you an inheritance among all them which are sanctified.

33 11 I haue counted no mans siluer, nor gold, nor apparell.

34 Yea, ye know, that these hands haue ministered vnto my necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Iesus, how that he said, It is a blessed thing to giue, rather than to receiue.

36 And when he had thus spoken, hee kneeled downe, and prayed with them all.

37 12 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chieflly fory for the words which he spake, that they should see his face no more. And they accompanied him vnto the shippe.

11 Pastours must before all things beware of couetousnesse. 2. 1 Cor. 4. 12. 1. hee. 2. about 150. m. As it were by reaching out the hand to them, which otherwise are about to fly and fall away, and so to strengthen. 12 The Gospel naturally afflictious, but ruleth and brideth them in good order.

1 A lively image of a true Pastour. 2 I refused not to be idle, neither I assembled in any respect what manner, either for feare or laues sake. 7 He testifieth, that hee goeth to his bonds by the commandement of God. 8 He calleth, that motion of the holy Ghost, which enforced him to his journey to Hierusalem, the bond of the Spirit which he bestowed with a conscience. f If you do persevere, there shall be no change. 8. 6. The doctrine of the Apostles is most perfect and absolute. 9 To keep it, to feed it, and govern it. 10 A notable sentence for Churches to heed, which belongeth plainly to the person, how that by reason of the staying together of the two naturas in his owne person, that which is proper to one is spoken of the other, being taken in the derivative, and not in the prepositional: which in old time the goodly fishers seemed a communicating or fellowship of properties, that is to say, a walking common of what is two, which belongeth but to one. 11 This word that, sheweth the excellence of his blood. 12 A prophecy of Pastors that should straightway degenerate into wolues against such as preach and bragge only of a succession of petitions. 13 This is great mirerie, to want the presence of such a Shepherd, but greater to haue wolues enter. 14 The power of God, and his free promises recorded in his word, are the props and pillars of the ministry of the Gospel. 15 Children, and therefore of free love and good will. 16 Cor. 4. 12. 1. hee. 2. about 150. m. As it were by reaching out the hand to them, which otherwise are about to fly and fall away, and so to strengthen. 12 The Gospel naturally afflictious, but ruleth and brideth them in good order.

C H A P. XXI.

Paul goeth downe to Hierusalem. 8 At Cefarea he talketh with Philip the Evangelist: 10 Agabus for other time of his bonds. 17 After he came to Hierusalem, 26 and into the Temple. 27 The Jews layd hands on him: 32 Lyfias the captain saith him from them.

And as we lanched forth, and were departed from them, we came with a straight courſe vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And we found a ship that went ouer vnto Phenice, and went aboard, and ſet forth.

3 And when we had diſcouered Cyprus, we left it on the left hand, & ſailed toward Syria, and arrived at Tyruſ: for there the ſhip vſailed the burden.

4 And when we had found diſciples, we taried there ſeven dayes. And they told Paul through the ſpirit, that hee ſhould not goe vp to Hieruſalem.

5 But when the dayes were ended, we departed and went our way, and they all accompanied vs with their wives and children, euen out of the city: and we kneeling down on the ſhore, prayed.

6 Then when we had embraced one another, we tooke ſhip, and they returned home.

7 And when we had ended the courſe from Tyruſ, we arrived at Ptolemais, and ſaluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Cefarea: and we entred into the houſe of Philip the Evangelist, which was one of the ſeven Deacons, and abode with him.

9 Now he had foure daughters virgins, which did propheteſie.

10 And as we taried there many dayes, there came a certaine Prophet from Iudca, named Agabus.

11 And when he came vnto vs, he tooke Pauls girdle, and bound his owne hands and feet, and ſaid, Thus ſaith the holy Ghoſt, So ſhall the Iewes at Hieruſalem binde the man that oweth this girdle, and ſhall deliuer him into the hands of the Gentiles.

12 And when we had heard theſe things, both we and other of the ſame place brought him that he would not goe vp to Hieruſalem.

13 Then Paul answered, and ſaid, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but alſo to die at Hieruſalem for the Name of the Lord Jeſus.

14 So when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe dayes we truſted vp our ſardles, and went vp to Hieruſalem.

16 There went with vs alſo certaine of the diſciples of Cefarea, and brought with them one Mnæion of Cyprus, an old diſciple, with whom we ſhould lodge.

17 And when we were come to Hieruſalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there aſſembled.

19 3 And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his miniſtration.

20 4 So when they heard it, they glorified God, and ſaid vnto him, Thou ſeſt brother, how many thouſand Iewes there are which beleuee, and they are all zealous of the Law:

21 Now they are enformed of thee, that thou

teacheſt all the Iewes, which are among the Gentiles, to forſake Moſes, and ſayeſt that they ought not to circumciſe their ſonnes, neither to lue after the cuſtomes.

22 What is then to be done? the multitude muſt needs come together: for they ſhall heare that thou art come.

23 Doe therefore this that we ſay to thee. We haue foure men which haue made a vow,

24 Them take, and puriſe thy ſelfe with them, & contribute with them, that they may ſhaue their heads: and all ſhall know that thoſe things, whereof they haue bene enformed concerning thee, are nothing, but that thou thy ſelfe alſo walkeſt and keepeſt the Law.

25 For as touching the Gentiles which beleuee, we haue written & determined, that they obſerue no ſuch thing, but that they keep themſelues from things offered to idoles, and from blood, and from that that is ſtrangled, and from fornication.

26 Then Paul tooke the men, and the next day was puriſed with them, and entred into the Temple, declaring the accompliſhment of the dayes of the purification, vntill that an offering ſhould be offered for every one of them.

27 5 And when the ſeven dayes were almoſt ended, the Iewes which were of Aſia (when they ſaw him in the Temple) moued all the people, and layd hands on him,

28 Crying, Men of Iſrael, helpe: this is the man that teacheth all men euery where againſt the people, and the Law, and this place: moreover, hee hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had ſcene before Trophimus an Ephesian with him in the city, whom they ſuppoſed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were ſhut.

31 6 But as they went about to kill him, tidings came vnto the chiefe captain of the band, that all Hieruſalem was on a vproare.

32 Who immediately tooke ſouldiers and Centurions, and ranne downe vnto them: and when they ſaw the chief captain and the ſouldiers, they left beating of Paul.

33 Then the chiefe Captain came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certainty for the tumult, he commanded him to be led into the caſtle.

35 And when he came vnto the grices, it was ſo that he was borne of the ſouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul ſhould haue bene led into the caſtle, hee ſaid vnto the chiefe Captain, May I ſpeake vnto thee? Who ſaid, Canſt thou ſpeake Greeke?

38 Art not thou the Egyptian whom before theſe dayes raiſed a ſedition, and led out into the wildeerneſſe thouſand men that were murderers?

39 Then Paul ſaid, Doubtleſſe, I am a man which am a Iew, and citizen of Tarys, a famous

1 That is, come create this epiſt. for hee ſeeketh not here for his owne end, but of ſuch a man, ſubſtituted to the ſervice of the Naxians.

2 That is, I may be ſure that I ſhall not only be preſent in the city, but alſo a chiefe man will be: and ſo he reſpectively ſaid alſo vnto Paul.

3 Paul declared the dayes of purification: for although the charges for the Naxians in offerings were appointed yet they might be done.

4 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

5 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

6 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

7 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

8 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

9 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

10 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

11 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

12 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

13 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

14 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

15 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

16 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

17 That is, I ſaw him in the city, whom they ſuppoſed that Paul had brought into the Temple.

1 Notorily men ſimply, but euen our friends, and ſuch as are endued with the Spirit of God, doe ſometimes goe about to hinder the courſe of euocation: but it is our part to goe forward without all ſtepping or flagging, after that we are ſure of our calling from God.

2 They ſeeked through the Spirit what dangers brought Paul, and ſo they did as Prophets: but of a ſelfiſh affection they ſeeked from going to Hieruſalem.

3 Chap. 6. 5. He ſpeakeſt of the ſeven Deacons which hee mentioned before, Chap. 6. 3. They had a principle gift of forgetting things to come.

4 In things indifferent (of which ſome were not the traditions of the Pharifees, but the ceremonies of the Law, vntill ſuch time as Chriſtian liberty was more fully reuealed to the Iewes) Chriſt willeth vs conſorme or apply our ſelues willingly ſo farre as we may to our brethren, which doe not ſubornally and maliciously reſiſt their teareth, but are not throughly intruſed, eſpecially if the queſtion be of a whole multitude.

5 The will of God brideth all affections in them which earneſtly ſeek the glory of God.

6 God is to be praized, who is the Author of all good ſayings and deedes.

7 In things indifferent (of which ſome were not the traditions of the Pharifees, but the ceremonies of the Law, vntill ſuch time as Chriſtian liberty was more fully reuealed to the Iewes) Chriſt willeth vs conſorme or apply our ſelues willingly ſo farre as we may to our brethren, which doe not ſubornally and maliciously reſiſt their teareth, but are not throughly intruſed, eſpecially if the queſtion be of a whole multitude.

8 In things indifferent (of which ſome were not the traditions of the Pharifees, but the ceremonies of the Law, vntill ſuch time as Chriſtian liberty was more fully reuealed to the Iewes) Chriſt willeth vs conſorme or apply our ſelues willingly ſo farre as we may to our brethren, which doe not ſubornally and maliciously reſiſt their teareth, but are not throughly intruſed, eſpecially if the queſtion be of a whole multitude.

9 In things indifferent (of which ſome were not the traditions of the Pharifees, but the ceremonies of the Law, vntill ſuch time as Chriſtian liberty was more fully reuealed to the Iewes) Chriſt willeth vs conſorme or apply our ſelues willingly ſo farre as we may to our brethren, which doe not ſubornally and maliciously reſiſt their teareth, but are not throughly intruſed, eſpecially if the queſtion be of a whole multitude.

10 In things indifferent (of which ſome were not the traditions of the Pharifees, but the ceremonies of the Law, vntill ſuch time as Chriſtian liberty was more fully reuealed to the Iewes) Chriſt willeth vs conſorme or apply our ſelues willingly ſo farre as we may to our brethren, which doe not ſubornally and maliciously reſiſt their teareth, but are not throughly intruſed, eſpecially if the queſtion be of a whole multitude.

11 In things indifferent (of which ſome were not the traditions of the Pharifees, but the ceremonies of the Law, vntill ſuch time as Chriſtian liberty was more fully reuealed to the Iewes) Chriſt willeth vs conſorme or apply our ſelues willingly ſo farre as we may to our brethren, which doe not ſubornally and maliciously reſiſt their teareth, but are not throughly intruſed, eſpecially if the queſtion be of a whole multitude.

* Chap. 24. 12.
phil. 3. 5.

6 The concord of the wicked is weak although they conspire together to oppress the truth.
7 It is an old heeple of the Sadducees to denie the substatice of Angels and soules, and there withall the resurrection of the dead.

8 *Math. 23. 23. d' Xaias that want bodie.*
8 The Lord when it pleaseth him, smiteth defenders of his cause, even amongst his enemies.

9 *The Scribes office was a publicke office and the name of the Pharisees was the name of a sect.*
9 God will not forsake his to the end.

10 Such as are carried away with a foolish zeale thicke that they may lie, and murder and do whatsoeuer mischief they list.

11 *f They casting and banning themselves promised.*
11 *The same requiring the same to be done, lest that the Tribune should thinke that it was demanded of him as from private men's iure.*

12 The wilddome of the Spirit must be ioined with simplicity.

Pharises, yee cried in the Councill, Men and brethren, * I am a Pharese, the sonne of a Pharese: I am accused of the hope and resurrection of the dead.

7 And when hee had said this, there was a diffension betwene the Pharises and Sadduces, so that the multitude was diuided.

8 * For the Sadduces say that there is no resurrection, neither ^{an} Angel, nor spirit: but the Pharesees confesse both.

9 Then there was a great cry: and the scribes of the Pharises part rose vp, and stroue, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great diffension, the chiefe captaine, fearing lest Paul should haue bene pulled in peeces of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him into the castle.

11 Now the night following, the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witness also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselves with a curse, saying that they would neither eate nor drinke till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracy.

14 And they came to the chiefe Priests and Elders, and said, We haue bound our selues with a solemne curse, that we will eat nothing, vntill we haue slaine Paul.

15 Now therefore, ye and the C Council, signifie vnto the chiefe Captaine, that hee bring him forth vnto you to morow, as though you would know something more perfectly of him, and wee, or euer he come neere, will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the Castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe Captaine: for hee hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe Captaine, and said, Paul the Prisoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Councill, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in waite for him of them, more then fourty men, which haue bound themselves with a curse, that they will neither eate nor drinke, till they haue killed him: and now they are ready and wait for thy promise.

22 The chiefe Captaine then let the yong man depart, after hee had charged him to viter it to no man, that hee had shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cesaria, and horsemen

threecore and ten, and two hundred with darts, at the third hour of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the gouernour.

25 And he wrote an Epistle in this manner.

26 ¹³ Claudius Lyfias vnto the most noble gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garrison, and rescued him perceiving that he was a Romane.

28 And when I would haue knowne the cause wherefore they accused him, I brought him forth into their Councill.

29 There I perceived that hee was accused of queitions of their Law, but had no crime worthy of death, or of bonds.

30 And, when it was shewed me, how that the Iewes laid wait for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the Castle.

33 Now when they came to Cesarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, hee asked of what prouince hee was: and when hee vnderstood that he was of Cilicia,

35 I will heare thee, said he, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIII.

2 *Tertullus accuseth Paul. 10 Hee answereth for himselfe: 22 Hee prayeth Christ to the gouernour and his wife: 27 Felix hopefull he may want, to receive a bribe, 28 who going from his office leaues Paul in prison.*

Now after siue daies, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine oratour which appeared before the gouernour against Paul.

2 And when he was called fourth, Tertullus began to accuse him, saying, Seeing that we haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge thee wholly, and in all places, most noble Felix with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few words.

5 Certainly we haue found this man a pestilent fellow, and a moouer of sedition among all the Iewes throughout the world, and a chiefe maintainer of the sect of the Nazaries:

6 And hath gone about to pollure the Temple: therefore we tooke him, and would haue iudged him according to our law:

7 But the chiefe Captaine Lyfias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou maist (if thou wilt inquire) know all these things whereof we accuse him.

12 *Lyfias is suddenly made by the Lord Pauls prison.*

1 *Hippocrits when they cannot doe what they would doe by force and deceit at length they are about to compass it by a shew of Law.*

2 *Aristo ruled that prouince with great cruelty and cruelty and con-*

3 *iousness, and see Talsphus records that hee did many worthy things, as that hee tooke Eleazar the captain of*

4 *certaine cutthroats and put that detestable wretch the Egyptian to flight,*

5 *which could not be troubled in law.*

6 *Hee with a sword which the Stoiles desired to be a perfect darts and be-*

7 *haviour.*

8 *ward for word, a place.*

9 *As you would far, a ring leader, or insightful.*

10 *So they called the Christians confessing of the towne, where they thought that Christ was borne, & therefore it came that*

of the towne, where they thought that Christ was borne, & therefore it came that

Confirmed Ter-

stius his name

a Tertullus by the

directiōe the chief

beginning with

Matthei maketh

an end with lies

but Paul vnto

heavenly elo-

quence, and King

causeth beginning,

catcheth off from

himselfe the crime

of sedition, where-

by he was bur-

ded, with a sim-

ple

Paul pleads his

case a twofold la-

ture Felix appeared

out of thy province

Cap. 27, but he had

gouerned Tracha-

ite, & Batanae, &

Galatiae, before

alas Claudius made

him his Gouernour

of Iudea: to which

Pauls history after

time returns 2,

cap. 1. 1.

4 They cannot

saith before thee

and proudly god

ouers.

3 Paul goeth in

a case of religion,

from a state

consequēt to a

state of quality,

not only not de-

claring that religion

which was obli-

gation against him,

but also proposing

it to be true, to be

hequely and rom

God, and to be

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouernour had beckoned vnto him that hee should speake, answered, I doe the more gladly answer for my selfe, forasmuch as I know that thou hast bene of many yeres a iudge vnto this nation,

11 Seeing that thou mightest know, that there are but twelue daies since I came vp to worship in Hierusalem.

12 And they neither found me in the Temple, disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the Cite.

13 Neither can they be proue the things whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

15 And haue hope towards God, that the resurrection of the dead, which they themselves looke for also, shalbe both of iust the and vniust.

16 And herein I endeauour my selfe to haue alway a cleare conscience toward God, and toward men.

17 Now after many yeres, I came & brought almes to my nation, and offerings.

18 At what time, certaine Iewes of Asia found me purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue bene present before thee, and accuse me, if they had ought against me.

20 Or let these themselves say, if they haue found any vniust thing in mee, while I stood in the Council,

21 Except it be for this one voice, that I cried standing among them, of the resurrection of the dead am I accused of you this day.

22 Now when Felix heard these things, hee deferred them, and said, when I shall more perfectly know the things which concerne this party by the comming of Lysias the chiefe captaine, I will decide your matter.

23 Then hee commanded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 And after certaine daies, came Felix with his wife Drusilla, which was a Iewesse, and hee called forth Paul, and heard him of the faith in Christ.

25 And as hee disputed of righteousness and temperance, and of the iudgement to come, Felix trembled, and answered, Goe thy way for this time and when I haue conuenient time, I will call for thee.

26 Hee hoped also that money should haue bene giuen him of Paul, that hee might loose him: wherefore hee sent for him the ofter, and communed with him.

27 When two yeres were expired, Porcius Festus came into Felixs room: and Felix willing to pgeet fauour of the Iewes, left Paul bound.

Festus came into Felixs room: and Felix willing to pgeet fauour of the Iewes, left Paul bound.

in the province had it not bene for fauour of his brother Paul, it, he should I haue said for it so that me may gather hereby why he would haue left the Iewes.

CHAP. XXV.

1 Festus succeeding Felix, 6 commended Paul to his brother Paul, 14 Festus appealeth Pauls matter to King Agrippa, 23 addressing him before him, 27 that he may wnderstand his cause.

WHEN Festus was then come into the province, after three daies hee went vp from Cesarea vnto Hierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they brought him.

3 And desired fauour against him, that hee would send for him to Hierusalem: and they laid wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that hee himselfe would shortly depart thither.

5 Let them therefore say hee, which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuse him.

6 ¶ Now when he had tarried among them no more then ten daies, hee went downe to Cesarea, and the next day late in the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Hierusalem, stood about him, and laid many and grieuous complaints against Paul, wherof they could make no plaine prooffe.

8 Forasmuch as hee answered that he had neither offended any thing against the lawe of the Iewes, neither against the Temple, nor against Cesar.

9 Yet Festus willing to get fauour of the Iewes, answered Paul and said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cessars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed anything worthy of death, I refuse not to die: but if there be none of these things wherof they accuse me, no man to pleasure them, can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Council, hee answered, Haft thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 ¶ And after certaine daies, king Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the king, saying, there is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the high Priests and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the manner of the Romans for fauour to deliuer any man to the death, before that hee which is accused, haue the accusers before him, and haue place to defend himselfe concerning the crime.

17 Therefore when they were come hither, without delay the day following I fate on the iudgement seate, and commanded the man to be brought forth,

18 Against whom when the accusers stood vp,

For whereas hee had let bound him-

selfe very wickedly

he should I haue said for

it so that me may gather hereby

why he would haue left the Iewes.

1 Satan Ministers

are subtil and di-

ligent in seeking all

occasions: but God

who watcheth for

his, hindreth all

their counailes

easily.

2 We may repell

an inuicite iustly

but not with iniur-

ie.

3 They could not

prooue them cer-

tainly and with

undisputed rea-

sons.

4 God doth not

only throwe away

the counsell of the

wicked, but also

turneth it vpon

their owne heads

4 Festus thinking

no such thing, can

before king bring

ing to light the

wickednesse of the

Iewes, and Prots

innocence doth

maruellously con-

firme the Church

of God.

6 Thus Agrippa

was Agrippa his

sonne, whose death

Luke spake of be-

fore, and Bernice

was his sister.

7 The Romans vs

us to deliuer any

man to be punished

before, &c.

they brought no crime of such things as I supposed:

19 ⁵ But had certaine questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because hee appealed to be referred to the examinor on of Augustus, I commanded him to be kept, till I might send him to Cæsar.

22 ⁶ Then Agrippa said vnto Festus, I would also heare the man my selfe. To morrow sayd he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice with great pompe, and were entered into the Common hall with the chiefe captaynes and chiefe men of the citie, at Festus commandement Paul was brought forth.

24 And Festus sayd, King Agrippa, and all men which are present with vs, yee see this man, about whom all the multitude of the Iewes have called vpon me both at Hierusalem, & here, crying that he ought not to lue any longer.

25 Yet haue I found nothing worthy of death that he hath committed: neietherles, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my Lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are laid against him.

CHAP. XXVI.

^a Paul in the court of Agrippa, 4 declares his life from his childhood, 16 and his calling, 28 with such efficacy of words, 28 that almost beyer's worth him in Christianity: 35 But he and his company depart, doing nothing in Pauls matter.

THEN Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

1 I thinke my selfe happy, King Agrippa, because I shall answer this day before thee, of all the things whereof I am accused of the Iewes:

3 Chiefly because thou hast knowledge of all customes and questions which are among the Iewes: wherefore I beseech thee to heare me patiently.

4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, know all the Iewes.

5 Which I knew mee heretofore, even from my Elders (if they would testifie) that after the most fruitfull of our religion I liued a Pharise.

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly serving God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to doe many contrary things against the

Name of Iesus of Nazareth.

10 Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authority of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished them throughout all the Synagogue, and compelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus, with authority, and commission from the high Priests,

13 At midday, O King, I saw in the way a light from heaven, passing the brightness of the sunne, shine round about mee, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou mee? It is hard for thee to kicke against prickes.

15 Then I sayd, Who art thou, Lord? And he sayd, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee;

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may turne from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of finnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision,

20 But shewed first vnto men of Damascus, and at Hierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe works worthy amendment of life.

21 For this cause the Iewes caught mee in the Temple, and went about to kill me.

22 Neuertheless, I obtained helpe of God and continue vnto this day, witnessing both to small and to great, saying none other things then those which the Prophets and Moses did say I should come,

23 To wit, that Christ should suffer, and that hee should bee the first that should rise from the dead, and should shew light vnto this people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art biddest thy selfe, much learning doeth make thee mad.

25 But he sayd, I am not mad, O noble Festus; but I speake the words of truth and sobernesse.

26 For the King knoweth of these things before whom also I speake boldly: for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophets? I know that thou beleuest.

28 Then Agrippa said vnto Paul, Almost thou persuadest me to become a Christian.

29 Then Paul said, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the King

* Chap. 3.3.

^a I consented to, and allowed them doing: for he was a Pharisee.

^b By this came punishment.

^c Chap. 9.12.

^d The end of the Gospel is to save them which are brought to the knowledge of Christ, and are instructed in him being laid hold on by faith.

^e Paul alleged that God to be author of the vision, as an Apostle, and a witness, as a witness.

^f Chap. 9.22, 26, and 13.4.

^g Chap. 21.30.

^h Christ came to the Law and the Prophets.

ⁱ To convert one.

^j Thus Christ should not be such a King as the Roman emperors, but one appointed to learn and to teach.

^k The spirit of them which are raised from the dead.

^l Life, i.e., that a most beneficial fruit should be made.

^m As thou hast seen, as thou hast seen, as thou hast seen.

ⁿ As thou hast seen, as thou hast seen, as thou hast seen.

^o As thou hast seen, as thou hast seen, as thou hast seen.

^p As thou hast seen, as thou hast seen, as thou hast seen.

^q As thou hast seen, as thou hast seen, as thou hast seen.

^r As thou hast seen, as thou hast seen, as thou hast seen.

^s As thou hast seen, as thou hast seen, as thou hast seen.

^x To haue skill, iudice, is a great and singular gift of God.

^y Paul diuinely hideth of his life into two times: for the first he calleth his aduersities: for the latter, the fathers and prophets.

^z What I was, and where, and how I lived.

^a That my parents were Pharisees.

^b The gift of the Pharisees was the most exquisite among all the gifts of the Iewes: for it was to be true to all the Iewes.

^c There are three chiefe and principall witnesses of truedom: God, the true Father, and the consent of the Church.

^d He proueth the resurrection of the dead, firstly by the power of God: then by the resurrection of Christ, wherof hee is a sufficient witness.

^e Paul is solemnly quiet and yet not satisfied.

^f Paul is solemnly quiet and yet not satisfied.

^g Paul is solemnly quiet and yet not satisfied.

rose vp, and the gouernour, and Barneice, and they that fate with them.

31 And when they were gone apart, they talked betwene themselves, saying, This man doth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue bene loosed, if hee had not appealed to Cesar.

CHAP. XXVII.

1 Paul 9. foretels the perill of the voyage. 11 bus seruiccs beleeued. 12 They are told to and fro with the tempest. 21. 41. and suffer shipwracke: 34 Yet all safe and sound. 44. escape to land.

Now when it was concluded, that we should saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And we entred into a ship of Adramyttium, purposing to saile by the coasts of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence wee lunched, and sayled hard by Cyprus, because the windes were contrary.

5 Then failed wee ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a ship of Alexandria, sayling into Italy, and put vs therein.

7 And when we had sailed slowly many daies, and scarce wee came against Gnidum, because the winde suffered vs not, we sayled hard by Candie, neere to Salomone,

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the city Laſea.

9 So when much time was spent, and sayling was now iopardous, because also the 8 Feast was now past, Paul exhorted them,

10 And said vnto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our liues.

11 Neuerthelesse the Centurion beleeued rather the gouernour and the master of the shippes, then thote things which were spoken of Paul.

12 And because the haven was not commodious to winter in, many tooke counsell to depart thence if by any meanes they might attaine to Phenice, thers to winter, which is an haue of Candie, and lyeth toward the South-west and by West, and North-west and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sayled by Candie.

14 But anon after there arose by e, it a stormy winde called Euroclydon.

15 And when the ship was caught, and could not resist the winde, wee let her goe, and were carried away.

16 And we ran vnder a little yle named Clauda, and had much adoe to get the boat.

17 Which theyooke vp and vfed all helpe, vndergirding the ship, fearing lest they should haue fallen into Syrtis, and they strake saile, and fo were caried.

18 The next day when wee were tossed with an exceeding tempest they lightened the ship.

19 And the third day wee cast out with our

owne hands the tackling of the ship.

20 And when neither sunne nor starrs in many daies appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the mids of them, and sayd Sirs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall bee no losse of any maus life among you, saue of the ship onely.

23 For there stood by me this night the Angell of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely, all that saile with thee.

25 Wherefore, Sirs, be of good courage: for I beleue God, that it shall be so as it hath bene tolde me.

26 Howbeit, wee must be cast into a certaine Iland.

27 And when the fourteenth night was come, as we were caried to and fro in the Adriaticall sea about midnight, the shippers deemed that some countrey approached vnto them,

28 And founded, & found it twenty fathomes: and when they had gone a little further, they founded againe, and found fiftene fathomes.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ankers out of the foreship,

31 Paul sayd vnto the Centurion and the souldiers, Except these abide in the ship, yee cannot be safe.

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thanks to God in the presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now wee were in the ship in all two hundred threefcore and sixtene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ankers, they committed the ship vnto the Sea, and loosed the rudder bands, and hoysed vp the maine saile to the wind, and drew to the shore.

41 And when they fell into a place where two seas meette, they thrust in the ship: and the forepart stucke fast, and could not be mooued, but the hinder part was broken with the violence of the waues.

5 God spareth the wicked for a time, for his elect and choicest sake.

6 The promise is made effectall through faith.

7 We attaine and come to the promised and sure saluation through the mids of tempests and death itselfe.

8 For Plume with which the Adriaticall sea teareth upon the East shore of Sicily, that they drew neere to some countrey.

9 There is none so soule an arte, whereunto distrust and euill conscience doe not enuaine men.

10 Although the performing of Gods promises doeth not simply depend vpon celestiall canes, yet they make themselves unworthy of Gods bountie.

11 Therefore, which doe not embrace those means which God offereth them, either vpon rationall or distrust.

12 When the tempest, the faithfull alone be not onely quiet, but confirme others by their example.

13 This is a promise which the Hebrews w, whereby it means, that they shall safe, and not one of them perishe.

14 Then the tempest is most of all to be feared and looked for, when the port or haven is necesse.

15 A creeke is a sea within land, as the Adriaticall sea and the Persian sea.

16 So the ship was broken, because the sea was so much faster.

1 Paul with many other prisoners, & through the mids of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and set forth and commended vnto the world with many singular testimonies.

* 2 Cor. 11. 15. a Which was an high hill of Candie.

3 Gods providence raketh not away the causes which God vseth as means, but rather ordereth and disposeth their sight wile end then when he openeth an extraordinary issue.

4 This is meant of the tempest, which they kept in the feast of expectation, as we read, Lewis. 2. 7. which fill in the seventh month which we call October, and is not good for navigations, or sailing.

5 Men cast themselves willingly into an infinite sort of dangers, when they chuse to follow their owne wisdomes, rather than Gods speaking by the mouth of his seruants.

6 By canie from whose shore our ship was driven by violent winds.

7 North east wind. 8 The cad promise that none provide worse for themselves, then they which commit themselves to be gouerned only by their owne wisdomes.

11 He prooveth the vnrighteousness of man by a larger example, of many kindes of wickednesse, from which (if not from all, yet at the least from many of them) no man is altogether free.

12 In a mad and frenzied minde, whereby sinners are to be punished: that the conscience being troubled, and having almost no remembrance of former sinnes, beading into it kind of mischief.

13 Vnprofitfulnes of their outward largesse. 14 The Law of God be meaneth that which the Philosophers call'd the Law of nature and the Law of reason; therefore the Law of nature. 15 Are followers and partakers much time in their wickednesse, and bequeath that command them which are amiss.

CHAP. II.

14 Hee bringeth all before the iudgement seat of God. 15 The example that the Gentiles might peruse, 16 of ignorance, hee taketh quite away. 17 Hee vnto the lawes which the world containe. 23 in which they booke: 27 And also maketh both lawe and Gentiles alike.

Therefore thou art inexcusable, O man, who soeuer thou art that condemnest: for in that that thou condemnest another, thou condemnest thy selfe: for thou that condemnest doest the same things.

But we know that the iudgement of God is according to truth, against them which commit such things.

And thinkest thou this, O thou man that condemnest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

Or despisest thou the riches of his bountifullnesse, and patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance?

But thou, after thine hardnesse, and heare that cannot repent, * heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God.

* Who will reward every man according to his workes:

That is, to them which through patience in well doing, seeke a glory, and honour and immortalitye, everlasting life.

But vnto them that are contentious and disobedient the truth, and obey vnrighteousnesse, shall be indignation and wrath.

Tribulation and anguish shall be vpon the soule of every man that doeth euill: of the Iewe first, and also of the Grecian.

But to every man that doeth good, shall be glory, and honour, and peace to the Iewe first and also to the Grecian.

For there is no respect of persons with God.

others doe and yet are not white hither then others are, * James 2. 1. * Whithersoever thou shalt go, thou shalt find pleasure in mercy, thy goods, that shall find God his wrath. 3 The ground of the former definition, that both the Iewes and Gentiles haue altogether the need of righteousness. * Psal. 63. 12. mat. 16. 7. reuel. 22. 12. d. Glory which shall opene good works, which hee hath not out before vs, as though these were such that could aduance to salvation by our own strength, but by laying this condition of salvation before vs, which no man can performe without grace in Christ, who alone iustifieth the Iewes and Gentiles by his grace. chap. 2. 22. following. a By truth be meaneth that knoweth which hee beare of nature. f Gods indignation against sin, which shall quicken the kindred. g God doeth not measure men's hearts by the good or by the country, either to reward them, or to punish them away.

For as many as haue sinned without the Law, shall perishe also without the Law: and as many as haue sinned in the Law, shall be iudged by the Law.

13 5 (For the hearers of the Law are not righteous before God: but the doers of the Law shall be iustified.)

14 6 For when the Gentiles which haue i not the Law, doe by * nature the things contained in the Law, they hauing not the Law, are a Law vnto themselves,

15 Which shew the effect of the Law i written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing)

16 7 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.

17 ¶ Behold thou art called a Iew, and rell in the Law, and gloriest in God,

18 And knowest his will, and * if tryest the things that differ from it, in that thou art instructed by the Law:

19 And perwadedst thy selfe that thou art a guide of the blinde, a light of them which are in darkness.

20 An instructor of them which lack direction, a teacher of the vnlearned, which hast the forme of knowledge, and of the truth in the Law.

21 Thou therefore which teachest another, teachest thou not thy selfe? thou that preachest, a man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adultery, doest thou commit adultery? thou that abhorrest idoles, committest thou sacrifice?

23 Thou that gloriest in the Law, through breaking the Law dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.

25 9 For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.

26 Therefore if the vncircumcision keepe the ordinances of the Law, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature (if it keepe the Law) condemne thee which by the Letter and circumcision art a transgressor of the Law?

28 For hee is not a Iewe, which is one * out-

standing hee will execute at their conuenient time by Iesus Christ, who is a most faithful examination, not only of words and deed, but of the hearts also by the inward hidden desires. * At this my doctrine missest thou, what I am appointed to teach.

8 Hee prooveth by the testimony of David, and the other Prophets, that God bestowed greatest benefits vpon the Iewes, in giuing them also the Law, but that they are the least vnto him, and vnknewled of all men. * Canst thou and discern what things I haue from Gods will, I knowest the things that are excellent. * The way to reach and famelioner in the knowledge of the truth. * At though hee saith, that the Iewes neuer came of an outward ceremony of Gods challenge and then themselves, when as in deed, they are nothing less than obsequies the Law. * Gal. 5. 4. eph. 3. 20. 9 Hee precisely preuenteth their obiection, which hee set in holiness in circumcision, and the outward obseruation of the Law: So that hee sheweth that the outward circumcision, if it be false, is all from the inward doth not only not iustifie, but also condemne them that are indeed circumcised, of whom it is required that which is iustified, that is to say, cleanness of the heart and the whole life, according to the commandment of the Law, so that it had beene much circumcised according to the flesh, who is circumcised in heart, hee is farre better and more to be accounted of, then any Jew that is circumcised according to the flesh only. * Thou a thin figure Iesus Christ, for sate in circumcision. * The last condemnation of the vncircumcised. * Hee which is vncircumcised by nature and blood, I Paul write willingly to iustice the Iewes against the Spirit: but in this place, the circumcision which is done in the letter, in the using of the Law, which the circumcision of the Spirit is the circumcision of the heart, that is to say, the spiritual and inward circumcision, in righteousness, and righteousness, whereby the people of God are known from people and leaders in the world.

10 The inward circumcision only,

11 The inward circumcision only,

12 The inward circumcision only,

13 The inward circumcision only,

14 The inward circumcision only,

4 He applieth that general accusation of mankind particularly both to the Gentiles, and to the Iewes.

5 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

6 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

7 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

8 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

9 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

10 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

11 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

12 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

13 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

14 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

15 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

16 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

17 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

18 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

19 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

20 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

21 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

22 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

23 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

24 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

25 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

26 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

27 Hee preuenteth an obiection which might be made by the Iewes, who in the Law doeth not receive, but condemn, because that the hearing of the Law, but the keeping of the Law doth iustifie.

ward: neither is that circumcision, which is outward in the flesh.

29 But he is a Iewe which is one within, & the circumcision *is* of the heart in the *x* spirit, not in the letter, whose praise is not of men but of God.

CHAP. III.

1. Hee giueth the Iewes some 2. preferment for the covenant sake, 3. but yet such as wholly depend on Gods meritt. 4. That both Iewes and Gentiles are sinners, 11. See promise by Scripture: 19. and sheweth the use of the Law, 28. he concludeth that we are iustified by faith.

What *1* is then the preferment of the Iewe? or what is the profite of circumcision?

2 Much every manner of way: for *1* chiefly, because vnto them were of credite committed the *o* racles of God.

3 For what, though some do not *c* beleue? shall their vnbeleife make the faith of God without effect?

4 God forbid: yea, let God be true, and every man a liar, as it is written, That thou mightest be *c* iustified in thy words, and overcome, *1* when thou art iudged.

5 Now if our vnrighteousnes commend the righteousness of God, what shall we say? Is God vnrighteous which punisheth? (I speake as *a* man)

6 God forbid: (elie how shall God iudge the world?)

7 For if the *v*eritie of God hath more abounded through my liuent to his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why doe we not eull, that good may come thereof? whose damnation is iust.

9 4 What then? are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are *k* vnder sinne.

10 As it is written, * There is none righteous, no one true.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue become altogether vnprofitable: there is none that doth good, no one true.

13 * Their throat is an open sepulchre: they haue vied their tongues to dequite: * the poyson of aspes *v*nder their lips.

14 * Whose mouth is full of cursing and bitterness.

15 * Their feet are swift to shed blood.

16 Destruction & calamitie are in their wayes,

17 And the *1* way of peace they haue not known.

18 * The feare of God is not before their eyes.

19 Nowe we knowe that whatsoever the *l*aw sayeth, it sayeth it to them which are vnder the Lawe, that *e*very mouth may be stopped.

6. Therefore I speake not these words in mine owne person, as though I thought so, but this is the call of many witnesses, which is not within the will of God.

3 A third obiection, which addeth somewhat to the former, If sinnes doe tene to the glory of God, they are not only not to be punished, but we ought rather to giue our selues to them: which blasphemie Paul contenting himselfe to saye and deeth, pronounceth iust punishment against such blasphemers. *The truth and confutation.*

4 Another answer to the first obiection: that the Iewes if they be considered in themselves, are no better then other men are: as it hath been long since pronounced by the mouth of the Prophets. *k. Are guilty of sinne, * Psal. 14. 1, 2, 3. * Psal. 53. 10. * Psal. 143. * Psal. 107. * Eia. 59. 7.*

1 A innocent and peaceable life. * Psal. 36. 1. 5 He prometh that this glorious accusation which is recited by David and Elias doth properly concerne the Iewes, in the *L*aw of Moses. 6 A conclusion of all the former disputations from the 18. verse of the first Chapter. Therefore saith the Apostle. No man can hope to be iustified by any Law, whether it be that general Law, or the particular Law of Moses: and therefore to be faulde: seeing it appeareth (as we haue already proued) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

and all the world bee *n* subiect to the iudgement of God.

20 Therefore by the *w*orkes of the Law shall no flesh bee *i* justified in his *v* sight: for by the Law cometh the knowledge of sinne.

21 7 But now is the righteousness of God made manifest without the Law, hauing witness of the Law, and of the Prophets,

22 8 To wit, the righteousness of God by the faith of *i* Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are deprived of the *g*lory of God.

24 9 And are iustified *f*reely by his grace, through the redemption that is in Christ Iesus.

25 10 Whom God hath set forth to be a reconciliation through faith in his *x* blood, to declare his righteousness, by the forgiveness of the sins that *y* are passed.

26 Through the *p*atience of God, to shew at this time his righteousness, that he might bee *i* iust, & *a* iustifier of him which is of the *d* faith of Iesus.

27 11 Where is then the reioicing? It is excluded. By what *c* Law? of works? Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is iustified by faith, without the workes of the Law.

29 12 God, is he the God of the *i* Iewes only and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie *c*ircumcision of faith, and vncircumcision through faith.

31 13 Doe wee then make the Law of *n* none effect through faith? God forbid: yea, we *e*stablish the Law.

8 The matter, as it were of his righteousness, is in Christ Iesus apprehended by faith, and for this end offered to all people, as without him all people are without out from the kingdom of God. *f. Which we owe to Iesus Christ, or which resteth vpon him.*

1 By the glory of God, *n* means that marke which all we shew to rest in, that is, euerglasting life, which standeth in that we are made partakers of the glory of God. 9 Therefore this right conscience touching vs, is altogether freely giuen, for it standeth vpon those things which we haue not done our selues, but such as Christ hath suffered for our sakes, to deliver vs from sinne. *o. Of his free gift, and merer liberality.*

10 God then is the author of that free iustification, because it pleased him, and Christ is here, which suffered punishment for our sinnes, and in whose we have remission of them: and the merer whereby we apprehend Christ, is faith. To bee short, the end is the setting forth of the goodness of God that by this means it may appeare, that hee is mercifull in deede, and constant in his promises, as hee hath lately, and of merer grace iustifieth the beleeuers.

11 The name of blood, calleth vs backe to the figure of the olde sacrifices, the truth and iustification of which sacrifices is in Christ. 3 Of the sinners which wee commit as when we were his enemies. 2 Through his patience, and suffering nature. 4 To wit, when Paul wrote this, b That he might bee found exceeding true and faithful. c Making him iust, and without blame, by imputing Christs righteousness vnto him. d O the number of them which by faith lay hold vpon Christ, contrary to whom, are they which looke to be saved by circumcision, that is, by the Law.

11 An Argument to proue this conclusion, that we are iustified by faith without workes, taken from the end of iustification. The end of iustification is the glory of God alone: if therefore we are iustified by faith without workes: for if we were iustified either by our owne workes only, or partly by faith, and partly by workes, the glory of this iustification should not bee wholly giuen to God. e By what doctrine I now the doctrine of workes hath this condition ioynt with it, if thou dost, and the doctrine of faith hath this condition, if thou beleuest.

12 Another argument of an absurdity: if iustification depended vpon the Lawe of Moses, then should God be a Saviour to the Iewes only. Again, if hee should save the Iewes after one sort, and the Gentiles after another, hee should not be one and like himselfe. Therefore hee will iustifie both of them after one selfe same manner, that is, to say, by faith. Moreover, this argument may be ioynted to that which followeth next, that his conclusion may be firme and euident. f God *n* sayd is to be their God, after the manner of the Scripture, whom hee loveth and reuereth. g The circumcised. 13 The taking away of an obiection: yet is not the Law taken away therefore, but is rather established, as a stable declared in his prophecies. b Vaine, void, to no purpose, and of no force. i We make it effectual and strong.

4 And patience experience, and experience hope,

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when we were yet of no strength, at that time died for the vngodly.

7 Doubtlesse one will scarce die for a righteous man: but for a good man it may be one dare die.

8 But God's lethereth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shalbe saued fro^o wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, wee shalbe saued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 Wherefore, as by one man sinne^{ne} entered into the world, & death by sinne, & so death went ouer all men: in whom all men haue sinned.

13 For vnto the time of the Law was sin in the world, but sinne is not imputed, while there is no law.

14 As death reigned from Adam to Mo^{ses}, euen ouer them all that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 But yet the gifts not so as the offence: for if through the offence of that one, many bee dead, much more the grace of God, and the gift by the grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entered in by one that sinned: for the fault came of

one offence vnto condemnation: but the gift is of many offences to iustification.

17 For if by the offence of one, death reigned through one, much more shall they which receiue that abundance of grace, and of that gift of that righteousnesse, a reigne in life through one, that is Iesus Christ.

18 Likewise then, as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefit abounded toward all men to the iustification of life.

19 For as by one mans disobedience many were made sinners, so by that obedience of that one, shall many also be made righteous.

20 Moreover the Law entered thereupon, that the offence should abound: neuertheless, where sinne abounded, there grace abounded much more.

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnesse vnto eternal life through Iesus Christ our Lord.

contrary side, the righteousnesse of Christ, which by Gods mercie is imputed to all believers, iustificeth them, that they may become partakers of everlasting life. *Not only because our sinnes are forgiven vs, but also because the righteousnesse of Christ is imputed vnto vs.* 18 The ground of this whole comparison is this, that these two men are let as two stocks or roots, so that out of the one sinne by nature, out of the other righteousnesse by grace doeth spring forth vnto others. 19 So therefore entered into vs only by following the steps of our forefather, but we take corruption of him by inheritance. 20 The word *Law*, is (against this word, a few. 19) a preventing of an objection: why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefit of God in Christ lesse to be so much the more glorious. A *Beate that deserveth which all men were in-fested withall by being assailed with one mans sinne the Law enterd.* B *Grace was powred plentifully from heauen, this is did not onely counteruail sinne, but also man's nature is purified.*

CHAP. VI.

1 He cometh to justification, without which, that to men partaken Christ's righteousness, the growth of Baptisme, 12 and thereupon exhorteth to holiness of life, 16 briefly making mention of the Law transgressed.

What I shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

2 How shall we, that are dead to sinne, liue yet therein?

3 Know ye not, that all we which haue bene baptized into Iesus Christ, haue bene baptized into his death?

4 Wee are buried then with him by baptism into his death, that like as Christ was raised vp from the dead to the glory of the Father, so we also should walke in newnesse of life.

5 For if wee bee planted with him to the

1 He passeth now to another benefit of Christ, which is called sanctification or regeneration:

2 In that corruption: for though the guiltiness of sinne be not imputed to vs, yet the corruption remaineth still in vs: to the which sanctification that followeth iustification by little and little

3 There are three parts of this Sanctification, to wit, the death of the old man or sinne, his buriall and the resurrection of the new man, depending into vs from the veritie of the death, buriall and resurrection of Christ, of which benefit our baptisme is the figure and pledge.

4 To the end that growing up in one with him we should take his strength to growe in sinne in vs, and to make vs new men.

5 Coloss. 12. d That Christ himselfe, being disjoined of his infirmities and weaknesses, might liue in glory with God for ever.

6 And we which are his members, rise for the end, that bring made partakers of the selfe same verities, we should begin to lead a new life, as though we were already in heaven.

7 Ephes. 4.2. coloss. 3.8. hebr. 12.1. 1. pet. 2.1. 4 The death of sinne and life of righteousness, or our ingrafting into Christ, and growing vp into one with him, cannot be separated by any means, neither in death nor life, whereby it followeth that no man is sanctified, which liueth still in sinne, and therefore vs now made partakers of Christ by faith, which repenteth now, and turneth not from his wickednesse: for as he said before, the Law is not subuerted, but established by faith.

1. Cor. 6.14. 1. tim. 2.12.

2. Cor. 5.14. 1. tim. 2.12.

3. Cor. 5.14. 1. tim. 2.12.

4. Cor. 5.14. 1. tim. 2.12.

5. Cor. 5.14. 1. tim. 2.12.

6. Cor. 5.14. 1. tim. 2.12.

7. Cor. 5.14. 1. tim. 2.12.

8. Cor. 5.14. 1. tim. 2.12.

9. Cor. 5.14. 1. tim. 2.12.

The ground of hope is an assured confidence of the conscience, by the gift of the holy Ghost, that we are beloved of God, and that is nothing else but that which we call faith, whereof it followeth, that through faith our confidences are quieted.

10 Wherein the law is our comfort

11 Aduertise that our peace and quietness of conscience be not troubled: for he that followed them that were of no strength

12 And while they were yet sinners, that he died for them, how can he neglect them being now sanctified and liuing in him?

13 In time fit and convenient, which the Father had appointed.

14 Tit. 2.11. 1. Cor. 1.3. 18

15 An amplifying of the loue of God toward vs, so that we cannot doubt of it, who deliuered Christ to death for the vniuersal, and for them of whom he could receive no commodity, and that more in

16 How can it be then that Christ being now alive, should not save them from defolation, when by his death he iustificeth, and reconciles? 3 In the dead of sinners in man.

4 Her death out before vnto vs, that in her death of ourselfe, sin may know assuredly, he will keepe vs with vs.

5 While sinne reigned in vs, it brought affliction and destruction. 9 Hence we passeth ouer to the other part of iustification, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes there is added moreover and besides, the gift of Christ's righteousnesse, imputed or put vpon vs by faith, which I will now set forth.

10 From Adam, in whom all haue sinned, both guiltiness and death, which is the punishment of the guiltiness, came vnto vs.

11 By Adam, who is compared with Christ, life is giuen to them, that also of him take those which are the fruits of that they haue bene so willing in, that shall deriue life from them that were our sinners, and that is death: but Christ maketh them that are his partakers of his righteousnesse by grace, and that vnto life.

12 By sinne is meant that sinne which is ours by inheritance, and not commonly called original sinne: for he which seeth the sinne in the singular number, whereas I see speake of the sinne of it, he seeth the sinne in the plural number, calling it sinnes.

13 Thus in Adam. 14 That this is so that both guiltiness and death began not after the giuing and transgressing of Moses Law, it appeareth manifestly by that, that man died before that Law was giuen: for in that they died sinne, which is the cause of death, was then: and in fact, that was also imputed: whereupon it followeth that there was then some Law, the breach whereof was the cause of death.

15 Euen from Adam to Moses. 16 Where there is no Law made, no sin is punished or punished.

17 But that this Law was not the vniuersal Law, and that that death did not proceed from any shall giue of every one particularly, it appeareth hereby, that the very sinners which neither could nor know nor transgressed that naturall Law, are notwithstanding dead as well as Adam.

18 Our sinners. 19 Not for that but as the sinne that is of most years, following their lusts, but yet the whole posterity as corrupted in Adam, when as he misteiged and willingly sinned.

20 Now that first Adam answered the latter, whose Christ, as it is afterward declared.

21 Adam and Christ are compared together in this respect, that both of them die giue and yeeld to their sinne: which is their sinne: but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christ's obedience hath by grace ouerflowed many.

22 That is, Adam. 23 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

24 That is, Adam. 25 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

26 That is, Adam. 27 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

28 That is, Adam. 29 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

30 That is, Adam. 31 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

32 That is, Adam. 33 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

34 That is, Adam. 35 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

36 That is, Adam. 37 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

38 That is, Adam. 39 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

40 That is, Adam. 41 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

42 That is, Adam. 43 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

44 That is, Adam. 45 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

46 That is, Adam. 47 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

48 That is, Adam. 49 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other.

7 The propoſitions

That the Law is
not the cauſe of
death, but our cor-
rupt nature, being
there with not on-
ly diſcovered, but
alſo ſtirred up, and
rooke occaſion
thereby to rebell,
as which, the more
that things are for-
bidden, the more
it deſireth them,
and ſo hence
conſequent guilt-
neſſe, and occaſion
of death.

8 *It is the blame of my death*
9 *That ſinne wrought
ſhew it liſe to be
finne, and clea-
reſe it to be that
which is in
deede.*

10 *It will ſaie
could, ſhew
all the viciouſ
and.*

11 The cauſe of this
matter, is this:
Because that the
Law requirerh a
harmenly perſone,
but men which
as they be borne
are bondſlaves of cor-
ruption, they
willingly ſerue.
12 He ſeeth him-
ſelfe, being rege-
nerate before vs,
for an example,
in whom my evil
appeareth.

13 The Law is the Spirit and the fleſh, and therefore of the Law of God, and one wickedneſſe. For ſince that the Law in a man regenerate bringeth forth death only, therefore in him it may eaſily be accuſed: but ſeeing that in a man which is regenerate, it bringeth forth good fruit, it doth better apper, that cuill actions proceed not from the Law, but from ſinne, that is, from our corrupti-
nare: and therefore the Apoſtle teacheth alſo, that the true virtue of the Law is, in reprobating ſinne in the regenerate, vnto the end of the chapter 22 ſaie before (to wit, from the ſeuenth verſe vnto this ſeuenth) he declarerh the will of it in them which are not regenerate.

14 The deeds of my liſe, faith he, and were not, may, they are contrary to my will: Therefore by the conſent of my will with the Law, and repugnance with the deeds of my liſe, it appeareth euidently, that the Law and a right rule will, doe perſwade one thing, but corruption which in her ſea-
ſelle the regenerate and her thing. 15 It is to be noted, that one ſelle ſinne in him ſaied to will, and not to will in him reſpect to it, he is ſaied to will, in that he is regenerate by grace: and not to will, in that, that he is not regenerate, or that, that he is in one, he was borne. But because the part which is regene-
rate, at length becommeth conquerour, therefore Paul ſuſtaining the part of the regenerate, ſpeakech in ſuch ſort, as if the corruption which ſinne willenly, were ſome thing without a man: al though afterward he granteth that this cuill is in his fleſh, or in his members.

16 *That natural corruption, which cleauech liſe to themſelues as regenerate not cleane conque-
red. 23 This vice, or ſinne, or lawe of ſinne, doeth wholly poſſeſſe: thoſe which are not regenerate, and hindereth them or holdeth them backe that are regenerate. 24 The ſinne indifferently to ſinne, in whom the grace of God hath made a new man: for where the Spirit is not, how can there be any fruit there.*

17 Was then that which is good, made death vnto me? God forbid: but ſinne, that it might appear ſinne, wrought death in me by that which is good, that ſinne might be yout of meaſure infulfill by the commandment.

18 For we know that the Law is ſpiritual, but I am carnall, ſold vnder ſinne.

19 For I allow not which I do: for what I would, that do I not but what I hate, I do I. 16 If I do then that which I would not, I conſent to the Law, that it is good.

17 Now then, it is no more I that doe it, but ſinne that dwelleth in me.

18 For I know, that in me, that is, in my fleſh, dwellen no good thing: for to will is preſent with me: but I find a noe meanes to performe that which is good.

19 For I doe not the good thing, which I would, but the euill, which I would not, that do I.

20 Now if I do that I would not, it is no more I that doe it, but the ſinne that dwellen in me.

21 And then that when I would do good, I am thus yoked, that cuill is preſent with me.

22 For I delight in the Law of God, concerning the inner man.

23 But I ſee another law in my members, rebell againſt the law of my mind, and leading me captive vnto the law of ſinne, which is in my members.

24 O wretched man that I am, who ſhall deliuer me from the body of this death!

25 I thanke God through Ieſus Chriſt our Lord. Then if my ſelfe in my mind ſerue the Law of God, but in my fleſh the law of ſinne.

26 The Law is the Spirit and the fleſh, and therefore of the Law of God, and one wickedneſſe. For ſince that the Law in a man regenerate bringeth forth death only, therefore in him it may eaſily be accuſed: but ſeeing that in a man which is regenerate, it bringeth forth good fruit, it doth better apper, that cuill actions proceed not from the Law, but from ſinne, that is, from our corrupti-
nare: and therefore the Apoſtle teacheth alſo, that the true virtue of the Law is, in reprobating ſinne in the regenerate, vnto the end of the chapter 22 ſaie before (to wit, from the ſeuenth verſe vnto this ſeuenth) he declarerh the will of it in them which are not regenerate.

27 The deeds of my liſe, faith he, and were not, may, they are contrary to my will: Therefore by the conſent of my will with the Law, and repugnance with the deeds of my liſe, it appeareth euidently, that the Law and a right rule will, doe perſwade one thing, but corruption which in her ſea-
ſelle the regenerate and her thing. 28 It is to be noted, that one ſelle ſinne in him ſaied to will, and not to will in him reſpect to it, he is ſaied to will, in that he is regenerate by grace: and not to will, in that, that he is not regenerate, or that, that he is in one, he was borne. But because the part which is regene-
rate, at length becommeth conquerour, therefore Paul ſuſtaining the part of the regenerate, ſpeakech in ſuch ſort, as if the corruption which ſinne willenly, were ſome thing without a man: al though afterward he granteth that this cuill is in his fleſh, or in his members.

29 *That natural corruption, which cleauech liſe to themſelues as regenerate not cleane conque-
red. 23 This vice, or ſinne, or lawe of ſinne, doeth wholly poſſeſſe: thoſe which are not regenerate, and hindereth them or holdeth them backe that are regenerate. 24 The ſinne indifferently to ſinne, in whom the grace of God hath made a new man: for where the Spirit is not, how can there be any fruit there.*

CHAP. VIII.

1 Hee concludeth that, there is no condemnation to them, who are graued in Chriſt, though the Spirit, 2 how power he be as he be damned with ſinne, 3 for they that through ſpirit, 14 whoſe testimony is dwelt in any all ſerue, 28 and reliquies our perſonality.

Now then there is no condemnation to them that are in Chriſt Ieſus, which 2 walke not after the fleſh, but after the Spirit.

3 For the Law of the Spirit of life which is in Chriſt Ieſus, hath freed mee from the law of ſinne and of death.

4 For (that that was) impoſſible to the Law, in as much as it was weak, because of the fleſh, God ſending his own Son in ſimilitude of fleſhly fleſh, and for ſin, he condemned ſin in the fleſh.

4 That that righteous nes of the Law might be fulfilled in vs, which walke not after the fleſh, but after the Spirit.

5 For they that it are after the fleſh, ſauour the things of the fleſh: but they that are after the Spirit, the things of the Spirit.

6 For the wiſdom of the fleſh is death: but the wiſdom of the Spirit is life and peace.

7 Becauſe the wiſdom of the fleſh is eni-
micitie againſt God: for it is not ſubied to the Law of God, neither in deed can be.

8 So then they that are in the fleſh, cannot plea of God.

9 Now ye are not in the fleſh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Chriſt, the ſame is not his.

We gather hereby, that there is no condemnation to them that have that virtue, because ſayth he, that virtue of the quickening Spirit which is weak in vs, may perfect & moſt mighty in Chriſt, and being imputed vnto vs which belene, canſeſh vs to be ſanctified, as though there were no reliques of corruption, and death in vs: Therefore Paul diſtinctly ſpeaketh of ſinne, and imputation of ſinne, ſaying the Law and alſo of ſanctification which is begun in vs: but now he ſpeaketh of the perfect imputation of Chriſtianship, which part was neceſſarily required to the full appealing of our conſciences: for our ſinne is defeated, by the blood of Chriſt, and the guiltieſſe of our corruption is covered with the imputation of Chriſts obedience: and the corruption it ſelfe which the Apoſtle calleth full ſinne is healed in vs by little & little by the gift of ſanctification, but yet it ſeemeth beſides that another remedy, to wit, the perfect ſanctification of Chriſtianship, which alſo is imputed.

10 The power and authority of theſe 2, a ſanctiſm which is the ſanctiſm of ſinne. 2 Which manerſhip the old man, as 3 ſeruech the new man, 4 To wit, as though he were perfect, 5 For Chriſt ſanctification being imputed vnto vs perfecteth our ſanctification which is begun in vs. 6 Heuelt no argument here, but expounded the myſtery of ſanctification, which is imputed vnto vs, in becauſe, ſayth he, that the virtue of the Law was never ſuch: and that by reaſon of the corruption of our nature, that it could make man pure and perfect: and for that reaſon killed the diſeaſe of fin, then did put it out and extinguiſh it, there our God clothed his Sanna in fleſh like vnto our full fleſh, wherein he vtiely abolished our corruption, that being accounted thoroughly pure and without fault in him apprehended and layd hold on by faith, we might be freed from haerſhip that ſingular perfection which the Law requirerh: and therefore that there might be no condemnation in vs, which is imputed to the Law, but ſanctification by our faith. 7 In man not borne anew, who ſaied ſe the Law could purſue out, but ſe could not heale. 8 Of our nature which corrupteth our fleſh, unwillenly ſanctified. 9 To aboliſh in our fleſh & ſheweth that ſinne had no right in vs. 10 The very ſubſtance of the Law of God might be full ſile, or that one which the Law requirerh, the way he ſanctified before God, for ſin with our full ſanctification there is hope, that Chriſt ſanctification is imputed to vs, we are ſanctified according to our perfect ſinne, for which the Law was never ſuch. 11 Hee returneth to ſay, that he ſaied, that the ſanctification which is begun in vs, is a ſure testimony of our ingraſting into Chriſt, which is a moſt plentiful fruit of a goodly and honeſt liſe. 12 A reaſon why to walke after the fleſh agreech not to them which are graued in Chriſt, but to walke after the Spirit agreech and is meet for them: becauſe, ſayth he, that they which are after the fleſh, ſauour the things of the fleſh, but they that are after the Spirit, the things of the Spirit. 13 They that liue as the fleſh leadeth them. 7 He propoſeth the conſequent: becauſe that where the fleſh ſauoureth, ſhading death death: and where the Spirit ſauoureth that tendeth to ioy and liſe eternalling. 8 A reaſon & prooof, why the wiſdom of the ſiſt in death ſe becauſe, ſayth he, it is the enemy of God. 9 A reaſon why the wiſdom of the fleſh is enemy to God: becauſe it neither will neither can be ſubied to him. And by fleſh he meaneth a man not regenerate. 10 The conſequent, that they that are not ingraued in the fleſh cannot plea of God: whereby it followeth, that they that are not ingraued into Chriſt. 11 Hee cometh to the other, to wit, to them which walke after the Spirit, in whom we haue to vnderſtand ſanctification things to the former: and firſt of all he deſcribeth what it is to be in the Spirit: it is to be ſanctified: to wit, to ſe the Spirit of God dwelling in them: then he declarerh, that ſanctification is obtained and knit to our graſting in Chriſt, that it can by no meanes be ſeparated.

1 A conſequent of all the former diſtinction, from ver. 16 of chap. ſerue, to this place: Seeing that we being iuſtified by faith in Chriſt, doe obtaine remiſſion of ſins, & imputation of righteouſneſſe, and are alſo ſanctified, it followeth hereon, that they that are graued in Chriſt by faith, are ſanctified by faith, to be out of all feare of condemnation. 2 The fruits of the Spirit, or of ſanctification which is begun in vs, doe not ingrat vs into Chriſt, but do declare that we are graued to him, a ſanctiſm in the fleſh for their guide for re it was ſayd to liue after the fleſh, that haue only God for his rule, whoſe ſometimes he ſeem ay. 3 A preſenting of an obſecration: Seeing that the virtue of the ſpirit which is in vs, is ſo weak, how may

him that formed it, Why hast thou made mee thus?

21 * 19 Hath not the potter power of the clay
to make of the same lump one 20 vessell to a ho-
nour, and another vnto 21 dishonour?

22 *What* and if God would, to shew his
wrath, and to make his power known, suffer with
long patience the y vessels of wrath, prepared to
23 destruction?

23 And that hee might declare the riches of his glory vpon the vessels of mercy, which hee hath prepared vnto glory?

24 24 Euen vs whom he hath called, not of the
Jewes onely, but alſo of the Gentiles,
25 25 As he ſaith alſo in Oſee, * I wil call them
My people, which were not my people: and her,
Beloued, which was not beloued.

26 And it shall bee in the place where it was
said vnto them, * Yee are not my people, that
there they shall be called, The children of the li-
ving God.

27 ²⁶ Also Eſaias cryeth concerning Iſrael,
* Though the number of the children of Iſrael
were as the ſand of the ſea, yet ſhall *but* a remnant
be ſaved.

28 For he wil make his account, and gather it into a ^b short summe with righteousnesse: for the Lord will make a short count in the earth.

29 * And as Eſaias ſaid before, Except the Lord of e hoſtes had left vs a ſeede, wee had bene made as Sodome, and had bene like to Gomorrah.

30 27 What shall wee say then? That the Gentiles which followed not righteousness, haue attained vnto righteousness, even the righteousness which is of faith.

31 28 But Israel which followed the Lawe of
righteousnesse, could not attaine vnto the Law of
righteousnesse.

32 Wherefore? Because *they sought* it not by faith, but as it *were* by the ^l workes of the Law,

maye their owne folly. 23 The second answer is this, that besides that he doth iustly decree what hee will: hee doeth decree, on in executing of his decrees, as declareth his singular iustitie, in that, that hee suffereth them a long time, and permitteih and singular benefites, vntil at length he iustly condemne them:

and purpose, to wit, to shew himselfe to bee an enemye and
hater, that it may appeare what power hee is of by these sen-
tences, by comparison of contraries, to wit, to shew in deed, how
he is able to doo all things. *y* By these, the Hebrews understand all
things. 23. Therefore againe, wee may say with Paul, that some

24 Having established the doctrine of the eternall pre-
servation both parts, that is, as well of the reprobate as of the elect:
we shew the vie of it, teaching vs that wee ought not to seeke the
secret counsell of God, but by the vocation which is made

orth in the Church, propounding vnto vs the example of al the
that the doctrine may bee better peiceured. *a* Hee saith now
of the Tewes are called, but some of the Tewes, and some of the
ur vocation of calling is free and of grace, euen as our predeli-
fore there is no cause why either our owne vnworthinesse or the

anceffers should cause vs to thinke that wee are not the elect
if wee be called of him, and so embrace through laith the salua-
tyō. * Hofs. 2. 22. 1. pet 2. 10. * Hofs. 1. 10. 26 Contrari-
wise generally calling, nor any vnworthinesse of our ancesters,
is of election vlesse by laith and beliefe wee answer Gods cal-

me to passe in the Jewes, as the Lord had forewarned. * 1/a. 10.
 26. *to bring the unkind and unthankfull people to an extreme feare*
A miracle, by which word the chiefe power that is, is given to
 27. *1/5. 27. The declaration and manifestation of our election,*
attended by faith, as it came to passe in the Gentiles. & So then

workers to prepare and procure Gods mercie beforehand. and as for
as attempted to that which they sought not for: the mercie of God is to
is that the fewer attained not to that which they sought after, they
but themselves, because they sought it not aright. 28 The pride
that they contemne vocation, so that the cause of their damna-

for they haue stumbled at the stumbling stone,
33 As it is written, * Behold, I lay in Sion
stumbling stone, and a rocke to make men fall
and euery one that belecueth in him, shall not be
ashamed.

CHAP. X.

1 He handles the effects of election, 3 that some refuse, and some embrace 4 Christ, whom the end of the Law. 15 Freshness that Moses foretold the calling of the Gentiles, 20 and Elias the hardness of the Jews.

BRethren, I mine hearts desire and prayer to
God for Israel is, that they might be saved.

2 For I beare them record, that they haue
the zeale of God, but not according to know-
ledge.

3^d For they, ^abeing ignorant of the righte-
ousnesse of God, and going about to ^bestablish
their owne righteousnesse, haue not submitted
themselues to the righteousnesse of God.

4 * 3 For Christ is the end of the Law for
righteousnes vnto^d euery one that beleueth.

5 ¶ + For Moses thus describeth the righteous-
nesse which is of the Law, * That the man which
doeth these things, shall liue thereby.

6 But the righteousness which is of faith, speaketh on this wise, * e Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ from above)

7 Or, who shall descend into the deepe? that
s to bring Christ againe from the dead)

8 5 But what faith it? * Theſe word is neere thee, *even* in thy mouth, and in thine heart. This is the word of faith which we preach.

9 For if thou shalt gconfeſſe with thy mouth
the Lord Ieſus, and ſhalt beleeuẽ in thine heart,

that h God raised him vp from the dead, thou shalt
be saued.

10 For with the heart man i beleeueth vnto
righteousnesse, and with the mouth man confes-
seth to saluation.

11 7 For the Scripture saith, * Whosoever * be-
leueth in him, shall not be ashamed.

12 For there is no difference between the Jew and Grecian: for hee that is Lord ouer all, is rich vnto all that call on him.

13 * 8 For whoſoever ſhall call vpon the Name
of the Lord, ſhalbe ſaued.

[illegible]

9 That is, true faith, which seeketh God in his word, and that preached according to as God hath appointed in the Church.

* 1st 13. 7.

maketh 13. 7.

10 Wherefore faith is there, is also to the word, but not contrariwise, whereof the word is faith also: for many refuse and reject the word.

11 He speaketh thus because of the Temptation.

* 1st 13. 7.

john 13. 38.

12 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimony of our election.

13 By Gods commandment.

14 An objection.

15 Why should I not grant that, faith the Apostle, seeing that there is no nation which hath not been called: much lesse can I say, that the Iewes were not called.

* 1st 13. 7.

16 The defender and maintainer of the Iewes causeth goeth on till to ask, whether the Iewes all knew not God which called them. Elia (the Apostle) denieth it, and witnesseth that the Gospel was translated to them to the Gentiles, because the Iewes neglected it, and therefore all the Apostle teacheth, that that outward and universal calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God: yes, and that the particular also which is by the word of God, is of itself of small or no efficacy, unless it be apprehended or layd hold on by faith, by the gift of God: otherwise by vnbeliefe it is made void of itself, and that by the only fault of man, who can pretend no ignorance.

* 1st 13. 7.

17 Deny 32. c. n He calleth all prophane people, a nation that is no nation, as they are not laid in lucke to aie, which are appointed for everlasting condemnation.

* 1st 46. 1. o. Speake without feare. * 1st 46. 2.

14 But how shall they call on him, in whom they have not beleueed? 9 and how shall they beleue in him, of whom they have not heard? and how shall they here without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 10 But they have not 1 all obeyed the Gospel: for Eliaias faith, * Lord, who hath beleueed our report?

17 11 Then faith ^{is} by hearing, and hearing by the word of God.

18 12 But I demand, Have they not heard?

* No doubt their sound went out through all the earth, and their wordes into the ends of the world.

19 13 But I demand, Did not Israel know God? First Moses saith, * I will prouoke you to enmie by a nation that is not my nation, and by a foolish nation I will anger you.

20 * And Eliaias is bolde, and saith, I was found of them that sought mee not, and have bene made manifest to them that asked not after mee.

21 And vnto Israel he saith, * All the day long have I stretched forth mine hand vnto a disobedient, and gaineaying people.

If calling bee a testimony of election, were not the Iewes called? why should I not grant that, faith the Apostle, seeing that there is no nation which hath not been called: much lesse can I say, that the Iewes were not called.

* 1st 13. 7. 13 The defender and maintainer of the Iewes causeth goeth on till to ask, whether the Iewes all knew not God which called them. Elia (the Apostle) denieth it, and witnesseth that the Gospel was translated to them to the Gentiles, because the Iewes neglected it, and therefore all the Apostle teacheth, that that outward and universal calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God: yes, and that the particular also which is by the word of God, is of itself of small or no efficacy, unless it be apprehended or layd hold on by faith, by the gift of God: otherwise by vnbeliefe it is made void of itself, and that by the only fault of man, who can pretend no ignorance. * 1st 13. 7. c. n He calleth all prophane people, a nation that is no nation, as they are not laid in lucke to aie, which are appointed for everlasting condemnation. * 1st 46. 1. o. Speake without feare. * 1st 46. 2.

CHAP. XI.

1 Tell the calling off of the Iewes should bee limited according to the outward appearance, 4 He sheweth that the Iewes many times have refused, 16 and that seeing they haue an holy roote, 23 may of them hereafter be saved. 18, 24 Hee setteth the Gentiles to see howe, 33 and crieth out, that Gods judgement is vnchangeable.

1 Now the Apostle sheweth how this doctrine is to be applied to those abiding still in his propound and case. Therefore he teacheth that all the Iewes in particular are not cast away and therefore we ought not to pronounce rashly of private persons, whether they be of the number of the elect or not. 2 The first proofe: I am a Iew, and yet beleued, therefore we may ought fully to reioyce vnto our election, as hath been before said: but of another, we may not be so certainly resolved, and yet ours may cause us to hope well of others. 3 The second proofe: Because that God is faithful in his league with Israel, although men bee faithfull: so that seeing that God hath said, that hee will be the God of his vnto a thousand generations, we must take heede, that we thinke not that the whole race and offspring is cast off, by reason of the vnbeliefe of a few, but rather that we hope well of every member of the Church, because of Gods league and covenant. 4 Which hee loved and chose from euersing.

4 The third proofe, taken from the same that was made to Elia: even then also, when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and of them also good hope and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as one a reprobate, seeing that the Church is often times brought to that state, that euen the most wastefull and thicke sighted pitious thinke it to be cleare extinct and put out. * 1st 13. 7. 10.

and they seeke my life?

4 But what faith the answer of God to him?

* I haue ^{been} referred vnto my selfe leuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then, at this present time is there a remnant according to the election of grace.

6 And if it bee of grace, it is ^{no} more of works: or els were grace no more grace: but if it be of works, it is no more grace, or els were work no more work.

7 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest have bene ^{so} hardened.

8 According as it is written, * God hath given them the spirit of slumber: eyes that they should not see, and eares that they should not heare vnto this day.

9 And David saith, * Let their table be made a snare, and a net, and a stumbling block, euen for a recompence vnto them.

10 Let their eyes be darkened that they see not, and bow downe their backe alwayes.

11 I demand then, Have they stumbled, that they should fall? God forbid: but through their fall, saluation commeth vnto the Gentiles, to provoke them to follow them.

12 Wherefore if the fall of them bee the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance bee?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

14 To trie if by any means I might prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them bee the reconciling of the world, what shall the receiuing bee, ^{but} life from the dead?

25 For if the first fruits bee holy, so is the whole lump: and if the roote bee holy, so are the branches.

By our iustifiers of themselves doe teach that workes are either wholly or partly the cause of our iustification, 1 Toke Mar. 3. 5. 6 And yet this is the office of heart commeth not but by Gods will decree and iudgement, and yet without fault, when as he so punisheth the vnchaste, by taking from them all sense and perception, and by doubling their darkness, that the benefits of God which are offered vnto them, be redounded to their delatation. * 1st 13. 7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

16 And yet this is the office of heart commeth not but by Gods will decree and iudgement, and yet without fault, when as he so punisheth the vnchaste, by taking from them all sense and perception, and by doubling their darkness, that the benefits of God which are offered vnto them, be redounded to their delatation. * 1st 13. 7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17 And yet this is the office of heart commeth not but by Gods will decree and iudgement, and yet without fault, when as he so punisheth the vnchaste, by taking from them all sense and perception, and by doubling their darkness, that the benefits of God which are offered vnto them, be redounded to their delatation. * 1st 13. 7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Titus 1. 1.

* 1 Cor. 8. 13.

19 Hee giueth a double warning in new meates, one, which perteineth to the strong, that he which hath obtained a hard knowledge of this

Loecie, keep that treasure to the end he may use it wisely and profitably, as hath bene said: the other which respecteth the weak, that they doe nothing rashly by other mens example with a waunting conscience, for that cannot be done without

fine, whereof we are: outperwaded by the word of God, that the likest and approueth it. *Hee giueth bene, vers 4. what he receiue by faith, to wit, for a new tolue rectue and out of doubt in matters and things indifferent.* *Reuerence, f. Reuerence with lawe.*

20 Now the Apostle reasoneth generally of collation or bearing with the weak by all meanes, to witte fourteen may be further proce. *A. And desire o. rthers.*

1. For his profit and edification. 2. A confirmation sake of the example of Christ, who sustained all things to bring not only the weak, but also his most cruel enemies, overcoming them with patience, to his Father. ** Titus 4. 10.*

3. The procuring of an inheritance. Such things are cited out of the examples of the ancients, are propounded vnto vs to this ende and purpose, that according to the example of our Father, we should in patience and hope beare one with another. ** Titus 2. 13.*

4. That the Scripture are laid to teach and comfort, be aue God vnto them to teach and comfort his people withall. 4. We must take an example of patience, of God: that both the weak and the strong, seeing God with a mutual consent, may bring one another to God, as Ch it also receiued vnto himselfe, although we were neuer in worthy. ** 1 Corinthus 1. 10.* *Hee himselfe did it, not by force, but by love, to witte, to make vs partakers of Gods glory.* 5. An applying of the example of Christ to the Leues, to whom hee vouchsafed this honour for the promises which hee made vnto their Fathers, although they were neuer in worthy, that hee excused the offence of a Minister among them with miraculous patience: Therefore much like ought the Gentiles despite them for certain faultes whom the Sonne of God so much este. *med. f. Off the circumcised Leues, for as long as hee liued, hee neuer went out of their quarters.* 6. That God might be scene to be true. 7. An applying of the same to the Gentiles, whom also the Lord o. his incomprehensible goodnesse had regard of, so that they are not to be contemned of the Iewes as strangers. ** P.alm 118. 50.* 8. I midleney professe, and testify to his name. ** Deut. 32. 34.* ** P.alm 117. 1.* ** Ezech 11. 10.*

20 Destroy not the worke of God for meates sake: all things in deede are pure: but it is euill for the man which eateth with offence.

21 * It is good neither to eat flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weak.

22 * Haft thou faith? haue it with thy selfe before God: blessed is hee that condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, because he eateis not of faith: and whatsoever is not of the faith, is sinne.

CHAP. XV.

1 The stronger must imploy their strength to strengthen the weaker. 3 By Christs example, 7 who receiued. 8 Not only the Iewes, 10 but also the Gentiles, 15 The cause why he wrote this Epistle.

1 **W**HICH are strong, ought to beare the infirmities of the weak, and not to please our felues.

2 Therefore let every man please his neighbour in that which is good to edification.

3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuked thee, fell on me.

4 For whatsoever things are written aforetime, are writte for our learning, that we through patience, and comfort of the Scriptures might haue hope.

5 Now the God of patience and consolation giue you that ye be like minded one toward another, according to Christ Iesus,

6 That ye with one mind, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to the glory of God.

8 Now I say, that Iesus Christ was a minister of the circumcision, for the true trust of God, to confirme the promises made vnto the Fathers.

9 And let the Gentiles praise God, for his mercy, as it is written, * For this cause I will be confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe he saith, * Reioyce ye Gentiles with his people.

11 And againe, * Prayfe the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe Elias saith, * There shall bee

a roote of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

14 * And I my selfe also am perswaded of you, my brethren, that I ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuertheless, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministering the Gospel of God, that the offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I haue therefore wherof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not speake of any thing, which Christ hath not wrought by mee, to make the Gentiles obedient in word and deede,

19 With the power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yet, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is written, * To whom he was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

22 * Therefore also I haue bene of set to come vnto you:

23 But now seeing I haue no more place in these quarters, and also haue * bene desirous many yeeres agoe to come vnto you,

24 When I shall take my journey into spaine, I will come to you for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I haue bene some what filled with your company.

25 But now goe I to Ierusalem, to minister vnto the Saints,

26 For it hath pleased them of Macedonia & Achaia, to make a certaine distribution vnto the poore Saints which are at Ierusalem.

27 For it hath pleased them, and their debtors are they: * for if the Gentiles be made partakers of their spiritual things, their duties is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue sealed them this fruit, I will passe by you into spaine.

29 And I know when I come, that I shall

7 He sealeth vs as increase all the former treatise with prayer, willing all that to bee giuen them of the Lord, that hee had commanded them, in whom we hope, *k. Abundantly and plentifully*

8 The conclusion of the Epistle, wherein hee first exhorteth himselfe, that hee hath written somewhat as large vnto you, rather to warne them, then to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the Gentiles.

9 Of our owne accord, and of our selfe, in B, the offering up of the Gentiles, hee nameth the Gentiles them. *seue. 1. whom he offered to God as a sacrifice.*

10 Hee commendeth his Apostleship highly by the effect, but yet so, that hee moueth and besides that hee speaketh all things cruelly, hee giueth all the glory to God as the only author: and doth not properly respect himselfe, but rather that hee might lesse doubt of the truth of the doctrine which hee propounded vnto them.

11 Christ was with me in all things, and by all meanes, that I would neuer so fauour, as I cannot say, what hee hath done by me to bring the Gentiles to obey the Gospel.

12 In the first place this word, Power, signifieth the force and working of wonder in piercing mens minds: and

in the latter, it signifieth Gods mightie power which was the worker of these wonders. * *He 5. 15.* *Chap. 1. 11.* 10 Hee writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affairs, but so, that the Iwarth not a iote from the ende of the Apostolical doctrine: 2 for hee declareth nothing, but that which appertaineth to his office, and is godly: and commanding by a little digression as were the liberality of the Churches of Macedonia, hee proueth them mildly to follow their godly deede. * *Thess. 1. 12.* *P. Doing this duty for the Saints, to carrie home that money which was gathered for their use.* 11 Almes are voluntary: but yet such as we owe by the law of charitie. * *1 Corinthus 6. 11.* 9 To persevere therein, as * *Prayed if faithfull, and laud it is more with singing.* *f. The name which was gathered for the sake of the Saints which almes it was first called: fruit.* 12 Hee moueth them through the blessing of God, not to come empty warne them: and requiring of them the duties of prayer, hee sheweth what thing we ought chiefly to rest upon in all difficulties & aduersities, come

8 Another objection: But how could it be that those which are carnal could not perceive this wisdom? Paul answereth: because we preach things which are foolishness to them, which are the wisdom of God. *1 Cor. 1. 18.*

9 But as it is written, * The things which eye hath not seen, neither ear hath heard, neither came into mans heart, *etc.* which God hath prepared for them that love him.

10 But God hath revealed them vnto vs by his Spirit: for this Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, (saith the Spirit of a man, which is in him) except he be taught of the things of God knoweth no man, but the Spirit of God.

12 Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are given to us of God.

13 Which things also we speake, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual things.

14 But the natural man perceiveth not the things of the Spirit of God: for they are foolishness vnto him, neither can hee know them, because they are spiritually discerned.

15 But he that is spiritually discerneth all things: yet 15 hee him selfe is iudged of no man.

16 For who hath known the mind of the Lord, that he might instruct him? But we haue the minde of Christ.

10 He teacheth that fourth by a similitude, which hee spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertaining to man, so doeth our minds by that power of the holy Ghost, vnderstand heavenly things. 1 The minde of man which is enuied with itselfe to vnderstand and iudge. 2 The Spirit which we haue receiued, doeth not teach vs things of this world, but lifteth vs up to God: and thus place teacheth vs, as if the Papies, what faith is, from whence it cometh, and what it becometh. 3 That which hee spake generally, hee relearneth now by teaching what God hath opened vnto vs of our salvation in Christ. 4 Tell that any man should separate the Spirit from the preaching of the word and Christ: or will thinke that those that are called are taught by the Spirit of God, which vnderstandeth the word, then vpon them their vaine imaginations for the secrets of God. 5 This word (word) taken here in a proper sense for true knowledge, which the Spirit of God worketh in vs. 6 Now hee returneth to his purpose, and concludeth the argument which hee began vnto 6, and it is this: The words must be applyed to the matter, and the matter must be set forth with words which are meet and convenient for it: now this wisdom is spiritual and not of man, and therefore it must be deliuered by spiritual kinde of teaching, and not by teaching words of mans eloquence, that the simple and yet wonderful maiesty of the holy Ghost, may therein appeare. * Chap. 1. 17. apt. 1. 16. 7 Applying the words vnto the matter to wit, that as we teach spiritual wisdom, so we must kinde of teaching be spiritual. 8 Again hee searcheth an offence or stumbling block which commeth in to passe that we allow these things. This is not to be maraile at, sayeth the Apostle, seeing that men in their natural powers (as they terme them) are not enuied with that faculty, whereby spiritual things are discerned, (which faculty commeth another way) and therefore they accompt spiritual wisdom as foolish: and it is as if he should say, It is no maraile that blinde men cannot iudge of colours, seeing that they lacke the light of their eyes, and therefore light is to them as darkness. 9 The man that hath no further light of vnderstanding than that which hee bringeth with him, euen from his mothers wombe is like darkness. 10 Iude 19. 9 By the vertue of the holy Ghost. 11 He amplifieth the matter by contraries. 12 vnderstanding and discerneth. 13 The wisdom of the flesh, sayeth Paul, determineth nothing certainly, no not in its owne affairs, much lesse can it discerne things, that is, spiritual things. But the Spirit of God, whereby spiritual men are endued, can be deceiued by no man, and therefore we are to commend no man. 14 Of no man: for whom the Prophet is iudged of the Prophet. 15 is the Spirit that in us, and not the man. 16 Elai 40. 13. from 1. 3. 16 A reason of the former saying: for hee is called spiritual, which hath learned that by the vertue of the Spirit, which Christ hath taught vs. Now if that which wee haue learned of this Master, could be reprooued of any man, hee must needs be wiser then God: whereupon it followeth that they are not only foolish, but also wicked, which thinke that they can deuise some thing that is either more perfect, or that they can teach the wisdom of God a better way then they knewe or taught, which vnderstandeth were endued with Gods Spirit. 17 Lay his head to bus, no teach him what he should doe. 18 We are endued with the Spirit of Christ, who openeth vnto vs his secrets, which by al other means are vnsearchable, and also all things whatsoeuer.

CHAP. III.

1 Hereby is a reason why he preached small matters vnto them: 2 He reuieweth how they ought to esteeme of Ministers: 3 The Ministers office. 4 To true forme of edifying. 16 He warneth the Corinthians, that they be not drawn away to prophetic things. 18 Inuolue the great wisdom of the flesh.

And I could not speake vnto you, brethren, as vnto spiritual men, but as vnto carnall, euen as vnto babes in Christ.

2 I gave you milke to drinke, and not meat: for yee were not yet able to beate it, neither yet now are ye able.

3 For ye are yet carnall: for whereas there is among you enuying, and strife, and divisions, are ye not carnall, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then? and who is Apollos, but the Ministers by whom ye beleueed, and as the Lord gaue to every man?

6 I haue planted, Apollos watered, but God gaue the increase.

7 So then, neither is hee that planteth, any thing, neither hee that watereth, but God that giueth the increase.

8 And he that planteth, and hee that watereth, are one, * and every man shall receiue his wages, according to his labour.

9 For we are together as Gods labourers: yee are Gods husbandry, and Gods building.

10 According to the grace of God giuen to mee, as a skilful master builder, I haue layd the foundation, and another buildeth thereon: but let every man take heede how hee buildeth vpon it.

11 For other foundation can no man lay, than that which is layd, which is Iesus Christ.

12 And if any man builde on this founda-

carnall, which are as yet ignorant, and therefore to expresse it the better, he termeth them babes. 6 Substantiall meat, or strong meat. 7 To be fed by mee with substantiall meat: Therefore as the Corinthians grew vpon age, say the Apostle now teach them by teaching first with milke, then with strong meat, which difference may only be in the manner of teaching. 8 By the square and compass of mans wit and iudgement. 9 Alter that he hath sufficiently reprehended ambitious teachers, and their foolish followers, now hee sheweth how the true ministers are to be esteemed, that we attribute not vnto them more or lesse then we ought to doe. Therefore he teacheth vs, that they are they by whom we are brought to faith and salvation, by as yet the ministers of God, and such as doe nothing of themselves, but God working by them as it pleaseth him to furnish them with his gifts. Therefore we haue need to marke or consider what minister is that teacher, knowing hee spoken: and wee must depend vpon him which hee speaketh by his fruits. 3 He beautifieth the former sentence, with his similitudes first comparing the companie of the faithful to a bilde, which God maketh himself when it is sowne and watered through the labour of his seruants: next, by comparing it to an house, which in deede the Lord buildeth, by the hands of his workemen, some of whom hee vseth in laying the foundation. others in building of it. Now, both these similitudes tend to this purpose, to shewe that all things are wholly accomplished by God, onely author in it, and might, so that wee must onely haue an eye to him. Moreover, although that God vseth some in the better part of the worke, we must not therefore commend one, in respect of them, and much lesse may we diuide or set them apart, (as these malicious men did) seeing that all of them labour in Gods businesse, and in such sort that they serue to finish one selfe same worke, although by a diuers manner of working, in so much that they neede one anothers helpe. 11 12. Galat. 6. 12. Letting, under him. 13 You may see that I am not another, not waiting of my owne strength, but as I haue giuen mee by Gods grace, so I haue beene able to do that which I do. Look chapter 1. 10. and 2. 10. and 3. 10. and all the increase that cometh by their labour, which is procured from God, that no part of the praise of it may be giuen to the vnder seruants. 4 Now hee speaketh to the teachers themselves, which succeeded him in the Church of Corinth, and in their person, to all that were after or shall bee Pastours of Congregations, seeing that they succede into the labour of the Apostles, which were planted and chief builders. Therefore he warneth them first, that they prouide not themselves that they may build after their owne fantasie, that is, that they may propound and set forth any thing in the Church, either in matter or in kinde of teaching, different from the Apostles which were the chief builders. 5 Moreover, he sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iota in the building vp of this building. 6 Thirdly, hee sheweth that they must take heede that the upper part of the building be answerable to the foundation, that is, that the doctrines, exhortations, and whatsoever pertaineth to the edifying of the flocke, be answerable to the Doctrine of Christ, as well in matter as in forme: which doctrine is compared to golde, siluer, and precious stones of which matter, Elias also and Iohn in the Reuolution builde the heavenly Citie. And to these is opposed, wood, hay, stubble, that is to say, curious and vaine questions or decrees: and besides, to be shorn all that kinde of teaching which serueth to ostentation. For false doctrines, whereof hee speaketh not here, are not layd properly to be built vpon this foundation, vnlesse peraduenture in few only.

Having declared the worthines of heavenly wisdom, and of the Gospel, and hauing generally condemned the blindness of mans minde, now at length hee applieth it particularly to the Corinthians, calling them carnal, and such as are carnal, in whom as yet the flesh prevaileth against the spirit and hee bringeth a double testimony of it: first, for that hee had proved them to be such, in so much that hee dealt with them no otherwise then with ignorant men, and such as are almost babes in the doctrine of godlinesse: and secondly, because they shewed in deede by these distinctions, which speaking vpon by reason of the ignorance of the vertue of the Spirit: and heavenly wisdom, that they had produced very little or nothing.

1 Hereby is a reason why he preached small matters vnto them: 2 He reuieweth how they ought to esteeme of Ministers: 3 The Ministers office. 4 To true forme of edifying. 16 He warneth the Corinthians, that they be not drawn away to prophetic things. 18 Inuolue the great wisdom of the flesh.

* Rom. 35. 27.
7 An assumption
of the arguments
with an amplifica-
tion, for neither
in so doing we do
acquire a reward
merit for our
deeds.

8 Another argu-
ment of great
force: others are
nourished among
you: the more it
was lawfull for
me, yea rather for
me than any other
and yet I refused
it so I had rather
yet suffer any dis-
communion, then
the Gospel of
Christ should be
hindered.

h The word signi-
fies a right and
in right, where
it be given or is
understand that
the reward of
the word is not
right and due
be found of the
Church.

9 Lastly all, hee
bringeth forth the
expresse Law con-
cerning the nour-
ishing which pri-
vilege now with-
standing he will
not.

* 1. Cor. 18. 1.
1 This is spoken by
the figure Metaph-
or, for these
words that are of
freedom in the temple.
A partakers with the
Apostles in
dividing the sa-
crifice.

10 Because they
preach the Gospel,
it followeth in this
place, that Paul
gave no living, nei-
ther would have
any other man get,
by any commoditie
of Misset, or any o-
ther such importu-
nate requests.

11 He taketh away
occasion of suspicion by the way, that it might not be thought
that he wrote this, though he challenged it was not payed him. Nay
Psychicall. I had rather be free, then continue in this purpose to preach the Gospel
for money. For I am bound to preach the Gospel, seeing that the Lord hath intoyed
me to this office, because I do it willingly and for the love of God, nothing is to
be. I would that I do. It had rather that the Gospel should be free spoken of
than that I should not require my wages, then would it appear that I took these
paines not so much for the Gospels sake, as for my gaines and advantages. But I say,
this was not to vie, but abuse my right and libertie. Therefore not only in this
thing, but also in all other (as much as I could) I am made all things to all men, that
I might winne them to Christ, and might together with them be become to Christ.

12 By taking nothing of them, I am free to preach. * 1. Cor. 16. 3. Gal. 2. 3. p. The
word (Law) in this place is not referred to the ceremonial Law. 9 In matters
that are indifferent, which we be done or not done, or with good conscience: as if he
said, I changed my selfe into all flesh, as for all men I might be done, yea I was
both Law and to whom I preach the Gospel, may receive fruit by the Gospel. 10
He bringeth in another case of this mischief, to wit, that they were given to gluttony,
for there were several hankers of sacrifices and the rite of the Priests was al-
ways too much celebrated and kept. Therefore it was hard for them which were
accustomed to intemperance, especially when they pretended the libertie of the Gos-
pel, to be refrained from these banquets: but contrariwise, the Apostle calleth
them by a pleasant similitude, and also by his owne example, to sobriety and me-
tification of the flesh, shewing that they cannot be free to consume or worship (as then the
state of illumes were) which pampers up their bodies: and therefore affirming
that they can have no reward, while they take another course and trade of life.

13 Ye be as those that abstain,

11 * 7 If we have sown vnto you spiritual
things, * 7 is a great thing if we reape your carnall
things?

12 * 8 If others with you be partakers of this
power, are not we rather? neither the less we have
not vied this power: but suffer all things, that we
should not hinder the Gospel of Christ.

13 * 9 Doe ye not know that they which mini-
ster about the * 7 holy things, eate of the things of
the Temple? and they which wait at the Altar, are
partakers with the Altar?

14 So also hath the Lord ordained, that they
which preach the Gospel, should live of the things
of the Gospel.

15 But I have vied none of these things: * nei-
ther wrote I these things, that it should be so done
vnto me: for it were better for me to die, then
that any man should make my reioicing vaine.

16 For though I preach the Gospel, I have no-
thing to reioyce of: for necessity is laid vpon me,
and woe is vnto me, if I preach not the Gospel.

17 For if I do it willingly, I have a reward,
but if I do it against my will, I will not taking the
dispensation is committed vnto me.

18 What is my reward then? verily that
when I preach the Gospel, I make the Gospel of
Christ * free, that I abuse not mine authoritie in
the Gospel.

19 For though I be free from all men, yet
have I made my selfe seruant vnto all men, that I
might winne the more.

20 * And to the Iewes I become as a Iewe,
that I may winne the Iewes: to them that are vn-
der the * 7 Law, as though I were vnder the Lawe,
that I may winne them that are vnder the Law:

21 To them that are without Law, as though I
were without Lawe (when I am not without
Lawe as pertaining to God, but am in the Lawe
through Christ) that I may winne them that are
without Law:

22 To the weakke I became as weakke, that I
may winne the weakke: I am made all things to
all men, that I might by all means save some.

23 And this I doe for the Gospels sake, that
I might be partaker thereof with * you.

24 * Know ye yet, not that they which runne in
a race, runne all, yet one receiveth the price? so
runne that ye may obtaine.

25 And every man that contendeth of ma-
steries, abstaineth from all things: & they do it to obtaine a

corruptible crowne: but we for an incorruptible.
26 I therefore so runne, not as vncertainly:
so fight I, not as one that beatech the ayre.

27 But I beat downe my * body, & bring it in-
to subiection, left by any meanes after that I have
preached to other, I my selfe should be reproved.

as contrary to the word: (et) but as contrary to the word (Appetite) in this we see
only experience not to be such an one as to be to be.

CHAP. X.

1 If God be so, the fewer, neither will be those that are
of the condition. 2 * touching the outward figures of
the grace, 14. These things are to be partakers of the
table of the dead, who are partakers of the Lords Supper. 24
To have consolation of our neighbour in things indifferent.

MOREOVER brethren, I would not that ye
should be ignorant, that all our Fathers
were vnder * that cloud, and all passed through
that * sea,

2 And were all Baptized vnto * Moses, in
that cloud, and in that sea,

3 And did all eat of the same spiritual * meat.

4 And did all drinke the same spiritual
drinke: for they dranke of the spiritual Rock that
followed them: and the Rock was * Christ.

5 But with many of them God was not pleased:
for they were * ouerthrowne in the wilderness.

6 Now these things are our * examples, to
the intent that we should not lust after euil things
* as they also lusted.

7 Neither be ye idolaters as were some of
them, as it is written, * the people sate downe to
eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some
of them committed fornication, and fell in one
* day three and twenty thousand.

9 Neither let vs tempt * Christ, as some of
them also tempted him, and * were destroyed of
serpents.

10 Neither murmur ye, as some of them * also
murmured, and were destroyed of the destroyer.

11 Now all these things came vnto them for
examples, and were written to admonish vs, vp-
on whom the * ends of the world are come.

12 Wherefore let him that thinketh hee stand-
eth, take heed lest he fall.

13 There hath no temptation taken you, but
such as appertaine to * man: and God is faithful

and conserue Christ. a Paul preaches the inuention of the covenant, and so of myself
of the person, leaving his general. * Exod. 13. 21. num. 9. 18. * Exod. 14. 23.

2 In effect the Sacraments of the old Fathers were all one with ours, for they re-
ceived Christ by the same water, and were baptized in the same name. b All
the people were baptized with the same name, but not all of them were baptized with the same
charity, but they themselves. c After being given unto them, * Exod. 16. 15.
d The same that we do. e Manna which was a spiritual meat to be let-
turers, which in faith lay hold vpon Christ whom the true meat * Exod. 16. 16.
num. 10. 10 and 21. 16. f Of the river and running Rock, which followed the
people. g Did sacraments signify Christ, for that together with the figure, there
was the thing signified, and the truest selfe: for God doeth not offe a bare figure, but
the thing signified by the figure, so other selfe is, which is to be vnto him faith.
* Num. 20. 6. 9. An amplifying of the example against them which are ca-
ried away with their lusts beyond the bounds which God hath measured out in
this: the beginning of all euill, as of idolatry (which had gluttonie as companion
vnto it) fornication rebellion against Christ, murmuring and such like, which
God punisheth most severely in that old people. To the end that we which succeede
Christ should have a more full declaration of the will of God, might by that means be
better bred. h Some read figures: which signifies our sacraments: for circum-
cision was to the Iewes a seale of righteousness, and is an ally paterna of Baptisme,
and is in the other Sacraments. * Num. 11. 4. and 20. 6. 14. 10. 6. 14. * Exod. 32. 6.
i Num. 25. 9. j To tempt Christ is to provoke him to combat as it were, which
shoold not do so, but in the knowledge that hee hath given them, and make it to be
for a cloake: for their offe and wickedness. * Num. 21. 16. 10. 6. 14. * Num.
14. 37. iud. 8. 24. k The our age is calidate euil: for it is the flourishing of all ages.

14 In conclusion, he descendeth to the Corinthians themselves warning them that
they please not themselves, but rather that they prevent the subtilties of Satan. Yet
he vtieth an insinuation and comforteth them, that he may not seeme to make them
altogether like to those wicked idolaters and contenters of Christ, which perished
in the wilderness.

15 Ye be as those that abstain,

16 Ye be as those that abstain,

17 Ye be as those that abstain,

18 Ye be as those that abstain,

19 Ye be as those that abstain,

20 Ye be as those that abstain,

1 The old man
which striueth a-
gainst the spirit.
2 This word (ex-
pressed) is not
as contrary to the word: (et) but as contrary to the word (Appetite) in this we see
only experience not to be such an one as to be to be.

1 He fettereth one
that which he said,
laying before
them an example
of the horrible
iudgement of God
against the which
had in effect the
selfe same pledges
of the same ad-
monition, and salu-
ation that we have:
and yet notwithstanding
they gaue them selves
to idoles teastes
perished in the
wildernesse, being
horribly and ma-
nfully punished.

2 Now moreover
and behest that
these things are
fully spoken against
them that frequ-
ented idoles
scilicet, the same
also seeme to be
alleged to this
end and purpose,
because many men
are thus misled,
that those things
are not of such
great weight, that
God will be angry
with them if they
vie them, so that
they frequent
Christian assem-
blies and be bap-
tized, and receiue
the Communion

1 He fettereth one
that which he said,
laying before
them an example
of the horrible
iudgement of God
against the which
had in effect the
selfe same pledges
of the same ad-
monition, and salu-
ation that we have:
and yet notwithstanding
they gaue them selves
to idoles teastes
perished in the
wildernesse, being
horribly and ma-
nfully punished.

2 Now moreover
and behest that
these things are
fully spoken against
them that frequ-
ented idoles
scilicet, the same
also seeme to be
alleged to this
end and purpose,
because many men
are thus misled,
that those things
are not of such
great weight, that
God will be angry
with them if they
vie them, so that
they frequent
Christian assem-
blies and be bap-
tized, and receiue
the Communion

1 He fettereth one
that which he said,
laying before
them an example
of the horrible
iudgement of God
against the which
had in effect the
selfe same pledges
of the same ad-
monition, and salu-
ation that we have:
and yet notwithstanding
they gaue them selves
to idoles teastes
perished in the
wildernesse, being
horribly and ma-
nfully punished.

2 Now moreover
and behest that
these things are
fully spoken against
them that frequ-
ented idoles
scilicet, the same
also seeme to be
alleged to this
end and purpose,
because many men
are thus misled,
that those things
are not of such
great weight, that
God will be angry
with them if they
vie them, so that
they frequent
Christian assem-
blies and be bap-
tized, and receiue
the Communion

1 He fettereth one
that which he said,
laying before
them an example
of the horrible
iudgement of God
against the which
had in effect the
selfe same pledges
of the same ad-
monition, and salu-
ation that we have:
and yet notwithstanding
they gaue them selves
to idoles teastes
perished in the
wildernesse, being
horribly and ma-
nfully punished.

2 Now moreover
and behest that
these things are
fully spoken against
them that frequ-
ented idoles
scilicet, the same
also seeme to be
alleged to this
end and purpose,
because many men
are thus misled,
that those things
are not of such
great weight, that
God will be angry
with them if they
vie them, so that
they frequent
Christian assem-
blies and be bap-
tized, and receiue
the Communion

1 He fettereth one
that which he said,
laying before
them an example
of the horrible
iudgement of God
against the which
had in effect the
selfe same pledges
of the same ad-
monition, and salu-
ation that we have:
and yet notwithstanding
they gaue them selves
to idoles teastes
perished in the
wildernesse, being
horribly and ma-
nfully punished.

2 Now moreover
and behest that
these things are
fully spoken against
them that frequ-
ented idoles
scilicet, the same
also seeme to be
alleged to this
end and purpose,
because many men
are thus misled,
that those things
are not of such
great weight, that
God will be angry
with them if they
vie them, so that
they frequent
Christian assem-
blies and be bap-
tized, and receiue
the Communion

1 He fettereth one
that which he said,
laying before
them an example
of the horrible
iudgement of God
against the which
had in effect the
selfe same pledges
of the same ad-
monition, and salu-
ation that we have:
and yet notwithstanding
they gaue them selves
to idoles teastes
perished in the
wildernesse, being
horribly and ma-
nfully punished.

2 Now moreover
and behest that
these things are
fully spoken against
them that frequ-
ented idoles
scilicet, the same
also seeme to be
alleged to this
end and purpose,
because many men
are thus misled,
that those things
are not of such
great weight, that
God will be angry
with them if they
vie them, so that
they frequent
Christian assem-
blies and be bap-
tized, and receiue
the Communion

1 He fettereth one
that which he said,
laying before
them an example
of the horrible
iudgement of God
against the which
had in effect the
selfe same pledges
of the same ad-
monition, and salu-
ation that we have:
and yet notwithstanding
they gaue them selves
to idoles teastes
perished in the
wildernesse, being
horribly and ma-
nfully punished.

2 Now moreover
and behest that
these things are
fully spoken against
them that frequ-
ented idoles
scilicet, the same
also seeme to be
alleged to this
end and purpose,
because many men
are thus misled,
that those things
are not of such
great weight, that
God will be angry
with them if they
vie them, so that
they frequent
Christian assem-
blies and be bap-
tized, and receiue
the Communion

1 He fettereth one
that which he said,
laying before
them an example
of the horrible
iudgement of God
against the which
had in effect the
selfe same pledges
of the same ad-
monition, and salu-
ation that we have:
and yet notwithstanding
they gaue them selves
to idoles teastes
perished in the
wildernesse, being
horribly and ma-
nfully punished.

2 Now moreover
and behest that
these things are
fully spoken against
them that frequ-
ented idoles
scilicet, the same
also seeme to be
alleged to this
end and purpose,
because many men
are thus misled,
that those things
are not of such
great weight, that
God will be angry
with them if they
vie them, so that
they frequent
Christian assem-
blies and be bap-
tized, and receiue
the Communion

1 He fettereth one
that which he said,
laying before
them an example
of the horrible
iudgement of God
against the which
had in effect the
selfe same pledges
of the same ad-
monition, and salu-
ation that we have:
and yet notwithstanding
they gaue them selves
to idoles teastes
perished in the
wildernesse, being
horribly and ma-
nfully punished.

2 Now moreover
and behest that
these things are
fully spoken against
them that frequ-
ented idoles
scilicet, the same
also seeme to be
alleged to this
end and purpose,
because many men
are thus misled,
that those things
are not of such
great weight, that
God will be angry
with them if they
vie them, so that
they frequent
Christian assem-
blies and be bap-
tized, and receiue
the Communion

1 He fettereth one
that which he said,
laying before
them an example
of the horrible
iudgement of God
against the which
had in effect the
selfe same pledges
of the same ad-
monition, and salu-
ation that we have:
and yet notwithstanding
they gaue them selves
to idoles teastes
perished in the
wildernesse, being
horribly and ma-
nfully punished.

2 Now moreover
and behest that
these things are
fully spoken against
them that frequ-
ented idoles
scilicet, the same
also seeme to be
alleged to this
end and purpose,
because many men
are thus misled,
that those things
are not of such
great weight, that
God will be angry
with them if they
vie them, so that
they frequent
Christian assem-
blies and be bap-
tized, and receiue
the Communion

*He that would
use ye tempted
for your profits
sake, will give you
an issue to escape
out of his conser-
vation*

*Now returning
to those idols
feasts, that hee
may not seeme to
dilly at all, first he
promiseth that he
will vie no other
deasors then such
as they know very
well themselves.
And he wicth an
induction borrow-
ed at the agree-*

*ment that is in the
things themselves.
The holy bankets
of the Chailions
are pledges first
of all, of the com-
munitie that they
have with Christ,
and next, one
with another.*

*The Israelites al-
so doe ratifie in
these sacrifices,
their mutuall
comunion in the
one felle same re-
ligion: therefore
to doe the idola-
ters also ioyne
themselves with
their idoles or
deuils rather (for
idoles are no-
thing) in those fo-
lome bankets,
whereupon it fol-
loweth, that that
table is table
of deuils, and
whereupon you
must shew ite
that for you cannot
be partakers of
the Lord and of
idols together,
much lesse may
such bankets be
accounted for
things indifferent.
Will yee then
strive with God,*

*and if you doe, think
you that you shall get the vpper hand? *¶* O thanksgiving,
that hee hath giuen us as called *¶* sanctification, *¶* a most
rich and plenteous and of our sinning together with Christ, and ingrauing to him.
¶ That is, a yett offer their conuention. *¶* Aie conuention and quiete laith
of our worship and as a life. *¶* Have any thing to doe with the deuils, or enter into that
societie which is begonne on the deuil's name. *¶* The heathen and prophane people
were to shew up and make an end of their feast which they kept to the honour of
their gods, in offering meate offerings and drinker offerings to these, with lankers and
fastings. *¶* Chap. 6.11. *¶* 6 Comming to another kinde of things offered to
idols, hee repeateth that generall rule, that in the vie of things indifferent we
ought to haue consideration not of our felues onely, but of our neighbours,
and therefore there are many things which of themselves are lawfull, which may be
cull'd done vs, because of offence to our neighbours. *¶* 1. *¶* Let vs offer vs. *¶* 2. *¶* 3. *¶* 4. *¶* 5. *¶* 6. *¶* 7. *¶* 8. *¶* 9. *¶* 10. *¶* 11. *¶* 12. *¶* 13. *¶* 14. *¶* 15. *¶* 16. *¶* 17. *¶* 18. *¶* 19. *¶* 20. *¶* 21. *¶* 22. *¶* 23. *¶* 24. *¶* 25. *¶* 26. *¶* 27. *¶* 28. *¶* 29. *¶* 30. *¶* 31. *¶* 32. *¶* 33. *¶* 34. *¶* 35. *¶* 36. *¶* 37. *¶* 38. *¶* 39. *¶* 40. *¶* 41. *¶* 42. *¶* 43. *¶* 44. *¶* 45. *¶* 46. *¶* 47. *¶* 48. *¶* 49. *¶* 50. *¶* 51. *¶* 52. *¶* 53. *¶* 54. *¶* 55. *¶* 56. *¶* 57. *¶* 58. *¶* 59. *¶* 60. *¶* 61. *¶* 62. *¶* 63. *¶* 64. *¶* 65. *¶* 66. *¶* 67. *¶* 68. *¶* 69. *¶* 70. *¶* 71. *¶* 72. *¶* 73. *¶* 74. *¶* 75. *¶* 76. *¶* 77. *¶* 78. *¶* 79. *¶* 80. *¶* 81. *¶* 82. *¶* 83. *¶* 84. *¶* 85. *¶* 86. *¶* 87. *¶* 88. *¶* 89. *¶* 90. *¶* 91. *¶* 92. *¶* 93. *¶* 94. *¶* 95. *¶* 96. *¶* 97. *¶* 98. *¶* 99. *¶* 100. *¶* 101. *¶* 102. *¶* 103. *¶* 104. *¶* 105. *¶* 106. *¶* 107. *¶* 108. *¶* 109. *¶* 110. *¶* 111. *¶* 112. *¶* 113. *¶* 114. *¶* 115. *¶* 116. *¶* 117. *¶* 118. *¶* 119. *¶* 120. *¶* 121. *¶* 122. *¶* 123. *¶* 124. *¶* 125. *¶* 126. *¶* 127. *¶* 128. *¶* 129. *¶* 130. *¶* 131. *¶* 132. *¶* 133. *¶* 134. *¶* 135. *¶* 136. *¶* 137. *¶* 138. *¶* 139. *¶* 140. *¶* 141. *¶* 142. *¶* 143. *¶* 144. *¶* 145. *¶* 146. *¶* 147. *¶* 148. *¶* 149. *¶* 150. *¶* 151. *¶* 152. *¶* 153. *¶* 154. *¶* 155. *¶* 156. *¶* 157. *¶* 158. *¶* 159. *¶* 160. *¶* 161. *¶* 162. *¶* 163. *¶* 164. *¶* 165. *¶* 166. *¶* 167. *¶* 168. *¶* 169. *¶* 170. *¶* 171. *¶* 172. *¶* 173. *¶* 174. *¶* 175. *¶* 176. *¶* 177. *¶* 178. *¶* 179. *¶* 180. *¶* 181. *¶* 182. *¶* 183. *¶* 184. *¶* 185. *¶* 186. *¶* 187. *¶* 188. *¶* 189. *¶* 190. *¶* 191. *¶* 192. *¶* 193. *¶* 194. *¶* 195. *¶* 196. *¶* 197. *¶* 198. *¶* 199. *¶* 200. *¶* 201. *¶* 202. *¶* 203. *¶* 204. *¶* 205. *¶* 206. *¶* 207. *¶* 208. *¶* 209. *¶* 210. *¶* 211. *¶* 212. *¶* 213. *¶* 214. *¶* 215. *¶* 216. *¶* 217. *¶* 218. *¶* 219. *¶* 220. *¶* 221. *¶* 222. *¶* 223. *¶* 224. *¶* 225. *¶* 226. *¶* 227. *¶* 228. *¶* 229. *¶* 230. *¶* 231. *¶* 232. *¶* 233. *¶* 234. *¶* 235. *¶* 236. *¶* 237. *¶* 238. *¶* 239. *¶* 240. *¶* 241. *¶* 242. *¶* 243. *¶* 244. *¶* 245. *¶* 246. *¶* 247. *¶* 248. *¶* 249. *¶* 250. *¶* 251. *¶* 252. *¶* 253. *¶* 254. *¶* 255. *¶* 256. *¶* 257. *¶* 258. *¶* 259. *¶* 260. *¶* 261. *¶* 262. *¶* 263. *¶* 264. *¶* 265. *¶* 266. *¶* 267. *¶* 268. *¶* 269. *¶* 270. *¶* 271. *¶* 272. *¶* 273. *¶* 274. *¶* 275. *¶* 276. *¶* 277. *¶* 278. *¶* 279. *¶* 280. *¶* 281. *¶* 282. *¶* 283. *¶* 284. *¶* 285. *¶* 286. *¶* 287. *¶* 288. *¶* 289. *¶* 290. *¶* 291. *¶* 292. *¶* 293. *¶* 294. *¶* 295. *¶* 296. *¶* 297. *¶* 298. *¶* 299. *¶* 300. *¶* 301. *¶* 302. *¶* 303. *¶* 304. *¶* 305. *¶* 306. *¶* 307. *¶* 308. *¶* 309. *¶* 310. *¶* 311. *¶* 312. *¶* 313. *¶* 314. *¶* 315. *¶* 316. *¶* 317. *¶* 318. *¶* 319. *¶* 320. *¶* 321. *¶* 322. *¶* 323. *¶* 324. *¶* 325. *¶* 326. *¶* 327. *¶* 328. *¶* 329. *¶* 330. *¶* 331. *¶* 332. *¶* 333. *¶* 334. *¶* 335. *¶* 336. *¶* 337. *¶* 338. *¶* 339. *¶* 340. *¶* 341. *¶* 342. *¶* 343. *¶* 344. *¶* 345. *¶* 346. *¶* 347. *¶* 348. *¶* 349. *¶* 350. *¶* 351. *¶* 352. *¶* 353. *¶* 354. *¶* 355. *¶* 356. *¶* 357. *¶* 358. *¶* 359. *¶* 360. *¶* 361. *¶* 362. *¶* 363. *¶* 364. *¶* 365. *¶* 366. *¶* 367. *¶* 368. *¶* 369. *¶* 370. *¶* 371. *¶* 372. *¶* 373. *¶* 374. *¶* 375. *¶* 376. *¶* 377. *¶* 378. *¶* 379. *¶* 380. *¶* 381. *¶* 382. *¶* 383. *¶* 384. *¶* 385. *¶* 386. *¶* 387. *¶* 388. *¶* 389. *¶* 390. *¶* 391. *¶* 392. *¶* 393. *¶* 394. *¶* 395. *¶* 396. *¶* 397. *¶* 398. *¶* 399. *¶* 400. *¶* 401. *¶* 402. *¶* 403. *¶* 404. *¶* 405. *¶* 406. *¶* 407. *¶* 408. *¶* 409. *¶* 410. *¶* 411. *¶* 412. *¶* 413. *¶* 414. *¶* 415. *¶* 416. *¶* 417. *¶* 418. *¶* 419. *¶* 420. *¶* 421. *¶* 422. *¶* 423. *¶* 424. *¶* 425. *¶* 426. *¶* 427. *¶* 428. *¶* 429. *¶* 430. *¶* 431. *¶* 432. *¶* 433. *¶* 434. *¶* 435. *¶* 436. *¶* 437. *¶* 438. *¶* 439. *¶* 440. *¶* 441. *¶* 442. *¶* 443. *¶* 444. *¶* 445. *¶* 446. *¶* 447. *¶* 448. *¶* 449. *¶* 450. *¶* 451. *¶* 452. *¶* 453. *¶* 454. *¶* 455. *¶* 456. *¶* 457. *¶* 458. *¶* 459. *¶* 460. *¶* 461. *¶* 462. *¶* 463. *¶* 464. *¶* 465. *¶* 466. *¶* 467. *¶* 468. *¶* 469. *¶* 470. *¶* 471. *¶* 472. *¶* 473. *¶* 474. *¶* 475. *¶* 476. *¶* 477. *¶* 478. *¶* 479. *¶* 480. *¶* 481. *¶* 482. *¶* 483. *¶* 484. *¶* 485. *¶* 486. *¶* 487. *¶* 488. *¶* 489. *¶* 490. *¶* 491. *¶* 492. *¶* 493. *¶* 494. *¶* 495. *¶* 496. *¶* 497. *¶* 498. *¶* 499. *¶* 500. *¶* 501. *¶* 502. *¶* 503. *¶* 504. *¶* 505. *¶* 506. *¶* 507. *¶* 508. *¶* 509. *¶* 510. *¶* 511. *¶* 512. *¶* 513. *¶* 514. *¶* 515. *¶* 516. *¶* 517. *¶* 518. *¶* 519. *¶* 520. *¶* 521. *¶* 522. *¶* 523. *¶* 524. *¶* 525. *¶* 526. *¶* 527. *¶* 528. *¶* 529. *¶* 530. *¶* 531. *¶* 532. *¶* 533. *¶* 534. *¶* 535. *¶* 536. *¶* 537. *¶* 538. *¶* 539. *¶* 540. *¶* 541. *¶* 542. *¶* 543. *¶* 544. *¶* 545. *¶* 546. *¶* 547. *¶* 548. *¶* 549. *¶* 550. *¶* 551. *¶* 552. *¶* 553. *¶* 554. *¶* 555. *¶* 556. *¶* 557. *¶* 558. *¶* 559. *¶* 560. *¶* 561. *¶* 562. *¶* 563. *¶* 564. *¶* 565. *¶* 566. *¶* 567. *¶* 568. *¶* 569. *¶* 570. *¶* 571. *¶* 572. *¶* 573. *¶* 574. *¶* 575. *¶* 576. *¶* 577. *¶* 578. *¶* 579. *¶* 580. *¶* 581. *¶* 582. *¶* 583. *¶* 584. *¶* 585. *¶* 586. *¶* 587. *¶* 588. *¶* 589. *¶* 590. *¶* 591. *¶* 592. *¶* 593. *¶* 594. *¶* 595. *¶* 596. *¶* 597. *¶* 598. *¶* 599. *¶* 600. *¶* 601. *¶* 602. *¶* 603. *¶* 604. *¶* 605. *¶* 606. *¶* 607. *¶* 608. *¶* 609. *¶* 610. *¶* 611. *¶* 612. *¶* 613. *¶* 614. *¶* 615. *¶* 616. *¶* 617. *¶* 618. *¶* 619. *¶* 620. *¶* 621. *¶* 622. *¶* 623. *¶* 624. *¶* 625. *¶* 626. *¶* 627. *¶* 628. *¶* 629. *¶* 630. *¶* 631. *¶* 632. *¶* 633. *¶* 634. *¶* 635. *¶* 636. *¶* 637. *¶* 638. *¶* 639. *¶* 640. *¶* 641. *¶* 642. *¶* 643. *¶* 644. *¶* 645. *¶* 646. *¶* 647. *¶* 648. *¶* 649. *¶* 650. *¶* 651. *¶* 652. *¶* 653. *¶* 654. *¶* 655. *¶* 656. *¶* 657. *¶* 658. *¶* 659. *¶* 660. *¶* 661. *¶* 662. *¶* 663. *¶* 664. *¶* 665. *¶* 666. *¶* 667. *¶* 668. *¶* 669. *¶* 670. *¶* 671. *¶* 672. *¶* 673. *¶* 674. *¶* 675. *¶* 676. *¶* 677. *¶* 678. *¶* 679. *¶* 680. *¶* 681. *¶* 682. *¶* 683. *¶* 684. *¶* 685. *¶* 686. *¶* 687. *¶* 688. *¶* 689. *¶* 690. *¶* 691. *¶* 692. *¶* 693. *¶* 694. *¶* 695. *¶* 696. *¶* 697. *¶* 698. *¶* 699. *¶* 700. *¶* 701. *¶* 702. *¶* 703. *¶* 704. *¶* 705. *¶* 706. *¶* 707. *¶* 708. *¶* 709. *¶* 710. *¶* 711. *¶* 712. *¶* 713. *¶* 714. *¶* 715. *¶* 716. *¶* 717. *¶* 718. *¶* 719. *¶* 720. *¶* 721. *¶* 722. *¶* 723. *¶* 724. *¶* 725. *¶* 726. *¶* 727. *¶* 728. *¶* 729. *¶* 730. *¶* 731. *¶* 732. *¶* 733. *¶* 734. *¶* 735. *¶* 736. *¶* 737. *¶* 738. *¶* 739. *¶* 740. *¶* 741. *¶* 742. *¶* 743. *¶* 744. *¶* 745. *¶* 746. *¶* 747. *¶* 748. *¶* 749. *¶* 750. *¶* 751. *¶* 752. *¶* 753. *¶* 754. *¶* 755. *¶* 756. *¶* 757. *¶* 758. *¶* 759. *¶* 760. *¶* 761. *¶* 762. *¶* 763. *¶* 764. *¶* 765. *¶* 766. *¶* 767. *¶* 768. *¶* 769. *¶* 770. *¶* 771. *¶* 772. *¶* 773. *¶* 774. *¶* 775. *¶* 776. *¶* 777. *¶* 778. *¶* 779. *¶* 780. *¶* 781. *¶* 782. *¶* 783. *¶* 784. *¶* 785. *¶* 786. *¶* 787. *¶* 788. *¶* 789. *¶* 790. *¶* 791. *¶* 792. *¶* 793. *¶* 794. *¶* 795. *¶* 796. *¶* 797. *¶* 798. *¶* 799. *¶* 800. *¶* 801. *¶* 802. *¶* 803. *¶* 804. *¶* 805. *¶* 806. *¶* 807. *¶* 808. *¶* 809. *¶* 810. *¶* 811. *¶* 812. *¶* 813. *¶* 814. *¶* 815. *¶* 816. *¶* 817. *¶* 818. *¶* 819. *¶* 820. *¶* 821. *¶* 822. *¶* 823. *¶* 824. *¶* 825. *¶* 826. *¶* 827. *¶* 828. *¶* 829. *¶* 830. *¶* 831. *¶* 832. *¶* 833. *¶* 834. *¶* 835. *¶* 836. *¶* 837. *¶* 838. *¶* 839. *¶* 840. *¶* 841. *¶* 842. *¶* 843. *¶* 844. *¶* 845. *¶* 846. *¶* 847. *¶* 848. *¶* 849. *¶* 850. *¶* 851. *¶* 852. *¶* 853. *¶* 854. *¶* 855. *¶* 856. *¶* 857. *¶* 858. *¶* 859. *¶* 860. *¶* 861. *¶* 862. *¶* 863. *¶* 864. *¶* 865. *¶* 866. *¶* 867. *¶* 868. *¶* 869. *¶* 870. *¶* 871. *¶* 872. *¶* 873. *¶* 874. *¶* 875. *¶* 876. *¶* 877. *¶* 878. *¶* 879. *¶* 880. *¶* 881. *¶* 882. *¶* 883. *¶* 884. *¶* 885. *¶* 886. *¶* 887. *¶* 888. *¶* 889. *¶* 890. *¶* 891. *¶* 892. *¶* 893. *¶* 894. *¶* 895. *¶* 896. *¶* 897. *¶* 898. *¶* 899. *¶* 900. *¶* 901. *¶* 902. *¶* 903. *¶* 904. *¶* 905. *¶* 906. *¶* 907. *¶* 908. *¶* 909. *¶* 910. *¶* 911. *¶* 912. *¶* 913. *¶* 914. *¶* 915. *¶* 916. *¶* 917. *¶* 918. *¶* 919. *¶* 920. *¶* 921. *¶* 922. *¶* 923. *¶* 924. *¶* 925. *¶* 926. *¶* 927. *¶* 928. *¶* 929. *¶* 930. *¶* 931. *¶* 932. *¶* 933. *¶* 934. *¶* 935. *¶* 936. *¶* 937. *¶* 938. *¶* 939. *¶* 940. *¶* 941. *¶* 942. *¶* 943. *¶* 944. *¶* 945. *¶* 946. *¶* 947. *¶* 948. *¶* 949. *¶* 950. *¶* 951. *¶* 952. *¶* 953. *¶* 954. *¶* 955. *¶**

11 A digression which the Apostle voucheth, letteth when he spake of the superiouritie of men, and lower degree of women in consideration of the policie of the Church, should bee taken as though there were no measure of this inequalitye. Therefore hee teacheth that men haue in such sort the pre-eminence that God made them not alone, but women also; and woman was made of man, that men alio be borne by the means of women, and this ought to put them in minde to observe the degree of every exalt in such sort that mutual contumaciousness be cherisht.

12 By the Lord, 13 The virginitie argument taken from the common sense of nature. 14 To be a covering for her, and such a covering as should procure a child. 15 Against such as are doubtfully contentious, we haue to oppose this, that the Churches of God are not contentious. 16 Hee pisseth now to the next treatise concerning the right administration of the Lords Supper. And the Apostle voucheth this chapter preface, that the Corinthians might vnderstand, that whereas they observed generally the Apostolikes commandments, yet they fouly neglected them in a matter of the greatest importance. 17 To celebrate the Lords Supper aright, it is requisite that there be not onely content of doctrine, but also of affection; that it be not prophaned. 18 Although that schismes and heresies proceed from the deuil, and are evil, yet they come awaie by chance, not without cause; and they turne to the profit of the churche. 19 From experience hathing the use of sound Religion and godliness. 20 Thus an usurpation of bread, whereby the Apostles church that faile, which many did not well. 21 As a rebuke to man, and a rebuke to the church. 17 The Apostle thinketh it good to take away the loose lraies, for their abuse, although they had bene a long time and with commendation vied in the Churches, and were appointed and inflituted by the Apostles. 18 Wee must take a true forme of keeping the Lords Supper, out of the institution of it, the parts whereof are these, touching the Pastors, to shew forth the Lords death, by preaching his words: to bleesse the bread and the wine by calling vpon the Name of God, and together with prayers to declare the institution thereof, and finally to deliver the bread broken to bee eaten and the cup receiued to be drunke with thanksgiving. And touching the flocke, that euerie man examine himselfe, that is to say, to proue both his knowledge, his faith, and his repentance, to shew forth the Lords death, that is, in true faith, to yeeld vnto his word and institution; and last of all, to take the bread at the Ministers hand, and to cate it, and to drinke the wine, and to giue God thanks: This was Pauls and the Apostles manner of ministering. * Math. 26. 26, 27, 28, 29. 19 This word (Broken) voucheth out vnto the Christians of old, for although his legges were not broken as the stoakes legges were, yet was his body rent & pierced, and so he, and a brauisa.

27 Wherefore, whoeuer shall eate this bread, and drinke the cup of the Lord vnworthily, shalbe guilty of the body and blood of the Lord.

28 Let euery man therefore examine himselfe: and so let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords body.

30 For this cause many are weake, and sicke among you, and many sleepe.

31 For if wee would iudge our selues, wee should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 Wherefore, my brethren, when yee come together to eat, tary on for another.

34 And if any man be hungry, let him eat at home, that yee come not together vnto condemnation. 35 Other things will I set in order when I come.

no knowledge of Christ, or not sufficient, although they profess Christian religion: and other such like. 1 The place besteth downe the faith of credit, or vnapproved faith which the Payles maintain. 20 He voucheth to distinguish the Lords body, that is, the consideration of the work of his, and therefore cometh to the end of the treatise with great reverence. 21 The prophaning of the body and blood of the Lord in his mysteries, is sharply punished of him, and therefore such a mischief ought diligently to be prevented by iudging and correcting of a nauie life. * 2 Tric and examine our selues, by faith and repentance, separating our selues from the wicked. 22 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for private suppers. 33 The Supper of the Lord was instituted not to feed the belly, but to feed the soule with the Communion of Christ, and therefore it ought to be separate from common baskets. 34 Such things as pertaine to order, as place, time, forme of prayer, and other such like, the Apostle tooke order for in the Congregation, according to the consideration of times, places, and persons.

CHAP. XII.

1 To shew away the Corinthians from contention and pride, hee sheweth that spiritual gifts are therefore awaie by gift.

2 That the same thing is vnto each other explained, 21 we may grow up together into one body of Christ in such equality of operation and measure, 20 as the wine of mens body do.

Now concerning spiritual gifts, brethren, I would not haue you ignorant.

2 Yee know that yee were Gentiles, and were carried away vnto the dumbe idoles, as yee were led.

3 Wherefore, I declare vnto you, that no man speaking by the Spirit of God, calleth Iesus execrable, alio no man can say that Iesus is the Lord, but by the holy Ghost.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but the same God.

brethren, abideth thus to a vaine ostentation, and so robbed the Church of the vife of the gifts. On the other side, the inferior sort coveted the better, and went about to make a deuytury, to that all that body was at it were content and content in pieces. So then hee going about to remedie these abuses, willett them first to consider diligently, that they haue not the gifts of themselves, but from the free grace and liberallitie of God, to whose glory they ought to bestow them all. A Ignorant to what purpose these gifts are giuen you. 2 Hee proueth the same by comparing their former state with that wherein they were at this time ended with these excellent gifts. 3 As touching Gods seruice and the Communion, were freer, 4 The conclusion: Know ye therefore that they cannot for much as manye year lye to hon in Christ willt, but by the grace of the holy Ghost. * 1 Cor. 12. 13, 14, 15, 16, 17, 18, 19. 20 Deth curse him, or by any means shall beauer dimitteth his anger. 21 In the second place, hee layeth and foundation to wit, that these gifts are diuers as the functions alio are diuers, and their effects diuers; that one telle me Spirit and God is the giuer of all these gifts, and that one end, to wit, to the profit of all. 22 The Spirit is plainly distinguished from the gifts. 23 Paul calleth it inward force which cometh from the holy Ghost, and maketh men fit to wonder if things.

f The *holy Ghost* *enricheth* *the church* *with his manifold gifts* *in giving of these gifts.*

g The *wise and benefits of the Church.*

h We declareth this manifold diversity, and reckoneth up the chiefest gifts, bearing that into their heads, which bee laid before, to wit, that all these things proceeded from one selfe same spirit.

i *Wisdom is a most excellent gift, very requisite not only for them which teach, but also for them which are to be taught, and comfort, which is the gift of the Holy Spirit, as the word of wisdom is given to the church.*

k *By operation hee meaneth those great workings of Gods mighty power which passe and excell all wisdom, as the delivery of his people Israel by the hand of Moses: that which hee did by Elias against the Kings of Baal, in sending downe fire from heaven to consume the sacrifice, and as which hee did by Peter in the matter of Ananias and Sapphira.*

l *Foretelling of things to come.*

m *Whereby false prophets are knowne from true, wherein Peter passed Philip in discovering Simon Magus, A. 12. 3. 10. Rom. 12. 3. Ephesians 4. 7. 6 He addeth moreover some thing else, to wit, that though these gifts are vnequall, yet they are most wisely diuised, because the will of the Spirit of God is the rule of this distribution. 7 He setteth forth his former saying by a similitude taken from the bodie. This lieth hee, it manifestly seeme in the body, whose members are diuers, yet they are knit together, that they make but one body. 8 The applying of the similitude. So must we also thinke, with hee of the mystrical body of Christ: for all we that beleeue, whether we be Iewes or Gentiles, are by one selfe same Baptisme ioyned together with his oord, that by that means, there may be framed one body compact of many members: and we haue drinke one selfe same Spirit, that is to say, a spiritual feeling, presence, and motion common to vs all, out of one cuppe. 9 Christ stayned together with his Church. 10 To become one body with Christ. 11 By one quai-ling drinke of the Lords blood were made partakers of his holy Spirit. 12 He amplifieth that which followed of the similitude: as if he should say, The vinity of the body is not onely not let by this diuersity of members: but also it could not be a body, if it did not consist of many and thos diuers members. 13 Now hee buildeth his doctrine vpon the foundations which hee laid last: and fill of all hee continueth in his purposed similitude, and afterward hee goeth to the matter barely and simply. And first of all hee speaketh vnto them, which would haue separated themselves from this li- faith hee, as if the loote should say, it were not of the body, because it is not the hand, or the ear, because it is not the eye. Therefore all parts ought rather to defend the vinity of the body, being coupled together to serue one the other. 14 Again, speaking to them, hee sheweth them that if they should come to passe which they desire, to wit, that all should be equal one to another, there would follow a destruction of the whole body, yea, and of themselves: for it could not be a body, vnlesse it were made of many members knit together, 15 2 diuers one from the other. And that no man might haue fault with this diuision vnequall, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safety.*

God is the same which worketh all in all.

7 But the manifestation of the Spirit is given to euery man to profit withall.

8 5 For to one is given by the Spirit the word of wisdom: and to another the word of knowledge by the same Spirit:

9 And to another is given faith by the same Spirit: and to another the gifts of healing by the same Spirit:

10 And to another the operations of great workes: and to another, the prophesie: and to another, the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 * And all these things worketh one and the selfe same Spirit, distributing to euery man severally, as he will.

12 7 For as the body is one, and hath many members, and all the members of the body which is one, though they be many, yet are but one body: so euen so is Christ.

13 For by one Spirit are wee all baptized into one body, whether we be Iewes, or Grecians whether we be bond or free, and haue bene all made to drink into one Spirit.

14 9 For the body also is not one member but many.

15 10 If the foot would say, Because I am not the hand, I am not of the body, it is therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 11 If the whole body were an eye, where were the hearing? If the whole were hearing, where the smelling?

18 But now hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where were the body?

20 But now are there many members yet but one body.

21 12 And the eye cannot say vnto the hand, I haue no need of thee, nor the head againe to the feete, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to bee more feeble, are necessary.

23 And vpon those members of the body, which we thinke most vnhonour, put wee more honestly one: and our vncomely parts haue more comeliness on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked.

25 Left there should be any diuision in the body: but that the members should haue the same care one for another.

26 13 Therefore if one member suffer, all suffer with it: if one member bee had in honour, all the members reioice with it.

27 Now ye are the body of Christ, and members for his part.

28 * And God hath ordained some in the Church: as first, Apostles, secondly, Prophets, thirdly, teachers, then them that doe miracles. After that, the gifts of healing, helpers, gouernours, diuersity of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interpret?

31 14 But desire you the best gifts, and I will yet shew you a more excellent way.

community both in commodities and discommodities. Of the smallest and vilest officers, and therefore really accounted of, of the rest. 9 We more carefully count them. 10 Should bestow their operations and office to the profit and preservation of the whole body. 13 Now he applieth the same doctrine to the Church, without any allegory, warning them that seeing there are diuers functions and diuers gifts, it is their duty, not to offend one against another, either by enuie or ambition, but rather that they be ioyned together in loue and charity one with another, euery one of them below to the profit of all, that which hee hath received, according as his ministry doth require. For all Churches wherefore they are dispersed thorow the whole world are diuers members of one body. Ephesians 4. 11. 8 The offices of Deacons. 10 He setteth forth the order of Elders, which were the stewards of the Churches discipline. 14 He teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themselves to the best gifts, and such as are most profitable to the Church, and so if they content to excell one another in loue, which fauour passeth all other gifts.

CHAP. XIII.

1 He sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, as charity is: and therefore hee directeth vnto the commendation of it.

Though I speake with the tongues of men and Angels, and haue not loue, I am as sounding brasse, or as tinkling cympan.

2 And though I had the gifts of prophesie, and knew all secrets and all knowledge, yea, if I had all faith, so that I could remooue mountaines, and had not loue, I were nothing.

3 And though I feed the poore with all my goods, and though I giue my body that it be burned, and haue not loue, it profiteth mee nothing.

the ede wherefore those gifts are given. For to what purpose are those gifts due to Gods glory and the profit of the Church, as is before pronounced? so that those gifts without Charity, haue no right life. A very excellent kind of amplying a matter as if he said, If there were any teachers of Angels, and I be them, and not as I were to the benefit of my neighbours, it were nothing else but a noise and prating kind of talking. 8 That growth and increase of charity is the best and most profitable of all gifts, and that it is the best in which we should dwell, which cannot be won of charity at the other way. Mat. 17. 10.

23 Now on the other side, he speaketh vnto them which were induced with more excellent gifts, willing them not to dispute the inferior as vnprofitable, and so though they seemed to no one: for God, faith, hee hath in such sort tempered this inequality, that the more excellent and beautiful members can in no wise lacke the more abied and such as we are ashamed of, and that they should haue more care to see vnto them and to couer them: that by this means the usefulness which is in all parts might keepe the whole body in peace and concord: that although if each part be considered apart, they are of diuers degrees & conditions, yet because they are ioined together, they haue a community both in commodities and discommodities.

Of the smallest and vilest officers, and therefore really accounted of, of the rest. 9 We more carefully count them. 10 Should bestow their operations and office to the profit and preservation of the whole body. 13 Now he applieth the same doctrine to the Church, without any allegory, warning them that seeing there are diuers functions and diuers gifts, it is their duty, not to offend one against another, either by enuie or ambition, but rather that they be ioyned together in loue and charity one with another, euery one of them below to the profit of all, that which hee hath received, according as his ministry doth require. For all Churches wherefore they are dispersed thorow the whole world are diuers members of one body. Ephesians 4. 11. 8 The offices of Deacons. 10 He setteth forth the order of Elders, which were the stewards of the Churches discipline. 14 He teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themselves to the best gifts, and such as are most profitable to the Church, and so if they content to excell one another in loue, which fauour passeth all other gifts.

the ede wherefore those gifts are given. For to what purpose are those gifts due to Gods glory and the profit of the Church, as is before pronounced? so that those gifts without Charity, haue no right life. A very excellent kind of amplying a matter as if he said, If there were any teachers of Angels, and I be them, and not as I were to the benefit of my neighbours, it were nothing else but a noise and prating kind of talking. 8 That growth and increase of charity is the best and most profitable of all gifts, and that it is the best in which we should dwell, which cannot be won of charity at the other way. Mat. 17. 10.

the ede wherefore those gifts are given. For to what purpose are those gifts due to Gods glory and the profit of the Church, as is before pronounced? so that those gifts without Charity, haue no right life. A very excellent kind of amplying a matter as if he said, If there were any teachers of Angels, and I be them, and not as I were to the benefit of my neighbours, it were nothing else but a noise and prating kind of talking. 8 That growth and increase of charity is the best and most profitable of all gifts, and that it is the best in which we should dwell, which cannot be won of charity at the other way. Mat. 17. 10.

the ede wherefore those gifts are given. For to what purpose are those gifts due to Gods glory and the profit of the Church, as is before pronounced? so that those gifts without Charity, haue no right life. A very excellent kind of amplying a matter as if he said, If there were any teachers of Angels, and I be them, and not as I were to the benefit of my neighbours, it were nothing else but a noise and prating kind of talking. 8 That growth and increase of charity is the best and most profitable of all gifts, and that it is the best in which we should dwell, which cannot be won of charity at the other way. Mat. 17. 10.

seeing hee knoweth not what thou sayest?

17 For thou verelie giuest thanks well but the other is not edified.

18 ¶ I thank my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake 9 few wordes with mine vnderstanding, than I might also instruct others, then ten thousand wordes in a *strange* tongue.

20 ¶ Brethren, bee not * children in vnderstanding, but as concerning maliciousnesse bee children, but in vnderstanding be of a ripe age.

21 In the Law it is written, * By men of other tongues, & by other languages will I speake vnto this people: yet so shall they not heare mee, saith the Lord.

22 ¶ Wherefore *strange* tongues are for a signe, not to them that beleue, but to them that beleue not: but prophesying *serueth* not for them that beleue not, but for them which beleue.

23 ¶ If therefore, when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are vnlearned, or they which beleue not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleueeth not, or one vnlearned, hee is rebuked of all men, and is iudged of all,

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face, and worship God, and say plainly that God is in you in deed.

26 ¶ What is to be done then, brethren? when ye come together, according as euery one of you hath a Psalm, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

27 ¶ If any man speake a *strange* tongue, let it be by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which *speaks* languages and let him speake to himselfe and to God.

29 ¶ Let the Prophets speake: two or three, and let the other iudge.

30 And if any thing be reuealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesie one by one, that all may learne and all may haue comfort.

32 And the * spirits of the Prophets, are subiect to the Prophets.

33 For God is not the author of confusion, but of peace, *we* in all the Churches of the Saints.

34 ¶ Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also * the Law sayth.

35 And if they will learne any thing, let them aske their husbands at home, for it is a shame for women to speake in the Church.

36 ¶ Came the word of God out from you either came it vnto you only?

37 If any man thinke himselfe to bee a Prophet, or spiritual, let him acknowledge, that the things that I write vnto you, are the commandments of the Lord.

38 ¶ And if any man be ignorant, let him bee ignorant.

39 ¶ Wherefore, brethren, couet to prophesie, and forbid not to speake languages.

40 Let all things bee done honestly, and by order.

ought not to care for such a be flubborious [sore], & will not but the forward notwithstanding in those things which are please ought simply to be retained and kept in Congregations is not to be forbidden, but all things must be done orderly.

CHAP. XV.

¶ The Gospel that Paul preached. ¶ The death and resurrection of Christ. ¶ Paul and Christ. ¶ He had preached in all the Churches of Christ. ¶ He was much a minister. ¶ The first fruit of his labour. ¶ He was much a minister. ¶ The first fruit of his labour. ¶ He was much a minister. ¶ The first fruit of his labour.

¶ O reouer, ¶ brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein yee continue.

2 And whereby yee are saved, if ye keepe in memory, after what manner I preached it vnto you, except ye haue beleued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ died for our finnes, according to the * Scriptures,

4 And that he was buried, and that hee arose the third day according to the * Scriptures,

5 * And that he was seene of Cephas, then of the twelve.

6 After that he was seene of more then five hundred brethren at once, whereof many remaine vnto this present, and some also are asleepe.

7 After that he was seene of Iames: then of all the Apostles.

8 ¶ And last of all he was seene also of mee, as of one borne out of due time.

9 ¶ For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 ¶ But by the grace of God I am that I am: and his grace which is with me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so haue ye beleued.

12 ¶ Now if it be preached, ¶ Christ is risen

and last of all by his owne. ¶ Gal. 1. 1. ¶ In the presence of all the brethren. ¶ He was much a minister. ¶ The first fruit of his labour. ¶ He was much a minister. ¶ The first fruit of his labour. ¶ He was much a minister. ¶ The first fruit of his labour.

16 A general conclusion of the treatise of the righte of Christ. ¶ He was much a minister. ¶ The first fruit of his labour. ¶ He was much a minister. ¶ The first fruit of his labour. ¶ He was much a minister. ¶ The first fruit of his labour.

8 Hee propounded himselfe for an example, both that they may be ashamed of their foolish ambition, and also that hee may cleaue all suspicion of enuie. ¶ A very few words. ¶ Now hee reprotheth them freely for their childlike folly, which hee not how this gift of tongues which was giuen to the Church is turned by their ambition into an instrument of confounding, seeing that this Iames also contained a amongst the punish ments where with God punished the flubboriousse of his people, that hee dispersed them amongst strange: whose language they vnderstand not. ¶ Math. 18. 3. ¶ By the Law be vnderstandeth all the words of Scrip ture. ¶ Iam. 18. 11. ¶ The conclusion. ¶ Therefore the gift of tongues serueth to punish the faithfull and vbelievers: velle is hee referred to prophesie (that is to say, to the interpretation of Scripture) and that that which is spoken, be by that means vnder stood of the hearers. ¶ 3. Another argument. The gift of tongues with out prophesie is not only vnprofitable to the faithfull: but also doth very much hurt as well to them as to the vnfaithfull which should be welcome in the publicke assemblies. For by this meanes it cometh to passe, that the faithfull seeme to other to be mad, much lesse can the vnfaithfull be instructed thereby. ¶ 1. Look Aft. 13. 12. The conclusion. The edifying of the Congregation is a rule & measure of the righte of all spiritual gifts. 13. The manner how to vse the gift of tongues. It may be lawfull for one or two, or at the most for three to vse the gift of tongues, one after another in an assemblie, so that there be come to expound the same: but if they bee come to respond, let him that hath that gift speake to himselfe alone. 14. The manner of prophesying. Let two or three propound, and let the other iudge of that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord giue any man ought to speake, let them giue him leave to speake. Let euery man be admitted to prophesie liberally and in his order, so farre forth as it is requisite for the edifying of the Church. Let them be content to be subiect to others judgement. ¶ The doctrine which the Prophets bring which is a gift from God to his Spirit. ¶ 15. Women are commanded to be silent in publicke assemblies, and they are commanded to aske of their husbands at home. ¶ 1. 7. 1. 12. ¶ 1. 7. 1. 12.

countenance (which glory is done away)

8 How shall not the manifestation of the Spirit be more glorious?

9 For if the ministration of condemnation was glorious, much more doeth the ministration of righteousness exceede in glory.

10 For even that which was glorified was not glorified in this point, *That is*, as touching the exceeding glory.

11 For it: that which should be abolished, was glorious, much more shall that which remaineth be glorious.

12 Seeing then that we have such trust, wee are great boldnes of speech.

13 * And we are not as Moses, which put a vail upon his face, that the children of Israel should not looke vnto the end of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which vails in Christ is put away.

15 But even vnto this day when Moses is red, the vail is laid ouer their hearts.

16 Neuertheless, when their heart shall be turned to the Lord, the vail shall be taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all behold as in a mirrour the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

1 The Lawe, and for as much as the Lawe is together with Moses, it is abolished, if we consider the ministration of Moses a part by itselfe. 2 Hee sheweth wherein his shadow sheweth this glory of the preaching of the Gospel, to wit in that which letteth forth plainly and evidently, that which the Lawe shewed darkly, for he lent them that heard it, to be healed of Christ, which was to come, after it had wounded them. 3 Exod. 34. 34. 4 He expoundeth by the allegory of Moses his couering, which was a token of the darkness and weake that is in men, which were rather dulled by the bright shining of the Lawe, then lightened: 5 which couering was taken away by the coming of Christ who lighteth the hearer, and turneth them to the Lord, that we may be brought from the shadow of this world, and let in the liberty of the light, by the vertue of Christs Spirit. *m* Into the very bottom of Moses his ministration, in Christ is that Spirit, which letteth away that couering, by working in our hearts wherewith the Lawe is selfe catted vs, though in vain, because it speaketh to dead men, vntill this Spirit quicken vs. * John. 4. 14. 5 Going forward in the allegory of the couering, he compareth the Gospel to a glasse, which although it be most bright and sparkling, yet doth it not only not dazzle their eyes which looke into it, as the Law doeth, but also transformeth them with it beames for that they also be partakers of the glory and shining off it, to lighten others: as Christ said vnto his, You are the light of the world, where as he himselfe was the only light. We are also commanded in another place to shine as candles before the world, because we are partakers of Gods Spirit: but Paul speaketh here properly of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that cometh after, and that setting before them his owne example and his fellows.

CHAP. III.

1 The strength that hee hath laboured in preaching the Gospel, 4 that such are the blinded of Satan who doe not perceive the brightness thereof, 7 that the same is certaine carnall respect, 10 who are subject to many miseries: 16 and therefore be exhorteth them by his owne example to be our ioungs. 17 and to renewe their present life.

Therefore, seeing that we have this ministration, as we haue receiued mercie, wee are faint not:

2 But haue cault from vs the clothes of shame, and walke not in craftines, neither handle we the word of God deceitfully but in declaration of the truth, we approue our felues to euery mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to them that are lost.

1 Now he plainly witnesseth that both hee and his fellows (through the mercy of God) doe their vocation & duty willingly and sincerely neglecting all dangers. 2 Though we are broken in peace with miseries and calamities, yet we yield not. 3 Subtiltie, and kinde of deceipt, which men hunt after as it were demes and working holes, to cover their shamefull dealing withall. 4 This is that in the former Chapter he called making merchandise of the word of God, a Anobscuration: Many haue called Gospel, and yet are no more lightened thereby, then by preaching of the Law. He answered, The fault is in the men themselves, whose eyes stand plucked out, who will not see this world. And yet notwithstanding death here and his fellows followeth the most precious light of the Gospel to be true and be holden seeing that Christ whom only they preach, is hee in whom only God will be knowne, and as it were seene.

4 In whom the God of this world hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the image of God, should not shine vnto them.

5 For we preach not our felues, but Christ Iesus the Lord, and our felues your seruants for Iesus sake.

6 For God that commanded the light to shine out of darkness, is he which hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ.

7 And we haue this treasure in earthen vessels, that the excellencie of that power might be of God and not of vs.

8 Wee are afflicted on euery side, yet are wee not in distresse: we are in doubt, but yet wee despair not.

9 Wee are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where we beare about in our body the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.

12 So then death worketh in vs, and life in you.

13 And because we haue the same spirit of faith, according as it is written, "I beleueed, and therefore haue I spoken, wee also beleue, and therefore speake."

14 Knowing that he which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and shall set vs with you.

15 For all things are for your sakes, that that most plenteous grace by the thankgiuing of many may redound to the praise of God.

16 Therefore we faint not: but though our outward man perish, yet the inward man is renewed dayly.

17 For our light affliction which is but for a moment, causeth vs to vs a farre more excellent and an eternal weight of glory:

18 While we looke not on the things which are seene, but on the things which are seene, are temporal: but the things which are not seene, are eternal.

hee, that all men may perceiue that they stand not by any mans vertue, but by the singular vertue of God, in that they die thousand times, but neuer perish. 6 An amplification of the former sentence, wherein hee compareth his afflictions to a daily death, and the vertue of the Spirit of God in Christ, to life, which opposeth that death. 7 So Paul causeth that miserable ease and contentment, that the flesh findeth, but especially the ministers are in. 8 Which like this life, to wit, by the Spirit of Christ among many and great miseries. 9 Subject to that miserable condition. 10 A very cunning conclusion: as it he would say. Therefore to be short, we die, that you may liue by our death, for that they venturing into all the dangers for the building of the Churches sake, and they ceased not to continue all the faithful with the examples of their patience. 8 He declareth the former sentence, shewing that he and his fellows die in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because if they themselves doe first beleue that, which they propose to others to beleeue, to wit, that also shall be saved together with them in Christ. *m* The same faith by the inspiration of the same Spirit. * Pal. 116. 10. 9 He sheweth how this constancie is interpreted in them, to wit, because they iustify Gods glory, and the salvation of the Churches committed vnto them. 10 Whom shall praise God to deliuer me, and restore me to you that that exceeding benefit which shall be poured upon mee, shall in like sort redound to the glory of God by the thankgiuing of many. 11 Hee addeth that it were a triumph long, how that he is once daily afflicted, but inwardly he profiteth dayly, and passeth not at all for all the miseries that may be sustained in this life, in comparison of that most constant and eternal glory. 12 As it were now strength that the outward man be overcome with the miseries which come: as it were upon the thankgiuing of many, being rewarded with a spiritual strength with the strength of the inward man. 13 Whom we call liue, as though they were liue of themselves, but liue in the power of God, which remaineth for our firme and stable, and as weauer be shaken.

He sheweth the Corinthians a picture of a true minister, in his own example, and Titimous and Silvanus to the end, that as he purposed from the beginning he might procure authority to himselfe and his like.

1 He sheweth the Corinthians a picture of a true minister, in his own example, and Titimous and Silvanus to the end, that as he purposed from the beginning he might procure authority to himselfe and his like.

2 He declareth and sheweth instead.
3 Cor. x. 4. He fillt of all reckonings, yea those which are neither alwayes in the ministers nor without exception, velle it bee according to the affection of the mind, patience onely except, which also is one of the vertues which ought to be alwayes in a good minister.
5 In saying so and fro, giving no place of his antiquity.

6 Secondly he reckoneth vpon such vertues as are necessary, and ought alwayes to be in them, and where by at by good armour, all lent and his demerits may become com.

7 Preaching of the Gospel.
8 Power to worke miracles, and to bring vnder the yoked.

9 Verifying himselfe.

10 Going about to reuenge them he, faith full, what he dealeth with them, sincerely and with an open and plaine heart, and therewithal complaineth that they do not like in loosing againe their Father. 11 The opening of the mouth and heart, to shew a most earnest affection in him that speaketh at first heartily, and then as it were in some greater. 12 You are in mine heart, as in an house, and that no narrow or strait house, for I haue opened my whole heart vnto you, but you are inwardly strait laced to me and. 13 After the manner of the Hebrewes, he calleth those tender afflictions, which rust in the heart, bowels. 14 Now be rebuketh them boldly, for that they became fellows with infidels, in outward idleness, although it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselves pure, not onely in mind, but also in body, that they may wholly be holy vnto the Lord. 15 1 Cor. x. 16. 17. He telleth the heauy God against idleness, 1 Cor. x. 16. 17. God meeteth with vs because Christ is become God with vs. 18 1 Cor. x. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

fuccoured thee : behold now the accepted time, behold now the day of oblation.

3 Wee giue no occasion of offence in any thing that our ministry should not bee reprehended.

4 But in all things we bapproue our selues as the ministers of God, 4 in much patience in afflictions, in necessities, in distresses.

5 In stripes, in prisons, in tumults, in labours.

6 By watchings, by fastings, by purity by knowledge, by long suffering, by kindenesse, by the holy Ghost, by loue vnfained.

7 By the word of truth, by the power of God, by the armour of righteounesse on the right hand and on the left,

8 By honour and dishonour, by euill report, and good report, as deceiuers, and yet true :

9 As vnknewen, and yet knowne : as dying, and behold, we liue : as chastened, and yet not killed :

10 As forrowning, and yet alway reioicing : as poore, and yet making many rich : as hauing nothing, and yet possessing all things.

11 O Corinthians, our mouth is open vnto you : our heart is made large.

12 Ye are not kept strait in vs, but ye are kept strait in your owne bowels.

13 Now for the same recompence I speake as to my children, Be you also enlarged.

14 7Be not vnequally yoked with the Infidels : for what fellowship hath righteounesse with vnrigheteounesse ? and what communion hath light with darkenesse ?

15 And what concord hath Christ with Belial ? or what part hath the beleeuer with the infidel ?

16 And what agreement hath the Temple of God with idoles ? * for ye are the Temple of the liuing God : as God hath said, * I will dwell among them, and walke there : and I will be their God, and they shall be my people.

17 * Wherefore come out from among them, and separate your selues faith the Lord and touch none vncleane thing, and I will receiue you.

18 * And I will bee Father vnto you, and yee shall becomy sonnes and daughters, faith the Lord Almighty.

19 And what agreement hath the Temple of God with idoles ? * for ye are the Temple of the liuing God : as God hath said, * I will dwell among them, and walke there : and I will be their God, and they shall be my people.

20 * Wherefore come out from among them, and separate your selues faith the Lord and touch none vncleane thing, and I will receiue you.

21 * And I will bee Father vnto you, and yee shall becomy sonnes and daughters, faith the Lord Almighty.

22 * And I will bee Father vnto you, and yee shall becomy sonnes and daughters, faith the Lord Almighty.

23 * And I will bee Father vnto you, and yee shall becomy sonnes and daughters, faith the Lord Almighty.

2 * Receive vs : we haue done wrong to no man : wee haue corrupted no man : wee haue defrauded no man.

3 I speake it not to your condemnation : for I haue said before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speach toward you : I reioyce greatly in you, I am filled with comfort and am exceeding ioyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, and terrors within.

6 But God that comforteth the debaich, comforted vs at the comming of Titus.

7 And not by his comming onely, but also by the consolation wherewith he was comforted of you, when hee tolde vs your great desire, your mourning, your feruent mind to me ward, so that I reioiced much more.

8 * For though I made you sorry with a letter I repent not, though I did repent : for I perceive that the same Epistle made you sorry, though it were but for a season.

9 I now reioyce, not that ye were sorry, but that ye sorrowed to repentance : for ye sorrowed godly, so that in nothing ye were hurt by vs.

10 For godly sorrow causeth repentance vnto saluation, not to be repented of : but the worldly sorrow caueth death.

11 For behold this thing that yee haue bene godly sorry, what great care it hath wrought in you : yea, what clearing of your selues : yea, what indignation : yea, what feare : yea, how great desire : yea, what a zeale : yea, what reuenge : in all things yee haue shewed your selues, that yee are pure in this matter.

12 Wherefore though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore wee were comforted because yee were comforted : but rather wee reioiced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed : but as I haue spoken vnto you all things in truth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembereth the obedience of you all, and how with feare and trembling ye receiued him.

16 I reioyce therefore that I may put my confidence in you in all things.

17 I reioyce therefore that I may put my confidence in you in all things.

18 I reioyce therefore that I may put my confidence in you in all things.

19 I reioyce therefore that I may put my confidence in you in all things.

20 I reioyce therefore that I may put my confidence in you in all things.

21 I reioyce therefore that I may put my confidence in you in all things.

22 I reioyce therefore that I may put my confidence in you in all things.

23 I reioyce therefore that I may put my confidence in you in all things.

24 I reioyce therefore that I may put my confidence in you in all things.

25 I reioyce therefore that I may put my confidence in you in all things.

26 I reioyce therefore that I may put my confidence in you in all things.

1 He returneth againe from that aduersion to his owne petition opening the testimony as both of his faithfulness and also of his continual good will towards them. 2 Let me haue some place among you, that I may teach you. 3 To condone you of vncleane fear sickness. 4 Whose heares are soft downe, and are very farr spent. 5 With those things which Time sold me of you as his comming to you, how fruitfully you receiued my letter, more than I expected : that I an exceedingly refreshed with his presence.

2 An objection : But thou hast handled vs roughly : the Apollonius saith that he uisited this roughness with his griefe. And he addeth moreover, that he is also glad now, that he had done them to that sorrow, although it was against his will, since it was profitable vnto them : for there is sorrow not onely praise worthy, but also necessary, to wit, which reuoluntance groweth by certaine degrees, for the which repentance he prayeth them highly. And this is the first part of this Epistle.

3 Inasmuch as I sorrowed much good toward the annding of you to Iudgement and sinne.

4 Godly sorrow is when we are not satisfied with the feare of punishment.

5 But because I met feele we haue offended God, our most mercifull Father : contrary to this, there is another sorrow that only teacheth punishment, or when a man is vexed for the lust of some worldly goods : the fruit of the first is repentance, the fruit of the second is desperation : whilste the Lord helpe speedily. 6 It was not colour to me : for I reioice but such as I desire should be true to God.

6 It was not colour to me : for I reioice but such as I desire should be true to God.

7 It was not colour to me : for I reioice but such as I desire should be true to God.

8 It was not colour to me : for I reioice but such as I desire should be true to God.

9 It was not colour to me : for I reioice but such as I desire should be true to God.

10 It was not colour to me : for I reioice but such as I desire should be true to God.

11 It was not colour to me : for I reioice but such as I desire should be true to God.

12 It was not colour to me : for I reioice but such as I desire should be true to God.

13 It was not colour to me : for I reioice but such as I desire should be true to God.

* Tois of body and soule, that by this means the sanctification may be perfect, consisting in both the parts thereof.

CHA VII.

1 Left by overmuch urging them, he should dissuay their tender minde, 2 he prometh that all that he sayeth, 3 proceeded of the great good will he beareth vnto them. 8 and therefore they should not be offended that he made them sorry, 10 and brought them to repentance not to leaue of.

Seeing then we haue the promises, dearly beloved, let vs cleane our selues from all filthines of the flesh and spirit, and finish our sanctification in the feare of God.

CHAP. VIII.

1 He exhorteth them by the example of the Macedonians, 2 and as shew of Christ himselfe, 3 to 10 to labour towards the faith 16 for which purpose, he sheweth that Titus, 18 and another brother came vnto them.

WE doo you also to wit, brethren, of the grace of God bestowed vpon the Churches of Hierusalem might be holpen in time conuenient. And first of all he telleth how before them the example of the Churches of Macedonia, which otherwise were brought by great misery to extreme penurie, to the end that they should follow them. 2 The benefit that God bestowed vpon the Churches.

3 The first part of this epistle concerning diuers exhortations to stirre up the Corinthians to liberallitie, wherewith v poverty of the Church of Hierusalem might be holpen in time conuenient. And first of all he telleth how before them the example of the Churches of Macedonia, which otherwise were brought by great misery to extreme penurie, to the end that they should follow them. 4 The benefit that God bestowed vpon the Churches.

ches of Macedonia.

2 Because in ^b great triall^c of affliction thy joy abounded, and their most exche pueritie abounded vnto their rich liberalitie.

3 For to their power (I beare record) yea and beyond their power they were ^e willing,

4 And prayed vs with great instance, that we would receive the ^g grace, and fellowship of the ministring which they did the Saints.

5 And thus they said, not as we looked for: but gaue their owne leues, fitt to the Lord, and after vnto vs by the will of God.

6 That we should exhort Titus, that as hee had begun, so he would also accomplishe the same grace among vs also.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, ^h thus so sit that ye abound in this grace also.

8 This I say not by commandement, but because of the ⁱ diligence of others: therefore proue I the ^k liberallnesse of your loue.

9 For ye know the grace of our Lord Iesus Christ, that he being rich, for your sakes became poore, that ye through his pueritie might be made rich.

10 And I shew my minde herein: for this is expedient for you, which haue begun not to doe only, but also to ^l w.l.a. yee agree.

11 Now therefore performe to do it also, that as ^m there was a readinesse to will, euen so yee may performe it of that which ye haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should be eased and you grieved, But vpon ⁿ like condition, at this time your abundance supplieth their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie.

15 As it is written, ^o "hee that gathered much had nothing ouer, and he that gathered little, had not the lesse."

16 And thanks be vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea he was to carefull, that of his owne accord hee went vnto you.

18 And we haue sent also with him the brother, whose praise ^p is in the Gospel throughout all the Churches.

19 (And not so only, but is also chosen of the Churches to be a fellow in our iourney concerning this ^q grace that is ministrif by vs vnto the glory of the same Lord, and declaration of your prompt minde.)

20 Auiding this, that no man should blame vs in this ^r abundance that is ministrif by vs.

21 ^s "Providing for honest things, not only before the Lord, but also before men."

22 And we haue sent with them our brother whom we haue of times proued to be diligent

in many things, but now much more diligent, for the great consideration which I haue in you.

23 Whether any doe exhort of Titus, ^t be in y fellow and helper to youward, or ^u of euil brethren, they are not helpers of the Churches, and the ^v glory of Christ.

24 Wherefore sit ye toward them, and shew the Churches the proofe of your loue, and of the reioicing that we haue of you.

dealing in whole presence you see, for much as you see the minister, whom they haue chosen, shall their content, and so their reioicing.

CHAP. IX.

3 Why, all the fresh blood at their ready will. 3 yea. 4 the speciall attention, 4 the speciall attention, 4 the speciall attention, 4 the speciall attention.

Or ^w as touching the ministrif to the Saints, it is superfluous for me to write vnto you.

2 For I know your readinesse of mind, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioicing over you should bee in vaine in this behalfe, that ye (as I haue said) be ready.

4 Lest if they of Macedonia come with me, and finde you vnprepared, wee, that we may not say, you should be ashamed in this my ^x constant boasting.

5 Wherefore, I thought it necessary to exhort the brethren to come beere vnto you, and to finish your beneuolence appointed afore, that it might be ready, and come as of beneuolence, and not as of nigardliness.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7 As currency ^y witheth in his heart, ^z so let him give, nor ^a grudgingly, or of necessity: ^b for God loueth a cheerefull giver.

8 And God is able to make ^c all grace to abound toward you, that ye always hauing all sufficiency in all things, may abound in euery good worke.

9 (As it is written, He hath sparfed abroad and hath giuen to the poore: his beneuolence remaineth for euer.)

10 Also he that findeth seed to the sower, will ministrif likewise bread for foode, and multiply your feede, and increase the ^d fruits of your beneuolence.)

11 That on all parts yemay be made rich vnto all liberality, which cauteh through vs thanksgiving vnto God.

12 For the ministrif of this seruice not only applyeth the necessities of the Saints, but also abundantly causeth many to giue thanks to God,

13 (Which by the ^e experiment of this ministrifation praye God for your voluntary sub-

m Titus haue companions.

n By whom the glory of Christ is glorified.

o All churches shall be witness of this your ready

p Titus haue companions.

q Titus haue companions.

r Titus haue companions.

s Titus haue companions.

t Titus haue companions.

u Titus haue companions.

v Titus haue companions.

w Titus haue companions.

x Titus haue companions.

y Titus haue companions.

z Titus haue companions.

a Titus haue companions.

b Titus haue companions.

c Titus haue companions.

d Titus haue companions.

e Titus haue companions.

f Titus haue companions.

g Titus haue companions.

h Titus haue companions.

i Titus haue companions.

k Titus haue companions.

l Titus haue companions.

m Titus haue companions.

n Titus haue companions.

o Titus haue companions.

p Titus haue companions.

q Titus haue companions.

r Titus haue companions.

s Titus haue companions.

t Titus haue companions.

u Titus haue companions.

23 Christian liberality is mutual that proportion may be obserued. ^h That like auowen your abundance you help others, where the poore with some part of your goods, ⁱ he should supplye in like sort before some of them upon you. ^j Exodus in. 8. ^k Hee committeth Titus, and his two companions for many causes. both that their credit might be undisputed, as though hee had found them fitly to spolie the Churches, and also that they might be so like the readier to contribute. ^l In the preaching of the Gospel. ^m The alme which are bestowed for the relief of the Church of Hierusalem. ⁿ In the plentiful liberality of the Churches, in which committeth our trust. ^o Rom 12. 13.

me. I say by this great commendation and praise, the Corinthians should be quickened up in this exhortation with the exhortation.

mission to the Gospel of Christ, and for your liberal distribution to them, and to all men.)

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 ^m Thanks therefore be unto God for his vnspokeable gift.

CHAP. X.

2 He sheweth with what confidence, 4 with what weapons, 6 and with what revenge, he armed against the casualties of the wicked. 7 and that, when he is present, he denateth haue no left power, 11 shew his words be true when he is absent.

NOW ¹ I Paul my selfe beseech you by the meeknesse, and ² gentlenesse of Christ, which when I am present among you, ^{am} bafe, but am bold toward you being absent:

2 And thus I require you, that I neede not to be bolde, when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though we walked ^b according to the flesh.

3 ^a Neuertheless, though we walke in the flesh, yet doe we not warre after the flesh,

4 (For the weapons of our warfare are not carnall, but mightie through ^d God, to cast downe holdes.)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, ³ and bringing into captivity euery thought to the obedience of Christ.

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 ^a Looke ye on things after the appearance? If any man trust in himselfe that he is Christs, let him consider this againe of himselfe, that as he ^{is} Christs, euen so are we Christs.

8 For though I should boast somewhat more of our authority, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 *Thus I say, that I may not seeme as if we were to faue you with letters.*

10 For the letters, sayeth shee, are fore and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as wee are in word by letters, when wee are absent such *will* we be also in deed, when we are present.

12 ⁵ For we dare not make our selues of the number, or to compare our selues to them, which

make that account of the office of an Apostle, that they doe of worldly offices, that is according to the manner of appearance. *e* ¹ That nature which is inclined to meritoriousness is the source of justice. *b* ² Although I had no order and no help from that which naturally seems to be, and therefore Paul fears his flesh, that he has no confidence and no strength in his flesh and an obsequious disposition. ² Second-

ly he winneth, that although he be like unto other men, yet he cometh furnished with that strength, which no bodies of man can match, whether they resist by craft and deceit, or by force and might, because his warfare with diuine weapons. *c* ³ Ardent such as men with them as with one of another, and doe great

things. *d* ⁴ Stand upon that in the power of God, ⁵ A confirmation of this spiritual virtue, which in such sort conquereth the enemies, be they new or old and mightie, that it bringeth some of them by repentance vnto Christ, & iustly re-

uengeth others that are stubbornly obdurate, separating them from vs which re- sistent themselves to be ruled. *e* ⁶ He beareth into their heads that same matter, with great weight of wordes and sentence. ⁷ Do ye thinke of things according to the outward sight? ⁸ For being tolde after by me, ⁹ His words are not such as the seedes men of this prech.

3 Being constrained to reuell the foolish bragging of certain ambitious men, hee winneth, that they are able to bring nothing but that they lafully perfwade themselves of themselves, and as for himselfe although hee bragge of excellencies, yet hee will not putt the bounds which God hath measured him out according whereunto hee come euen vnto them in preaching the Gospel of Christ, and trusteth that hee shall goe further, when they haue so profited that hee shall not neede to carie any longer amongst them to instruct them. And hereunto is added an amplification, in that hee neuer succeeded other men in their labours. *d* ¹⁰ This is spoken after at coming fore.

praye themselves: but they vnderstand not that they meane themselves with themselves, and compare themselves with themselves.

13 But we will not reioyce of things, which are not within our measure, ^a but according to the measure of the line, wherof God hath distributed vnto vs as a measure to attaine euen vnto you.

14 For we stretch not our selues beyond our measure, as though we had not attained vnto you: for euen to you also haue wee come in preaching the Gospel of Christ,

15 Not boasting of things which are ^m within our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abundantly.

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in ^a another mans line, that is, in the things that are prepared already.

17 ^a But let him that reioyceth, reioyce in the Lord.

18 For he that praifeth himselfe, is not allowed, but for whom the Lord praifeth.

with also prepareth the Corinthians to heare other things, which nothing els but to approue himselfe to God, whole glory he only seeketh.

CHAP. XI.

2 He reuileth that for the great lawes that he heareth to the Corinthians he is compelled, 5 to utter his owne prayer: 9 and that he bestoweth his labour on them without any reward, 13 that the false apostles should not surpass him in any thing, 22 whom he far exceedeth in those things which are praise worthy in deed.

WOULD ¹ to God yee could suffer a little my foolishnes, and in deed ye suffer me.

2 For I am ialous ouer you with ^a godly ielousie: for I haue prepared you for one husband, ^b to present you ^{as} a pure virgin to Christ.

3 But I feare lest as the serpent beguiled Eue through his subtilty, so your mindes should be corrupted from the simplicity that is in ^d Christ:

4 ² For if he that cometh, preacheth ^e another Iesus whom we haue not preached: or if ye receiue another spirit whom ye haue not receiued: either another Gospel which yee haue not receiued, ye might well haue suffered him.

5 Verely I suppose that I was not inferior to the very chiefe Apostles.

6 ³ And though I be ^f rude in speaking, yet I am not ^{so} in knowledge, but among you we haue bin made manifest to the vttermost, in all things.

7 ^a Haue I committed an offence, because I abused my selfe that ye might be exalted, & because I preached to you the Gospel of God freely?

8 I robbed other Churches and tooke wages of them to do you seruice.

9 And when I was present with you, and had neede, ^a I was not slouthfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia

they deceiue themselves, if they looke to receiue of any other man, rather a more excellent Gospel, or more excellent gifts of the holy Ghost. *e* ² A more perfect doctrine of Iesus Christ. ³ Hee reuileth the flanders of those Thrasos. I graunt, sayeth hee, that I am not so eloquent an Orator, but yet hee cannot take away the knowledge of the Gospel from mee, wherof you haue had good proofe, and that euery man of woe. *f* ⁴ Paul did not that kind of eloquence which is merie for a man, as for the Gospel, but hee will not want that paine and kind of speech which is necessary in the lawe of God, and follow. ⁵ Another flimdee, to wit, that hee was a rascal, and loney by the laboure of his owne bandes. But herein sayeth the Apostle, what can you say against me, but that I was content to take any paines for your sakes, and when I lacked to trauell for my living with mine owne handes in part, and partly also when pouertie constrained me. I chose rather to be sicke to seeke my fulfillment than to be any burden to you, although I preached the Gospel vnto you. *g* ⁶ Chap. 12. 13.

10 He sheweth that hee is not content to take any paines for your sakes, and when I lacked to trauell for my living with mine owne handes in part, and partly also when pouertie constrained me. I chose rather to be sicke to seeke my fulfillment than to be any burden to you, although I preached the Gospel vnto you. *g* ⁶ Chap. 12. 13.

11 ^a Upon a vaine persuasion that they haue of themselves, they take upon them that they cannot what. *b* ² They contemne all other, and measure all their doinge only by themselves. *c ³ Of those things which God hath not measured me.*

d ⁴ Eph. 4. 7. *e* ⁵ At though God had divided the whole world among the Apostles, to be husbanded.

f ⁶ In countries which other men haue prepared and husbanded with the preaching of the Gospel. *g* ⁷ Ierem. 9. 23. *h* ⁸ I Cor. 16. 1. 2. *i* ⁹ He sheweth what mitigateth that which hee sape of himselfe, & therefore saying that hee feel-

eth nothing els but to approue himselfe to God, whole glory he only seeketh.

12 He grauntheth that after a sort hee playeth the foole in this vaunting of things, but he addeth that he doth it against his will for their profit, because hee feareth them decayed by certain vaine and crafty me, through the craft and subtilty of Satan. *a* ¹ He speaketh as a wooer him yet as one that seeketh them out for himselfe. *b* ² For God, *c* ³ To marry us together. *d* ⁴ Gen. 1. 4. *e* ⁵ This place is to be marked, which is the place which Iabse that hee sape of himselfe. *f* ⁶ The simplicity of the Scriptures in comparison of the colour and painting of man's eloquence. *g* ⁷ Which is meete for them that are

13 He sheweth that hee is not content to take any paines for your sakes, and when I lacked to trauell for my living with mine owne handes in part, and partly also when pouertie constrained me. I chose rather to be sicke to seeke my fulfillment than to be any burden to you, although I preached the Gospel vnto you. *g* ⁶ Chap. 12. 13.

4 He concludeth, that he will only let his mercies against the vaine bragges of the false Apostles, and therein also reuolue himselfe, for that by their importunity, he was constrained to be like to make of these things as he did: to wit, because that if his Apostleship were substantiated, his doctrine might needs fall.

1 That I may see the vertue of Ch. 12 more and more: For the weaker that our arguments are, the more doth Christ's vertue appear in them.

2 I do not only see them inwardly and with a good heart, but also I see great pleasure in them.

3 Again he marketh the Corinthians witnesses of those things whereby God had sealed his Apostleship amongst them, and again he declareth by certain arguments, how farre he is from all conceitnesse, and also how he is alloted towards them.

4 The arguments whereby it may well appear, that I am indeed the Apostle of Iesus Christ.

5 Chap. 11. 9. 10 I was not feigning in getting my word band, that I might not be burdened to you. 6 He putteth away another most grievous slander, to wit, that he did subtilly, and by others, make his gaine and profite of them.

7 He concludeth, that he wretcheth not these things unto them, as though he needed to defend himselfe, for hee is guilty of nothing: but because it is beneuolent for them to doubt nothing of his fidelity who intreated them, as *As it becometh him to speake truly and sincerely, that professeth himselfe to be in Christ, thus he saies to let a Christen man* 8 Having confirmed his authority vnto them he rebuketh them sharply, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, vntill they repent, seeing that this is the third time that he hath warned them.

for thee: for my power is made perfect through weaknesse. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weak, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferior vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great works.

13 For what is it, wherein ye were inferior vnto other Churches, * Except that I haue not bin so flouthfull to your hinderance? forgive me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be flouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your souls, though the more I loue you, the lesse I am loued.

16 But bee it that I charged you not: yet for as much as I was crazie, I looke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe-same spirit? walked we not in the same steps?

19 Again, thinke ye that wee excuse our selues vnto you? we speake before God in Christ. But we doe all things, dearly beloved, for your edifying.

20 For I feare lest when I come, I shall not find you such as I would, and that I shall be found vnto you such as you would not, and lest there be strife enuying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare lest when I come againe, my God abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, and wantonnesse which they haue committed.

that he did subtilly, and by others, make his gaine and profite of them. 7 He concludeth, that he wretcheth not these things unto them, as though he needed to defend himselfe, for hee is guilty of nothing: but because it is beneuolent for them to doubt nothing of his fidelity who intreated them, as *As it becometh him to speake truly and sincerely, that professeth himselfe to be in Christ, thus he saies to let a Christen man* 8 Having confirmed his authority vnto them he rebuketh them sharply, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, vntill they repent, seeing that this is the third time that he hath warned them.

C H A P. XIII.

1 Comming the third time, 2 He denounce to the flasper vengeance towards them, 3 who haue apostatized from the power of Christ in his Apostleship: 4 As long he prayeth for their repentance, 5 And willeth them to persevere.

1 Oe, this is the third time that I come vnto you. * In the matter of two or three witnesses shall euery word stand.

2 I told you before, and tell you before: as though I had bene present the second time, I wrote I now being absent, to them, which heretofore haue sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that ye seeke experience of Christ, that speaketh in mee, which toward you is not weak, but is mightie in you.

4 For though hee was crucified concerning his infirmity, yet liueth hee through the power of God. And we no doubt are weak in him, but wee shall liue with him, through the power of God toward you.

5 * 2 Proue your selues whether ye are in the faith. examine your selues: know yee not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray vnto God that ye doe none euill, not that we should seeme approved, but that ye should doe that which is honest: though wee be as reprobates.

8 For we cannot doe any thing against the truth, but for the truth.

9 For wee are glad when we are weak, and that ye are strong: this also we wish for, even your perfection.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpnesse, according to the power which the Lord hath giuen me, to edification, and not to destruction.

11 4 Finally brethren, fare ye well: be perfect: be of good comfort, be of one mind: liue in peace, and the God of loue and peace shall be with you.

12 5 Greete one another with an holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holie Ghost be with you all, Amen.

¶ The second Epistle to the Corinthians written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

selues towards their faithfull Apostle, apt and willing to be taught: adding this moreovert, that he passeth not for his owne sake and estimation, so that hee may serue to their saluation, which is the only make that hee shouldest indigement. 4 That all things may be to good order amongst you, and the members of the Church restored into their place, whi haue bene thrust out of place. 4 A briefe exhortation, but yet such as one as comprehendeth all the parts of a Christians mans life. 5 He salueth them familiarly, and in conclusion wisheth wel vnto them. * 1 Cor. 16. 20.

* Dou. 19. 5. matth. 11. 16. ioh. 8. 17. ier. 10. 28. 1 A most sharpe reproofe, for that while they despise the Apostles admonitions, they tempt Christs owne patience: and also while they cause such as are wretched and miserable, they lay nothing herein against him which is not common to him with Christ. 2 And will hee not manifestly be reuenged of you, when need shall be. 3 As touching that be the force of a person who he saies upon him: when hee is alread haue else. 4 1 Cor. 11. 28. 2 He commendeth that which hee spake of the veruue of God appearing in his ministry, and hee gathereth by the mutual relation between the peoples faith, and the ministers preaching that they must either receiue his Apostleship, vpon whose doctrine their faith is grounded, or they must condemn themselves of infidelity, and must confesse themselves not to be of Christs body. 3 He mitigateth that sharpnesse, trusting that they will shew themselves

me as an Angel of God, y^a, as^o Christ Iesus

me as an Angel of God, y^a, as^o Christ Iesus

many afflictions. n Those daily troubles with which the Lord

Office of Good promise and a just spiritual manner.

20 Eur

* Gen. 27. 10.

30 But what faith the Scripture? * Put out the servant and her sonne: for the sonne of the servant shall not be heire with the sonne of the free woman.

31 Then brethren, we are not children of the servant, but of the free woman.

For the children of the bondmaid shall not be heires.

CHAP. V.

1 *Flaming declared that we came of the free woman, hee sheweth the price of that freedom.* 13 *And how we should use the same,* 16 *that we may obey the Spirit,* 19 *and resist the flesh.*

2 Stand fast therefore in the liberty wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

3 * Beholde, I Paul say vnto you, that if ye bee circumcised, Christ shall profit you nothing.

4 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Lawe.

5 Yee are * abolished from Christ: whosoever are iustified by the Lawe, ye are fallen from grace.

6 For we through the Spirit wait for the hope of righteousness through faith.

7 For in Iesus Christ neither circumcision availeth any thing, neither vncircumcision, but e faith which worketh by loue.

8 Ye did runne well: who did let you, that ye did not obey the truth?

9 *It is not the perswasion of him that calleth you.*

10 A little leaven doeth leaven the whole lump.

11 I haue trust in you through the Lord, that ye will be none otherwi e minded: but he that troubleth you, shall beare his condemnation, whosoever he be.

12 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse abolished.

13 Would to God they were euen cut off, which doe so disquiet you.

14 For brethren, ye haue bene called vnto li-

bertie: * onely vs not your libertie as an occasion vnto the flesh, but by loue serue one another.

15 For all the Law is fulfilled in one word which is this, Thou shalt loue thy neighbour as thy selfe.

16 Ye bite and deuoure one another, take heed least ye be consumed one of another.

17 Then I say, * walke in the Spirit, and ye shall not fulfill the lusts of the flesh.

18 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to another, so that ye cannot doe the same things that ye would.

19 And if ye be led by the Spirit, ye are not vnder the Lawe.

20 Moreover the works of the flesh are manifest, which are adulterie, fornication, vncleanes, wantonnesse,

21 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, editions, heresies, 22 Enuie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which do such things, shall not inherite the kingdom of God.

23 But the fruite of the Spirit, is loue, ioy, peace, long suffering, gentleness, goodness, faith,

24 Meekenes, temperancie: * against such there is no Lawe.

25 For they that are Christs, haue crucified the flesh with the affections and the lusts.

26 I we live in the Spirit, let vs also walke in the Spirit.

27 Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

weaknesse of the godly, for that they are bor in part regenerate: but he remembereth that they are indowed with the spirit of God, which hath deliuered them from the slavery of sinne, and so of the Law. so farre forth as it is the virtue of sinne, that they should not gne themselves to law. Rom 7. 14. 1. For 7. 15. For the flesh dwelleth in euil in the regenerate man, but the Spirit resisteth, although not without great strife, as in large yet further Rom. 7. 16. He testifieth out that patiently, which he spake generally, reckoning vs none chiefe effects of the flesh and opposing them to the fruits of the Spirit, that no man may preterpound. * Therefore they are not the fruits of free will, but so farre from it as our will is made free by grace. 17. Let that any man should object, that Paul plaied the Sophister, as one who vrging the Spirit, vttereth nothing but that which the Law commandeth. hee sheweth that hee requirith not that literal and outward obedience, but spiritual, which proceedeth not from the Law, but from the Spirit of Christ, which doth beget vs againe, and maketh a change to be in the mind and guide of our life. I f we bee made mad with the queneing Spirit, which causeth vs to die to sinne, and thus to God, let vs shew in our end, that vs, by holiness. 18. Hee addeth petre and his exhortations according as he knewe the Galatians subiect to diuine vices, and full of all the wantrenesse to take heed of ambition, which vice hath two fellows, backbiting and enuie, out of which two it cannot be, but many contentions must need arise.

CHAP. VI.

1 Now hee intreateth particularly of charity towards such as offend, 6. and then the mini- of the word, 12. and those that are of the household of faith, 13. Not let vs such who haue a counterfeite zeale of the Lawe, 14. glorying in the wangling of the flesh, 15. and againe in the crosse of Christ.

1 Brethren, * if a man be suddenly taken in by any offence, ye which are spiritual, * restore such one with the spirit of meekenesse, * considering thy selfe, lest thou also be tempted.

2 Hee condemneth importunate reproaches, because that teachers reprehensions ought to be moderated and tempered by the spirit of meekenesse. 3 Through the weakness of the flesh and the world. 4 Which are exhortations by the name of Gods Spirit. 5 Labour to kill up that that is wrong in him. 6 This is a kind of speech which the Hebrews vsed, saying I understand thereby, that all good things come from God. 7 He toucheth the foile: for they commonly are most severe iudges, which forget their owne infirmities.

3 Hee sheweth that this is the end of reprobation, to raise up our brother which is fallen, and not proudly to oppress him. Therefore every one must keene to have commendation of his owne life by approving himselfe, and not by reprehending others.

4 *Christ plainly and that words, calleth the commandments of chastity his commendement.*

5 *1. Cor. 3. 8.*

6 A reason, wherefore men ought to have the greatest view upon themselves, because that every man shall be judged before God according to his owne life, and not by comparing himselfe with other men.

7 It is meete that misters should be loved by their scholars, so farre forth as they are able.

8 *Of whatsoever he hath, according to his ability.*

9 *1. Cor. 9. 7.*

10 Hee commendeth liberality towards the poore, and first of all children, whom which were not ashamed to pretend this and that, and all because they would not helpe their neighbours, as though they could deceive God: and afterward commendeth almes to a spiritual sowing, which shall have a most plentiful harvest, so that it shall be very profitable, and compareth covetous niggardlynes to a cattill sowing, whereof nothing can be gathered but such things as slide adowne a cattill sowing, and by.

11 *To the commodities of this present life.*

12 *2. Thess. 3. 12.*

13 Against such as are liberal at the beginning, but continue not, because the harvest tenneth to be deferred very long, as though the seed time and the harvest were at one instant.

14 They that are of the household of faith, that is, such as are joined with vs in the profession of one selfe same religion, ought to be preferred before all other, yet so notwithstanding that our liberty extend to all.

11 ¶ Ye see how large a letter I have written unto you with mine owne hand.

12 As many as desire to take a faire shew in the flesh, they constrain you to be circumcised, only because they would not suffer persecution for the crosse of Christ.

13 For they themselves which are circumcised keepe not the Law, but desire to have you circumcised, that they might reioice in you.

14 ¶ But God forbid that I should reioice, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, & I vnto y^e world.

15 For in Christ Iesus neither circumcision availeth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace shall be vpon them, and mercy, and vpon the Israel of God.

17 ¶ From henceforth, let no man put me to businesse for I beare in my body the markes of the crosse of Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with you & spirit, Amen.

¶ Vnto the Galatians written from Rome.

1. In keeping of ceremonies.

2 *For the preaching of him that was crucified.*

3 *I that they have entangled you in Iudaisme, and yet be chargeable in the forme of circumcision.*

4 *Hee thinketh not to compare himselfe with them, knowing that on the contrary part hee reioiceth in those afflictions which he suffereth for Christs sake, and as he is despised of the world, so doth hein like sort esteeme the world as naught; which is the true circumcision.*

5 *When I and I wish this word in good sense or pure, I wish to be a man like Iesus wholly in a thing, and to content himselfe therewith.*

6 *I vpon the same I wish to be a man like Iesus, and to content himselfe therewith.*

7 *Continuing still in the same metaphor, hee opposeth his miseries and the markes of those stripes which hee bare for Christs sake, against the shate of the outward circumcision, as a true mark of his Apostleship.*

8 *Markes which are borne into a mans flesh, as they were in old time, to marke their servants that had runne away from them.*

9 *For it importeth much, whose markes we are: for the cause maketh the man, and not the punishment.*

10 *Taking his farewell of them, he willeth them grace, and the Spirit, against the deceits of the false Apostles, which laboured to beat those outward things into their braines.*

11 *With your mindes and hearts.*

9 The fourth and last part of the Epistle, wherein hee returneth to his principall end and purpose: to wit, that the Galatians should not suffer themselves to be led away by the false apostles: and be painted out of hole false apostles in their colours, reproving them of ambition, as men that do care that which they do, for any affliction, and zeale they have to the Law, but only for this purpose, that they may purchase themselves honour amongst their own sort, by the circumcision of the Galatians.

10 He setteth a faire shew against them that were crucified, and yet be chargeable in the forme of circumcision.

THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAP. I.

¶ After the salutation, 4 he increaseth of the free election of God, 5 and adoption. 7 12 from whence manns salvation floweth, as from the true and naturall fountaine: and because so high a mystery cannot be understood, 16 hee praish that the full 20 knowledge of Christ, may by Gods be revealed vnto the Ephesians.



Paul an Apostle of Iesus Christ by the will of God, to the Saints, which are at Ephesus, and to the faithful in Christ Iesus.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 ¶ Blessed be God, 3 and the Father of our Lord Iesus Christ, 4 which hath blessed vs with all spiritual blessings in heauenly things in Christ,

¶ The first part of the Epistle, wherein hee handleth all the parts of our salvation, propounding the example of the Ephesians, and vsing diuers exhortations, and beginning after his manner with thanksgiving. 3 The efficient cause of our salvation is God, not considered confusedly and generally, but as the Father of our Lord Iesus Christ. 4 The next final cause in respect of vs, is our salvation, all things being bestowed vpon vs which are necessarie to our salvation, which kinde of blessing is heavenly and proper to the Elect. b *With all kinde of gracious and bountifull goodnes, which is heauenly in deeds, and from God only.*

¶ The second part of the Epistle, wherein hee handleth all the parts of our salvation, propounding the example of the Ephesians, and vsing diuers exhortations, and beginning after his manner with thanksgiving. 3 The efficient cause of our salvation is God, not considered confusedly and generally, but as the Father of our Lord Iesus Christ. 4 The next final cause in respect of vs, is our salvation, all things being bestowed vpon vs which are necessarie to our salvation, which kinde of blessing is heavenly and proper to the Elect. b *With all kinde of gracious and bountifull goodnes, which is heauenly in deeds, and from God only.*

4 ¶ As hee hath chosen vs in him, before the foundation of the world, 7 that wee should be holy, and without blame before him in loue:

5 ¶ Who hath predestinate vs, to be adopted through Iesus Christ in himselfe, according to the good pleasure of his will,

6 ¶ To the praise of the glory of his grace, 10 whereuer hee hath made vs freely accepted in his beloved,

7 ¶ By whom wee haue redemption through

¶ He declareth the efficient cause, or by what means God the Father saueh vs in his Sonne: because faith hee, he chose vs to glorifying in his Sonne. d To be adopted in him.

7 He expoundeth the next final cause, which hee maketh double, to wit, sanctification, and iustification, whereof hee will speake hereafter. And hereby also two things are to be noted, to wit, that himselfe of life cannot be separate from the grace of election: and againe, what putteth forth is vs, is the gift of God, who hath freely of his merite chosen vs.

8 Another plainer exposition of the efficient cause, and eternall election, whereby God is said to haue chosen vs in Christ, to wit, because it pleased him to appoint vs out when we were not yet borne, whom hee would make to be his children by Iesus Christ: for that there is no reason before of our election to be sought, but in the free merite of God, neither is faith which God forelaw, the cause of predestination, but the effect. b *God reprobeth no thing, either that present, or that is to come, but himselfe only.*

9 The vnto and chiefest final cause is the glory of God the Father, who saueh vs freely in his Sonne. c *That as his bountifull goodnes defendeth vs from all sin, so alitt should be feared and punished.*

10 Another final cause moe necesse, is our iustification, which hee freely receiued vs to iust in his Sonne. 11 Expounding of the materiall cause, how wee are merite acceptable to God in Christ, for hee it only, whose factiue by the merite of God is imputed to vs, for Gods giue effect of faues.

¶ The inscription and salutation, whereof we haue spoken in the former Epistles.

1 *1. Cor. 1. 2.*

2 *The definition of the Saints, shewing what they are.*

3 *1. Cor. 1. 3.*

4 *1. Cor. 1. 3.*

¶ The first part of the Epistle, wherein hee handleth all the parts of our salvation, propounding the example of the Ephesians, and vsing diuers exhortations, and beginning after his manner with thanksgiving. 3 The efficient cause of our salvation is God, not considered confusedly and generally, but as the Father of our Lord Iesus Christ. 4 The next final cause in respect of vs, is our salvation, all things being bestowed vpon vs which are necessarie to our salvation, which kinde of blessing is heavenly and proper to the Elect. b *With all kinde of gracious and bountifull goodnes, which is heauenly in deeds, and from God only.*

12 Now he cometh at length to the formall cause, that is to say, to vocation or preaching of the Gospel whereby God executeth that eternall counsell of his free re-conciliation and saluation in Christ.

And putting in place of the Gospel all wisdom and vnderstanding he sheweth how excellent it is.

13 By which gracious gentleness and bonitasse.

14 I perswade and I am wisdome.

15 For vnto the Lord had opened vnto us that mystry.

16 In euery creature I haue found as much as I desire of it our felicitie.

his blood, *even* the forgiveness of sinnes according to his rich grace :

8 ¹² k Wherby he hath bin abundant toward vs in all wisdom and vnderstanding,

9 And hath opened vnto vs the ^m mystry of his will ¹³ according to his good pleasure, which he had purposed in himselfe,

10 ¹⁴ That in the dispensation of the fulnesse of the times, he might ⁿ gather together in one all things, both which are in heauen, and which are in earth, *even* in Christ :

11 ¹⁵ In whom all of wee are chosen when wee were predestinate according to the purpose of him, which worketh ^o all things after the counsell of his owne will,

12 That we, which first trusted in Christ should be vnto the praise of his glory :

13 ¹⁶ In whom all of ye haue trusted, after that yee heard the ^p word of truth, *even* the Gospel of our saluation, wherein also after that ye beleue, yee were ^q sealed with the holy ^r Spirit of promise,

14 Which is the earnest of our inheritance, for the ^s redemption of that libertie purchased vnto the praise of his glory.

15 ¹⁷ Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 ¹⁸ That the God of our Lord Iesus Christ, that Father of ^t glory, might giue vnto you the Spirit of wisdom, and reuelation through the ^u acknowledging of him.

18 That the eyes of your vnderstanding may be lightened, that ye may know what the ^v hope is of his calling, & what the riches of his glorious inheritance ^w in the Saints,

19 ¹⁹ And what is the exceeding greatness of his power toward vs, which beleue, ^x according to the working of his mightie power,

from the beginning of the worlde (otherwise wandering and separated from God) are gathered together : of which some were then in heauen, when he came into the earth, (to wit, such as by faith in him to come, were gathered together) and other being found vpon the earth, were gathered together to him, and the rest are dayly gathered together ^y The faithful are said to be gathered together in Christ, because they are inwardly, either with him through faith, and become ^z as were one man.

15 Happeth fearefully the benefit of vocation to the beleuing lawes, giue backe to the very fountain, that euen they also may not attribute their saluation, neither to themselves, nor to their flooke, nor to any other thing, but to the only grace and mercy of God, both because they were called, and also because they were first called. ^a All things are attributed to the grace of God without exception, and yet for all that, we are not flooke, for he giueth us grace both to will, and to be able to do the good things that are good. Philip. 2. 13.

16 Now he maketh the Ephefians (or rather all the Gentiles) equal to the Iewes, because that notwithstanding they came last, Yet being called by the same Gospel, they imbraced it by faith, and were sealed vpon with the same spirit, which is the pledge of election, vntill the inheritance it selfe bee seene, that in them also the glory of God might shine forth, and bee manifested.

17 That word which is true in all, because it is common to all. ^b This is a borrowed kinde of speech taken for a feare, which bringeth not to any thing maketh a difference betweene those things that are vnderstood, and others that are not.

18 With that Spirit, which bringeth not to a Law but the promise of free adoption.

19 Full perfection.

20 Hee returneth to the former gratulation concluding two things together of those things that went before. The first is, that all good things come to vs from God that Father in Christ and by Christ that for them he may be praised of vs. The second is that all these things (which hee bringeth to two heads, to wit, faith and charity) are increased in vs by certain degrees, so that we may define lawes & his grace, from whom we haue the beginning, and of whom we hope for the end.

21 The causes of lawes, are God the Father lightening our sin with his holy Spirit, that we may imbrace Christ according to the Gospel: to the obtaining of euertlasting life, and the setting forth of Gods glory.

22 With maiestie.

23 For it is not enough for vs to haue known our God, but we must know him every day more and more.

24 What blessings they are which hee call vs to hope for whom hee calleth to Christ.

25 The excellency of which is declared by the effects, because the mightie power of God is let forth and shewed therein.

Chap. 3. col. 22.

20 ²⁰ Which he wrought in Christ, when hee raised him from the dead, & set him at his ²¹ right hand in the heauenly places,

21 Farre aboue all principality, and power, and might, and domination, and cuery ²² Name, that is named, not in this world onely, but also in that that is to come,

22 ²³ And hath made all things subiect vnder his feet, and hath giuen him ouer all things ²⁴ to bee the head to the Church,

23 Which is his body, *even* the ²⁵ fulnesse of him that filleth all in all things.

weakeness of the flesh.

1 To be strong Gods right hand, is to be a partaker of it. I am as much as he hath on all creatures. A Every thing which must be, or about all things that they should be such power or excellency.

2 That we should not think that that excellent glory of Christ, is a thing wherein hee hath made too doo, hee willeth it, that he was appointed of God the Father head of all the Church, & therefore the body must be in euery way head which otherwise it would be a maymed thing without the members which notwithstanding is one of the chiefest (seeing that the Church is rather quickened & fulfilled by the only vertue of Christ to be of it is, that hee feedeth the fulnesse thereof) but of infinite good will and pleasure of God, who vouchsafeth to ioynes to his Sonne, 6. I am such that there is nothing in us which I will. c For the loue of Christ is great to make the Church that though hee use fully I will all things, yet hee often times I will not as a man would and vnderstand, vntill hee haue the Church in I will to him as a man.

CHAP. II.

1 The letter to be on the grace of Christ, but with a comparison, calling them in minde, 5 that they were together called as one and alwayes, 6 that they are rescued by grace, 13 and brought nere, 16 by preconciliation through Christ, 27 by I will be by the Gospel.

ANd ¹ as you hath ² quickened, that were ³ dead in ⁴ trespasses and finnes,

2 Wherein, in times past ye walked, ⁴ according to the course of this world, and ⁵ after the prince that ruleth in the ayre, *even* the spirit, that now ⁶ worketh in the ⁷ children of disobedience,

3 Among whom we also had our conuersation in time past in the lusts of our ⁸ flesh, in fulfilling the will of the flesh, and of the mind, and ⁹ were by nature the ¹⁰ children of wrath, as well as ¹¹ others.

4 But God which is rich in mercy, through his great loue wherewith hee loued vs,

5 Euen when we were dead by finnes, hath quickened vs together in Christ, ⁶ by whose grace ye are faued,

6 And hath raised vs vp together, and made vs sit together in the heauenly places in Christ ⁷ Iesus.

1 He declareth against the greatness of Gods good will, by comparing that miserable state whereto we are borne, with that dignitie wherunto we are advanced by God the Father in Christ. So that he declareth that hee doth in such sort, that hee faith, that touching spiritual motions we are not onely borne halfe dead, but wholly and altogether dead.

2 Col. 2. 13.

3 A Loue Rom. 6. 2.

4 So then hee calleth them dead, which are not regenerate: for as the immortality of them which are damned in this life, so the lasting continuance of body and soules, is properly life: but death in them which are not raised by the Spirit of God.

5 Hee sheweth that we are called to death, to wit, from sinne.

6 Here prometh by the effects that all were spiritually dead.

7 Hee meaneth it shall be to be in euery way, in euery way as all are sinners of Satan, 4. At the pleasure of our prince.

8 Men are therefore slaves to Satan because they are willingly rebellious against God.

9 They are called the children of disobedience, which are ignorant of God.

6 After that hee hath fully condemned the Gentiles, hee confesseth that the Iewes, amongst whom hee himselfe himselfe himselfe, are not a witte better.

2 By the name of Iesus in his place, hee meaneth the whole man, which hee diuideth into two parts: Into the flesh, which is the part that the Philosophers seare without reason, and into the thought, which is the reasonableness that hee teacheth nothing in our halfe dead, but somewhat that the whole man is of nature the soule of wrath.

7 The conclusion: All men are borne subject to the wrath and curse of God.

8 Men are Iesus to be the children of wrath, because it is to say, guide of euertlasting death by the indwelling of God, who I argue with him, for please people which I am not God.

9 Nowe herof followeth another member of the comparison, declaring our excellency to wit, that by the vertue of Christ we are delivered from that death and made partakers of euertlasting life, to the end that at length we may reigne with him. And by euertlasting fundly meanes hee beareth this into their heads, that the efficient cause of this hee be the free mercede of Gods and Christ himselfe: I will the material cause: and death is the instrument which also is the free gift of God: and the end is Gods glory.

2 To wit, as hee addeth afterward in Christ, for as yet hee is not fulfilled in us, but only in our end, by whose spirit we haue beene raised to life, and to Iesus to God, with that we be Iesus, brought to euertlasting life, yet hee hope is certainer, for we are as Iesus of that we are of that we are not received already.

7 That hee might shew in the ages to come, the exceeding riches of his grace through his kindeife towards vs in Christ Iesus.

8 For by his grace are yee faued through faith, and that not of your felues: it is the gift of God;

9 Not of works, least any man should boast himselfe.

10 For we are his workmanship created in Christ Iesus vnto good works, which God hath ordained, that we should walke in them.

11 Wherefore remember that yee being in time past Gentiles in the flesh, and called vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, and were strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 In abrogating through his flesh the hatred, that is, the Law of commandments which standeth in ordinances, for to make of twaine one new man in himselfe, by making peace,

16 And that he might reconcile both vnto God in one body by his crosse, and by his blood thereby,

17 And came, and preached peace to you which were as farre off, & to them that were neere.

18 For through him we both haue an entrance vnto the Father by one Spirit.

19 Now therefore yee are no more strangers and foreigners but citizens with the Saints, and of the household of God.

20 And are built vpon the foundation of the Apostles & Prophets, Iesus Christ him selfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord.

22 In whom yee also are built together to bee the habitation of God by the Spirit.

For this cause, I Paul, am the prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the dispensation of the grace of God, which is given me to youward,

3 That is, that God by reuelation hath shewed this mysterie vnto mee (as I wrote aboue in fewe words,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the mysterie of Christ)

5 Which in other ages was not opened vnto his sonnes of men, as it is now reueiled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheritors also, and of the same body and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the effectual working of his power.

8 Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles the vncircumcible riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mysterie is, which from the beginning of the world hath been hid in God, who hath created all things by Iesus Christ,

10 To the intent, that now vnto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God,

11 According to the eternall purpose, which he wrought in Christ Iesus our Lord,

12 By whom we haue boldnes and entrance with confidence, by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole familie in heaven and in earth)

16 That he might grant you according to the riches of his glory, that ye may be strengthened by his Spirit in the inner man.

17 That Christ might dwell in your hearts by faith:

18 That yee, being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that yee may be filled with all fullnesse of God.

20 Vnto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs,

21 Be prayse in the Church by Christ Iesus, throughout all generations for euer, Amen.

preaching and hearing of the word: which are needfull not only to them which are younglings in religion, but euen to the oldest also, that they growing up more and more by faith in Christ, being confirmed with all spiritual gifts,

may be grounded and increased in the knowledge of that inmarisable loue, whereby God the Father hath loved you in Christ, seeing that the whole familie whereof ye are already receiued into heaven, and part tye here on earth, dependeth vpon that adoption of the heavenly Father, in his only Sonne.

And that whet people, which hath but our benedict Father, and that is the Church, which is adopted in Christ.

According to the greatness of his meritt. Look Rom. 7.22. b. Wherein God loveth vs, which is the roote of our election. I. How perfit that worke of Christ is in every part. k. Which God hath shewed vs in Christ.

l. Which passeth all the capacities of mans wit, to comprehend it fully in his mind. For otherwise who hath the Spirit of God, precludeth somewhat (according to the measure that God hath giuen him) as is sufficient to salvation. m. So that we haue alowly in our hearts, what things are requisite to make vs perfit with God. a. Hee beareth forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for any thing of God.

1 Hee maintaineth his Apostleship. pag. 21. the defence of the crosse, whereon all hee taketh an argument to confirm himselfe, affirming that hee was not only appointed an Apostle by the mercy of God, but was also particularly appointed to the Gentiles, to call them into euery mans conscience.

because God had determined it from the beginning, although hee deferred a great while the manifestation of that his council.

a. These words, the prisoner of Iesus Christ, are taken piously, that it is to say, I Paul am cast in prison, for maintaining the glory of Christ.

b. Rememeth not that none (neue the calling of the Gentiles) before, few: new of it, and so; that did knowe, as the Apostles. And is reucaled vnto them now: as it is and vnder figure.

The vnto look for calling of the Gentiles, was as it were a promise to the heavenly Angels, where in they might behold the marvellous wisdom of God.

c. God neuer had in any way only, to save men by his it had diuersi fission and forms.

d. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

e. God neuer had in any way only, to save men by his it had diuersi fission and forms.

f. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

g. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

h. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

i. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

j. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

k. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

l. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

m. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

n. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

o. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

p. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

q. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

r. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

s. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

t. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

u. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

v. Which was before all beginnings, as it were a promise, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loue prayers with it.

h. So then, Grace, that is to say, the gift of God and faith doe stand one with another, so which two things are contrary. To be faued by our felues, or by our merites. Therefore who means they which would saye together things of so contrary nature? 9 Hee taketh away expressly and namely from our workes the praise of iustification, seeing that the good workes themselves are the effects of grace in vs.

i. Hee taketh here againe a confirmation of nature: therefore hee the workes neither for good, neither for euill, are they that are the effects of grace.

j. Applying the former doctrine to the Gentiles, he sheweth that they were not only as the Iewes by nature, but also as for an especiall sort, strangers and without God: and therefore they ought to much the rather remember that same for great a benefite of God.

k. You were called in other wise than Gentiles, that all the world might knowe of your vncircumcise.

l. Of the Iewes which were known from you by the marks of the circumcision: marks of the covenant.

m. Hee beginneth first with Christ who was the end of all the promises.

n. You had no right or rule to the common wealth of Israel.

o. Christ is the only bond of the Iewes and Gentiles, whereby they are reconciled to God.

p. As by the ceremonies and worship appointed by the Law, the Iewes were diuided from the Gentiles, so now Christ, having broken downe the partition wall, inuethment both together, both himselfe, and betwixt himselfe, and to God. Whereby it followeth, that who soeuer establisheth the ceremonies of the Law, maketh the grace of Christ voyde and of none effect.

Col. 2. 14. o. Hee alludeth to the sacrifice of the Law, which represented that true and only Sacrifice.

p. For he destroyed death by death, and fastened it as it were to the crosse.

q. The preaching of the Gospel, is an effectual instrument of this grace, common as well to the Iewes as to the Gentiles.

r. Small instrument of this grace, common as well to the Iewes as to the Gentiles.

s. Christ is the gate as it were, by whom we come into the Father, and the holy Gospel.

t. The conclusions: The Gentiles were taken into the fellowship of salvation.

u. And he describeth the excellencie of the Church, calling it the temple and house of God.

v. The Lord committed the doctrine of salvation, first to the Prophets, and then to the Apostles, the end whereof, and matter was, and substance is Christ. Therefore that is in deed the true and Catholique Church, which is builded vpon Christ by the Prophets and Apostles, as a spiritual temple consecrated to God.

Thiis, the head of the building, for the foundation: as it is were the head of building. f. So that God is the workman not only of the foundation, but also of the whole building.

CHAP. III.

1 Hee declareth that therefore hee suffereth many things of the Iewes 3 because hee preached the mysterie touching the saluation of e Gentiles, 8 at Gods commandment: 13 After hee desireth the Ephesians not to faint for his afflictions: 14 And for this cause he prayeth vnto God, 18 that they may vnderstand the great loue of Christ,

2 He declareth his good will to-wards them there-withall the way by *or what means* chiefly they may be conuicted, to wit, by continual prayer.

3 He heueth what things wee ought chiefly to desire, to wit, that we may increase in the true knowledge of God (so that we may be able to discern things that differ one from another) and also in charity, that even to the end we may give our selves to good workes indited to the glory of God by the power of Christ.

4 If righteously good workes in this present world be de-claimed, when they say that mores are the cause of righte-ousness.

5 He preventeth the offence that might come by his perfection, whereby diuers rooke occasion to dis- grace his Apostleship, to whom he answereth, that God hath blessed his imprisonment in such wise that hee is by that means become more famous and the true cause of the Gospel by this occasion is greatly enlarged, although not with like affection in all men, yet in- deed.

6 For Christ his sake.

7 In the Emperours court.

8 The Gospel is called the Word, so that the Word is the substance of it.

9 Not with a mere murder for other- wise their doctrine was pure.

10 Heueth by setting forth his own example, that the end of our afflictions is true joy, and that through the vertue of the Spirit of Christ, which hee giueth to them that seek it.

11 Under a goodly colour and theme: for they made Christ a cloake for their ambition and enuie.

12 We must continue euento the end, with great content, hauing nothing before our eyes but Christs glory onely whether we liue or die.

13 For example of a true shephard: who maketh more account how he may profit his sheepe, then he doeth of any commodity of his owne what- soeuer.

14 Having let downe the things before in manner of a Prelace, hee descendeth now to exhortation, warning them first of all, to consent both in doctrine and minde, and after ward, that being thus knit to- gether with the common band, they continue through the strength of faith to beare all aduersities in such sort, that they admit nothing vnworthy the profession of the Gospel.

15 The word of Christ, so stand fast, and it is prayer to mortall sinners that stand fast, and for which was a force.

8 For God is my record, how I long after you all from the very heart roote in Iesus Christ.

9 And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement.

10 That ye may allow those things which are best, that ye may be pure, and without offence vntill the day of Christ.

11 Filled with the fruits of righteousness, which are by Iesus Christ vnto the glory and praise of God.

12 ¶ I would ye vnderstood brethren, that the things which *now come* vnto mee, are turned rather to the furthering of the Gospel.

13 So that my bands in Christ are famous thoroughout all the iudgement hall, and in all other places.

14 Inasmuch that many of the brethren in the Lord are boldened through my bands, and dare more frankly speake the Word.

15 Some speake Christ euen through enuie and strife, and some al of good will.

16 The one part preacheth Christ of contention, and not purely, supposing to adde more af- fliction to my bands.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 ¶ What then ye Christ is preached al manner ways, whether it be vnder a prentence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ.

20 ¶ As I feruently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death.

21 For Christ is to me both in life and in death aduantage.

22 ¶ And whether to line in the flesh were profitable for mee, and what to chuse, I know not.

23 For I am distressed betweene both, desiring to be looked and to be with Christ, which is best of all.

24 Neuerthelesse, to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide and with you all continue, for your furtherance and ioy of your faith.

26 That ye may more abundantly reioyce in I E S U S C H R I S T for me, by my coming to you againe.

27 ¶ Onely let your conseruation be as it be- cometh the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye also continue in one spirit, and in one mind, fighting together through the faith of the Gospel.

28 ¶ Under a goodly colour and theme: for they made Christ a cloake for their ambition and enuie.

29 We must continue euento the end, with great content, hauing nothing before our eyes but Christs glory onely whether we liue or die.

30 For example of a true shephard: who maketh more account how he may profit his sheepe, then he doeth of any commodity of his owne what- soeuer.

31 Having let downe the things before in manner of a Prelace, hee descendeth now to exhortation, warning them first of all, to consent both in doctrine and minde, and after ward, that being thus knit to- gether with the common band, they continue through the strength of faith to beare all aduersities in such sort, that they admit nothing vnworthy the profession of the Gospel.

32 The word of Christ, so stand fast, and it is prayer to mortall sinners that stand fast, and for which was a force.

23 ¶ And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 ¶ For vnto you it is giuen for Christ, that not onely ye should beleue in him, but also suffer for his sake.

30 ¶ Having the same fight which yee saw in mee, and now heare to be in me.

himselfe both of our saluation, and of the destruction of the wicked. 30 He pro- ueth that his saying, that perfection is a token of our saluation, because it is a gift of God to faileless Christ, which giveth bestoweth vpon his owne, so he doth the gift of faith. 31 Now heueth, or what purpose hee made mention of his af- flictions.

CHAP. II.

1 Hee exhorteth them about all things, 2 to humilitie, 3 and that by the example of Christ, 4 he promisseth to send Timo- theus shortly vnto them, 5 and exhorteth the long suffering of B. apodictus.

1 ¶ There be therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie,

2 Fulfill my ioy, that ye be like minded, ha- uing the same loue, being of one accord, and of one iudgement.

3 That nothing be done through contention or vaine glory, but that in meeknesse of minde euery man esteeme other better then himselfe.

4 Look not euery man on his owne things, but euery man also on the things of other men.

5 ¶ Let the same mind be in you that was euen in Christ Iesus,

6 Who being in the forme of God, thought it no robbery to be equal with God:

7 But hee made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape as a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 ¶ Wherefore God hath al so highly exalted him, and giuen him a Name aboue every name,

10 That at the Name of Iesus should every knee bow, both of things in heauen, and things in earth, and things vnder the earth.

11 And that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 ¶ Wherefore my beloved as ye haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence: so make an end of your owne saluation with feare and trembling.

13 ¶ For it is God which worketh in you both in the will and the deed, euen of his good pleasure.

14 ¶ Do all things without murmuring and reasonings,

15 ¶ For it is God which worketh in you both in the will and the deed, euen of his good pleasure.

16 ¶ Do all things without murmuring and reasonings,

17 ¶ For it is God which worketh in you both in the will and the deed, euen of his good pleasure.

18 ¶ Do all things without murmuring and reasonings,

19 ¶ For it is God which worketh in you both in the will and the deed, euen of his good pleasure.

20 ¶ Do all things without murmuring and reasonings,

21 ¶ For it is God which worketh in you both in the will and the deed, euen of his good pleasure.

9 We ought not to be discouraged but rather encour- aged by the per- secutions; which the enemies of the Gospel imagine, & practise against us: seeing that they are certaine tri- bules from God

10 He pro- ueth that his saying, that perfection is a token of our saluation, because it is a gift of God to faileless Christ, which giveth bestoweth vpon his owne, so he doth the gift of faith. 31 Now heueth, or what purpose hee made mention of his af- flictions.

1 A most exact request to remove all those things whereby that great and special consent and agree- ment is commonly broken, to wit, contention and pride, whereby it cometh to passe that they sepa- rate themselves one from ano- ther.

2 Any Christian comfort.

3 Any feeling of inward love.

4 Let alone.

5 He teache before them a most perfect example of all modetic and sweete conuersation.

6 Christ Iesus, whom we ought to follow with all our might: who abased himselfe so farre for our sakes, although hee be- came all, that hee took vpon him the forme of a le- vant, to wit, our flesh willingly, subiect to all in- firmities, euen to the death of the crosse.

7 He teache before them a most perfect example of all modetic and sweete conuersation.

8 Christ Iesus, whom we ought to follow with all our might: who abased himselfe so farre for our sakes, although hee be- came all, that hee took vpon him the forme of a le- vant, to wit, our flesh willingly, subiect to all in- firmities, euen to the death of the crosse.

9 ¶ For it is God which worketh in you both in the will and the deed, euen of his good pleasure.

10 ¶ Do all things without murmuring and reasonings,

11 ¶ For it is God which worketh in you both in the will and the deed, euen of his good pleasure.

12 ¶ Do all things without murmuring and reasonings,

13 ¶ For it is God which worketh in you both in the will and the deed, euen of his good pleasure.

14 ¶ Do all things without murmuring and reasonings,

15 ¶ For it is God which worketh in you both in the will and the deed, euen of his good pleasure.

16 ¶ Do all things without murmuring and reasonings,

17 ¶ For it is God which worketh in you both in the will and the deed, euen of his good pleasure.

sitteth at the right hand of God.

2 Set your affections on things which are a-boue, and not on things which are on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall we also appeare with him in glory.

5 Mortifie therefore your members which are on the earth, fornication, vncleanness, the inordinate affection, euill concupiscence, and couetousnesse which is idolatry.

6 For the which things take the wrath of God against the children of disobedience.

7 Wherein yee also walked once, when ye liued in them.

8 But now put ye away euill all these things, wrath, anger, maliciousnesse, cursed speaking, filthie speaking, out of your mouth.

9 Lie not one to another, y^e seeing that yee haue put off the old man with his works,

10 And haue put on the new: which is renewed in knowledge after the image of him that created him,

11 Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all things.

12 Now therefore as the elect of God, holy and beloved, I put on the bowels of mercie, kindness, humblenesse of minde, meeknesse, long suffering:

13 Forbearing one another, and forgiving one another, if any man haue a quarrell one to another: euen as Christ forgave us, euen so doe yee.

14 And aboute all these things, put on loue, which is the bond of perfectnesse.

15 And let the peace of God I rule in your hearts, to the which yee are called in one body, and be ye thankfull.

16 Let the word of God dwell in you plentifully in all wisdom: teaching and admonishing your owne selues in Psalmes, and hymnes, and spiritual songs, singing with a grace in your hearts to the Lord.

17 And whatsoever yee shall doe, in word or deed, doe all in the Name of the Lord Iesus, giuing thanks to God, euen the Father by him.

18 Wives, submit your selues vnto your

husbands, as it is comely in the Lord.

19 Husbands, loue your wiues, and be not bitter vnto them.

20 Children, obey your parents in all things: for that is wellpleasing vnto the Lord.

21 Fathers, prouoke not your children to anger, lett they be discouraged.

22 Seruants, be obedient vnto them that are your masters according to the flesh, in all things, not with eye-seruice as men-pleasers, but in singleness of heart, fearing God.

23 And whatsoever yee doe, doe it heartily, as to the Lord, and not to men,

24 Knowing that of the Lord ye shall receiue the reward of the inheritance: for yee serue the Lord Christ.

25 But hee that doeth wrong, shall receiue for the wrong that he hath done, and there is no respect of persons.

26 Of seruants, that fearing God live like to whom their obedience is acceptable, they reverently, submissively, and from the heart, obey their masters. Eph. 6, 5. iiii. a. 9. 1. pet. 3, 18. For that thou y^e self haue boundly obeyed your masters, the same shall come that you shall be made ioynt owners of the heavenly inheritance. 15 He requirith of masters, that beinge mildfull howelett they themselves also shall render an account before that heavenly Lord and Master, which will eneege wrongfull doings without any respect of masters or seruants, they shew themselves iust and upright with equite vnto their seruants.

CHAP. IIII.

2 Hee remembreth to general exhortations, 3 touching prayer and gracious speech, 4 and so endeth with greetings and commendations.

Ye masters, doe vnto your seruants, that which is iust and equall, knowing that yee also haue a Master in heauen.

2 Continue in prayer, and watch in the same with thanksgiving.

3 Praying also for vs, that God may open vnto vs the doore of vnterance, to speake the mystery of Christ: wherefore I am also in bonds.

4 That I may utter it, as it becommeth me to speake.

5 Walke wisely toward them that are without, and redeeme the season.

6 Let your speech be gracious alwaies, and powdered with salt, that yee may know how to answer every man.

7 Tychicus our beloued brother, and faithful minister, and fellow seruant in the Lord, shall declare vnto you my whole estate.

8 Whom I haue sent vnto you for the same purpose that he might know your state, & might comfort your hearts,

9 With Onesimus a faithful and a beloued brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus Barnabas cousin (touching whom yee receiued commandments: If he come vnto you, receiue him)

11 And Iesus which is called Justus, which are of the circumcision. These I onely are my work-fellows vnto the kingdom of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alway trieth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him record, that hee hath great zeale for you, and for them of Laodicea, and them of Hierapolis.

11 For shee serueth doe not seek that shee doe not seee in Christ. 12 Hee requirith of husbands, that they loue their wiues, and vie them gently. 13 Hee requirith of children, that according to Gods Commandment they be obedient to their parents. 14 In the Lord and in his expounded. 15 Of parents that they be gentle to their children.

16 Hee requirith of husbands, that they loue their wiues, and vie them gently. 17 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

18 In the Lord and in his expounded. 19 Of parents that they be gentle to their children.

20 Hee requirith of husbands, that they loue their wiues, and vie them gently. 21 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

22 Hee requirith of husbands, that they loue their wiues, and vie them gently. 23 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

24 Hee requirith of husbands, that they loue their wiues, and vie them gently. 25 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

26 Hee requirith of husbands, that they loue their wiues, and vie them gently. 27 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

28 Hee requirith of husbands, that they loue their wiues, and vie them gently. 29 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

30 Hee requirith of husbands, that they loue their wiues, and vie them gently. 31 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

32 Hee requirith of husbands, that they loue their wiues, and vie them gently. 33 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

34 Hee requirith of husbands, that they loue their wiues, and vie them gently. 35 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

36 Hee requirith of husbands, that they loue their wiues, and vie them gently. 37 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

38 Hee requirith of husbands, that they loue their wiues, and vie them gently. 39 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

40 Hee requirith of husbands, that they loue their wiues, and vie them gently. 41 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

42 Hee requirith of husbands, that they loue their wiues, and vie them gently. 43 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

44 Hee requirith of husbands, that they loue their wiues, and vie them gently. 45 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

46 Hee requirith of husbands, that they loue their wiues, and vie them gently. 47 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

48 Hee requirith of husbands, that they loue their wiues, and vie them gently. 49 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

50 Hee requirith of husbands, that they loue their wiues, and vie them gently. 51 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

52 Hee requirith of husbands, that they loue their wiues, and vie them gently. 53 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

54 Hee requirith of husbands, that they loue their wiues, and vie them gently. 55 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

56 Hee requirith of husbands, that they loue their wiues, and vie them gently. 57 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

58 Hee requirith of husbands, that they loue their wiues, and vie them gently. 59 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

60 Hee requirith of husbands, that they loue their wiues, and vie them gently. 61 Hee requirith of children, that according to Gods Commandment they be obedient to their parents.

2. Tim. 4. 11.

14 * Luke the beloued phyſician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his houſe.

16 And when this Epistle is read of you, cauſe that it bee read in the Church of the Laodiceans alſo, and that ye likewiſe read the Epistle written from Laodicea.

17 And ſay to Archippus, Take heed to the miniſterie, that thou haſt receiued in the Lord, that thou fulfillit.

18 The ſalutation by the hand of mee Paul. Remember my bands. Grace bee with you. Amen.

¶ Written from Rome to the Coloſſians, and ſent by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAVL TO THE THESSA- LONIANS.

CHAP. I.

1 Heerefore legimeth with thankſgiving, 4 ſupps them in waude, that whatſoeuer we praife worſhip in the Lord, it come of Gods goodwilke: 8 auaith that they are examples vnto others.



PAUL and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, which is in God the Father, and in the Lord Ieſus Chriſt: Grace bee with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

2 We giue God thanks alwayes for you all, making mention of you in our prayers

3 Without ceaſing, remembering your effectual faith, and diligent loue, and the patience of your hope in the Lord Ieſus Chriſt, in the ſight of God, euen our Father,

4 Knowing, beloued brethren, that yee are a elect of God.

5 For our Goſpel was not vnto you in word onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as yee know after what manner we were among you for your ſakes.

6 And yee became followers of vs, and of the Lord, and receiued the word in much affliction, with ioy of the holy Ghoſt.

7 So that yee were as enſamples to all that beleeue in Macedonia and Achaia.

8 For from you founded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith alſo which is toward God, ſpread abroad in all quarters, that we need not to ſpeake any thing.

9 For they themſelues ſhew of vs what manner of entering in we had vnto you, 5 and how yee turned to God from idoles, to ſerue the liuing and true God,

10 And to looke for his ſonne from heauen, whom hee raiſed from the dead, euen Ieſus which deliuered vs from that wrath to come.

his doctrine, which hath bene ſo many wayes conſirmed vnto them, euen from heauen as they themſelues did well know. 4 Paul beſtoweth by two things, that there ſhould be great fruit of his preaching, to wit, by the gift of the holy Ghoſt, and that certain aſſurance which was thoroughly ſealed in their minds, as appeared by their ready bearing of the croſſe. 5 Another reaſon, becauſe euen to that day, they embraced the Goſpel with great cheerefullneſſe, in ſomuch that they were an example all their neighbours: ſo that it ſhould be more thane for them to ſoaine in the mid care. 6 With ioy which cometh from the holy Ghoſt. 7 All the believers. 8 It is no true conuerſion forſake the idoles, vntill a man there with all worſhip the true and liuing God in Chriſt the onely Redeemer. 9 That word (that) is not put here without cauſe; and by (waith) it meant that reuerſe and puniſhment ſhould be vnto the Lord with the world as length in horrible wrath.

CHAP. II.

1 Heere declareth how faithfull hee reached to the Goſpel vnto them, 5 ſeeking neither gaine, 6 nor praife: ſunt he, and hee prometh the ſame by their owne teſtimony. 14 That they did courageouſly beare perſecutions of their committing: 17 that bee deſirous very much to ſee Ieſus.

FOR yee your ſelues know, brethren, that our entrance in vnto you was not in vaine,

2 But euen after that we had ſuffered before, and were ſhamefully entreated at * Philippi, (as yee know) wee were bold in our God, to ſpeake vnto you the Goſpel of God, with much ſtriving.

3 For our exhortation was not by deceit, nor by vncleanneſſe, nor by guile,

4 But as wee were allowed of God, that the Goſpel ſhould be committed vnto vs, ſo wee ſpeake, not as they that pleaſe men, but God, which approueth our hearts.

5 Neither yet did we euer vie flattering words, as yee know, nor coloured couetouſneſſe, God is record,

6 Neither ſought we praife of men, neither of you, nor of others, when we might haue bene chargeable, as the Apoſtles of Chriſt.

7 But we were gentle among you, euen as a nouriſher cheriſheth her children.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Goſpel of God onely, but alſo our owne ſoules, becauſe yee were deare vnto vs.

9 For ye remember, brethren, * our labour and trauaile: for we laboured day and night, becauſe we would not bee chargeable vnto any of you, and preached vnto you the Goſpel of God.

10 Ye are witneſſes, and God alſo, how holily and iuſtly, and vnblameably wee behaued our ſelues among you that beleeue.

11 As yee know how that we exhorted you, and comforted, and beſought euery one of you (as a father his children)

12 That yee would walke worthy of God, who hath called you vnto his kingdom and glory.

13 For this cauſe alſo thanke wee God without ceaſing, that when yee receiued the word of God, which ye heard of vs, yee receiued it not as the word of men, but as it is indeed the word of God, which alſo worketh in you that beleeue.

d Which liketh and alloweth of them. 5 To ſubmit himſelfe them to the baſt, to winnethem, and to eſchew all pride. 6 When it might lawfully haue liued vpon the expence of the Church. 7 We were not rough, but gentle, and gentle, as a nouriſher, as neither ambitious nor contentious, but ſaketh all paines as patiently, as if we were a mother. 8 To haue the flocke that is committed vnto him, in more eſtimation, then his owne life. 9 To depart with his owne right, rather then to be chargeable to his hearers. 10 Allet so 34. 1 cor 4. 12. 13. 14. 15. 16. 17. 18. 19. To exhort and comfort with a fatherly mild and affliction. 20 To exhort all men diligently and earnestly to lead a godly life. 1 pet 4. 1. phil 1. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

12 He confirmeth them in their afflictions which they suffered of their owne people, because they were afflicted of their owne countrymen, which came awell (saith he) to the churches of the Iewes, as to them, and therefore they ought to take it as good part.

13 Which Church hath gathered together.

14 Euen of them which are of the same country, and the same language that remaine.

15 He preuenteth offence which might be taken for the Iewes especially at one all other persecuted of the Gospel. That is no new thing, saith he, seeing they flew Christ himselfe and his prophets, and have banished me also. 14 He reuelleteth the utter desolation of the Iewes, leil any man should be moved by their rebellion. 15 For the Iewes would neither enter into the kingdom of God themselves, nor suffer others therein. 16 Unill that wickedness of them, which they have by me since as it were of their fathers, be grown so great, that the measure of their iniquity being filled, Gods wrath come forth to wrath. 17 The iudgement of God being angry, which indeed appeareth forth in the destruction of the city of Ierusalem, whether many reported euen out of diuine propheet, when it was befelld. 18 He meeteth with an obiectiō, when he came nēt to them, that he might beeing in so great misery, I desired oftentimes (saith he) and sayd it not in me, but I had hindered mine endeauours, and therefore I lent Timothy his faithful companion vnto you, because you are much deare vnto me.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in Christ Iesus, because yee haue also offered the same things of your owne countrymen, euen as they haue of the Iewes.

15 Who both killed the Lord Iesus & their owne Prophets, & haue persecuted vs away, & God they please not, & are contrary to all men.

16 And forbid vs to preach vnto the Gentiles, that they might be saved, to fulfill their sinnes alwaies: for the wrath of God is come on them to the vtmost.

17 Forasmuch, brethren, as we were kept from you for a season, concerning fight, but not in the heart, wee enforced the more to see your face with great desire.

18 Therefore we would haue come vnto you (I Paul, at least once or twice) but Satan hindered vs.

19 For what is our hope or ioy, or crowne of reioicing? for are not euery one in the presence of our Lord Iesus Christ at his coming?

20 Yes, ye are our glorie and ioy.

That is no new thing, saith he, seeing they flew Christ himselfe and his prophets, and have banished me also. 14 He reuelleteth the utter desolation of the Iewes, leil any man should be moved by their rebellion. 15 For the Iewes would neither enter into the kingdom of God themselves, nor suffer others therein. 16 Unill that wickedness of them, which they have by me since as it were of their fathers, be grown so great, that the measure of their iniquity being filled, Gods wrath come forth to wrath. 17 The iudgement of God being angry, which indeed appeareth forth in the destruction of the city of Ierusalem, whether many reported euen out of diuine propheet, when it was befelld. 18 He meeteth with an obiectiō, when he came nēt to them, that he might beeing in so great misery, I desired oftentimes (saith he) and sayd it not in me, but I had hindered mine endeauours, and therefore I lent Timothy his faithful companion vnto you, because you are much deare vnto me.

CHAP. III.

1 To shew his affection toward them he sendeth Timothy vnto them: 2 He is to man e by the report of their prosperous life 3 that he cannot give sufficient thanks, 4 and therefore he breaks forth into prayer.

Wherefore since wee could no longer forbear, we thought it good to remaine at Athens alone.

2 And haue sent Timothy our brother and minister of God, & our labour fellow in the Gospell of Christ, to stablish you, and to comfort you touching faith:

3 That no man should be moued with these afflictions: for ye your felues know that we are appointed thereto.

4 For verily when we were with you, we tolde you before that we should suffer tribulations, euen as it came to passe, and ye know it.

5 Euen for this cause, when I could no longer forbear, I sent him that I might know of your faith, lest the tempter had tempted you in any sort, and that our labour had bene in vaine.

6 But now lately when Timothyus came from you vnto vs, and brought vs good tidings of your faith and loue, and that ye haue good remembrance of vs alwaies, desiring to see vs, as we also doe you:

7 Therefore brethren, wee had consolation in you, in all our affliction and necessity through your faith.

8 For now are wee alie, if yee stand fast in the Lord.

9 For what thanks can wee recompense to God againe for you for all the ioy wherewith we reioice for your sakes before our God.

10 Night and day, praying exceedingly, that we might see your face, and might accomplish

that which is lacking in your faith?

11 Now God himselfe, euen our father, and our Lord Iesus Christ, guide our iourney vnto you.

12 And the Lord increase you and make you abound in loue one toward another, and toward all men, euen as we doe toward you:

13 To make your hearts stable, & vnblameable in holinesse before God euen our Father, at the coming of our Lord Iesus Christ with all his Saints.

in charitie to all men, & in ward puritie of the heart, the account wherewith is deferred to the next coming of Christ. His work by the same grace, wherewith he begun it in vs.

CHAP. IIII.

1 He exhorts them 2 to holinesse, 3 and brotherly loue, 13 He rebuketh them to forsake after the manner of his faith, 15 He seteth out the history of our reuelation.

And furthermore we beseech you, brethren, and exhort you in the Lord Iesus, that yee increase more and more, as ye haue receiued of vs, how ye ought to walke and to please God.

2 For ye know what commandements wee gaue you by the Lord Iesus.

3 For this is the will of God, euen your sanctification, and that ye should abstaine from fornication,

4 That euery one of you should know how to possesse his vessel in holinesse and honour, 5 And not in the lust of concupiscence, euen as the Gentiles which know not God:

6 That no man oppresse or defraude his brother in any manner: for the Lord is auenger of all such things, as we also haue tolde you beforetime, and testified.

7 For God hath not called vs vnto vncleannesse, but vnto holinesse.

8 He therefore that despiseth these things, despiseth not man, but God who hath euen giuen you his holy Spirit.

9 But as touching brotherly loue, yee neede not that I write vnto you: for yee are taught of God to loue one another.

10 Yea, and that thing verily yee doe vnto all the brethren, which are thoroughout all Macedonia: but we beseech you brethren, that ye increase more and more:

11 And that ye study to be quiet, & to meddle with your owne businesse, & to to worke with your owne hands, as we command you:

12 That yee may behaue your felues honestly toward them that are without, and that nothing be lacking vnto you.

13 I would not brethren, haue you ignorant concerning the: which are asleepe, that yefor now not euen as other which haue no hope.

14 For if we beleue that Iesus is dead, and is risen, euen so them which sleepe in Iesus, will God bring with him.

6 Thirdly he requirith a ready mīde to all manner of louing kindeesse and exhorteth them to profit more and more in that vertue. 7 Iohn 13. 14. and 15. 12. 1. iohn 18. and 21. 7 Hee condemneth inuirituall, and such as are curious in matters which appertaine vnto them. 8 Hee rebuketh idleness and slothfulness, which vices whicouer are giuen vnto, fall into other wickednesse, to the great offence of the Church. 9 The third part of the Epistle, which is entituled among the former exhortations (which hee returneth vnto afterward) wherein he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day. 10 Wee must take heed that we doe not immediately bewaile the dead, that is, that they rise to doe which thing that they are verily perished. 11 A confirmation: for death is but a sleep of the body (for hee speaketh of the faithful) vntill the Lord cometh. 12 A reason of the confirmation, for seeing that the dead is risen, the members shall rise; and that by the vertue of God. 13 They doe not in Christ, which continue in faith thereby they are graffed into Christ euen to the last passage. 14 Will call their bodies and of their graine, and soyme their ioyes to them againe.

3 Another part of the Epistle, wherein he speaketh of the duties of a Christian life, and he bewaileth that expectation of a Christian life consisteth in woethings, to wit, in affliction wherof he will then perit his work by the same grace, wherewith he begun it in vs.

1 Diuers exhortations, the ground wherof is this, to be minded of those things which they haue heard of the Apostle.

2 That hee labour to exceed more and more, and daily so, ye must please.

3 Rom. 12. 8. Eph. 1. 6.

4 This is the somme of those thing which hee deliuered them, to dedicate themselves wholly to God and be commendeth plainely.

5 All filkiness through lust, because it is contrary to the will of God.

6 Loue is in 17. 17.

7 Another reason, because it detraineth the body.

8 The third because the Saints are disordered from them which know not God, by honesty and piety.

9 1 Cor. 6. 8. Secondly, hee reprehendeth all violent oppression, and immoderate desire, and sheweth most severely as the Prophet of God, that God will reuenge his wronged.

10 1 Cor. 12. 6. The commandments which hee gaue you.

11 Secondly, hee reprehendeth all violent oppression, and immoderate desire, and sheweth most severely as the Prophet of God, that God will reuenge his wronged.

12 1 Cor. 12. 6. The commandments which hee gaue you.

13 Secondly, hee reprehendeth all violent oppression, and immoderate desire, and sheweth most severely as the Prophet of God, that God will reuenge his wronged.

14 1 Cor. 12. 6. The commandments which hee gaue you.

15 Secondly, hee reprehendeth all violent oppression, and immoderate desire, and sheweth most severely as the Prophet of God, that God will reuenge his wronged.

16 1 Cor. 12. 6. The commandments which hee gaue you.

17 Secondly, hee reprehendeth all violent oppression, and immoderate desire, and sheweth most severely as the Prophet of God, that God will reuenge his wronged.

* 16. 1. 2 The will of God, who calleth his on this condition, to bring them to glory by affliction, in a most sure remedy against all afflictions. 2 Because they haue beene thence so well forward, hee exhorteth them againe to make in ende of the rest of their ioy, seeing that theria all they shall doe him their Apollie great pleasure. 3 For now you can not otherwise shinde a safe and in good case, vntill ye see forward to religion and faith. 4 Rom. 1. 12. and 15. 2. 6 Paul was content, strained through the impatience dealing offi. 7 To come the building which hee had feared because: And for this cause he had left Silas and Timothy in Macedonia, and when Timothy came to Athens to him, hee sent him backe againe through the way. So that hee desired to see the brethren againe, as hee was then only accomplished their faith and religion, which was as perfect as yet.

* *Psalm 68.* 5 * Which is a manifest token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest 4 with vs, * as when the Lord Iesus shall shewe himselfe from heauen with his mighty Angels,

8 In flaming fire, reuending vengeance vnto them, * that doe not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power.

10 When he shall come to be glorified in his Saints, and to be made marueilous in all them that beleue (7 because our testimony toward you was beleued) in that day.

11 Wherefore, we also pray alwaies for you that our God may make you worthy of *his* calling, & fulfill *all* the good pleasure of *his* goodnesse, and *all* the works of faith with power,

12 That the Name of our Lord Iesus Christ may be glorified in you, and yee in him according to the grace of our God, and of the Lord Iesus Christ.

1. 1. Thess. 4. 16. 13 A most glorious description of the Lord coming of Christ, to be set against all the miseries of the world, and triumphs of the wicked. *2.* There is no knowledge of God vnto saluation, without the Gospel of Christ. *3.* The children of God shall be counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. *4.* Seeing that we haue the market before vs, it remaineth that we goe vnto it. And we goe to it by certain degrees of euilles: first by the free loue and good pleasure of God by yette where all other creatures caule to come: from thence proceedeth the free calling to Christ, and from calling, faith, wherupon followeth both the glorifying of Christ in vs, and vs in Christ. *5.* By calling he meaneth not the very act of calling, but that life same thing wherunto we are called, which is the glory of that eternally kingdom. *6.* Which be determined long time, merely vpon his gracious and merciful goodnesse toward you. *7.* So then, faith is an excellent work of God in vs: and we (see here plainly) that the Apostle teacheth nothing of the free will, as some doe make with Gods working therein, as the Papias doe.

CHAP. I.

2 He sheweth that the day of the Lord shall not come, till there be a departing from the faith, 3 and that Antichrist be reuelled, 8 whose destruction he seteth out: 15 and sheweth exhorteth to constance.

1. The second part of the Epistle, concerning an excellent prophesie of the state of the Church, which shall be from the Apostles time vnto the latest day of judgement.

2. He sheweth earnestly vpon that commendable glory, which he sheweth vnto the latest day of judgement.

3. He sheweth earnestly vpon that commendable glory, which he sheweth vnto the latest day of judgement.

4. He sheweth earnestly vpon that commendable glory, which he sheweth vnto the latest day of judgement.

5. He sheweth earnestly vpon that commendable glory, which he sheweth vnto the latest day of judgement.

6. He sheweth earnestly vpon that commendable glory, which he sheweth vnto the latest day of judgement.

7. He sheweth earnestly vpon that commendable glory, which he sheweth vnto the latest day of judgement.

8. He sheweth earnestly vpon that commendable glory, which he sheweth vnto the latest day of judgement.

worshipped: 4 so that he doeth sit as God in the Temple of God, shewing himselfe that hee is God.

5 Remember yee not, that when I was yet with you, I tolde you these things?

6 And now yee know what whicholdeth that he might be reuiled in his time.

7 For the misterie of iniquitie doeth already worke: 7 onely he which now withholdeth, shall till he be taken out of the way.

8 And then shall that wicked man be reuelled, * whom the Lord shall consume with the Spirit of his mouth, and shall abolish with the brightness of his coming,

9 Euen him whose coming is by the effectual working of Satan, with all power, and signes, and *many* wonders,

10 And in all deceiuablenesse of vntougltenesse, among them that perish, because they receiued not the loue of the truth, that they might be saved.

11 And therefore God shall send them * strong delusion, that they should beleue lies,

12 That all they might be damned which beleue not the truth, but had pleasure in vnrigheteousnesse.

13 But wee ought to giue thanks alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through *his* Sanctification of the Spirit, and the faith of truth,

14 Whereunto hee called you by our Gospel, to obtaine the glorie of our Lord Iesus Christ.

15 Therefore, brethren, stand fast, and keepe the instructions, which yee haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father, which hath loued vs and hath giuen vs everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke,

1. Word for word, that lampest followe it as is sayd, he that shall read Gods Law shall vnder foot. *2.* I say, i. 4. *3.* Bring in night. *4.* With his word: for the true Altar of the word are at the mouth, whereby the Lord becometh one as is sayd, and our lasting word which shall beake euery man in sunder, as is writt withan yew rodde. *5.* He telleth that Sata will bestow all his might and power, and *all* the false miracles that hee can to establish that feare, and that with great success, because the wickednes of the world doth defende it yet to, that onely the faithfull shall with stand through his decreit. *6.* Which as partly faith, and partly word, to establish a faith. *7.* A most mightie working to decreit a faith. *8.* They that liue well, that they had pleasure in them, which is the greatest comfort that may be. *9.* The cleid shall stand stedfast and safe from all these miseries. *10.* Now election is known by these evidences: Faith is gathered by sanctification: faith, by that we accord vnto the truth: truth, by calling, through the preaching of the Gospel: from whence we come at length to a certaine hope of glorification. *11.* To sanctify you. *12.* Faith which is faith, shall not be upon him, but upon the word of God, which is the Gospel. *13.* By our preaching. *14.* The conclusion: It remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles, through the free good will of God, which comforteth vs with so inuincible hope and also in all godlinesse our whole life long.

CHAP. II.

1 He desireth them to further the preaching of the Gospel, with their prayers, 6 and to withdraw themselves from the world, who through lawlesse, 11 and carnal pleasures peruerser der

14 whom be excludeth from the companie of the faithfull.

1. He desireth them to further the preaching of the Gospel, with their prayers, 6 and to withdraw themselves from the world, who through lawlesse, 11 and carnal pleasures peruerser der

14 whom be excludeth from the companie of the faithfull.

1. He desireth them to further the preaching of the Gospel, with their prayers, 6 and to withdraw themselves from the world, who through lawlesse, 11 and carnal pleasures peruerser der

14 whom be excludeth from the companie of the faithfull.

1. He desireth them to further the preaching of the Gospel, with their prayers, 6 and to withdraw themselves from the world, who through lawlesse, 11 and carnal pleasures peruerser der

14 whom be excludeth from the companie of the faithfull.

4 He telleth that Antichrist, thar is, whose name bee be that shall occupie that state that shall fall away from God, shall not reign with the Church, but in the very bowels of *his* Church, 5 This prophesie was continually declared to the ancient Church, but it was neglected of them that followed.

6 Euen to the Apostles time the foundations of the Apostolical sed were layd, but yet so that they decreed men.

7 He telleth that when the Empire of Rome is taken away, the seat that shall away from God shall succede and shall holde in place, as the old writers, I. scilicet, Chrysostome and Hierome doe expound it.

8 That wickednes shall at length be detected by the word of the Lord and verily be abolished by Christs coming.

9 He telleth that when the Empire of Rome is taken away, the seat that shall away from God shall succede and shall holde in place, as the old writers, I. scilicet, Chrysostome and Hierome doe expound it.

10 Now election is known by these evidences: Faith is gathered by sanctification: faith, by that we accord vnto the truth: truth, by calling, through the preaching of the Gospel: from whence we come at length to a certaine hope of glorification. *11.* To sanctify you. *12.* Faith which is faith, shall not be upon him, but upon the word of God, which is the Gospel. *13.* By our preaching. *14.* The conclusion: It remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles, through the free good will of God, which comforteth vs with so inuincible hope and also in all godlinesse our whole life long.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

14 whom be excludeth from the companie of the faithfull.

It is no small
that the Gospel is
fearing that faith
are a sign of God.
N^o withstanding the Church shall
never be destroyed
by the multi-
tude of the wic-
ked, because it is
grounded & lay-
ed vpon the aith-
full promise of
God.

6 From Saint
Peter, or from Paul

7 The second ad-
monition is that
they follow a-
lways the doctrine
of the Apostles as
a rule for their life.

8 Thairly he di-
ligently and ex-
ercitiously admonisheth
them of two things
which are giuen vs
by the only grace
of God, to wit, of
charity, and a
watchfull minde
to the coming
of Christ.

9 Fourthly hee
faith, that idle and
lazine persons ought not
to be relieued of the Church,

10 For euen when we were
with you, this wee
warned you of, that if
there were any, which
would not worke, that
he should not eate.

11 For wee heare, that
there are some which
they which neglect their
owne, 9 The Lord com-
mandeth, and the Apo-
stles pray in the Name
of Christ, first that no
man be idle, and next,
that euery man doe
quietly and carefully
see to doe his dutie in
that office and calling
where in the Lord hath
placed him. 10 Wee
must take heed that
some mens worthie-
ness cause vs not to be
slacke in well doing.

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 The saluation of mee
Paul, with mine owne
hand, which is the token
in euery Epistle: so I
write.

18 The grace of our Lord
Iesus Christ be with
you all, Amen.

¶ The second Epistle to
the Thessalonians,
written from Athens.

then they which neglect
their owne, 9 The Lord
commandeth, and the
Apostles pray in the
Name of Christ, first
that no man be idle,
and next, that euery
man doe quietly and
carefully see to doe
his dutie in that office
and calling where in
the Lord hath placed
him. 10 Wee must
take heed that some
mens worthiness cause
vs not to be slacke in
well doing. 11 Excom-
munication is a punish-
ment for the obdurate.
12 Wee must haue no
familiaritie nor fellow-
ship with the excom-
municate. 13 The end
of excommunication is
not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

sonable and euill men: 3 for all men haue not
faith.

3 But the Lord is faithfull, which will sta-
blish you, and keepe you from euill.

4 And wee are perfwaded of you through
the Lord, that ye both doe, and will do the things
which we warne you of.

5 And the Lord guide your hearts to the
loue of God, and the waiting for of Christ.

6 We warne you, brethren, in the Name of
our Lord Iesus Christ, that ye withdrawe your
selues from euery brother that walketh inordi-
nately, and not after the instruction, which he re-
cited of vs.

7 For ye your selues know,* how ye ought
to follow vs: 8 for we behaue not our selues in-
ordinately among you.

9 Neither tooke wee bread of any man for
nought: but wee wrought with labour and trea-
uill: night and day, because wee would not be
chargeable vnto any of you.

10 Not because wee haue not authoritie, but
that wee might make our selues an ensample vnto
you to follow vs.

11 For euen when we were with you, this wee
warned you of, that if there were any, which
would not worke, that he should not eate.

12 For wee heare, that there are some which

they which neglect their owne, 9 The Lord com-
mandeth, and the Apo-
stles pray in the Name
of Christ, first that no
man be idle, and next,
that euery man doe
quietly and carefully
see to doe his dutie in
that office and calling
where in the Lord hath
placed him. 10 Wee
must take heed that
some mens worthie-
ness cause vs not to be
slacke in well doing.

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

THE FIRST EPISTLE OF PAUL TO TIMOTHEVS.

CHAP. I.

3 Setting forth a perfect pattern of a true Pastor, whose office
is to instruct in teaching, 4 he warneth him that
gives from let apart, he teacheth things, 5 which further
charity and faith: 6 and that his authority be not condemn-
ed, 7 he sheweth what an one he is made through the grace of God.



Paul: An Apostle of Iesus Christ,
by the I commandment of God
our Saviour, and of our Lord Ie-
sus Christ our hope,

2 Vnto Timotheus my natu-
rall sonne in the faith: Grace,
and mercie, and peace from God our Father, and from
Christ Iesus our Lord.

3 As I besought thee to abide still in Ephe-
sus, when I departed into Macedonia, so doe, that
thou mayest warne some, that they teach none o-
ther doctrine,

4 Neither that they giue heede to fables and
begoneologies which are endlesse, which breed
questions rather then godly edifying which is by
faith.

5 For the ende of the commandment

wike among 7 you inordinately, and worke nor
at all, 8 but are busie bodies.

9 Therefore them that are such, we warne &
exhort by our Lord Iesus Christ, that they worke
with quietnesse, and eate their owne bread,

10 And ye, brethren, be not weary in well
doing.

11 If any man obey not this our saying in
this letter, note him, and haue no company with
him, 12 that he may be ashamed:

13 Yet count him not as an enemy, but ad-
monish him as a brother.

14 Now the Lord himselfe of peace giue
you peace alwayes by all meanes. The Lord be
with you all.

15 The salutation of mee Paul, with mine
owne hand, which is the token in euery Epistle:
so I write.

16 The grace of our Lord Iesus Christ be with
you all, Amen.

¶ The second Epistle to the Thessalonians,
written from Athens.

then they which neglect their owne, 9 The Lord com-
mandeth, and the Apo-
stles pray in the Name
of Christ, first that no
man be idle, and next,
that euery man doe
quietly and carefully
see to doe his dutie in
that office and calling
where in the Lord hath
placed him. 10 Wee
must take heed that
some mens worthie-
ness cause vs not to be
slacke in well doing.

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

11 Excommunication is
a punishment for the
obdurate. 12 Wee must
haue no familiaritie
nor fellowship with the
excommunicate. 13 The
end of excommunication
is not the destruction,
but the saluation of the
sinner, that at least
through shame he may
be driuen to repen-
tance. 14 Wee must
to cleane familiaritie
with the excommunicate,
that wee diligently
seeke all occasions and
meanes that may be
to bring them againe
into the right way. 15
Prayers are the teares
of all exhortations. 16
The Apostle foloweth
his letters with his owne
hand, that false letters
might not be brought
and put in place of true.

17 How great a
soliditennesse is,
hee declarerth by
that that God cre-
ated no man in
vaine, or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and course. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle-
ty, broken which is
great sinne and
wickednesse. 8 He
repren-
deth a vice which
is ioyne d with the
former, whereupon
it followe an ioli-
cite fort of mi-
stices: to wit,
that there are none
more busie in
their mens matters

1 First of all hee
toucheth his
owne free voca-
tion, and also Ti-
mothies, that the
one might be con-
firmed by the o-
ther: and there-
withall hee decla-
reth the summe of
the Apostolical
doctrine, to wit, the
mercie of God in
Christ Iesus ap-
prehended by
faith, the ende
whereof is yet
hoped for.

10 For, and maner,
a There is a much
difference betwix
mercie and grace, as
is betwixt the effect
and the cause: For grace is that free good will of God, whereby hee chooseth in Christ and
verie is that free justification which followeth it. 2 The whole Epistle consisteth
in admonition, wherein all the duties of a faithfull Pastor are liuely set out. And the
first admonition is this, that no inuocation be made either in the Apostles doctrine
itselfe, or in the manner of teaching. 3 The doctrine is corrupted not only
by false opinions, but also by vaine and curious speculation: the declaration and
veterance whereof can nothing helpe our faith. 4 He warneth our kinde of young
pastors. 4 The second admonition is, that the right way and practise of the doc-
trine must be ioyne d with the doctrine. And that consisteth in pure charity, and a
good conscience, and true faith. * Rom. 13, 10. c Of the Law.

10 For, and maner,
a There is a much
difference betwix
mercie and grace, as
is betwixt the effect
and the cause: For grace is that free good will of God, whereby hee chooseth in Christ and
verie is that free justification which followeth it. 2 The whole Epistle consisteth
in admonition, wherein all the duties of a faithfull Pastor are liuely set out. And the
first admonition is this, that no inuocation be made either in the Apostles doctrine
itselfe, or in the manner of teaching. 3 The doctrine is corrupted not only
by false opinions, but also by vaine and curious speculation: the declaration and
veterance whereof can nothing helpe our faith. 4 He warneth our kinde of young
pastors. 4 The second admonition is, that the right way and practise of the doc-
trine must be ioyne d with the doctrine. And that consisteth in pure charity, and a
good conscience, and true faith. * Rom. 13, 10. c Of the Law.

10 For, and maner,
a There is a much
difference betwix
mercie and grace, as
is betwixt the effect
and the cause: For grace is that free good will of God, whereby hee chooseth in Christ and
verie is that free justification which followeth it. 2 The whole Epistle consisteth
in admonition, wherein all the duties of a faithfull Pastor are liuely set out. And the
first admonition is this, that no inuocation be made either in the Apostles doctrine
itselfe, or in the manner of teaching. 3 The doctrine is corrupted not only
by false opinions, but also by vaine and curious speculation: the declaration and
veterance whereof can nothing helpe our faith. 4 He warneth our kinde of young
pastors. 4 The second admonition is, that the right way and practise of the doc-
trine must be ioyne d with the doctrine. And that consisteth in pure charity, and a
good conscience, and true faith. * Rom. 13, 10. c Of the Law.

10 For, and maner,
a There is a much
difference betwix
mercie and grace, as
is betwixt the effect
and the cause: For grace is that free good will of God, whereby hee chooseth in Christ and
verie is that free justification which followeth it. 2 The whole Epistle consisteth
in admonition, wherein all the duties of a faithfull Pastor are liuely set out. And the
first admonition is this, that no inuocation be made either in the Apostles doctrine
itselfe, or in the manner of teaching. 3 The doctrine is corrupted not only
by false opinions, but also by vaine and curious speculation: the declaration and
veterance whereof can nothing helpe our faith. 4 He warneth our kinde of young
pastors. 4 The second admonition is, that the right way and practise of the doc-
trine must be ioyne d with the doctrine. And that consisteth in pure charity, and a
good conscience, and true faith. * Rom. 13, 10. c Of the Law.

10 For, and maner,
a There is

us the words of

CHAP.

CHAP. V.

Having set down a manner how to rebuke an degree, 5 the miserable widows, who then were chosen for the service of the Church: 7 Then he committeth to Elders, 23 and speaketh somewhat concerning the heads of the body.

Rebuke ¹ not an Elder, but exhort him as a father, and the younger men as brethren.

2 The elder women as mothers, the younger as sisters, with all pureness.

3 Honour widows which are widows in deed.

4 But if any widows have children, or nephews, let them learne first to shewe godliness toward their owne house, and to recompence their kinned: for that is an honest thing, and acceptable before God.

5 And she that is a widow in deede, and left alone, trutheth in God, and continueth in supplications and prayers night and day.

6 But she that lieth in pleasure, is dead, while she lieth.

7 These things therefore warne them of, that they may be blamelesse.

8 If there be any that provideth not for his owne, and namely for his household, hee denieth the faith, and is worse then an infidel.

9 Let not a widow be taken into the number under threecore yeere old, that hath bene the wife of one husband.

10 And well reported of for good works: if shee have nourished her children, if shee have lodged the strangers, if shee have washed the Saints feete, if shee have ministered unto them which were in aduersitie, if shee were continually giuen vnto every good work.

11 But refuse the yonge. widows: for when they haue begun to waxe wanton against Christ, they will marie.

12 Having damnation, because they haue broken the first faith.

13 And likewise also being idle, they learne to go about from house to house: yea, they are not onely idle, but also praters and busibodies, speaking things which are not comely.

14 I will therefore that the yonger women marry, and beare children, and gouerne the house, and giue none occasion to the aduersary to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes in deede.

Churches, and such as are free from all reproch of vchastitie, and are well reported of for their diligence, chastitie, and integrity. b That hath had no more husband, but one at anytime. c This is spoken in rebell of the manner of those countries. 10 The first reason why yonger widowes are not to be admitted to this ministration, to wit, because for the lightnes of their age, they will at length make off that burden that Christ hath layd vpon them, and thinke rather vpon marrying againe: and so will forsake the ministration whens they haue bound themselves. 11 Take them not into the circle of widowes. 12 Another reason: because they are for the most part praters and busibodies, and gadders vp and downe, neglecting their charge and dutie. 13 The third rule: Let yonger widowes marry and gouerne their houses godly. 14 The first rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation be charged with this expence.

17 ¶ The Elders that rule well, let them be had in double honour, specially they which labour in the word and doctrine.

18 For the Scripture saith, *Thou shalt not mouell the mouth of the oxe that treadeth out the corne: and, *The labourer is worthy of his wages.

19 Against an Elder receive none accusation, but vnder two or three witnesses.

20 ¶ Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ I charge thee before God and the Lord Iesus Christ, and the clef Angels, that thou obseruesth these things, without putting one to another, and doe nothing partially.

22 Lay hands, suddenly on no man, neither be partakers of other mens sinnes: keepe thy selfe pure.

23 Drink no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 ¶ Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens follow after.

25 ¶ Likewise also the good works are manifest before hand, and they that are otherwise, cannot be hid.

*led to the manner of the Congregation, the other did decide that at one upon preaching and prayer, to as for the congregation. * Deuteronomy 19. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

The third rule: Let the Elders be committed deere beloved only, that they may be an example to others.

Chapter 6. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The fourth rule: Let the Elders haue indifferent consideration of their neibhs, in the manner of their diet. 20 Because hypocrites sometimes creepe into the ministration, although there be neuer a great diligence used, the spoile will leaue the Pastours not to be troubled therefore, or backe any whit of their diligence in their ministration, because the Lord hath appointed a time to discourt the laitie of such men, and it is our partes to take heed that we offend not therein.

21 Another comfort belonging to them, which sometime are blaudered and misreported of.

CHAP. VI.

1 He resemeth the duties of seruants: 2 and what a misbehaviour and euill conuersion: 3 and howing from the seruants of men men beare against their bidels 1 Timothy, 20 to couer some of the seruants beabing.

Let ¹ as many seruants as are vnder the yoke, count their masters wortheie of all honour, that the Name of God, and his doctrine bee not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithful, and beloued, and partakers of the benefite.

3 The e things teach and exhort.

the common state. And this is the first rule: Let the seruants that are come to the faith, and haue infidels to their masters, serue them not with standing with great fidelity. 2 The reason: Let God should teeme by the doctrine of the Gospel to shure vp men to rebellion and all wickednesse. 3 The second rule: Let not seruants that are come to the faith, and haue also masters of the same profession and religion, abuse the name of brotherhood, but let them do much the rather obey them. 4 Let the be seruants. That as they haue the things which are pertuene to euerting this life they are partakers of the same good will and love of God, as those masters who are in the same. 5 A general conclusion: that the thing ought not only to be simply caught, but must with much care be diligently beaten into their heads.

14 Now: 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

He commendeth
faithfully, and ex-
communi-
cates out of
the Church as
proud men, such
as content not
themselves with
Christ's doctrine,
(that is to say) the
doctrine of god-
liness) but war-
re with them-
selves and others
in vaine gossi-
ping, (for all o-
thers are vain) be-
cause they content not
themselves in
Christ's doctrine:
and as saying de-
ceitfully, because
they favour or
found of nothing
but vanity: as
mad men, be-
cause they trou-
ble themselves
so much in mat-
ters of nothing:
as mischievous
plagues, for that
they cause great
contentions, & con-
fusions in minds
and iudgements:
to be short, as
prophane and
wicked, because
they abuse the
precious name of
godliness and
religion to filthy lucre.

3 If any man teach otherwise, and con-
fesseth not to the wholesome words of our Lord Ie-
sus Christ, and to the doctrine which is according
to godliness,

4 Hee is put vp and knoweth nothing, but
doteth about questions and b trifles of wordes,
whereof commeth enuie, strife, railings, euill sur-
mising,

5 Froward c disputations of men of corrupt
minds and defeture of the truth, which thinke
that gaine is godliness: from such separate thy
selfe.

6 But godliness is great gaine, if a man bee
content with that he hath.

7 For he brought nothing into the world,
and it is certaine, that we can carrie nothing out.

8 Therefore when wee haue foode and rai-
ment, let vs therewith be content.

9 For they that will bee rich, fall into ten-
tation and inirases, and into many foolish and noi-
some lustes, which drowne men in perdition and
destruction.

10 For the desire of money is the roote of all
ouill, which while some lusted after, they erred
from the faith, and pearced themselves thorow
with many sorrowes.

11 But thou, O e man of God, flee these
things, and follow after righteousnesse, godlines,
faith, loue, patience, and meekenesse.

12 Fight the good fight of faith: lay holde of
eternall life, whereunto thou art also called, and
hast professed a good profession before many
witnesses.

5 Strivings about words, and not about matter: and by
words Ie meaneth all those things which haue no pith in them, and whereby we can scape
no profit. c Such as wee see in those schollers of Popes, which are no-
thing else but vain babbling and prating. 6 Hee turneth away his name of
gaine and lucre, confessing that godliness is great gaine, but late after another
loot, to wit, because it bringeth true subtenite. 7 Hee mocketh their folly,
which doe so greedily gaze after fraille things, that they can in no wile bee satisfi-
ed, and yet know withstanding they cannot enjoy that excessive. 8 He feareth Ti-
motheus from contentions: after another sort, to wit, because it draweth with it an
infinite sort of follies, and thoe very hurtfull, wherewith contentous men doe torment
themselves so farre forth, that in the end they call away from them their faith
and falsation. d Sorrow and griefe doe as it were pearce thorow the mind of man,
and are the hurtfullest and truest of contentions. e A peculiar exhortation to
diuers vertues, wherewith it behooveth the Pastours especially to be furnished,
o Whom the Spirit of Godline.

13 * 10 I Charge thee in the sight of God, who
quickeneth all things, and beiore Iesus Christ,
which vnder Pontius Pilate * witnessed a good
confession,

14 Thou that keepe this commandement with-
out spot, and vnrebukeable, vntill the appearing
of our Lord Iesus Christ,

15 Which in dew time hee shall shew, that is,
f * blessed and Prince only, the King of kings and
Lord of lords,

16 Who onely hath immortality, and dwelleth
in the light that none can attaine vnto, * whom
neuer man sawe, neither can see, vnto whom be-
honour and power euerlasting, Amen.

17 Charge them that are rich in g this
world, that they be not high minded, and that
they * trust not in vncertaine riches, but in the
b liuing God, (which giueth vs abundantly all
things to enioy.)

18 That they doe good, and be rich in good
workes, and ready to distribute, & communicate

19 * 12 Laying vp in store for thyselfe a good
foundation against the time to come, that they
may obtaine eternall life.

20 * 3 O Timotheus, keepe that which is com-
mitted vnto thee, and auoide prophane and vaine
babblings, and oppositions of conscience falsely so
called,

21 Which while some i professe, they haue
erred concerning the faith: Grace be with thee,
Amen.

The first Epistle to Timotheus, written from
Laodicea, which is the chiefe city of Phry-
gia Pacasiana.

and gentle conditions. g In things pertaining to this life, with whom those men
are compared which are rich in good works. * Mark 4. 19, Luke 22. 15. h Who
meaneth h, and that enuiling, a for he saith the fraille nature of riches against God.
* Math. 6. 2. i. The praise of liberality by the affects thereof: because it is a
sure testimonie of the Spirit of God which dwelleth in vs, and therefore it is the
foundation that shall be giuen vs. 13 He recheareth the chiefe of all the former ex-
hortations, which ought to be deeply imprinted in the middes of all ministers of
the word, to wit, that they eschew all vaine babblings of sophistrie, and continue in
the simplicitie of sincere doctrine. i Not onely in word, but also in continuance
and gestures: to be short, whilst their behaviour w as such, that when they hold
short peace, they would make men beleue their heads were occupied about nothing but
high and mighty matters, when then they erred concerning the faith.

* Chap. 5. 2. 1. A most carrell
request & charge,
to rebuke and
keepe all the pre-
misses faithfully,
with our eyes set
vpon the coming
of Iesus Christ,
whose glory we
haue to see againe
the vaine glitte-
ring of this world
and his power a-
gainst all the ter-
rors of y wicked.
* Mai. 6. 27. 12.
Iohn 18. 37.
f He beapeth many
words together, to
one purpose, to
reprove the vaine
glorie of God,
which of his riches
hath vnto, so shall
not be moued out
of our standing.
* Chap. 1. 2. reue.
17. 1. and 19. 16.
* Iohn 1. 18.
i He addeth for
an overplus, as is
were charge ad-
dition to the
rich, that they
chiefely take heed
of two mischiefs
to wit, of pride &
deceitall hope, a-
gainst which hee
setteeth three exel-
lent vertues, hope
in the liuing God,
liberality towards
their neighbour,

THE SECOND EPISTLE OF PAUL TO TIMOTHEVS.

CHAP. I.

5 Hee commendeth Timotheus faith, 6 and exhorteth him to goe
on faithfully in the charge committed vnto him, 8 and that re-
sister for bonds, 15 nor the revelling of others, but faint.
11 Hee triumpheth of this Apostleship. 14 Hee willeshim to
haue care of the thing committed, vnto him, 16 and prayeth
Omniphora.



Aul an Apostle of Iesus Christ by
the will of God, * according to
the promise of life which is in
Christ Iesus,

2 To Timotheus my beloued
sonne: Grace, mercie and peace
from God the Father, and from Iesus Christ our
Lord.

3 I I thanke God, * whom I serue from
mine e elders with pure conscience, that without
a Sent of Gods
preach that I
willeth transi-
d in Christ Ie-
s. The chiefe
marke that in this
Epistle, is to con-
firm Timothee
to continue con-
stantly and man-
fully euen to the
ende, setting first before him the great good will be heareth him, and then reckon-
ing vp the excellent gifts which God would haue, as it were to be by inheritance
in Timothee, and his benefactors, which might so much more miske him bound to God.
* Act 22. 3. From Arabians, Iacub and Iacob: for see speakeb us of
Ponijus, and of Christians.

ceasing I haue remembrance of thee in my pray-
ers night and day,

4 Desiring to see thee, mindfull of thy teares,
that I may be filled with ioy:

5 When I call to remembrance the vnfaired
faith that is in thee, which dwelt first in thy
grandmother Lois, and in thy mother Eunice, and
am assured that it dwelleth in thee also.

6 * 2 Wherefore I put thee in remembrance that
thou * stirre vp the gift of God which is in thee,
by the putting on of mine hands.

7 For God hath first giuen to vs the Spirit of
deare, but of power, and of shoue, and of a sound
mind.

8 Be not therefore ashamed of the testimo-

on the contrary side much labour as much as we can to suffer and abide in labour. d To
percey vs thorow, and * crye vs as men whom the Lord will deliuer. 3 He reprocheth
that the ignominie or shame of the crosse, is not onely not to be ashamed of, but al-
so that it is glorious and most honourable: first, because the Gospel wherefore the
godly are afflicted, is the testimonie of Christ: and secondly, because at length the
great vertue and power of God appeareth in them.

2 He willeth vs
to test the innu-
merable power of
the Spirit, which
God hath giuen vs a-
gainst those forms
which may and
do come vpon vs.
e The gift of God
is as it were cer-
taine lively flame
kindled in our
heart, which the
faith and the deuil
gallous to put out
as there were no
fire.

15 Of whom be thou ware also : for he with- stood our preaching fore.

16 At my first answering no man assisted me, but all orfooke mee : I pray God, that it bee not laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully beleevd, and that all the Gentiles should heare : and I was deliuered out of the mouth of the lion.

18 And the Lord will deliuer mee from euery euill worke, and wil preserve me vnto his glauiously Kingdome : to whom be praise for euer and euer. Amen.

19 Salute Prisca and Aquila, and the* house- hold of Onesiphorus.

20 Erastus abode at Corinthus : Trophimus I left at Miletum sicke.

21 Make speede to come before winter : Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ bee with thy spirit. Grace be with you. Amen.

¶ The second Epistle written from Rome vnto Timothy, the first Bishop elected of the Church of Ephesus, when Paul was prented the second time before the Emperour Nero.

THE EPISTLE OF PAUL TO TIMOTHS.

CHAP. I.

¶ Hee sheweth what kinde of men ought to bee chosen Ministers : 10 how vaine talkers ministers should bee stopped : 12 and through this called he toucheth the nature of the Cretians, 14 and the Jewes, who put holiness in outward shewes.

PAUL ^a a seruant of God, and an Apostle of Iesus Christ, according to the faith of Gods elect, ^a and the acknowledging of the truth, which is according vnto godlines,

2 Vnto the hope of eternal life, which God that cannot lye, hath promised before the world began :

3 But hath made his word manifest in due time through the preaching, which is committed vnto me according to the commandment of God our Saviour.

4 To Titus my naturall sonne according to the common faith, Grace, mercy, and peace from God the Father, and from the Lord Iesus Christ our Saviour.

5 For this cause left I thee in Creta, that thou shouldst continue to redrefie the things that remaine, and shouldst ordeine Elders in euery cite as I appointed thee,

6 If any be vnreproueable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are v disobedient.

7 For a Bishop must bee vnreproueable, as Gods steward, not self willed, not angry, not giuen to wine, no striker, not giuen to filthy lere,

8 But harberous, one that loueth goodnesse, a wife, righteous, holy temperate,

9 Holding fast that faithfull worde according to doctrine, so that hee also may be able to exhort with wholesome doctrine, and conuince them that say against it.

10 For there are many disobedient and vaine talkers and deceiuers of minds, chiefly they of the Circumcision,

11 Whose mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthy lucres sake.

12 One of them Iesus euen one of their own prophets said, The Cretians are alwayes liars, euill beasts, flow bellies.

13 This witness is true: wherefore conuince them sharply, that they may be found in faith.

14 And not taking heede to Iewish fables, and commandments of men, that turne away from the truth.

15 Vnto the pure : are all things pure, but vnto them that are defiled, and vnbeleewing nothing pure, but euen their o mindes and consciences are defiled.

16 They professe that they know God, but by works they denie him, and are abominable & disobedient, and to euery good worke reprobate.

¶ Epimenides, who was counted a Prophet amongst them. Looke vpon Laertes and Ciferon in his first booke of Dimination. He roughly and plainly saith of these liars, which went about to vayne Christ and the Law together. 1 Tim. 1. 4. 11 Hee sheweth in few words, that purity consisteth not in any external worship, and that is according to the difference of meates and washings, and o theistic things, which are abolished in the minde & conscience : and whose teaching otherwise, know not what is true religion indeede, and also are nothing lesse then that that they would seeme to be. Rom. 14. 20. o frowne minde and consciences bee vncleane, whos cleanness is cleere in vs before generation.

CHAP. II.

¶ Hee setteth out the duties of husbands and fathers, 6 and willeth him to instruct the Church in manners. 11 He draweth an argument from the end of our redemption, 12 which is that we shew godly and uprightly.

BE SPEAKE thou the things which become wholesome doctrine,

2 That the elder men bee watchfull, graue temperate, sound in the faith, in loue, and in patience.

3 The elder women likewise, that they be in such behaviour as becometh holinesse, not false accusers, not subiect to much wine, but teachers of honest things,

4 That they may instruct the young women to bee sober minded, that they loue their husbands, that they loue their children,

5 That they be temperate, chaste, keeping at home, good and subiect vnto their husbands, that the word of God be not euill spoken of.

6 Exhort young men likewise, that they be sober minded.

7 In all things shew thy selfe an example

to An applying of the generally proposition to a particular: the Cretesians about all other neede sharpe reprehensions: both because their mindes are naturally giuen to lies and foolishnesse, and also because of certaine ceterous lyes, which vnder a colour of godlinesse doo partly certayne vaine traditions, and partly olde ceremonies with the Gospel.

Of the liars, or rather of those liars, which went about to vayne Christ and the Law together. 1 Tim. 1. 4. 11 Hee sheweth in few words, that purity consisteth not in any external worship, and that is according to the difference of meates and washings, and o theistic things, which are abolished in the minde & conscience : and whose teaching otherwise, know not what is true religion indeede, and also are nothing lesse then that that they would seeme to be. Rom. 14. 20. o frowne minde and consciences bee vncleane, whos cleanness is cleere in vs before generation.

The first admonition: The doctrine must not only be generally pure, but also be applied to all ages & orders of men according to diversity of circumstances, which are the chiefest vntures for old and young, both men & women: and where they ought to be stirred vp vnto them continually. 1 Negadid vnto and done. 2 Ephes. 5. 3. The first admonition: That both the husbands life and doctrine must be sound.

o Of Titus.
f Pretious me pure from committing any thing unworthily my Apostleship.
g To make the partaker of his kingdom.

x Hee voucheth his Apostleship, (not for Titus, but for the Cretesians sake) both by the testimony of his outward calling, and by his content wherein hee agreeth with all the elect from the beginning of the world.

a A Minister, as Christ himselfe, in that that hee is a Minister, and a brad of the Prophetie, as called a servant, Eia. 43. 10.

b Of those whom God hath chosen.

c The faith wher in all the elect consent, is the true and sincere knowle: ge of God, tending to this end, that woe shipping God a right, they may at length obtaine life everlasting according to the promise of God, who is true, which promise was exhibited in Christ in due time, according to his eternal promise.

e Hope is the end of faith.

d Truly, and of his meere liberality.

1. 9. 1 Pet. 1. 20. e Look, a Tim. 1. 9

f The word (Sanctus) doth not onely signify a preiurer of life, but also a giver of life.

g The Apostle moutheth the Cretesians to heare Titus, by setting forth his consent and agreement with him in the faith, and there withall sheweth by what speciall note we may distinguish true ministers from false.

h There is but one way of saluation, common both to the Pastor and to the flocke.

i The first admonition, to exhort the Elders to euery cite. L. Tim. 3. 2.

j This word a proper is better than a word, which will not abide the poke.

k The second admonition, that false Pastors who be comprehended be deliuered from the word Elders ought to be voyd of, & what vertue they ought to haue.

l Phases the Lord hath appointed steward of his gifts. i Not hard denaunt, and a singular example of modesty.

m The third admonition: The Pastor must hold fast that the faithfull worde, and pertaine to saluation, leaving all curious and vaine matters.

n The fourth admonition: To apply the knowledge of true doctrine vnto vs, which consisteth in two things, to wit, in gouerning them which shew themselves apt to heare and confuting the obstinate,

6 Not such a quarrel as to drive men from com-
munion to the minister, but
such a way as to
them to come in
with reverence and
honesty.

* Ephes. 6. v. 31.
22. 1. pet. 3. 18.

7 The seventh ad-
monition, of ser-
vants doctri-
ne toward their ma-
sters.

8 Which may be
done without of-
fence to God.

1 For 1. 2.
coloss. 1. 22.

5 The eight ad-
monition belong-
ing to all the god-
ly, that seeing God
callest all men to
the Gospel, and
Christ hath in-
firmed by the
hath also sanctified
vs, we must all of
vs give out selves
to true godlinesse
and righteousness,
fearing before vs
true hope of that
immeasurable glorie:
which thing must
in such sort be be-
trayed into their heads,
that the lay-ers also
must be reprobated
by the authority of
the almighty God.
d Lutes of the Res-
urrection, which be-
long to the present
state of this world.
e Christ is here
plainly called that
mighty God, and
his appearance,
and coming is called
by the figure
the resurrection
of his body.
f As it were as
if regularly layd
up for his
selfe. g Whithin
our power.

1 Hee declareth
particularly and
severally, that
which is laid be-
fore generally, no-
ting our certaine
chiefe and princi-
pal duties, which
men owe to men,
and especially
subiects to their
magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth
particularly and
severally, that
which is laid be-
fore generally, no-
ting our certaine
chiefe and princi-
pal duties, which
men owe to men,
and especially
subiects to their
magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth
particularly and
severally, that
which is laid be-
fore generally, no-
ting our certaine
chiefe and princi-
pal duties, which
men owe to men,
and especially
subiects to their
magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth
particularly and
severally, that
which is laid be-
fore generally, no-
ting our certaine
chiefe and princi-
pal duties, which
men owe to men,
and especially
subiects to their
magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth
particularly and
severally, that
which is laid be-
fore generally, no-
ting our certaine
chiefe and princi-
pal duties, which
men owe to men,
and especially
subiects to their
magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth
particularly and
severally, that
which is laid be-
fore generally, no-
ting our certaine
chiefe and princi-
pal duties, which
men owe to men,
and especially
subiects to their
magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth
particularly and
severally, that
which is laid be-
fore generally, no-
ting our certaine
chiefe and princi-
pal duties, which
men owe to men,
and especially
subiects to their
magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth
particularly and
severally, that
which is laid be-
fore generally, no-
ting our certaine
chiefe and princi-
pal duties, which
men owe to men,
and especially
subiects to their
magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth
particularly and
severally, that
which is laid be-
fore generally, no-
ting our certaine
chiefe and princi-
pal duties, which
men owe to men,
and especially
subiects to their
magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

of good workes with vncorrupt doctrine, with
b grauitie, integrity,

8 And with the wholesome word, which can
not be condemned, that he which withstandeth,
may be ashamed, hauing nothing concerning
you to speake euill of.

9 * Let seruants be subiect to their masters,
and please them in all things, not answering a-
gain,

10 Neither pickers, but that they shew all good
faithfulness, that they may adorne the doctrine
of God our Sauour in all things.

11 * For that grace of God, that bringeth
saluation vnto all men, hath appeared,

12 And teacheth vs, that we should denie vn-
godlinesse and worldly lusts, and that we should
loue soberly and righteously, and godly in this
present world,

13 Looking for that blessed hope, and appea-
ring of that glory of that mighty God, and of
our Sauour Iesus Christ,

14 Who gaue himselfe for vs, that hee might
redeeme vs from all iniquitie, and purge vs to be a
peculiar people to himselfe, zealous of good
workes.

15 These things speake, and exhort, and con-
tinue with all g authority. See that no man de-
spise thee,

16 Which thing must in such sort be be-
trayed into their heads, that the lay-ers also
must be reprobated by the authority of the al-
mighty God.

17 Lutes of the Resurrection, which belong to
the present state of this world.

18 Christ is here plainly called that mighty God,
and his appearance, and coming is called by the
figure the resurrection of his body.

19 As it were as if regularly layd up for his
selfe.

CHAP. III.

1 Hee declareth that all generally be put in minde to reuerence such as
are in authority: 3 That they remember their former life and
attitude of selfe, and their former grace. 4 And if any brother with-
standeth them, 10 Hee declareth that hee be reuincd.

11 Hee declareth in remembrance that they * bee
subiect to the principalities and powers, and
that they be obedient, and ready to euery good
work.

2 That they speake euill of no man, that they
men owe to men, and especially subiects to their magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth particularly and severally, that which is laid before generally, nothing our certaine chiefe and principal duties, which men owe to men, and especially subiects to their magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth particularly and severally, that which is laid before generally, nothing our certaine chiefe and principal duties, which men owe to men, and especially subiects to their magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth particularly and severally, that which is laid before generally, nothing our certaine chiefe and principal duties, which men owe to men, and especially subiects to their magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth particularly and severally, that which is laid before generally, nothing our certaine chiefe and principal duties, which men owe to men, and especially subiects to their magistrates.

* Roman. 13. 1. 1. pet. 3. 13.

1 Hee declareth particularly and severally, that which is laid before generally, nothing our certaine chiefe and principal duties, which men owe to men, and especially subiects to their magistrates.

be no fighters, but soft shewing all meeknesse
vnto all men.

3 * For we our selves also were in times past
vnwise, disobedient, decieved, seruing the lustes
and diuers pleasures, liuing in maliciousnesse and
ennie, hatefull, and hating one another.

4 But when that bountifullnesse and that loue
of God our Sauour toward man appeared,

5 * Not by the workes of righteousnesse, which
we had done, but by the works of his mercy he saued
vs, by the washing of the new birth, and the re-
newing of the holy Ghost,

6 Which he shed on vs abundantly, through
Iesus Christ our Sauour,

7 That wee, being iustified by his grace,
should bee made heires according to the hope of
eternal life.

8 3 This is a true saying, and these things I
will thou shouldst affirme, that they which have
beloued God, might be careful to shew forth
good workes. These things are good and profit-
able vnto men.

9 * But stay foolish questions, and genealo-
gies, and contentions, and brawlings about the
Law: for they are vnprofitable and vaine.

10 4 Reiect him that is an heretike, after once
or twice admonition,

11 Knowing that hee that is such, is peruer-
ted, and sinneth, being damned of his owne selfe.

12 5 When I shall send Artemas vnto thee, or
Tychicus, bee diligent to come to me vnto Nico-
polis: for I have determined there to winter.

13 Bring Zenas the expounder of the Law, and
Apollon on their iourney diligently, that they
lacke nothing.

14 And let our selves also learne to shew forth good
workes for necessary vses, that they be not vn-
fruitfull.

15 All that are with mee, salute thee. Greete
them that loue vs in the faith. Grace be with you
all. Amen.

¶ To Titus, elect the first Bishop of the Church
of the Cretians, written from Nicopolis
in Macedonia.

¶ To Titus, elect the first Bishop of the Church
of the Cretians, written from Nicopolis
in Macedonia.

¶ To Titus, elect the first Bishop of the Church
of the Cretians, written from Nicopolis
in Macedonia.

¶ To Titus, elect the first Bishop of the Church
of the Cretians, written from Nicopolis
in Macedonia.

¶ To Titus, elect the first Bishop of the Church
of the Cretians, written from Nicopolis
in Macedonia.

¶ To Titus, elect the first Bishop of the Church
of the Cretians, written from Nicopolis
in Macedonia.

¶ To Titus, elect the first Bishop of the Church
of the Cretians, written from Nicopolis
in Macedonia.

¶ To Titus, elect the first Bishop of the Church
of the Cretians, written from Nicopolis
in Macedonia.

¶ To Titus, elect the first Bishop of the Church
of the Cretians, written from Nicopolis
in Macedonia.

¶ To Titus, elect the first Bishop of the Church
of the Cretians, written from Nicopolis
in Macedonia.

¶ To Titus, elect the first Bishop of the Church
of the Cretians, written from Nicopolis
in Macedonia.

PAVL a prisoner of Iesus Christ,
and our brother Timotheus, vnto
Philemon our deare friend,
and fellowe helper,

2 And to our deare sister Ap-
phias, & to Archippus our fellow
soldier, and to the Church that is in thine house:

3 Grace be with you, and peace from God our
Father, and from the Lord Iesus Christ.

4 I * give thanks to my God, making men-
tion alwayes of thee in my prayers;

5 (When I heare of thy loue and faith, which
thou hast toward the Lord Iesus, and toward all
Saints)

6 That the fellowship of thy faith may bee
made effectual, and that whatsoever good thing

is in you through Christ Iesus may be knowne.

7 For wee have great ioy and consolation in
thy loue, because by thee, brother, the Saintes
bowels are comforted.

8 wherefore, though I be very bold in Christ
to command thee that which is conuenient,

9 Yet for loues sake I rather beseech thee,
though I be as I am, euen Paul aged, & euen now
a prisoner for Iesus Christ.

10 I beseech thee for my sonne * Onesimus,
whom I haue begotten in my bonds,

11 Which in times past was to thee vnprofit-
able, but now profitable both to thee and to mee,

12 Whom I haue sent againe: thou therefore
receiue him that is mine owne bowels,

as though hee were my selfe, who hath
refreshed and comforted me, as an example of a
Christian exercise and commendation for another man.

* Coloss. 4. 9. d As mine owne sonne, and as if I had begotten
him of mine owne body.

1 Hee confirmeth
again the forme of
exhortation, by
propounding the
free benefit of our
regeneration, the
pledge whereof
is our Baptisme.

* Ephes. 6. v. 11.

2 A true
warfare word
of works which
are done in righte-
ousnesse, and this
place hath fully re-
fere to the
doctrine of merit.

6 Which the ver-
me of the holy
Ghost worketh.

3 Again with
great earnestnesse
hee beseecheth
our heads, how
that we ought to
reine our selues
to true godlines,
and euen all vn-
profitable and vn-
profitable, which
serue to nothing
but to mooue strife
and debate.

4 Giveth himselfe
earnestly vnto good
workes.

* Tim. 1. 4. and
2. 2. 2. 2.

4 The minister
of the word must
at once cast off he-
retikes, that is,
such as stubbornly
and seditionally dis-
quiet the Church,
and will give no
eare to Ecclesiasti-
cal admonitions.

5 Last of all, he
writeth a word or
two of priuie
matters, and com-
mendeth certaine
men.

* Tim. 1. 4. and
2. 2. 2. 2.

4 The minister
of the word must
at once cast off he-
retikes, that is,
such as stubbornly
and seditionally dis-
quiet the Church,
and will give no
eare to Ecclesiasti-
cal admonitions.

5 Last of all, he
writeth a word or
two of priuie
matters, and com-
mendeth certaine
men.

* Tim. 1. 4. and
2. 2. 2. 2.

4 The minister
of the word must
at once cast off he-
retikes, that is,
such as stubbornly
and seditionally dis-
quiet the Church,
and will give no
eare to Ecclesiasti-
cal admonitions.

5 Last of all, he
writeth a word or
two of priuie
matters, and com-
mendeth certaine
men.

* Tim. 1. 4. and
2. 2. 2. 2.

4 The minister
of the word must
at once cast off he-
retikes, that is,
such as stubbornly
and seditionally dis-
quiet the Church,
and will give no
eare to Ecclesiasti-
cal admonitions.

5 Last of all, he
writeth a word or
two of priuie
matters, and com-
mendeth certaine
men.

* Tim. 1. 4. and
2. 2. 2. 2.

4 The minister
of the word must
at once cast off he-
retikes, that is,
such as stubbornly
and seditionally dis-
quiet the Church,
and will give no
eare to Ecclesiasti-
cal admonitions.

5 Last of all, he
writeth a word or
two of priuie
matters, and com-
mendeth certaine
men.

* Tim. 1. 4. and
2. 2. 2. 2.

4 The minister
of the word must
at once cast off he-
retikes, that is,
such as stubbornly
and seditionally dis-
quiet the Church,
and will give no
eare to Ecclesiasti-
cal admonitions.

5 Last of all, he
writeth a word or
two of priuie
matters, and com-
mendeth certaine
men.

* Tim. 1. 4. and
2. 2. 2. 2.

4 The minister
of the word must
at once cast off he-
retikes, that is,
such as stubbornly
and seditionally dis-
quiet the Church,
and will give no
eare to Ecclesiasti-
cal admonitions.

*e That thou might
seem to seeme to
beate out thy
seruants upon
ceasings, but wil-
lingly.
f Thus he offe-
rets the same
kindes of speech,
which is to say, he
renewe a new.
g For a little time,
h Because he is thy
seruant, as other
seruants are, and
because hee is the
Lords seruant, so
that thou must
needs love him both
for the Lords sake,
and for thy seruants
sake.*

13 Whom I would haue retained with mee,
that in thy stead hee might haue ministered vnto
me in the bonds of the Gospel.
14 But with out thy minde would I doe no-
thing, that the benefit should not be as it were of
necessitie, but willingly.
15 It may be that hee therefore departed for a
season, that thou shouldst receiue him for euer,
16 Not now as a seruant, but aboute a seruant,
euen as a brother beloued, specially to mee: how
much more then vnto thee, both in the b^e flesh and
in the Lord?
17 If therefore thou count our things com-
mon receiue him as my selfe.
18 If he hath hurt thee, or oweth thee ought,
that put on my accounts.
19 I Paul haue written this with mine owne
hand: I will recompence it, albeit I doe not say

to thee, that thou owest moreouer vnto me euen
thine owne selfe.
20 ¶ Ye a brother, let mee obtaine this pleasure
of thee in the Lord: comfort my bowels in the
Lord.
21 Trusting in thine obedience, I wrote vnto
thee, knowing y^e thou wilt doe more then I say.
22 Moreouer alio prepare me lodging: for I
trust through your prayers I shall be freely giuen
vnto you.
23 There salute thee Epaphras my fellow pri-
soner in Christ Iesus,
24 Marcus, Arⁱstarcus, Demas and Luke, my
fellow helpers.
25 The grace of our Lord Iesus Christ be with
your spirit, Amen.
¶ Written from Rome to Philemon, and
sent by Onesimus a seruant.

*i Good leaues let
me obtaine this ben-
efit as thine hand.*

THE EPISTLE TO THE HEBREWEES.

THe drift and end of this Epistle, is to shew that Iesus Christ the Sonne of God both God and man, is that true
eternal and only Prophet, King, and high Priest, that was shadowed by the figures to the old Law, and is now
indeed exhibited: of whom the whole Church ought to be taught, governed and sanctified.

CHAP. I.

*To shew that the doctrine which Christ brought, is most excel-
lent in it as in the knitting up of all prophetes, a he adu-
ceth him aboute the Angels 10 Anip^ouath by diuers testi-
monies of the Scripture, that hee farre surpasseth all other.*

A T sundry times and in diuers
manners God spake in the olde time to
our Fathers by the Prophets: in
these last dayes hee hath spoken
vnto vs by his Sonne,
2 Whom he hath made his heire of all things,
by whom also hee made the worlds,
3 Who beinge the brightness of the glory
and the ingraued forme of his person, and bearing
vp all things by his mighty word, hath by
himselfe purged our sins, and hath sitteth at the right
hand of the Maiestie in the highest places,
4 And is made to much more excellent then
the Angels, in as much as hee hath obtained a
more excellent Name then they.
5 For vnto which of the Angels sayd hee at
any time, Thou art my Sonne, * this day begate
I thee? and againe, I will be his Father, and he
shall be my Sonne:
6 And againe, when he bringeth in his first
begotten Sonne into the world, he sayeth, * And
let all the Angels of God worship him.

7 * And of the Angels he saith, * Hee maketh
the spirits = messengers, and his ministers a
flame of fire.
8 But vnto the Sonne he saith, * O God, thy
throne is for euer P and euer: the scepter of thy
kingdome is a scepter of righteousness.
9 Thou hast ruled righteously and hated
iniquity. Wherefore God euen thy God, hath anoin-
ted thee with the oile of gladnes, above thy fellows.
10 And * Thou, Lord, in the beginning hast
established the earth, and the heauens are the
workes of thine hands.
11 They shall perish, but thou doest remaine,
and they all shall waxe old as doeth a garment.
12 And as a vesture shalt thou fould them vp,
and they shall be changed: but thou art the same
and thy yeeres shall not faile.
13 ¶ Vnto which also of the Angels laid hee
at any time, * Sit at my right hand, till I make
thine enemies thy footstoole?
14 Are they not all ministering spirits, sent
forth to minister, for their sakes which shall be
heires of saluation?

** Psal. 104. 4.
m Cherubim, Psal.
18. 11.
n Seraph. Esa. 6. 3.
o Psal. 45. 7.
p The throne is pre-
per to the prince, &
not to the seruant.
q For twelue ang-
els sit dooking of
the word, & say: 1b
the six ministers of it
they doo all measure.
r The gouernours
of this Kingdome
in righteous.
s This sheweth
reuerence which the
heavenly con-
sistories haue great
force in it
t In such, that the
word became flesh
by putting the holy
Ghost upon him;
militant, not a
For let the
heart and word be
his members.
* Psal. 102. 25.
u 10. 12. 25. x By
thee ble, psal. 11.*

CHAP. II.

Wherefore we ought diligently to giue
heed to the things which we haue heard,
least at any time we be runne out.
2 For if the word spoken by Angels was
steadfast, and euery transgression, and disobedience
receiued a iust recompence of reward,
3 How shall we escape if we neglect so great
saluation, which at the first began to be preached
doctrine maie and Priesthood is well perced, he hath an
exaltation taken from
a comparison, a Hee maketh himselfe an heare, b They are said to be the
word was made a full when they haue heard it, c The Law which
appeared punishment for it offenders: and which Paul hath man given by Angels, Gal.
3. 19, and Stephen, Acts 7. 53. d If the breach and transgression out of the word
spoken by Angels was not suffered unpunished, much less shall it be lawfull for vs
to neglect the Gospel which the Lord of Angels preached and was confirmed by the
voice of the Apostles, and with many figures and wonders from heauen, and espe-
cially with so great and mighty working of the holy Ghost.

*e Now as it were
putting with him-
selfe, & throwing to
what end and pur-
pose a these things
were spoken to
us, to shewden
for the excellencie
of Christ above all
creatures, that his
doctrine maie and
Priesthood is well
perced, he hath an
exaltation taken from
a comparison, a Hee
maketh himselfe an
heare, b They are
said to be the word
was made a full
when they haue
heard it, c The Law
which appeared
punishment for it
offenders: and
which Paul hath
man given by
Angels, Gal. 3. 19,
and Stephen, Acts
7. 53. d If the
breach and trans-
gression out of the
word spoken by
Angels was not
suffered unpun-
ished, much less
shall it be lawfull
for vs to neglect
the Gospel which
the Lord of Angels
preached and was
confirmed by the
voice of the Apostles,
and with many
figures and wonder-
s from heauen, and
especially with so
great and mighty
working of the holy
Ghost.*

*1 The first part of
the general pro-
position of this Epi-
stle: the Sonne of
God is indecde
that Prophet or
teacher, which
hath actually now
performed that
God said here-
fore and in the
downes signified
by his Prophets,
and hath fully opened
his Fathers will
to the world.
2 So that the for-
mer declaration
made by the Pro-
phet was not full,
and nothing must
be added to this
letter.
3 The first verse Sonne
as God and man,
4 The second part
of the same propo-
sition, The same
Sonne is appointed
of the Father to be
our King and Lord,
by whom all hee made
all things, and in
whom only hee
stretch forth his
glory, yea, and
himselfe also to
beholden of who
beareth vp & sus-
taineth all things
by his will and
pleasure, c Possi-
ble and equal com-
paiser of all things
with God, d That
is, what
soeuer hath bene
at any time in
this world, e All
things which
our Father hath
made, and man-
tains of the Father
himselfe, whose
order we see in
nature, and in
the world, f His
Father, person, g
The same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe, and
is our only and
most mighty Me-
diator in heauen, h
The first verse
of the letter, i The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, k The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, l The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, m The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, n The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, o The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, p The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, q The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, r The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, s The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, t The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, u The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, v The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, w The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, x The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, y The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, z The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, aa The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ab The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ac The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ad The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ae The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, af The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ag The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ah The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ai The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, aj The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ak The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, al The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, am The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, an The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ao The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ap The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, aq The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ar The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, as The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, at The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, au The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, av The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, aw The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ax The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ay The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, az The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ba The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bb The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bc The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bd The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, be The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bf The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bg The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bh The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bi The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bj The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bk The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bl The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bm The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bn The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bo The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bp The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bq The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, br The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bs The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bt The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bu The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bv The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bw The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bx The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, by The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, bz The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ca The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cb The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cc The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cd The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ce The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cf The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cg The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ch The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ci The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cj The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ck The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cl The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cm The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cn The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, co The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cp The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cq The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cr The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cs The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ct The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cu The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cv The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cw The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cx The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cy The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, cz The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, da The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, db The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dc The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dd The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, de The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, df The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dg The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dh The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, di The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dj The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dk The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dl The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dm The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dn The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, do The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dp The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dq The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dr The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ds The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dt The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, du The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dv The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dw The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dx The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dy The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, dz The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ea The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, eb The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ec The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ed The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ee The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ef The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, eg The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, eh The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ei The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ej The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ek The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, el The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, em The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, en The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, eo The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, ep The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, eq The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, er The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, es The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, et The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator in
heauen, eu The
same propo-
sition: The same
Sonne executed
the office of the
Priest in offer-
ing vp himselfe,
and is our only
and most mighty
Mediator*

4 He applyeth the former doctrine to this end, shewing all men by the words of David to heare the Sonne himselfe speake, and to give full credit to his words, seeing that otherwise they cannot enter into that externall rest. *1 To my disciples, 2 He calleth that excellent effect of faith (whereby we cry), Abba, that is, Father: confidence and confidence bee in his hope. 3 Tyl 19. 8. Chap. 7. 1 So that God was to speake once againe after David, 2 In the day that he shall see the Lord or shewe with him. 3 They are not, so much as we are, made.*

which should be spoken after.

6 But Christ *is* as the Sonne, ouer his owne house, whose house we are, if we hold fast that confidence and that reioycing of that hope vnto the end.

7 Wherefore, as the holy Ghost saith, * To day if ye shall heare his voyce,

8 Harden not your hearts, as in the pronocation, according to the day of the temptation in the wilderness,

9 Where your fathers tempted mee, prouoed me, and saw my works fourtie yees long.

10 Wherefore I was grieved with that generation, and said, They erre euer in their heart, neither haue they known my wayes.

11 Therefore I ware in my wrath, If they shall enter into my rest,

12 Take heed, brethren, lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another daily, while it is called To day, lest any of you be hardened through the deceitfulnesse of sinne.

14 * For we are made partakers of Christs, if we keepe vnto the end that beginning, where-with we are vpholden,

15 So long as it is said, To day if ye heare his voyce, harden not your hearts, as in the pronocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeres? was he not displeased with them that sinned, whose carkeises lye in the wilderness?

18 And to whom sware he that they should not enter into his rest, but vnto them who obeyed not?

19 So we see that they could not enter in, because of vnbeliefe.

20 Now hee considereth these words, If you heare his voyce, &c. shewing that they are spoken and meant of the hearing of faith, againe which hee teacheth hardening through vnbeliefe. *4 That beginning of iust and confidence: and after the manner of the Hebrews, hee calleth this beginning, which is the clefitt. 1 So long as this voyce is heard, &c. * Num. 14. 37.*

CHAP. III.

1 Hee teacheth the hearers with this saying, If they, euen as their fathers were, be deprived of the rest offered vnto them, 1. Lest they, euen as their fathers, be brought into the state of Christs Priesthood.

Let vs feare therefore, lest at any time by forsaking the promise of entering into his rest, any of you should seeme to be deprived.

2 For vnto vs also the Gospel preached as also vnto them, but the word that they heard, profited not them, because it was not mixed with faith in the heart that heard it.

3 For wee which haue beleueed, doe enter

1 By the waye he sheweth that David meant the preaching of Christ, who was then also preached, for Moses & the Prophets repeated some other. 2 Hee compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard & profited nothing, vntill it be tempered with faith. 3 Lest any man should obiect, that those words were meant of the land of Canaan, and of Moyses doctrine, and therefore cannot well be drunke to Christ, and to eternall life, the Apostle sheweth that there are two maner of rest spoken of in the Scriptures: the one of the sixteenth day, wherein God vnto him that haue rested from all his works another is said to be that same, wherein God vnto him that hee led the people; but this rest is not the last rest whereunto we are called, and that hee prooeth by two reasons. For seeing that David so long time after speaking to the people, which were then placed in the land of Canaan, vnto these words, To day, and threatneth them that they shall not enter into the rest of God, which they refused the voice of God, which sounded in their eares, we must needs say, that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is that eualluating rest, wherein we begin to lye to God after that this day of this life ceaseth: as God rested the sixteenth day from moile works, that is to say, from making the world. Moreover, the Apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan and all that order of the Law, did shadow, is opened in the Gospel onely.

into rest, as he said, to the effect, * As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For hee take in a certaine place of the sixteenth day on this wife, * And God did rest the sixteenth day from all his works.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereto, & they to whom it was first preached, entered not therein for vnbeliefs sake:

7 Againe hee appointed in David a certaine day, by To day, after so long a time, saying as it is said, * This day if ye heare his voyce, harden not your hearts.

8 For if Iesus had giuen them rest, then would hee not after this haue spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, hath also ceased from his owne workes, as God did from his.

11 Let vs studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the word of God is lively, and mightie in operation, and sharper then any two edged sword, and enenthr thorow, euen vnto the diuiding asunder of the soule and the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whom wee haue to doe.

14 Seeing then that we haue a great hie Priest, which is entered into heauen, euen Iesus the Sonne of God, let vs hold fast our profession.

15 For we haue not an hie Priest, which can not bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore go boldly vnto the throne of grace, that wee may receiue mercie, and finde grace to helpe in time of need.

1 Hee sheweth the assistance of the hie Priest: 5 Secondly, that Christ is appointed of God to see our hie Priest, 7 and that hee haue full power of all things belonging thereto.

CHAP. V.

For every high Priest is taken from among men, and is ordained for men in things pertaining to God, that hee may offer both gifts and sacrifices for finnes,

2 Which is able sufficiently to haue compassion on them that are ignorant, and that are called after the order of men.

3 The first part of the second comparison: these as wee are made high Priests, and the end that feeling the same infirmities in themselves which is in all the rest of the people, they should in their own and the peoples name offer gifts and sacrifices, which are witness of common faith and repentance.

4 Offering of things without life. 6 Brides which are called, but are not, in the first part of the first and second, 7 And in the second, 8 And in the third, 9 And in the fourth, 10 And in the fifth, 11 And in the sixth, 12 And in the seventh, 13 And in the eighth, 14 And in the ninth, 15 And in the tenth, 16 And in the eleventh, 17 And in the twelfth, 18 And in the thirteenth, 19 And in the fourteenth, 20 And in the fifteenth, 21 And in the sixteenth, 22 And in the seventeenth, 23 And in the eighteenth, 24 And in the nineteenth, 25 And in the twentieth, 26 And in the twentyfirst, 27 And in the twentysecond, 28 And in the twentythird, 29 And in the twentyfourth, 30 And in the twentyfifth, 31 And in the twenty-sixth, 32 And in the twenty-seventh, 33 And in the twenty-eighth, 34 And in the twenty-ninth, 35 And in the thirtieth, 36 And in the thirtyfirst, 37 And in the thirtysecond, 38 And in the thirtythird, 39 And in the thirtyfourth, 40 And in the thirtyfifth, 41 And in the thirtieth, 42 And in the thirtyfirst, 43 And in the thirtysecond, 44 And in the thirtythird, 45 And in the thirtyfourth, 46 And in the thirtyfifth, 47 And in the thirtieth, 48 And in the thirtyfirst, 49 And in the thirtysecond, 50 And in the thirtythird, 51 And in the thirtyfourth, 52 And in the thirtyfifth, 53 And in the thirtieth, 54 And in the thirtyfirst, 55 And in the thirtysecond, 56 And in the thirtythird, 57 And in the thirtyfourth, 58 And in the thirtyfifth, 59 And in the thirtieth, 60 And in the thirtyfirst, 61 And in the thirtysecond, 62 And in the thirtythird, 63 And in the thirtyfourth, 64 And in the thirtyfifth, 65 And in the thirtieth, 66 And in the thirtyfirst, 67 And in the thirtysecond, 68 And in the thirtythird, 69 And in the thirtyfourth, 70 And in the thirtyfifth, 71 And in the thirtieth, 72 And in the thirtyfirst, 73 And in the thirtysecond, 74 And in the thirtythird, 75 And in the thirtyfourth, 76 And in the thirtyfifth, 77 And in the thirtieth, 78 And in the thirtyfirst, 79 And in the thirtysecond, 80 And in the thirtythird, 81 And in the thirtyfourth, 82 And in the thirtyfifth, 83 And in the thirtieth, 84 And in the thirtyfirst, 85 And in the thirtysecond, 86 And in the thirtythird, 87 And in the thirtyfourth, 88 And in the thirtyfifth, 89 And in the thirtieth, 90 And in the thirtyfirst, 91 And in the thirtysecond, 92 And in the thirtythird, 93 And in the thirtyfourth, 94 And in the thirtyfifth, 95 And in the thirtieth, 96 And in the thirtyfirst, 97 And in the thirtysecond, 98 And in the thirtythird, 99 And in the thirtyfourth, 100 And in the thirtyfifth, 101 And in the thirtieth, 102 And in the thirtyfirst, 103 And in the thirtysecond, 104 And in the thirtythird, 105 And in the thirtyfourth, 106 And in the thirtyfifth, 107 And in the thirtieth, 108 And in the thirtyfirst, 109 And in the thirtysecond, 110 And in the thirtythird, 111 And in the thirtyfourth, 112 And in the thirtyfifth, 113 And in the thirtieth, 114 And in the thirtyfirst, 115 And in the thirtysecond, 116 And in the thirtythird, 117 And in the thirtyfourth, 118 And in the thirtyfifth, 119 And in the thirtieth, 120 And in the thirtyfirst, 121 And in the thirtysecond, 122 And in the thirtythird, 123 And in the thirtyfourth, 124 And in the thirtyfifth, 125 And in the thirtieth, 126 And in the thirtyfirst, 127 And in the thirtysecond, 128 And in the thirtythird, 129 And in the thirtyfourth, 130 And in the thirtyfifth, 131 And in the thirtieth, 132 And in the thirtyfirst, 133 And in the thirtysecond, 134 And in the thirtythird, 135 And in the thirtyfourth, 136 And in the thirtyfifth, 137 And in the thirtieth, 138 And in the thirtyfirst, 139 And in the thirtysecond, 140 And in the thirtythird, 141 And in the thirtyfourth, 142 And in the thirtyfifth, 143 And in the thirtieth, 144 And in the thirtyfirst, 145 And in the thirtysecond, 146 And in the thirtythird, 147 And in the thirtyfourth, 148 And in the thirtyfifth, 149 And in the thirtieth, 150 And in the thirtyfirst, 151 And in the thirtysecond, 152 And in the thirtythird, 153 And in the thirtyfourth, 154 And in the thirtyfifth, 155 And in the thirtieth, 156 And in the thirtyfirst, 157 And in the thirtysecond, 158 And in the thirtythird, 159 And in the thirtyfourth, 160 And in the thirtyfifth, 161 And in the thirtieth, 162 And in the thirtyfirst, 163 And in the thirtysecond, 164 And in the thirtythird, 165 And in the thirtyfourth, 166 And in the thirtyfifth, 167 And in the thirtieth, 168 And in the thirtyfirst, 169 And in the thirtysecond, 170 And in the thirtythird, 171 And in the thirtyfourth, 172 And in the thirtyfifth, 173 And in the thirtieth, 174 And in the thirtyfirst, 175 And in the thirtysecond, 176 And in the thirtythird, 177 And in the thirtyfourth, 178 And in the thirtyfifth, 179 And in the thirtieth, 180 And in the thirtyfirst, 181 And in the thirtysecond, 182 And in the thirtythird, 183 And in the thirtyfourth, 184 And in the thirtyfifth, 185 And in the thirtieth, 186 And in the thirtyfirst, 187 And in the thirtysecond, 188 And in the thirtythird, 189 And in the thirtyfourth, 190 And in the thirtyfifth, 191 And in the thirtieth, 192 And in the thirtyfirst, 193 And in the thirtysecond, 194 And in the thirtythird, 195 And in the thirtyfourth, 196 And in the thirtyfifth, 197 And in the thirtieth, 198 And in the thirtyfirst, 199 And in the thirtysecond, 200 And in the thirtythird, 201 And in the thirtyfourth, 202 And in the thirtyfifth, 203 And in the thirtieth, 204 And in the thirtyfirst, 205 And in the thirtysecond, 206 And in the thirtythird, 207 And in the thirtyfourth, 208 And in the thirtyfifth, 209 And in the thirtieth, 210 And in the thirtyfirst, 211 And in the thirtysecond, 212 And in the thirtythird, 213 And in the thirtyfourth, 214 And in the thirtyfifth, 215 And in the thirtieth, 216 And in the thirtyfirst, 217 And in the thirtysecond, 218 And in the thirtythird, 219 And in the thirtyfourth, 220 And in the thirtyfifth, 221 And in the thirtieth, 222 And in the thirtyfirst, 223 And in the thirtysecond, 224 And in the thirtythird, 225 And in the thirtyfourth, 226 And in the thirtyfifth, 227 And in the thirtieth, 228 And in the thirtyfirst, 229 And in the thirtysecond, 230 And in the thirtythird, 231 And in the thirtyfourth, 232 And in the thirtyfifth, 233 And in the thirtieth, 234 And in the thirtyfirst, 235 And in the thirtysecond, 236 And in the thirtythird, 237 And in the thirtyfourth, 238 And in the thirtyfifth, 239 And in the thirtieth, 240 And in the thirtyfirst, 241 And in the thirtysecond, 242 And in the thirtythird, 243 And in the thirtyfourth, 244 And in the thirtyfifth, 245 And in the thirtieth, 246 And in the thirtyfirst, 247 And in the thirtysecond, 248 And in the thirtythird, 249 And in the thirtyfourth, 250 And in the thirtyfifth, 251 And in the thirtieth, 252 And in the thirtyfirst, 253 And in the thirtysecond, 254 And in the thirtythird, 255 And in the thirtyfourth, 256 And in the thirtyfifth, 257 And in the thirtieth, 258 And in the thirtyfirst, 259 And in the thirtysecond, 260 And in the thirtythird, 261 And in the thirtyfourth, 262 And in the thirtyfifth, 263 And in the thirtieth, 264 And in the thirtyfirst, 265 And in the thirtysecond, 266 And in the thirtythird, 267 And in the thirtyfourth, 268 And in the thirtyfifth, 269 And in the thirtieth, 270 And in the thirtyfirst, 271 And in the thirtysecond, 272 And in the thirtythird, 273 And in the thirtyfourth, 274 And in the thirtyfifth, 275 And in the thirtieth, 276 And in the thirtyfirst, 277 And in the thirtysecond, 278 And in the thirtythird, 279 And in the thirtyfourth, 280 And in the thirtyfifth, 281 And in the thirtieth, 282 And in the thirtyfirst, 283 And in the thirtysecond, 284 And in the thirtythird, 285 And in the thirtyfourth, 286 And in the thirtyfifth, 287 And in the thirtieth, 288 And in the thirtyfirst, 289 And in the thirtysecond, 290 And in the thirtythird, 291 And in the thirtyfourth, 292 And in the thirtyfifth, 293 And in the thirtieth, 294 And in the thirtyfirst, 295 And in the thirtysecond, 296 And in the thirtythird, 297 And in the thirtyfourth, 298 And in the thirtyfifth, 299 And in the thirtieth, 300 And in the thirtyfirst, 301 And in the thirtysecond, 302 And in the thirtythird, 303 And in the thirtyfourth, 304 And in the thirtyfifth, 305 And in the thirtieth, 306 And in the thirtyfirst, 307 And in the thirtysecond, 308 And in the thirtythird, 309 And in the thirtyfourth, 310 And in the thirtyfifth, 311 And in the thirtieth, 312 And in the thirtyfirst, 313 And in the thirtysecond, 314 And in the thirtythird, 315 And in the thirtyfourth, 316 And in the thirtyfifth, 317 And in the thirtieth, 318 And in the thirtyfirst, 319 And in the thirtysecond, 320 And in the thirtythird, 321 And in the thirtyfourth, 322 And in the thirtyfifth, 323 And in the thirtieth, 324 And in the thirtyfirst, 325 And in the thirtysecond, 326 And in the thirtythird, 327 And in the thirtyfourth, 328 And in the thirtyfifth, 329 And in the thirtieth, 330 And in the thirtyfirst, 331 And in the thirtysecond, 332 And in the thirtythird, 333 And in the thirtyfourth, 334 And in the thirtyfifth, 335 And in the thirtieth, 336 And in the thirtyfirst, 337 And in the thirtysecond, 338 And in the thirtythird, 339 And in the thirtyfourth, 340 And in the thirtyfifth, 341 And in the thirtieth, 342 And in the thirtyfirst, 343 And in the thirtysecond, 344 And in the thirtythird, 345 And in the thirtyfourth, 346 And in the thirtyfifth, 347 And in the thirtieth, 348 And in the thirtyfirst, 349 And in the thirtysecond, 350 And in the thirtythird, 351 And in the thirtyfourth, 352 And in the thirtyfifth, 353 And in the thirtieth, 354 And in the thirtyfirst, 355 And in the thirtysecond, 356 And in the thirtythird, 357 And in the thirtyfourth, 358 And in the thirtyfifth, 359 And in the thirtieth, 360 And in the thirtyfirst, 361 And in the thirtysecond, 362 And in the thirtythird, 363 And in the thirtyfourth, 364 And in the thirtyfifth, 365 And in the thirtieth, 366 And in the thirtyfirst, 367 And in the thirtysecond, 368 And in the thirtythird, 369 And in the thirtyfourth, 370 And in the thirtyfifth, 371 And in the thirtieth, 372 And in the thirtyfirst, 373 And in the thirtysecond, 374 And in the thirtythird, 375 And in the thirtyfourth, 376 And in the thirtyfifth, 377 And in the thirtieth, 378 And in the thirtyfirst, 379 And in the thirtysecond, 380 And in the thirtythird, 381 And in the thirtyfourth, 382 And in the thirtyfifth, 383 And in the thirtieth, 384 And in the thirtyfirst, 385 And in the thirtysecond, 386 And in the thirtythird, 387 And in the thirtyfourth, 388 And in the thirtyfifth, 389 And in the thirtieth, 390 And in the thirtyfirst, 391 And in the thirtysecond, 392 And in the thirtythird, 393 And in the thirtyfourth, 394 And in the thirtyfifth, 395 And in the thirtieth, 396 And in the thirtyfirst, 397 And in the thirtysecond, 398 And in the thirtythird, 399 And in the thirtyfourth, 400 And in the thirtyfifth, 401 And in the thirtieth, 402 And in the thirtyfirst, 403 And in the thirtysecond, 404 And in the thirtythird, 405 And in the thirtyfourth, 406 And in the thirtyfifth, 407 And in the thirtieth, 408 And in the thirtyfirst, 409 And in the thirtysecond, 410 And in the thirtythird, 411 And in the thirtyfourth, 412 And in the thirtyfifth, 413 And in the thirtieth, 414 And in the thirtyfirst, 415 And in the thirtysecond, 416 And in the thirtythird, 417 And in the thirtyfourth, 418 And in the thirtyfifth, 419 And in the thirtieth, 420 And in the thirtyfirst, 421 And in the thirtysecond, 422 And in the thirtythird, 423 And in the thirtyfourth, 424 And in the thirtyfifth, 425 And in the thirtieth, 426 And in the thirtyfirst, 427 And in the thirtysecond, 428 And in the thirtythird, 429 And in the thirtyfourth, 430 And in the thirtyfifth, 431 And in the thirtieth, 432 And in the thirtyfirst, 433 And in the thirtysecond, 434 And in the thirtythird, 435 And in the thirtyfourth, 436 And in the thirtyfifth, 437 And in the thirtieth, 438 And in the thirtyfirst, 439 And in the thirtysecond, 440 And in the thirtythird, 441 And in the thirtyfourth, 442 And in the thirtyfifth, 443 And in the thirtieth, 444 And in the thirtyfirst, 445 And in the thirtysecond, 446 And in the thirtythird, 447 And in the thirtyfourth, 448 And in the thirtyfifth, 449 And in the thirtieth, 450 And in the thirtyfirst, 451 And in the thirtysecond, 452 And in the thirtythird, 453 And in the thirtyfourth, 454 And in the thirtyfifth, 455 And in the thirtieth, 456 And in the thirtyfirst, 457 And in the thirtysecond, 458 And in the thirtythird, 459 And in the thirtyfourth, 460 And in the thirtyfifth, 461 And in the thirtieth, 462 And in the thirtyfirst, 463 And in the thirtysecond, 464 And in the thirtythird, 465 And in the thirtyfourth, 466 And in the thirtyfifth, 467 And in the thirtieth, 468 And in the thirtyfirst, 469 And in the thirtysecond, 470 And in the thirtythird, 471 And in the thirtyfourth, 472 And in the thirtyfifth, 473 And in the thirtieth, 474 And in the thirtyfirst, 475 And in the thirtysecond, 476 And in the thirtythird, 477 And in the thirtyfourth, 478 And in the thirtyfifth, 479 And in the thirtieth, 480 And in the thirtyfirst, 481 And in the thirtysecond, 482 And in the thirtythird, 483 And in the thirtyfourth, 484 And in the thirtyfifth, 485 And in the thirtieth, 486 And in the thirtyfirst, 487 And in the thirtysecond, 488 And in the thirtythird, 489 And in the thirtyfourth, 490 And in the thirtyfifth, 491 And in the thirtieth, 492 And in the thirtyfirst, 493 And in the thirtysecond, 494 And in the thirtythird, 495 And in the thirtyfourth, 496 And in the thirtyfifth, 497 And in the thirtieth, 498 And in the thirtyfirst, 499 And in the thirtysecond, 500 And in the thirtythird, 501 And in the thirtyfourth, 502 And in the thirtyfifth, 503 And in the thirtieth, 504 And in the thirtyfirst, 505 And in the thirtysecond, 506 And in the thirtythird, 507 And in the thirtyfourth, 508 And in the thirtyfifth, 509 And in the thirtieth, 510 And in the thirtyfirst, 511 And in the thirtysecond, 512 And in the thirtythird, 513 And in the thirtyfourth, 514 And in the thirtyfifth, 515 And in the thirtieth, 516 And in the thirtyfirst, 517 And in the thirtysecond, 518 And in the thirtythird, 519 And in the thirtyfourth, 520 And in the thirtyfifth, 521 And in the thirtieth, 522 And in the thirtyfirst, 523 And in the thirtysecond, 524 And in the thirtythird, 525 And in the thirtyfourth, 526 And in the thirtyfifth, 527 And in the thirtieth, 528 And in the thirtyfirst, 529 And in the thirtysecond, 530 And in the thirtythird, 531 And in the thirtyfourth, 532 And in the thirtyfifth, 533 And in the thirtieth, 534 And in the thirtyfirst, 535 And in the thirtysecond, 536 And in the thirtythird, 537 And in the thirtyfourth, 538 And in the thirtyfifth, 539 And in the thirtieth, 540 And in the thirtyfirst, 541 And in the thirtysecond, 542 And in the thirtythird, 543 And in the thirtyfourth, 544 And in the thirtyfifth, 545 And in the thirtieth, 546 And in the thirtyfirst, 547 And in the thirtysecond, 548 And in the thirtythird, 549 And in the thirtyfourth, 550 And in the thirtyfifth, 551 And in the thirtieth, 552 And in the thirtyfirst, 553 And in the thirtysecond, 554 And in the thirtythird, 555 And in the thirtyfourth, 556 And in the thirtyfifth, 557 And in the thirtieth, 558 And in the thirtyfirst, 559 And in the thirtysecond, 560 And in the thirtythird, 561 And in the thirtyfourth, 562 And in the thirtyfifth, 563 And in the thirtieth, 564 And in the thirtyfirst, 565 And in the thirtysecond, 566 And in the thirtythird, 567 And in the thirtyfourth, 568 And in the thirtyfifth, 569 And in the thirtieth, 570 And in the thirtyfirst, 571 And in the thirtysecond, 572 And in the thirtythird, 573 And in the thirtyfourth, 574 And in the thirtyfifth, 575 And in the thirtieth, 576 And in the thirtyfirst, 577 And in the thirtysecond, 578 And in the thirtythird, 579 And in the thirtyfourth, 580 And in the thirtyfifth, 581 And in the thirtieth, 582 And in the thirtyfirst, 583 And in the thirtysecond, 584 And in the thirtythird, 585 And in the thirtyfourth, 586 And in the thirtyfifth, 587 And in the thirtieth, 588 And in the thirtyfirst, 589 And in the thirtysecond, 590 And in the thirtythird, 591 And in the thirtyfourth, 592 And in the thirtyfifth, 593 And in the thirtieth, 594 And in the thirtyfirst, 595 And in the thirtysecond, 596 And in the thirtythird, 597 And in the thirtyfourth, 598 And in the thirtyfifth, 599 And in the thirtieth, 600 And in the thirtyfirst, 601 And in the thirtysecond, 602 And in the thirtythird, 603 And in the thirtyfourth, 604 And in the thirtyfifth, 605 And in the thirtieth, 606 And in the thirtyfirst, 607 And in the thirtysecond, 608 And in the thirtythird, 609 And in the thirtyfourth, 610 And in the thirtyfifth, 611 And in the thirtieth, 612 And in the thirtyfirst, 613 And in the thirtysecond, 614 And in the thirtythird, 615 And in the thirtyfourth, 616 And in the thirtyfifth, 617 And in the thirtieth, 618 And in the thirtyfirst, 619 And in the thirtysecond, 620 And in the thirtythird, 621 And in the thirtyfourth, 622 And in the thirtyfifth, 623 And in the thirtieth, 624 And in the thirtyfirst, 625 And in the thirtysecond, 626 And in the thirtythird, 627 And in the thirtyfourth, 628 And in the thirtyfifth, 629 And in the thirtieth, 630 And in the thirtyfirst, 631 And in the thirtysecond, 632 And in the thirtythird, 633 And in the thirtyfourth, 634 And in the thirtyfifth, 635 And in the thirtieth, 636 And in the thirtyfirst, 637 And in the thirtysecond, 638 And in the thirtythird, 639 And in the thirtyfourth, 640 And in the thirtyfifth, 641 And in the thirtieth, 642 And in the thirtyfirst, 643 And in the thirtysecond, 644 And in the thirtythird, 645 And in the thirtyfourth, 646 And in the thirtyfifth, 647 And in the thirtieth, 648 And in the thirtyfirst, 649 And in the thirtysecond, 650 And in the thirtythird, 651 And in the thirtyfourth, 652 And in the thirtyfifth, 653 And in the thirtieth, 654 And in the thirtyfirst, 655 And in the thirtysecond, 656 And in the thirtythird, 657 And in the thirtyfourth, 658 And in the thirtyfifth, 659 And in the thirtieth, 660 And in the thirtyfirst, 661 And in the thirtysecond, 662 And in the thirtythird, 663 And in the thirtyfourth, 664 And in the thirtyfifth, 665 And in the thirtieth, 666 And in the thirtyfirst, 667 And in the thirtysecond, 668 And in the thirtythird, 669 And in the thirtyfourth, 670 And in the thirtyfifth, 671 And in the thirtieth, 672 And in the thirtyfirst, 673 And in the thirtysecond, 674 And in the thirtythird, 675 And in the thirtyfourth, 676 And in the thirtyfifth, 677 And in the thirtieth, 678 And in the thirtyfirst, 679 And in the thirtysecond, 680 And in the thirtythird, 681 And in the thirtyfourth, 682 And in the thirtyfifth, 683 And in the thirtieth, 684 And in the thirtyfirst, 685 And in the thirtysecond, 686 And in the thirtythird, 687 And in the thirtyfourth, 688 And in the thirtyfifth, 689 And in the thirtieth, 690 And in the thirtyfirst, 691 And in the thirtysecond, 692 And in the thirtythird, 693 And in the thirtyfourth, 694 And in the thirtyfifth, 695 And in the thirtieth, 696 And in the thirtyfirst, 697 And in the thirtysecond, 698 And in the thirtythird, 699 And in the thirtyfourth, 700 And in the thirtyfifth, 701 And in the thirtieth, 702 And in the thirtyfirst, 703 And in the thirtysecond, 704 And in the thirtythird, 705 And in the thirtyfourth, 706 And in the thirtyfifth, 707 And in the thirtieth, 708 And in the thirtyfirst, 709 And in the thirtysecond, 710 And in the thirtythird, 711 And in the thirtyfourth, 712 And in the thirtyfifth, 713 And in the thirtieth, 714 And in the thirtyfirst, 715 And in the thirtysecond, 716 And in the thirtythird, 717 And in the thirtyfourth, 718 And in the thirtyfifth, 719 And in the thirtieth, 720 And in the thirtyfirst, 721 And in the thirtysecond, 722 And in the thirtythird, 723 And in the thirtyfourth, 724 And in the thirtyfifth, 725 And in the thirtieth, 726 And in the thirtyfirst, 727 And in the thirtysecond, 728 And in the thirtythird, 729 And in the thirtyfourth, 730 And in the thirtyfifth, 731 And in the thirtieth, 732 And in the thirtyfirst, 733 And in the thirtysecond, 734 And in the thirtythird, 735 And in the thirtyfourth, 736 And in the thirtyfifth, 737 And in the thirtieth, 738 And in the thirtyfirst, 739 And in the thirtysecond, 740 And in the thirtythird, 741 And in the thirtyfourth, 742 And in the thirtyfifth, 743 And in the thirtieth, 744 And in the thirtyfirst, 745 And in the thirtysecond, 746 And in the thirtythird, 747 And in the thirtyfourth, 748 And in the thirtyfifth, 749 And in the thirtieth, 750 And in the thirtyfirst, 751 And in the thirtysecond, 752 And in the thirtythird, 753 And in the thirtyfourth, 754 And in the thirtyfifth, 755 And in the thirtieth, 756 And in the thirtyfirst, 757 And in the thirtysecond, 758 And in the thirtythird, 759 And in the thirtyfourth, 760 And in the thirtyfifth, 761 And in the thirtieth, 762 And in the thirtyfirst, 763 And in the thirtysecond, 764 And in the thirtythird, 765 And in the thirtyfourth, 766 And in the thirtyfifth, 767 And in the thirtieth, 768 And in the thirtyfirst, 769 And in the thirtysecond, 770 And in the thirtythird, 771 And in the thirtyfourth, 772 And in the thirtyfifth, 773 And in the thirtieth, 774 And in the thirtyfirst, 775 And in the thirtysecond, 776 And in the thirtythird, 777 And in the thirtyfourth, 778 And in the thirtyfifth, 779 And in the thirtieth, 780 And in the thirtyfirst, 781 And in the thirtysecond, 782 And in the thirtythird, 783 And in the thirtyfourth, 784 And in the thirtyfifth, 785 And in the thirtieth, 786 And in the thirtyfirst, 787 And in the thirtysecond, 788 And in the thirtythird, 789 And in the thirtyfourth, 790 And in the thirtyfifth, 791 And in the thirtieth, 792 And in the thirtyfirst, 793 And in the thirtysecond, 794 And in the thirtythird, 795 And in the thirtyfourth, 796 And in the thirtyfifth, 797 And in the thirtieth, 798 And in the thirtyfirst, 799 And in the thirtysecond, 800 And in the thirtythird, 801 And in the thirtyfourth, 802 And in the thirtyfifth, 803 And in the thirtieth, 804 And in the thirtyfirst, 805 And in the thirtysecond, 806 And in the thirtythird, 807 And in the thirtyfourth, 808 And in the thirtyfifth, 809 And in the thirtieth, 810 And in the thirtyfirst, 811 And in the thirtysecond, 812 And in the thirtythird, 813 And in the thirtyfourth, 814 And in the thirtyfifth, 815 And in the thirtieth, 816 And in the thirtyfirst, 817 And in the thirtysecond, 818 And in the thirtythird, 819 And in the thirtyfourth, 820 And in the thirtyfifth, 821 And in the thirtieth, 822 And in the thirtyfirst, 823 And in the thirtysecond, 824 And in the thirtythird, 825 And in the thirtyfourth, 826 And in the thirtyfifth, 827 And in the thirtieth, 828 And in the thirtyfirst, 829 And in the thirtysecond, 830 And in the thirtythird, 831 And in the thirtyfourth, 832 And in the thirtyfifth, 833 And in the thirtieth, 834 And in the thirtyfirst, 835 And in the thirtysecond, 836 And in the thirtythird, 837 And in the thirtyfourth, 838 And in the thirtyfifth, 839 And in the thirtieth, 840 And in the thirtyfirst, 841 And in the thirtysecond, 842 And in the thirtythird, 843 And in the thirtyfourth, 844 And in the thirtyfifth, 845 And in the thirtieth, 846 And in the thirtyfirst, 847 And in the thirtysecond, 848 And in the thirtythird, 849 And in the thirtyfourth, 850 And in the thirtyfifth, 851 And in the thirtieth, 852 And in the thirtyfirst, 853 And in the thirtysecond, 854 And in the thirtythird, 855 And in the thirtyfourth, 856 And in the thirtyfifth, 857

For heathen
felle beabout
with him a nature
swiftest to the same
discommodities
and griefs.

* 1 Chron. 12. 13.
and 2. 12.

3 The third com-
parison which is
whole. The others
are called of God,
and so was Christ,
but in another or-
der then Aaron.

For Christ is called
the Son, be-
cause of God and
a Priest for ever
after the order of
Melchisedec.

* Psal. 147.
chap. 5.

* Psal. 110. 40.
chap. 7.

4 As hee like
nesser maner as it
is in afterword de-
clared. Chap. 9. v. 6.

5 The other part
of the second com-
parison: Christ
being exceedingly
afflicted, & exceed-
ingly merciful.

asked not for his
sins, for he had
none; but for his
fear, & obtained
his request, and
covered himselfe
for all his.

6 While hee
here was, he was
wise and faire
nature

7 To deliver him
from death.

8 The other part
of the first com-
parison: But Christ
was consecrated of
the Father, as the author
of revelation, and an
high Priest for ever,
and therefore he is
to a man, that never
discontinue hee in
his office.

9 A digression, &
will be the come to
the beginning of the
fourth chapter, wherein
is taught the Hebrews
in the diligent con-
sideration of those things
which he hath said,
and pray prepare them
to the understanding
of those things where-
of he will speake.

10 An example of an
Apostolike chiding. 1
In the word which
is clearest righteously.

11 All their powers
whereby they under-
stand and iudge.

12 He learned
indeed what it is to
have a Father whom
a man must obey.

13 The other part
of the first com-
parison: But Christ
was consecrated of
the Father, as the author
of revelation, and an
high Priest for ever,
and therefore he is
to a man, that never
discontinue hee in
his office.

14 A digression, &
will be the come to
the beginning of the
fourth chapter, wherein
is taught the Hebrews
in the diligent con-
sideration of those things
which he hath said,
and pray prepare them
to the understanding
of those things where-
of he will speake.

15 An example of an
Apostolike chiding. 1
In the word which
is clearest righteously.

16 All their powers
whereby they under-
stand and iudge.

17 Hee brichy
oneeth the child's
frowns, mist of the
Hebrews.

18 And so refresh
them with severe
threatnings: 9 Hee
fleweth them
them up to see
how far they
will goe forward:
10 Hee hopeeth
well of them: 11
Hee repeateth
Abraham's example:
12 An en-
com-
pare
hath
that
saith
holden
the
word,
13 An en-
com-
pare
hath
that
saith
holden
the
word,
14 An en-
com-
pare
hath
that
saith
holden
the
word,

15 An en-
com-
pare
hath
that
saith
holden
the
word,

16 An en-
com-
pare
hath
that
saith
holden
the
word,

17 An en-
com-
pare
hath
that
saith
holden
the
word,

18 An en-
com-
pare
hath
that
saith
holden
the
word,

19 An en-
com-
pare
hath
that
saith
holden
the
word,

20 An en-
com-
pare
hath
that
saith
holden
the
word,

21 An en-
com-
pare
hath
that
saith
holden
the
word,

22 An en-
com-
pare
hath
that
saith
holden
the
word,

23 An en-
com-
pare
hath
that
saith
holden
the
word,

24 An en-
com-
pare
hath
that
saith
holden
the
word,

25 An en-
com-
pare
hath
that
saith
holden
the
word,

26 An en-
com-
pare
hath
that
saith
holden
the
word,

27 An en-
com-
pare
hath
that
saith
holden
the
word,

28 An en-
com-
pare
hath
that
saith
holden
the
word,

out of the way, because that he also is compassed
with infirmities,

3 And for the fumes sake he is bound to offer
for sinnes, as well for his owne part, as for the
peoples.

4 * 3 And no man taketh this honor vnto him-
selfe, but he that is called of God as was Aaron.

5 So likewise Christ tooke not to himselfe
this honour, to be made the high Priest, but he that
said vnto him, * Thou art my Sonne, this day be-
gatte I thee, *name it him.*

6 As hee also in another place speaketh,
* Thou art a Priest for ever, after the order of
Melchisedec,

7 4 Who in the 8 daies of his flesh did offer vp
prayers & supplications, with strong cryings and
teares vnto him, that was able to haue him from
death, and was also heard in that which he feared.

8 And though he were the Sonne, yet he learned
his obedience, by the things, which he suffered,

9 And being consecrated, was made author
of eternall saluation vnto all them that obey him:

10 And is called of God an high Priest after
the order of Melchisedec.

11 6 Of whom we haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.

12 7 For when as concerning the time yee
ought to be teachers, yet haue ye need againe that
we teach you what are the first principles of the
word of God: and are become such as haue need
of milke, and not of strong meat.

13 For every one that vetch milke, is inexpert
in the word of righteousnesse: for he is a babe.

14 But strong meat belongeth to them that
are of age, which through long custome haue their
minds exercised, to discern both good and euill.

15 6 Of whom we haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.

16 7 For when as concerning the time yee
ought to be teachers, yet haue ye need againe that
we teach you what are the first principles of the
word of God: and are become such as haue need
of milke, and not of strong meat.

17 8 And though he were the Sonne, yet he learned
his obedience, by the things, which he suffered,

18 9 And being consecrated, was made author
of eternall saluation vnto all them that obey him:

19 10 And is called of God an high Priest after
the order of Melchisedec.

20 11 6 Of whom we haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.

21 12 7 For when as concerning the time yee
ought to be teachers, yet haue ye need againe that
we teach you what are the first principles of the
word of God: and are become such as haue need
of milke, and not of strong meat.

22 13 For every one that vetch milke, is inexpert
in the word of righteousnesse: for he is a babe.

23 14 But strong meat belongeth to them that
are of age, which through long custome haue their
minds exercised, to discern both good and euill.

24 15 6 Of whom we haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.

25 16 7 For when as concerning the time yee
ought to be teachers, yet haue ye need againe that
we teach you what are the first principles of the
word of God: and are become such as haue need
of milke, and not of strong meat.

26 17 8 And though he were the Sonne, yet he learned
his obedience, by the things, which he suffered,

27 18 9 And being consecrated, was made author
of eternall saluation vnto all them that obey him:

28 19 10 And is called of God an high Priest after
the order of Melchisedec.

29 20 11 6 Of whom we haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.

30 21 12 7 For when as concerning the time yee
ought to be teachers, yet haue ye need againe that
we teach you what are the first principles of the
word of God: and are become such as haue need
of milke, and not of strong meat.

31 22 13 For every one that vetch milke, is inexpert
in the word of righteousnesse: for he is a babe.

32 23 14 But strong meat belongeth to them that
are of age, which through long custome haue their
minds exercised, to discern both good and euill.

33 24 15 6 Of whom we haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.

34 25 16 7 For when as concerning the time yee
ought to be teachers, yet haue ye need againe that
we teach you what are the first principles of the
word of God: and are become such as haue need
of milke, and not of strong meat.

35 26 17 8 And though he were the Sonne, yet he learned
his obedience, by the things, which he suffered,

36 27 18 9 And being consecrated, was made author
of eternall saluation vnto all them that obey him:

37 28 19 10 And is called of God an high Priest after
the order of Melchisedec.

5 And haue tasted of the good word of God,
and of the powers of the world to come,

6 If they fall away, should be renewed againe
by repentance: seeing they crucified againe to
themselves the Sonne of God, and make a mocke
of him.

7 3 For the earth which drinketh in the raine that
cometh oft vpon it, and bringeth forth herbe
herbes meet for them by whom it is drused, recei-
ueth blessing of God.

8 But that which beareth thornes and briars,
is reproboued, and is nere vnto cursing, whose end
is to be burned.

9 4 But beloued, we haue perswaded our selues
better things of you, and such as accompany sal-
uation, though we thus speake.

10 5 For God is not vngracious, that he should
forget your worke, and labour of loue, which ye
shewed toward his Name, in that yee haue mini-
stered vnto the Saints, and yet in this.

11 And we desire that every one of you shew
the same diligence, to the full assurance of hope
vnto the end,

12 6 That yee be not slouthfull, but followers
of them, which through faith and patience, inhe-
rite the promises.

13 7 For when God made the promise to A-
braham, because he had no greater to sweare o-
therwise by, he sware by himselfe,

14 8 Saying, * Surely I will abundantly bless
thee, and multiply thee marvellously.

15 And so after that hee had waited patiently,
he enioyed the promises.

16 For men verely sware by him that is greater
then themselves, and an oath for confirmation
among them is an end of all strife.

17 So God, willing more abundantly to shew
vnto the heires of promise, the steadfastnes of his
counsell, bound him selfe by an oath,

18 That by two immutable things, wherein it
is vnpossible that God should lye, we might haue
strong consolation, which haue our refuge to lay
hold vpon that hope, which is set before vs,

19 9 Which hope we haue, as an ancre of the
soule, both sure and steadfast, and it encreth into
that which is within the vaile,

20 10 Whither the forerunner is for vs entred
in, euen Iesus that is made an high Priest for ever
after the order of Melchisedec.

21 11 6 Of whom we haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.

22 12 7 For when as concerning the time yee
ought to be teachers, yet haue ye need againe that
we teach you what are the first principles of the
word of God: and are become such as haue need
of milke, and not of strong meat.

23 13 For every one that vetch milke, is inexpert
in the word of righteousnesse: for he is a babe.

24 14 But strong meat belongeth to them that
are of age, which through long custome haue their
minds exercised, to discern both good and euill.

25 15 6 Of whom we haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.

26 16 7 For when as concerning the time yee
ought to be teachers, yet haue ye need againe that
we teach you what are the first principles of the
word of God: and are become such as haue need
of milke, and not of strong meat.

27 17 8 And though he were the Sonne, yet he learned
his obedience, by the things, which he suffered,

28 18 9 And being consecrated, was made author
of eternall saluation vnto all them that obey him:

29 19 10 And is called of God an high Priest after
the order of Melchisedec.

30 20 11 6 Of whom we haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.

31 21 12 7 For when as concerning the time yee
ought to be teachers, yet haue ye need againe that
we teach you what are the first principles of the
word of God: and are become such as haue need
of milke, and not of strong meat.

32 22 13 For every one that vetch milke, is inexpert
in the word of righteousnesse: for he is a babe.

33 23 14 But strong meat belongeth to them that
are of age, which through long custome haue their
minds exercised, to discern both good and euill.

34 24 15 6 Of whom we haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.

35 25 16 7 For when as concerning the time yee
ought to be teachers, yet haue ye need againe that
we teach you what are the first principles of the
word of God: and are become such as haue need
of milke, and not of strong meat.

36 26 17 8 And though he were the Sonne, yet he learned
his obedience, by the things, which he suffered,

37 27 18 9 And being consecrated, was made author
of eternall saluation vnto all them that obey him:

38 28 19 10 And is called of God an high Priest after
the order of Melchisedec.

4 As men that
haue Christ, and as
though they cruci-
fied him againe,
make him a mock-
ing stocke in a like
manner, and then
they will be able
to iustifie the
affliction or back-
sliding did.

5 He leteeth forth
the former threat-
ning with a fami-
liarity.

6 He mitigateth
and softneth all,
that that penite,
hoping better of
them to whom he
wrote.

7 Hee praieth
them for their cha-
ritie, hereby en-
courageing them
to goe forward,
and to hold out
to the end.

8 He sheweth
what vertues
chiefly they haue
need of to goe
forward constan-
tly, and also to
persevere to the
end, to wit, cha-
ritie and patience:

9 And lastly say
man should obiect
and say, that these
things are impos-
sible to be done,
he will shew them
to be themselves
the examples of
their ancestors
and to follow them.

10 Another
pricke to prick
them to goe
forward, because
the hope of the
inheritance is cer-
tain, if we con-
tinue to the end
for God hath not
enough promised
it, but also pro-
mised it with an
oath.

11 Gen. 12. 2
and 17. 4. and 22. 17.

12 I will beare
up for thee
against all
thine enemies.

13 I will beare
up for thee
against all
thine enemies.

14 I will beare
up for thee
against all
thine enemies.

15 I will beare
up for thee
against all
thine enemies.

16 I will beare
up for thee
against all
thine enemies.

17 I will beare
up for thee
against all
thine enemies.

18 I will beare
up for thee
against all
thine enemies.

19 I will beare
up for thee
against all
thine enemies.

20 I will beare
up for thee
against all
thine enemies.

21 I will beare
up for thee
against all
thine enemies.

22 I will beare
up for thee
against all
thine enemies.

23 I will beare
up for thee
against all
thine enemies.

24 I will beare
up for thee
against all
thine enemies.

25 I will beare
up for thee
against all
thine enemies.

26 I will beare
up for thee
against all
thine enemies.

27 I will beare
up for thee
against all
thine enemies.

28 I will beare
up for thee
against all
thine enemies.

29 I will beare
up for thee
against all
thine enemies.

30 I will beare
up for thee
against all
thine enemies.

31 I will beare
up for thee
against all
thine enemies.

32 I will beare
up for thee
against all
thine enemies.

33 I will beare
up for thee
against all
thine enemies.

34 I will beare
up for thee
against all
thine enemies.

35 I will beare
up for thee
against all
thine enemies.

36 I will beare
up for thee
against all
thine enemies.

5 *Hee giueth a reason why he saith that our high Priest is in the heavenly Sanctuary, and not in the earthly: because, faith he, if he were now on the earth, he could not minister in the earthly Sanctuary seeing there are yet Leuitical Priests, which are appointed for him, that is to say, to be patternes of that perfect example, and to what purpose should the patternes serve when the true and original example is present.*

* *Exod. 28. 40. alies 7. 34. 6 He entred into the composition of the old and transitorie Testament or covenant being but for a time, whereas the Leuitical Priests were mediators with the new, the everlasting Mediator whereof is Christ, so shew that this is not onely better then that in a respect, but also that it was abrogated by*

7 *He proueth by the testimonie of Ieremie, that there is a second Testament or covenant, and therefore that the first, was not perished.*

* *Iere. 31. 31, 32, 33, 34. Rom. 12. 7. chap. 10. 1. d. e Hee calleth it an house, as it were one house of the whole kingdom: for whereas the kingdom of David was divided into two Testaments, the Prophet speaketh us to understand that though he the new Testament be said to be renewed against the old, the conclusion is therefore by the latter and the new, the first and old is taken away, for it could not be called new, if it differed not from the old. And againe, that time is as length taken away, which is liable to corruption, and therefore impeded.*

C H A P. IX

9 *Comparing the Grace of the Tabernacle, 10 and the ceremonies of the Law, 11 unto the truest set out in Christ, 15 hee concludeth that now there is no more need of another Priest, 24 because Christ himselfe hath himselfe offered himselfe under the new covenant.*

THEN the first Testament had also ordinances of religion, and a wordly Sanctuary.

2 For the first Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which Tabernacle is called the Holy places.

3 And after the second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden center, and the Ark of the Testament overlaid round about with gold, wherein the goldenpot, which had Manna was, and * Aarons rod that had budded, and the * tables of the Testament.

5 * And our the Ark were the glorious Cherubims, shadowing the * Mercy seat: of which things we will not now speake particularly.

* *The holiest Sanctuary, * Num. 17. 10. * 1. King. 8. 9. 2. Chron. 5. 10. * Exod. 25. 22. d. The Hebrews call the row of the Ark of the testament, the Mercy seat, as being by the Cherubims and so follow.*

6 Now then these things were thus ordained, the Priests went alwaies into the first Tabernacle, and accomplished the seruice.

7 But into the second went the * high Priest alone, once euery yeere, not without blood which hee offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, whereas yet the first Tabernacle was standing,

9 Which was a figure for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 Which onely stood in meats and drinks, and diuers washings, and carnall rights, which were enioyned, vntill the time of reformation.

11 But Christ being come an high Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goats and calves: but by his owne blood entred he in once vnto the holy place, and obtained eternall redemption for us.

13 * For if the blood of buls and of goats, and the ashes of an heifer, sprinkling them that are vnecleane, sanctifyeth as touching the k purifying of the flesh,

14 How much more shall the * blood of Christ, which through the eternall Spirit offered himselfe without fault to God, * purge your consciences from dead works to the liuing God?

15 And for this cause is he the Mediator of

to say, if the worshippers were not purged by them) why then were those ceremonies vied to wit that men might be called backe to that first example, that is to say, to the way that should correct all those things at his coming. For that time that the figure had to life. Another reason why they could not make cleane the conscience of the worshipper, to wit, because they were outward and carnall or corporall things. For they were a yew would say a burden, from which Christ delivered vs. 6 Nowe hee entred into the declaration of the figures, and first of all comparing the Leuitical high Priest with Christ, (that is to say, the figure with the thing it selfe) hee attributeth to Christ, the administration of good things to come, that is, euellall, which those carnall things had respect vnto. 7 An other comparison of the first corruptible Tabernacle with the latter, (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, whereinto the Sonne of God entred as the Leuitical high Priests entred into the other which was fraille and transitory. 8 By a more excellent and better. 9 Another comparison of the blood of the sacrifices with Christ. The Leuitical high Priest entering by those their holy places into their Sanctuary, offered corruptible blood for one yeete onely: but Christ entering into that holy body of his, entered by it into heauen it selfe, offering his own pure blood for an euellall redemption: For one selfe same Christ answerech both to the high Priest and the Tabernacle, and the sacrifices, and the offeringes themselves, as the truth to the figures, for that Christ is both high Priest and Tabernacle and the Sacrifice, yea, all these both together and for euere. 10 For in this yeete sacrifice of reconciliation there were two kinds of sacrifice, the one good the other a better, or calfe. * *Leuit. 16. 14. num. 19. 4. 9* If outward priming of blood and ashes of beastes, was a true and effectfull signe of purifying and cleansing, how much more shall the thing it selfe and the truth being present, which in times past was shadowed by those externall Sacraments, that is to say, his blood, which is in such sort more blood, than is all the blood of the Sonne of God, and therefore hath an excoerting vertue of purifying and cleansing doeth. 10 The conclusion of the former arguments. Therefore seeing the blood of beastes did not purge finnes, the new Testament which was before time promised, wherein the true outward things had respect, is nowe indede established, by the vertue whereof all transgressions might be taken away, and heauen indede opened vnto vs: whereof it followeth that Christ did his blood al for vs Fathers. For he was shadowed by those old ceremonies, otherwise, vntill they had learned to represent him, they had been nothing at all profitable. Therefore this Testament is called the latter, not concerning the vertue of it, (that is to say, remission of finnes) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was indede exhibited to the world, and fulfilled all things which were necessary to our saluation.

Now hee cometh to the sacrifices, which hee diuident into those daily sacrifices, and thateuery yeere offering into the Holiest of all, with blood, of which the high Priest onely, but once euery yeere entering into the Holiest of all, with blood, offered for himselfe and the people. * *Exod. 30. 10. *Leuit. 16. 2. For the sinnes, *Leuit. Chap. 1. 2. Of that yeere-lyrite and ceremonie hee sheweth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all: For why did the high Priest alone enter in thither, shutting out all other, and that to offer sacrifice there, both for himselfe and for others and after did hee the Holiest of all againe? An oblation: If the way were not opened into heauen by those sacrifices, that is,***

Rom. 5. 6.
2pet. 3. 18.

14 A reason why the Testament must be abolished by the death of the Mediator, because this Testament hath the condition of a Testament of gift, which is made effectual by death; & therefore that it might be effectual it must needs be that he that made the Testament, should die.

Gal. 3. 15.
12 There must be a proportion between the things which purify, & those which are purified: Vnder the Law all those figures were earthly, the Tabernacle, the books, the vessels, &c. sacrifices, although they were the figures of heavenly things.

There fore it was requisite that all those should be purified with some matter of the same nature, to wit, with the blood of beasts, with water, wool, hyssop. But vnder Christ all things are heavenly: an heavenly tabernacle, an heavenly sacrifice, an heavenly people, an heavenly doctrine, and heavenly life is set open before us for an euangelizing habitation.

Therefore all these things are sanctified in like sort, to wit, with that everlasting offering of the quickening blood of Christ. As the Lord hath commanded, *u. He is to be offered.* Exod. 24. 8. *O the similitude of beauty things were earthly, and therefore they were to be offered with earthly things, as with the blood of beasts, and wool, and hyssop. Vnder Christ all things are heavenly, and therefore they could not be sanctified with the offering of his earthly blood.*

13 Another double compulsion: The Levitical high Priest entered into the Sanctuary, which was made doored by the commandment of God, but yet with mens hands, that it might be a pattern of another more excellent, to wit, of the heavenly palace. But Christ entered even into himself. Again, he appeared before the Father, but Christ before God the Father himself. 14 Another double compulsion: The Levitical high Priest offered blood, but Christ offered his own body. One iterated his offering: Christ offering himself but once, abolished sinne altogether, both of the former ages & of the ages to come. 15 An argument to prove that Christs offering ought not to be repeated: Seeing that sinne was to be purged from the beginning of the world, and it is proved that sinne cannot be purged, but by the only blood of Christ: he must needs have died of so many times since the beginning of the world. But a man can die but once: therefore Christs oblation which was once done in the latter days, neither could, nor can be repeated. Seeing then it is so, surely the verbe of it extendeth both to sinnes that were before, and to sinnes that are after his coming.

In the latter dayes, *p. The whole order of sinne. v. He speaketh of the natural state and condition of man: For as for Language and ceremonies, he saith, that it was no usualizing thing extraordinary, and as for that which he saith, he changed them, it is a kind of doubt.* 2 Cor. 13. 14. *1 Pet. 5. 8. 2. 3. 8.* *That the natural things were offered to the Father, and were by the offering of the will of our election, not in the first count of God, but in the benefit that our faith receiveth, and we must continue from sin, as well as to the high, the low, the middle, we cannot say it is more certain and shall we be moved, 1. 6. Shortly by the way heleth out Christ as a lodge, partly to testify them, which doe not rest themselves in the only oblation of Christ once made, and partly to keep the faithful in their duty, that they go not backe.*

the New Testament, that through * death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receive the promise of eternal inheritance.

16 For where a Testament is, there must be the death of him that made the Testament.

17 For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it is alive.

18 Wherefore, neither was the first ordained without blood.

19 For when Moses had spoken every precept to the people, according to the Law, hee tooke the blood of calves and of goats, with water and purple wooll and hyssop, and * sprinkled both the booke, and all the people.

20 Saying, This is the blood of the Testament which God hath appointed vnto you.

21 Moreover, hee sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices than are these.

24 For Christ is not entered into the holy places that are made with hands, which are similitudes of the true Sanctuary, but is entered into very heaven, to appeare now in the sight of God, for vs.

25 Not that hee should offer himselfe often as the high Priest entered into the holy place, every yeere with other blood,

26 For then must hee have often suffered since the foundation of the world; but now in the end of the world hath hee become made manifest, once to put away sin by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall * once die and after that commeth the iudgement:

28 So * Christ was once offered to take away the sinnes of * many, * and vnto them that

looke for him, shall hee appeare the second time without sinne vnto saluation.

CHAP. X.

Hebrews 10. 1. *Hebrews 10. 1. The sacrifices of the Law were imperfect, a because they were yearly renewed. 5 But that the sacrifice of Christ was and perpetual, 6 he pronounceth by David in Psalms: 12 Then he addeth an exhortation, 23 and a curse through them that will the praise of Christ. 26 In the end he presseth patience, 38 that cometh of faith.*

1 For the Law hauing the shadowe of good things to come, and not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the comers thereunto.

2 For would they not then haue ceased to haue bin offered, because that the offerers once purged, should haue had no more conscience of sin?

3 But in those sacrifices there is a remembrance againe of sinnes every yeere.

4 For it is vnpossible that the blood of buls and goates should take away sinnes.

5 Wherefore when hee cometh into the world, he saith, * Sacrifice & offering thou wouldest not, but a body hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 Above, when he said, Sacrifice and offering, and burnt offerings, and sin offerings, thou wouldest not haue, neither hast pleasure therein (which are offered by the Law)

9 Then I say, Loe, I come to do thy will, O God, hee taketh away the first, that hee may stablish the second.

10 By the which will we are sanctified, even by the offering of the body of Iesus Christ once made.

11 And every Priest standeth daily ministering, and oft times offereth one manner of offering, which can neuer take away sinnes:

12 But this man after hee had offered one sacrifice for sinnes, * sitteth for euer at the right hand of God,

13 And from henceforth tareth * till his enemies be made his footstool.

14 For with one offering, hee hath beene consecrated for euer that hee is sanctified.

15 For the holy Ghost also beareth vs record: for after that hee had said before,

16 * This is the Testament that I will make

1 He pronounceth a priuile oblation. VVhen then were those sacrifices offered? The Apostles were not, but those which yearly sacrifice, which was the solemnity of all, wherein (saith he) there was made euer yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to cleanse vs to what purpose should those sinnes which are purged be repeated againe, and wherefore should new lanes come to be repeated euer yeere, if those sacrifices did abolish sinne?

2 Of things which are everlasting, which were promised by the Father, and are realized in Christ.

3 A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not do it, therefore Christ speaking of himselfe as of one his Priest manifested into flesh, windeeth evidently that God relecth not in the sacrifices but in the obedience of his Sonne

our high Priest, in which obedience he offered vp himselfe once to his Father for vs. 6 The course of Goats sacrifice into the world, when he was made man. 7. 1. *John. 40. 7. c. It is word for word in the Hebrew text, That he offered minores etiam, that is, that he was made man, and willing to suffer. 4. 1. Then the sacrifice is to be offered, that is, the word of God. 2. A conclusion with the other part of the compulsion. The Levitical high Priest repeated the same sacrifices daily in his Sanctuary: hereupon it followeth that neither those sacrifices, neither those offerings, neither those his Priests could take away sinne. But Christ, having offered one sacrifice once for the sinnes of all men, and having sanctified his owne for euer, sitteth at the right hand of the Father, having all power in his hands. c. 11. 1. *Heb. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

vnto them after those daies, faith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their finnes and iniquities will I remember I no more.

18 Now where remission of theſe things is, there is no more offering for a ſinne.

19 Seeing therefore, brethren, that by the blood of Ieſus we may bee bold to enter into the Holy place,

20 By the new and liuing way, which he hath prepared for vs, through the vaile, that is, his fleſh:

21 And ſeing we haue an hee Prielt, *which is* ouer the houſe of God,

22 Let vs drawe neere with a true heart in aſſurance of faith, our hearts being pure from an euill conſcience,

23 And waſhed in our bodies with pure water, let vs keepe the proſcription of our hope, without wauering, (for he is faithfull that promiſed)

24 And let vs conſider one another, to provoke vnto loue, and to good works,

25 Not orlake the fellowship that we haue among our ſelues, as the manner of ſome is: but let vs exhort one another, and that ſo much the more, becauſe yee ſee that the day draweth neere.

26 For if we ſinne willingly after that we haue receiued and acknowledged that truth, there remaineth no more ſacrifice for finnes,

27 But a ſcarefull looking for of iudgement, and violent fire, which ſhall deuoure the adulteries.

28 He that deſpiſeth Moſes Law, dieth without mercy * vnder two or three winneſſes.

29 Of how much ſorer puniſhment ſuppoſe ye ſhall he be worthy, which treadeth vnder foot the Sonne of God, and counteth the blood of the Teſtament as an vnholy thing, wherewith hee was ſanctified, and doth deſpite the Spirit of grace?

30 For we know him that hath ſaid, * Vengeance belongeth vnto me: I will recompence ſaith the Lord. And againe, The Lord ſhall iudge his people.

31 It is a ſcarefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the daies that are paſſed, in the which after yee had receiued liſſe, ye endured a great fight in afflictions,

33 Partly while ye were made as galling ſtock both by reproches and afflictions, and partly while ye became companions of them which were ſo torſed to and fro.

34 For both yee forrowed with mee for my

bonds, and ſuffered with ioy the ſpoiling of your goods, knowing in your ſclues how that ye haue in heauen, a better, and an enduring ſubſtance.

35 Caſt not away therefore your confidence which hath great recompence of reward.

36 For yee haue need of patience, that after ye haue done the will of God, yee might receiue the promiſe.

37 For yet a very little while, and he that ſhal come, will come, and will not tarry.

38 Now the iuſt ſhall liue by faith: but if any withdraw himſelfe, my ſoule ſhall haue no pleaſure in him.

39 But we are not they which withdraw our ſelues vnto perdition, but follow faith vnto the conſeruatiſon of the ſoule.

CHAP. XI.

He declareth in the whole chapter, that the Father, which from the beginning of the world were approuen of God, attained ſalvation no other way then by faith, & that the ſeueral wayes know that by the ſame onely, they are knit vnto the Fathers in an holy communion.

Now faith is the ground of things which are hoped for, and the euidence of things which are not ſeene.

2 For by it our Elders were well reported of.

3 Through faith wee vnderſtand that the world was ordained by the word of God, ſo that the things which wee ſee, are not made of things which did appeare.

4 By faith Abel offered vnto God a greater ſacrifice then Cam, by the which hee obtained witness that he was righteous, God teſtifying of his gifts: by the which faith alſo hee being dead, yet ſpeaketh.

5 By faith was Enoch tranſlated, that hee ſhould not ſee death: neither was he found: for God had tranſlated him: for before he was tranſlated, he was reported of, that he had pleaſed God.

6 But without faith it is vnpoffible to pleaſe him: for hee that cometh to God, muſt beleue that God is, and that hee is a rewarder of them that ſeek him.

7 By faith * Noe being warned of God of the things which were as yet not ſeene, moued with reuerence, prepared the Arke to the ſauing of his houſhold, through the which Arke hee condemned the world, and was made heire of the righteousneſſe, which is by faith.

8 By faith * Abraham, when hee was called obeyed God, to goe out into a place, which hee ſhould afterward receiue for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promiſe as in a ſtrange country, as one that dwelt in tents with Iſaac & Jacob heires with him of the ſame promiſe.

10 For he looked for a city hauing a foundation, whoſe builder and maker is God.

11 Through faith * Sara alſo receiued ſtrength to conceive ſeede, and was deliuered of a childe when ſhee was paſt age, becauſe ſhee iudged him faithfull which had promiſed.

12 And therefore ſprang thereof one, euen of one which was dead, ſo many as the ſtarrs of the ſkie in multitude, and as the ſand of the Sea ſhore which is innumerable.

13 All theſe did in faith, and receiued not

Good: and riches.

He will come with this very little while.

Habak. 2. 4. Rom. 1. 7. Gal. 3. 16. 12. He commended the excellency of a ſure faith by the effect, becauſe it is the only way to life, which ſentence he ſent forth and amplified by ſetting the contrary againſt it.

An excellent deſcription of faith by the effects becauſe it repreſenteth things which are but yet in hope, and teſtifieth as yet before our eyes things that are inuiſible.

He ſheweth that the Fathers ought to be accounted of, by this verities.

That uſt, thoſe Fathers, of whom we came: and whoſe authority and example ought to moue vs very much.

Gen. 1. 1. Job. 1. 10.

He ſheweth the property of faith, by letting out vnto vs moſt piked examples of ſuch aſſion the beginning of the world excelled in the Church.

So to ſee the world how ſo hee was, was not made of any materiall appearance, but was before all of nothing.

Abel. Gen. 4. 4. Math. 23. 35. Enoch. Gen. 5. 24.

That he ſhould receiue the reward in reſpect to his merits, but to the free promiſe, as Paul teacheth in Abraham the father of all the faithfull. Rom. 4. 4. Noe. Gen. 6. 13. By Abraham and Sara.

Gen. 12. 4.

This foundation is ſet againſt their ſalvations. Gen. 17. 19. and 21. 2. ſo vnto vnto to beare children, as if ſhe had bene ſtarke dead. ſo ſaith, which they had while they liued, and followed them euil to their graue.

b Thus in the figure
Moses for his
things promised
1 For the Patriarch
were none when
they received the
promises, to profess
his religion by
building of a temple
and calling on the
name of the Lord.

* Gen. 22. 10.

* Trye of the

Lord.

1 Although the

promises of life

were made in that

overly begotten soule

(Isaac yet be ap-

pointed him to die,

and so a swift hope

be believed in hope.

* Gen. 21. 12.

Rom. 9. 7.

1 From which

death

1 For there was

not the true and

very death of Isaac,

(but as it were

the death by

metaphor whereof

be come alive)

1 as it were to have

risen againe.

8 Isaac.

* Gen. 23. 39.

9 Jacob.

* Gen. 48. 15.

* Gen. 48. 31.

10 Joseph.

* Gen. 50. 25.

11 Moses.

* Exod. 4. 22.

12. 7.

13 They were not

as it was to us

him up.

* Exod. 8. 16.

* Exod. 1. 11.

14 Such people as

he could not en-

ough him would

needes provoke

God to wrath against

him.

* Exod. 18. 23.

15 The red sea.

* Exod. 14. 28.

16 Jericho.

* Josh. 6. 10.

17 Rahab.

18 A notable ex-

ample of Gods

goodwill.

* Josh. 6. 13.

* Josh. 2. 1.

19 Countenay and

freely for as free

will only not

in their own

keeps them safe.

20 Geddon, Bura,

and other judges,

and Prophets.

* Jud. 6. 11.

* Jud. 6. 6.

* Jud. 3. 24.

* Jud. 11. 1.

and 1. 7.

1 The fruit of the

promises.

2 Hezekiah so

much the more

for the woman of

Carra, whose name

Elihu raised againe

from death: and she

Susanna, whose sonne

Elihu restored to his mother.

the promises, but saw them afarre off, and beleev-
ed them, and received them thankfully, and
confessed that they were strangers and pilgrimes
on the earth.

14 For they that say such things, declare plain-
ly that they seeke a country.

15 And if they had been min^{is} full of that coun-
try from whence they came out they had leifure
to haue returned.

16 But now they desire a better, that is an hea-
uently: wherefore God is not ashamed of them
to be called their God: for he hath prepared for
them a citie.

17 By faith Abraham offered vp Isaac, when
he was tried, and he that had received the pro-
mises offered his only begotten sonne.

18 (To whom it was said, * In Isaac shall thy
seed be called.)

19 For hee considered that God was able to
raile him vp euen from the dead: from whence
he received his alife after a fort.

20 By faith Isaac blessed Iacob and Esau,
concerning things to come.

21 By faith Jacob when hee was a dying,
blessed both the sonnes of Ioseph, and * leauing
on the end of his flate worshipped God.

22 By faith Ioseph when hee died, made
mention of the departing of the children of Isaac
and gaue commandment of his bones.

23 By faith Moyses when hee was borne,
was hatched three monthes of his parents, be-
cause they saw he was a proper childe, neither o
fear'd they the kings commandment.

24 By faith Moyses when hee was come to
age, refused to bee called the sonne of Pharaohs
daughter,

25 And chose rather to suffer aduersitie with
the people of God, then to enioy the pleasures
of sinnes for a season.

26 Esteeming the rebuke of Christ greater ri-
ches, then the treasures of Egypt: for hee had re-
spect vnto the recompence of the reward.

27 By faith he forooke Egypt, and feared not
the fiercenesse of the king: for he endured, as hee
that saw him which is inuisible.

28 Through faith hee ordeined the Passoe-
uer and the effusion of blood, lest hee that de-
stroyed the first borne, should touch them.

29 By faith they passed through the red
sea as by dry land, which when the Egyptians
had assayed to doe, they were swallowed vp.

30 By faith the walles of Jericho fell
downe after they were compassed about seuen
dayes.

31 By faith the harlot Rahab perished
not with them which obeyed not, when she had
received the spies peaceably.

32 And what shall I more say? for the time
would be too short for me to tell of Gedion,
of Barac, and of Samson, and of Iephthae, also
of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes,
wrought righteousness, obtained the promises,
stopped the mouthes of lions,

34 Quenched the violence of fire, escaped the
edge of the sword, of weakes were made strong,
waxed valiant in battell, turned to flight the ar-
mies of the aliantes.

35 They themouered their dead, raised to

life: other also were racked, and would not be
deliuered, that they might receiue a better reur-
rection.

36 And others haue bene tryed by mocking
and scourges, yea, moreouer by bonds, and pri-
sonment.

37 They were stoned, they were hewen asun-
der, they were tempted, they were flaine with the
sword, they wandred vp and downe in shep-
es skinned, and in goates skinned, being destitute, af-
flicted, and tormented.

38 Whom the world was not worthy of: they
wandered in wildernesses, and mountaines, and
dennes, and caues of the earth.

39 And these all through faith received
good report, and received a not the promise,

40 God prouiding a better thing for vs, that
they without vs should not be made perfitte.

deceade exhibited to vs, for that their faith and ours is as one, and
creed and ours: 3 But as Christ saith off. 4 For their iustification
Christ, in a was established in our lawes.

CHAP. XII.

He doeth not only by the example of the Fathers re- cited,
exhorteth vs to patience and constancy, 3 but also by the
example of Christ, 11 That the chastening of God cannot bee
rightly iudged by the outward sense of our flits.

Wherefore, * let vs also, seeing that wee
are compassed with so great a cloude of
witnesses, cast away euery thing that presteth
downe, and the sin that hangeth so fast on: let
vs run with patience the race that is set before vs,
2 Looking vnto Iesus the author and fi-
nisher of our faith, who for the voy that was
set before him, endured the crosse, and despised
the shame, and is set at the right hand of the
throne of God.

3 Consider therefore him that endured such
speaking against sinners, lest ye should be wea-
ried and faint in your mindes:

4 Yee haue not yet resisted vnto blood, stri-
uing against sinne.

5 And yee haue forgotten the consolation,
which I speake vnto you as vnto children, * My
sonne, despise not the chastening of the Lord, nei-
ther faint when thou art rebuked of him.

6 For whom the Lord loveth he chasteneth:
and he scourgeth euery sonne that he receiveth.

7 If yee endure chastening, God offereth him-
self vnto you as vnto sonnes: for what sonne is
it whom the father chasteneth not?

8 If therefore yee bee without correction,
whereof all are partakers, then are yee bastards,
and not sonnes.

9 Moreouer we haue had the fathers of our
bodies which corrected vs, and wee gaue them
reuerence: should we not much rather bee in sub-
iection vnto the Father of Spirits, that we might
liue?

10 For they verily for a few dayes chastened

themselves: for how great is Iesus in comparison of vs, and how
far more glorious things did he suffer for us? 4 He taketh an argument of the profit which com-
meth in vs by Gods chastisements, inlesse we be in fault. First of all because sinne
or that rebellious wickednesse of our flesh is by this means restrained. 5 Secondly,
because they are testimonies of his Fatherly good will toward vs, inasmuch that
they shew themselves to be chastened, which cannot abide to be chastened of God.

6 Thirdly, if all men yeeld this right to fathers, to correct their
God we owe this tribute, that they may rightfully correct the children. Iudas here note
be much more subiect to that our Father, who is the author
of our lasting liue. 7 An amplification of the same argumēt
corrected vs for their transgression, for some fault and for grie-
uous chastening. Iudas aduersus. Ioh. our Father, to profit, to make
liues: which thing although these our fathers doe not prefer
end of the matter proueth it.

11 Hezekiah
that persecuted
us with Antioch
wreath.
2 In Iudas & ro-
dolph Iudas were the
Saints brought to
extreme paine, and
confinement: to
Iudas the best, in
miserable.

16 An amplifica-
tion taken of the
circumstance of
the time: their
faith is somuch the
more to be mar-
celled at, by how
much the pro-
mises of things
to come were
more in hand: yet
at length were in-
dured also their con-
secration did hang upon

* Rom. 6. 4.

coloss. 3. 8.

1 eph. 4. 22.

2 eph. 3. 1.

1 Amplifying

of the former ex-

amples, whereby

we might be

flattered up to rance

the whole race,

calling away all

stops an impe-

diment.

1 For since be-
lievers are not

as it were

leapt out.

2 He stretcheth

before vs

the whole race

1 Iesus himselfe

our captain, who

willingly ouer-
came all

the roughness

of the same way.

6 As it were open

the mark of our

faith.

1 Iudas here had

a kinde of Iudas

rest in his hand

and power, yet

suffered with the

sinners of his

croce.

3 An amplifica-

tion of the cir-

cumstance of the

penaltes and the

things that our

fathers, which he

comparaeth betwixt

themselves.

4 Iudas here had

a kinde of Iudas

rest in his hand

and power, yet

suffered with the

sinners of his

croce.

3 An amplifica-

tion of the cir-

cumstance of the

penaltes and the

things that our

fathers, which he

comparaeth betwixt

themselves.

A Peter purposing
to speake of the
duties of a Chri-
tian life reasoneth
first farre higher
then that we which
God the Father first
chose, whereby a cer-
tain holy Spirit we
are to the end, that as
we are brought into the same
God, who neuer al-
loweth the wicked world
to erre. L. 50.

ained imagination
voluntarism, that
which is preached

*Because he mo-
tifies a conscience of
his to offend God, by
whose good will and
appointment, he
knoweth this bur-
den is laid upon
him.*

*23 He mitigateth
the grievousness
of servitude, while
he sheweth plain-
ly that Christ did
also for servants,
that they should
beare so much the
more patiently
this inequality be-
twixt men which
are of one selfe.*

*24 Some more
overfettereth before
them Christ that
Lord of Lords for
an example, he
signifieth that they
cannot but becom-
e too delicate, which
they themselves*

*more grieved in bearing of injuries, than Christ himselfe who was most lust, and
most liberally of all afflicted, and yet most patient. 2. A borrowed kinde of
speech taken of painters and schoolmasters. 2. Esay. 53. 1. Iohn. 3. 5. 24. He th-
rough them a remedie against injuries, to wit, that they committed their cause to God,
by the ensample of Christ. 25 He teacheth now to turne his speech to masters,
which have also themselves a master and iudge in heaven: who will iustly reuenge
the injuries that are done to servants without any respect of persons. 2. Esay. 53. 5.
math. 8. 17. 26 He calleth the servants backe from the consideration of the in-
juries which they are constrained to beare, to thinke vpon the greatc and the end
of the benefite receiued of Christ.*

CHAP. III.

*1 That Christian women should not continue their husbands,
though they be unfaithfull. 5 Hee bringeth in examples of godly
Women 8 General exhortation, 14 patiently to beare per-
secution, 15 and lastly to yeild a reason of their faith. 18
Christes example.*

Likewise ^a let the wives be subiect to the r husbands, ^b as tharauen they which obey nor the word, may without the word be won by the conseruation of the wives.

^c While they behold your pure conseruation which is with feare:

^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^{w</}

31 Another Argument taken of the happy end of the elect, is this, that whereas also Christ goes before vs both in example and vertue, as one who suffered most precious torments unto death, although but in one part only of him, to wit, in the flesh or man nature: but yet became conquerour by the vertue of his divinity.

32 *Before vs he manhood, for his body was dead, and his soule felt the torments of death* 22 A secret objection: Christ indeed might do this, but what is that to vs? yes (saith the Apostle) for Christ hath redeemed us with this vertue in all ages both to the resurrection of the godly, were they neuer so few and miserable, and to reuenge the rebellion of his enemies. 23 It appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present not in corporall presence, but by his diuine vertue, preaching repentance: euen by the mouth of Noe himselfe who then prepared the Arke. To those disobedient spirits which are now in prison waiting for the last recompense of their rebellion, and saved those leues (that is, eight onely persons) in the water. 1 By the vertue of which Spirit, that is to say, of the diuinity which dwelleth in that word, Spirit, cannot in this place be taken for it to soule. *But we will say, that Christ was raised vp againe, and quickned* 24 by the vertue of his soule. 1 He catcheth them spirits, in respect of his time, not in respect of the time that they were in the flesh. 20 This word (one) sheweth that there was a further death appointed, and that were once past, there should be no more. * *Gen 6. 14. mat. 24. 36. Luke 17. 16. o Men.* 23 A proportionall applying of the former example to the times which followed the coming of Christ: for that preservation of Noe in the waters was a figure of our Baptisme, not as though that materiall water of the Arke saued vs, as those waters which bare vp the Arke saued Noe, but because Christ with his inward vertue, which the outward Baptisme doth figure, preferreth vs being washed, so that wee may call vpon God with a good conscience. p The conscience being sanctified by the inward call vpon God. 21 That selfe same vertue, whereby Christ rose againe, and now being caried vp into heauen, hath receiued all power, doth at this day defend and preserue vs.

CHAP. III.

1 He bringeth in Christ by example, and applieth 6 to the mortification of the flesh, especially commending Charity: 12 And joining thereto of patience. 17 That it is necessary that correction begin at the Church.

2 Having ended his digression and sliding from his matter, now he returneth to the exhortation which he brake off taking occasion by that which he said touching the death, and resurrection of Christ, to the defining our sanctification, that to be sanctified, is to be made as he is.

3 That he henceforward should liue (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.

4 For it is sufficient for vs that we haue spent the time past of the life, after the lusts of the Gentiles walking in wantonnes, lusts, drunkennes, in gluttony, drinkings, & in abominable idolatries.

5 Wherein it seemeth to them strange, that ye run not with them vnto the same excess of riot: therefore speake they euill of you.

6 Which shall giue account to him, that is ready to iudge quicke and dead.

7 For vnto this purpose was the Gospell to be renued by the vertue of the holy Ghost, that we may lead the rest of our life which remaineth, after the will of God. 8 As much of this present life as remaineth yet to be purified. * *Ephes 1. 22.* 4 By putting vs in minde of the dishonesty of our former life led in the fifth of sinne, he calleth vs to earnest repentance. 1 Wickedly and unrighteously by the name of the Gentiles. 3 That wee be not moued with the enemies perverseness and slanderous iudgements of vs, we haue to say against them that last iudgement of God which remaineth for them, for none, whether they be then found liuing, or were dead before, shall escape it. 6 They think it a new and strange matter. 4 A digression because he made mention of the last generall iudgement. And he presenteth an objection, that seeing Christ came very lately, they may seeme to be excusable which died before. But this the Apostle denieth for (saith he) this selfe same Gospell was preached vnto them also: for they sinned vnto the Iewes, & that to the same end that I now preach it vnto you, to wit, that the flesh being aboliſhed and put away (that is to say, that wicked and naughty corruption which reigneth in men) they should deliver themselves to be governed by the vertue of the Spirit of God.

preached also vnto the dead, that they might be condemned according to men in the flesh, but might liue according to God in the spirit.

7 Now the end of all things is at hand. Bee ye therefore sober, and watching in prayer.

8 But about all things haue feruent love among you: * for love shall couer the multitude of sinnes.

9 Be ye * harborous one to another, without grudging.

10 Let every man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speake, let him speake as the words of God. If any man minister, let him do it as of the ability which God minnistrereth, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for euer, and euer, Amen.

12 Dearly beloved, thinke it not strange concerning the fiery trial, which is among you to proue you as though some strange thing were come vnto you:

13 But reioyce, inasmuch as ye are partakers of Christs sufferings that when his glory shall appeare, ye may be glad and reioyce.

14 If ye be railed vpon for the Name of Christ, blessed are ye: for the spirit of glorie and of God resteth vpon you: which on their part is euill spoken of, but on your part is glorified.

15 But let none of you suffer as a murderer, or as a thief, or an euill doer, or as a bushebinder in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behaue.

17 For the time is come that iudgement must begin at the house of God. 17 If it first begin at vs what shall then be end of them which obey not the Gospel of God?

18 And if the righteous scarcely be saved,

* *Rom. 13. 6. phil. 3. 14.* 9 A reason, because that what gift soener we haue, we haue receiued it of God vpon this condition, to be his disposers and stewards.

10 He recometh vpon two kindes of these gifts to be giue, to wit, the office of teaching in the Church, and the other Ecclesiasticall functions, wherein two things specially are to be observed, to wit, that the pure word of God be taught, and whatsoever is done, be directed to the glorious God the Father, in Christ, as to the proper matter.

11 Because the cross is ioynd with the sincere profession of Religion, the Apostle first repeateth that which he touched before warning vs not to be troubled at persecutions and afflictions, as a newe and strengthening thought.

12 As though some new thing had befallen you, which you neuer thought of before. 23 The last reason: Because the Lord meaneth not to consume vs with this fire (as it were) but to purge vs of our dross, and make vs perfect.

13 Another reason: Because the afflictions of the godly and wicked differ very much, and chiefey in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. * *Math. 5. 10.* 14 Secondly, because that although the im-
pious think false otherwise, who blaspheming the godly, blaspheme God, yet the
teacheth by this argument of a comparison of them together, that the godly shall
glory, and their adoration be led in them by the Spirit of God. 23 *Spirit be*
meaneth the gift of the Spirit. 15 The third difference: for the godly are not af-
flicted for their euill doings, but for righteous sake as Christians: whereby it
commeth to passe that the cross, seeing it is a testimonie vnto them of faith
and righteousness, minnistrereth vnto them not an occasion of sorrow, but of vnlikeable
ioy: now the Apostle propoundeth the third difference vnder the forme of an ex-
hortation. 16 The third reason because the Lord of all the world being especially
carefull for them of his household, doeth therefore chastise them first of all, yet
so that he keepeth a measure in his greatest severity: And as he hath alwayes vied
to doe to the flesh, so doeth he now specially when as hee exhibeth of himselfe in per-
son to his Church. 17 Let the godly should be offended and stumble at their
vaine shadow of felicitie of the wicked, as though God were not the gouernour of
the world, for that the wicked are in good case, and the godly in euill, the Apostle
teacheth by this argument of a comparison of them together, that the godly shall
not his owne, but our terrors them vnder the cross, will let length in his time handle
the rebellious and wicked farre otherwise, whom hee hath appointed to vtter de-
struction. * *Prouerbs 2. 31.*

He returneth to his purpose, vying an argument taken from the circumstance of the time, because the last end is at hand, and therefore we must to much the more diligently watch and pray with due sobriety of minde.

6 He commendeth charity of one toward another, because it doth as it were bury a multitude of sinnes, and therefore pre-
ceth and maintaineth peace and concord: for they that loue one another, doe easily
forgive one another their offences.

* *Thom. 1. 12.* 7 Of all the duties of charity, he commendeth one, namely, which was at that time most necessary, to wit, hospitality, which he will haue to be voluntary and most courteous and benefitfull.

* *Rom. 12. 13.* 13. 2. 8 He sheweth the

vic of charity, to wit, that every man be fellow that gift which he hath receiued to the profit of his neigh-

bour. * *Rom. 13. 6. phil. 3. 14.* 9 A reason, because that what gift soener we haue, we haue receiued it of God vpon this condition, to be his disposers and stewards.

10 He recometh vpon two kindes of these gifts to be giue, to wit, the office of teaching in the Church, and the other Ecclesiasticall functions, wherein two things specially are to be observed, to wit, that the pure word of God be taught, and whatsoever is done, be directed to the glorious God the Father, in Christ, as to the proper matter.

11 Because the cross is ioynd with the sincere profession of Religion, the Apostle first repeateth that which he touched before warning vs not to be troubled at persecutions and afflictions, as a newe and strengthening thought.

12 As though some new thing had befallen you, which you neuer thought of before. 23 The last reason: Because the Lord meaneth not to consume vs with this fire (as it were) but to purge vs of our dross, and make vs perfect.

13 Another reason: Because the afflictions of the godly and wicked differ very much, and chiefey in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. * *Math. 5. 10.* 14 Secondly, because that although the im-

impious think false otherwise, who blaspheming the godly, blaspheme God, yet the teacheth by this argument of a comparison of them together, that the godly shall glory, and their adoration be led in them by the Spirit of God. 23 *Spirit be*

meaneth the gift of the Spirit.

15 The third difference: for the godly are not afflicted for their euill doings, but for righteous sake as Christians: whereby it commeth to passe that the cross, seeing it is a testimonie vnto them of faith and righteousness, minnistrereth vnto them not an occasion of sorrow, but of vnlikeable ioy: now the Apostle propoundeth the third difference vnder the forme of an exhortation.

16 The third reason because the Lord of all the world being especially carefull for them of his household, doeth therefore chastise them first of all, yet so that he keepeth a measure in his greatest severity: And as he hath alwayes vied to doe to the flesh, so doeth he now specially when as hee exhibeth of himselfe in person to his Church.

17 Let the godly should be offended and stumble at their vaine shadow of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good case, and the godly in euill, the Apostle teacheth by this argument of a comparison of them together, that the godly shall not his owne, but our terrors them vnder the cross, will let length in his time handle the rebellious and wicked farre otherwise, whom hee hath appointed to vtter destruction. * *Prouerbs 2. 31.*

18 The conclusi-
on. Seeing the god-
ly are afflicted by
chance, bury
the will of God, they ought not to despair, but goe forward, notwithstanding in the
way of holinesse and well doing, commending themselves to God, their faithfull
Creator, that is to say, their Father.

where shall the vngodly and the sinner appeare?
19 Wherefore let them that latter according
to the will of God, commit their soules to him in
well doing, as vnto a faithfull Creator.

CHAP. V.

1 Hee warreth the Elders not to stirre auaricie ouer the
Church, 2 with up the younger sort to bee willing to be taught,
and to be made. 3 To be sober and watchfull to offe the true
admonitions.

1 He desireth be-
pecially the of-
fice of the Elders,
that is to say, of
them that haue
the care of the
Church. 2 He vseth a pro-
fesse touching the
circumstance of
his owne person:
to wit, that he as
their companion
commoneth with
them not of mat-
ters which hee
knoweth not, but
wherein he is as
well experienced
as any, and pro-
poundeth vnto
them as other

The Elders which are among you, I beseech
which am also an Elder, and a witness of the
sufferings of Christ, and also a partaker of the
glory that shall be revealed,

2 Feed the flocke of God, which de-
pendeth vpon you, caring for it not by constraint,
but willingly: not for filthy lucre, but of a ready
minde:

3 Not as though yee were Lords ouer Gods
heritage, but that yee may bee examples to the
flocke.

4 And when that chiefe Shepheard shall
appeare, ye shall receiue an incorruptible crowne
of glory.

5 Likewise yee younger submit your selues
vnto the Elders, and submit your selues euery man

condition, but that which he himselfe hath sustained before them, and doth still take
the same paines, and also hath one selfe same hope together with them. The first
rule: Hee that is a shepheard, let him feed the flocke. 4 He saith not, Offer for the
quick and dead, and sing psalms shreds in a stranger tongue, but Feed. 4 The second:
Let the shepherds consider, that the flocke is not his, but Gods. 5 The third: Let
not the shepherds inuade other mens flockes, but let them feed that which God hath
committed vnto them. 6 Let the shepherds gouerne the Church with the word
and example of godly and blamelesse life, not by constraint but willingly, not for
filthy lucre, but of a ready minde, not as Lords ouer Gods portion and heritage, but
as his ministers. 7 Which is the Christian people. 7 That the shepherds minds
bee not overcome either with the wickednesse of men, or their cruelty, he warreth
them to cast their eyes continually vpon that chiefe Shepheard, & the crowne which
is layd vp for them in heauen. 8 Hee commended many peculiar Christian vertues,
and especially modestie: which admonition all of vs stand in need of, but espe-
cially the younger sort, by reason of the vngodwardnesse and pride of that age.

one to another: 2 decke your selues inwardly in
lowliness of minde: 3 for God resisteth the
proud, and giueth grace to the humble.

6 Humble of your selues therefore: vnder the
mighty hand of God, that hee may exalt you in
due time.

7 Cast all your care on him: for hee careth
for you.

8 Be sober, and watch: for * your aduersary
the deuil as a roaring lyon walketh about, seek-
ing whom he may deuoure:

9 Whom resist stedfast in the faith, 10 know-
ing that the same afflictions are accomplished in
your brethren which are in the world.

10 And the God of all grace, which hath
called vs vnto his eternall glory by Christ Iesus,
after that ye haue suffered a little, make you per-
fite, confirme, strengthen, and stablish you.

11 To him bee glory and dominion for ever
and euer, Amen.

12 By Silvanus a faithful brother vnto you,
as I suppose, haue I written briefly, exhorting and
testifying how that this is the true grace of God,
wherein ye stand.

13 The Church that is at Babylon elected
together with you, salueth you, and Marcus my
sonne.

14 Greete yee one another with the * kisse of
loue. Peace be with you all which are in Christ
Iesus, Amen.

ctions which Satan stirreth vp, are neither newe nor proper to any one man, but
from old and ancient time common to the whole Church, and therefore we must
suffer that patiently, wherein wee haue such and so many tellowes of our conflicts
and combats. e Amongst your brethren which are dispersed throughout the world.
13 Hee saileth vp as it were with a scale, the former exhortation with a solemn
prayer, againe willing them to aske increase of strength at his hands, of whom they
had the beginning, and hope to haue the accomplishment, to wit, of the God the
Father in Iesus Christ, in whom they are sure of the glory of eternall life. 14 Con-
tinuance and perseverance in the doctrine of the Apostles, is the only ground and
foundation of Christian strength: Now the summe of the Apostles doctrine, is
saluation freely giuen of God. 15 Familiar salutations. e In that Simas
cister of Aghria, where Peter the Apostle of the circumcision then was. * Rom 16. 16.
1. cor. 16. 20. 2. cor. 13. 11.

THE SECOND EPISTLE
generall of Peter.

CHAP. I.

3 Having spoken of the iustification of God, 5 and of the ver-
tues of faith 6 Hee exhorteth them to holynes of life, 12 And
that his counsell may bee the more stedfast, 14 Hee bewar-
eth that his death is at hand, 16 and that him selfe doth seeke po-
wer of Christ, which hee as yet receiue not.

1 A salutation
wherein hee giueth
them to under-
stand that hee de-
aleth with them as
Christs ambassa-
dour, and other-
wise agreeeth with
them in one selfe
same faith which
is grounded vpon
the righteousness
of Iesus Christ our
God and Saviour.
a In that that God
standing to his prom-
ise, hee vnder-
standeth that hee
dealeth with them
as Christs ambassa-
dour, and other-
wise agreeeth with
them in one selfe
same faith which
is grounded vpon
the righteousness
of Iesus Christ our
God and Saviour.

Imon Peter a servant and an Apo-
stle of Iesus Christ, to you which
haue obtained like precious faith
with vs by the righteousnesse of
our God and Saviour Iesus Christ.

2 Grace and peace be emul-
plied to you, through the acknowledging
of God, and of Iesus Christ our Lord.

3 According as his diuine power hath
giuen vnto vs all things that pertaine vnto life and
godlinesse, through the acknowledging of him

that hath called vs vnto glory and vertue.

4 Whereby most great and precious pro-
mises are giuen vnto vs, that by them yee should
be partakers of the diuine nature, in that ye
should the corruption, which is in the world through
lust.

5 Therefore giue euen all diligence there-
unto: 6 Ioyne moreouer vertue with your faith:
and with vertue, knowledge:

6 And with knowledge, temperance: and
with temperance, patience: and with patience,
godlinesse:

the world, (that is, from the wicked lusts which we carie about vs) and are made,
after a sort, like vnto God himselfe. e By the diuine nature, hee meaneth not the
substance of the Godhead, but the partaking of those qualities whereby the image of God
is reflected in vs. f In Iouy. g For lust is the cause of corruption, and hath his seat
in our very bowels and inward parts. 5 Having layd the foundation (that is,
having declared the causes of our saluation and especially of our sanctification) now
he beginneth to exhort vs to giue our mindes wholly to the true life of this grace.
And hee beginneth with faith without which nothing can please God, and hee war-
neth vs to haue it full fraught with vertue (that is to say) with godly and godly ma-
ners) being inoynd with the knowledge of Gods will, without which there is ei-
ther vaine hope, nor any true vertue. h Supply all and support one another. e Here-
together yee certain other principall vertues, wherof some pertaine to the first Ta-
ble of the Law, others to the

* Rom 12. 10.
9 Because pride
leecheth to many,
to bee wise va-
to the glory of
this life, the Apo-
stle exhorteth on
the contrary side,
that ignorance
and shame is the
reward of pride,
and I glory the re-
ward of modestie.
* James 4. 6.
* James 4. 10.
10 Because thou
proud and loose
spirits threaten
the modest and
humble, the Apo-
stle warreth vs to
set the power of
God against the
vanitie of proud
men, and to hang
wholly vpon his
providence.
* Psal 55. 22.
Mich. 6. 3.
Iake 13. 22.
11 The crueltye
of Satan, who
seeketh by all
meanes to de-
uoure vs, is over-
come by watchful-
nesse and faith.
* Luke 12. 37.

12 The perfec-
tions which Satan stirreth vp, are neither newe nor proper to any one man, but
from old and ancient time common to the whole Church, and therefore we must
suffer that patiently, wherein wee haue such and so many tellowes of our conflicts
and combats. e Amongst your brethren which are dispersed throughout the world.
13 Hee saileth vp as it were with a scale, the former exhortation with a solemn
prayer, againe willing them to aske increase of strength at his hands, of whom they
had the beginning, and hope to haue the accomplishment, to wit, of the God the
Father in Iesus Christ, in whom they are sure of the glory of eternall life. 14 Con-
tinuance and perseverance in the doctrine of the Apostles, is the only ground and
foundation of Christian strength: Now the summe of the Apostles doctrine, is
saluation freely giuen of God. 15 Familiar salutations. e In that Simas
cister of Aghria, where Peter the Apostle of the circumcision then was. * Rom 16. 16.
1. cor. 16. 20. 2. cor. 13. 11.

4 An explica-
tion of the for-
mer exhorta-
tion, declaring
the causes of great
benefits, to wit,
God and his free
promises, from
whence all the be-
nefits proceed,
I say, these most
excellent benefits,
wherby we are
delivered from
the corruption of
the world, (that is, from the wicked lusts which we carie about vs) and are made,
after a sort, like vnto God himselfe. e By the diuine nature, hee meaneth not the
substance of the Godhead, but the partaking of those qualities whereby the image of God
is reflected in vs. f In Iouy. g For lust is the cause of corruption, and hath his seat
in our very bowels and inward parts. 5 Having layd the foundation (that is,
having declared the causes of our saluation and especially of our sanctification) now
he beginneth to exhort vs to giue our mindes wholly to the true life of this grace.
And hee beginneth with faith without which nothing can please God, and hee war-
neth vs to haue it full fraught with vertue (that is to say) with godly and godly ma-
ners) being inoynd with the knowledge of Gods will, without which there is ei-
ther vaine hope, nor any true vertue. h Supply all and support one another. e Here-
together yee certain other principall vertues, wherof some pertaine to the first Ta-
ble of the Law, others to the

THE FIRST EPISTLE GENERAL

OF JOHN.

CHAP. I.

He testifies that he brings the eternal word, wherein is life, and which is God will be merciful unto the faithful, if you will only be the burden of their sin, they learn to live unto his mercy.



1 He beginneth with the description of the person of Christ, whom he maketh one and not two: and him both God from eternall (for he was with the Father from the beginning, and is that eternal life) and also made true man, whom Iohn himselfe and his companions, both heard and beheld, and hand led,

2 I heard him speake I saw him say I felt with mine eyes, I handled with mine hands him that is very God, being made very man, and not 2 alone, but others also that were with mee

3 That same everlastinge Word, by whom all things are made, and to whom none is like

4 Being sent by him, and that doctrine is rightly said to be shewed, for no man could so much as have thought of it, if it had not bene thus shewed

2 The vice of this doctrine is this, that all of vs being compied and ioyned together with Christ by faith, might become the Sonnes of God, in which thing only consisteth all happiness.

3 Now he putteth it into a question, whereby we may understand that we are ioyned together with Christ, to wit, if we be governed by his light, which is perceived by the ordering of our life. And thus hereafter, God is in himselfe most pure light, therefore he agreeth with them, which are lightfome, but with them which are darkelome he hath no fellowship. * Iohn 8. 12. 4 God is said to be light of his own nature, and to be in light, that is to say, in that everlastinge influence, light, holiness: and we are said to walk in light, in that the beams of that light doe shine vnto vs in the world. 4 A digression or going from the matter hee is in hand with, to the remission of finnes: for this our sanctification which walke in the light, is a testimony of our ioyning and knitting together with Christ: but because this our light is very dark, we must needs obtaine another benefit in Christ, to wit, that our finnes may be forgiven vs being sprinkled with his blood: and this in conclusion is the prophe and stay of our salvation. * Heb. 9. 28. 1 Peter 1. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 There is none but receiveth this benefit, because there is none that is not a sinner. * 1 Kings 8. 46. 2 Iohn 8. 12. 3 Iohn 8. 12. 4 Iohn 8. 12. 5 Iohn 8. 12. 6 Iohn 8. 12. 7 Iohn 8. 12. 8 Iohn 8. 12. 9 Iohn 8. 12. 10 Iohn 8. 12. 11 Iohn 8. 12. 12 Iohn 8. 12. 13 Iohn 8. 12. 14 Iohn 8. 12. 15 Iohn 8. 12. 16 Iohn 8. 12. 17 Iohn 8. 12. 18 Iohn 8. 12. 19 Iohn 8. 12. 20 Iohn 8. 12. 21 Iohn 8. 12. 22 Iohn 8. 12. 23 Iohn 8. 12. 24 Iohn 8. 12. 25 Iohn 8. 12. 26 Iohn 8. 12. 27 Iohn 8. 12. 28 Iohn 8. 12. 29 Iohn 8. 12. 30 Iohn 8. 12. 31 Iohn 8. 12. 32 Iohn 8. 12. 33 Iohn 8. 12. 34 Iohn 8. 12. 35 Iohn 8. 12. 36 Iohn 8. 12. 37 Iohn 8. 12. 38 Iohn 8. 12. 39 Iohn 8. 12. 40 Iohn 8. 12. 41 Iohn 8. 12. 42 Iohn 8. 12. 43 Iohn 8. 12. 44 Iohn 8. 12. 45 Iohn 8. 12. 46 Iohn 8. 12. 47 Iohn 8. 12. 48 Iohn 8. 12. 49 Iohn 8. 12. 50 Iohn 8. 12. 51 Iohn 8. 12. 52 Iohn 8. 12. 53 Iohn 8. 12. 54 Iohn 8. 12. 55 Iohn 8. 12. 56 Iohn 8. 12. 57 Iohn 8. 12. 58 Iohn 8. 12. 59 Iohn 8. 12. 60 Iohn 8. 12. 61 Iohn 8. 12. 62 Iohn 8. 12. 63 Iohn 8. 12. 64 Iohn 8. 12. 65 Iohn 8. 12. 66 Iohn 8. 12. 67 Iohn 8. 12. 68 Iohn 8. 12. 69 Iohn 8. 12. 70 Iohn 8. 12. 71 Iohn 8. 12. 72 Iohn 8. 12. 73 Iohn 8. 12. 74 Iohn 8. 12. 75 Iohn 8. 12. 76 Iohn 8. 12. 77 Iohn 8. 12. 78 Iohn 8. 12. 79 Iohn 8. 12. 80 Iohn 8. 12. 81 Iohn 8. 12. 82 Iohn 8. 12. 83 Iohn 8. 12. 84 Iohn 8. 12. 85 Iohn 8. 12. 86 Iohn 8. 12. 87 Iohn 8. 12. 88 Iohn 8. 12. 89 Iohn 8. 12. 90 Iohn 8. 12. 91 Iohn 8. 12. 92 Iohn 8. 12. 93 Iohn 8. 12. 94 Iohn 8. 12. 95 Iohn 8. 12. 96 Iohn 8. 12. 97 Iohn 8. 12. 98 Iohn 8. 12. 99 Iohn 8. 12. 100

CHAP. II.

Hee declares that he is our mediator and advocate, 3 & sheweth that the knowledge of God, which is in him, is the source of life, 12 which appertaineth to all those, 14 that depend on Christ alone: 15 Thus having exhorted them to continue the word, 18 & to give warning that Antichrist be avoided, 20 and that the knowers of his sin stand in it.

Y^e little children, these things write I vnto you, that ye may know: and if any man sinne, we have an Advocate with the Father, Iesus Christ, the Iust.

2 And he is the reconciler for our finnes: and not for ours onely, but also for the finnes of the whole world.

3 And hereby we are sure that we know him, if we keepe his commandments.

4 Hee that faith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But he that keepeth his word, in him is the founte of God perfect indeede: hereby we know that we are in him.

6 And hereby we are sure that we know him, if we keepe his commandments.

7 Hee that faith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

8 But he that keepeth his word, in him is the founte of God perfect indeede: hereby we know that we are in him.

9 Hee that faith he remaineth in him, ought even so to walke as he hath walked.

10 Brethren, I write no new commandment vnto you: but an old commandment, which ye have had from the beginning: this old commandment is that word, which ye have heard from the beginning.

11 Again, a new commandment I write vnto you, that which is true in him: & also in you: for the darkenes is past, & that true light now shineth.

12 Hee that faith that he is in that light, and hateth his brother, is in darkenes, vntill this time.

13 He that loveth his brother, abideth in that light, and there is no occasion of euill in him.

14 But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth neither whether he goeth, because that darkenesse hath blinded his eyes.

15 Little children, I write vnto you, because your finnes are forgiven you for his Names sake

declaring what it is to walke in the light, to wit, to keepe Gods commandments. Whereby it followeth that holies do not consist in those things which men have devised, with their vaine profession of the Gospel. 4 The small bee is the founte of such knowledge, as faith walketh with it, and not of a common knowledge. 5 For the tree which is the fruit, 3 holiness, that is, a life ordered according to the precept of Gods commandments how weak soever they be, is of necessity ioined with faith, that is, with the true knowledge of the Father in the Sonne. 6 He that keepeth Gods commandments, Iouth God indeed. He that loveth God, is in God, or is ioined together with God. Therefore he that keepeth his commandments, is in him. 7 Whereby we love God. 8 He meaneth our communion with Christ. 9 Methinks is one with Christ, must needs lose his life, that is, must walke in his steps. 10 The Apostle going about to expound the commandment of charity one toward another, telleth first, that when he vergeth holiness he bringeth no new trade of life (as they vicio do which their disciplines, once over another) but putteth them in minde of the same law which God gave in the beginning to wit, by Moses, at that time that God began to give Law to his people. 7 He addeth that the doctrine indeed is old, but it is now after a fore new birth in reformation of Christ, and also of vs: in whom he through the Gospel, engrafteth his Law effectually, not in the flesh, but in our minde. 8 Which thing to wit, that the doctrine is new of which I write vnto you, is true in him and in you. 8 Now he cometh to the second Table, that is to charitable towards another, & denieth that that man hath true light in him, or is indeed regenerate and the son of God, which hateth his brother: and such an one wandeth miserably in darkenesse, because he never in great knowledge of God, for that wittingly and willingly he casteth himselfe headlong into hell. * Chap. 3. 14. 9 He returneth againe to sanctification to remission of finnes, because that true reconciliation in Christ is the ground of our salvation, whereupon afterwards sanctification must be built as upon a foundation. 1 Therefore I write vnto you, brethren, if ye are in this number whom God hath reconciled to himselfe. 10 For his own sake. 11 And in that he nameth Christ, so I write vnto you, and others, whether they be in house or earth.

20 He sheweth that this doctrine agreeth with all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are paying ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable unto them.

21 He doth certify young men, if they be desirous to shew their strength that they have a most glorious combat here before them, to wit, Satan the worst enemy, who must be overcome: willing them to be assured of victory, as if they had already gotten it.

22 Finally, he sheweth to children, that chaste Father, from whom they have to look for all good things, is yet loath to give them in \S Gospel.

23 He addeth afterward in like order, as many exhortations as he should say, Remembere your fathers, as I wrote unto you, that the everlasting Sonne of God is revealed to vs. Remember ye young men, that that strength whereby I said that you put Satan to flight, is given you by the word of God, which dwelleth in you.

24 The world which is full of wicked desires, lustful pleasures, and pride, is utterly hated of our heavenly Father, therefore the Father and the world cannot be together, and this admonition is very necessary for grece and flourishing youth.

25 He preaches of sin, as is agreeable with the will of God, for contrary to Gods will is to be sin, as I said in the first Epistle, when I said that I wrote to you of the world, and of the Father is loved.

26 He sheweth how much better it is to obey the Father will, than the lusts of the world, by both threats and vntike deeds.

27 Now he turneth himself to little children, which notwithstanding are well instructed in the summe of religion, and willett them by diverse reasons to shake off foolishnesse, which is too too familiar with that age.

28 He exhorteth this world (little) not because he speaks to children, but to shew them the more by what force words.

29 First, because the last time is at hand, so that the matter should not be delayed.

30 Secondly, because Antichrist, that is, such as fall from God, are already come, even as they heard that they should come. And it was very requisite to warneth vnto vnder and wastefull age of that danger.

31 A digression against certaine offences and stumbling blocks, whereto that rude age especially might fall, and be shaken. Therefore that they should not be terrified with the false falling backe of certayne, as if he maketh plaine vnto them, that although such as fall from God and his religion are cast out of the Church, yet they were not of the Church, because the Church is the company of the clea which cannot perill, and therefore cannot fall from Christ.

32 A soft word to be used to new fall from grece.

33 Secondly, he sheweth that these things fall out to the profane of the Church, that hypocrites may be plainly knowne.

34 Thirdly, he comforteth them to make them stand fast, inasmuch as they are anointed of the holy Ghost with the true knowledge of salvation.

35 The grace of the holy Ghost: and this is a good knowledge of prechation from the anoints of the Law.

36 From Christ which is primarily called holy, as the taking away of an oblation. He warneth not the things as to men which are ignorant in religion, but rather as to men which do well know the truth, yet so late forth that they are able to discern truth from falsehood.

37 He sheweth now plainly the false doctrine of the Antichrists, to wit, that either they fight against the principal Christ, or his office, or both together, and at once. And that they do so do vaine boast and glory in God, for in trying the Son, the Father is made knowne, as is the true Christ. They therefore are deceiued both in the doctrine themselves, which say that the Father and other saints worship the same God who we do.

38 The while preaching of the Prophets and Apostles is contrary to that doctrine. Therefore it is very to be careful and this wholly to behold and keep, which leadeth vs to fecke eternal life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father.

13 I write vnto you fathers, because ye have known him that is from the beginning.

14 I write vnto you, young men, because ye have overcome that wicked one.

15 I write vnto you, little children, because ye have known the Father.

16 I have written vnto you fathers, because ye have known him that is from the beginning, I have written vnto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome that wicked one.

17 Loue not this world, neither the things that are in this world. If any man loue this world the love of the Father is not in him.

18 For all that is in this world, (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

19 And this world passeth away, and the lust thereof: but he that fulfilleth the will of God abideth euer.

20 Little children, it is the last time, and as ye have heard that Antichrist shall come, now there are many Antichrists: whereby we know that it is the last time.

21 They went out from vs, but they were not of vs: for if they had bene of vs, they should have continued with vs.

22 But this cometh to passe, that it might appear, that they are not all of vs.

23 But ye have an oymntment from that Holy one, and know all things.

24 I have not written vnto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

25 Who is a liar, but hee that denieth that Iesus is Christ? the same is that Antichrist that denieth the Father and the Sonne.

26 Whofoeuer denieth the Sonne, the same hath not the Father.

27 Let therefore abide in you that same that strength whereby I said that you put Satan to flight, is given you by the word of God, which dwelleth in you.

28 The world which is full of wicked desires, lustful pleasures, and pride, is utterly hated of our heavenly Father, therefore the Father and the world cannot be together, and this admonition is very necessary for grece and flourishing youth.

29 He preaches of sin, as is agreeable with the will of God, for contrary to Gods will is to be sin, as I said in the first Epistle, when I said that I wrote to you of the world, and of the Father is loved.

30 He sheweth how much better it is to obey the Father will, than the lusts of the world, by both threats and vntike deeds.

31 Now he turneth himself to little children, which notwithstanding are well instructed in the summe of religion, and willett them by diverse reasons to shake off foolishnesse, which is too too familiar with that age.

32 He exhorteth this world (little) not because he speaks to children, but to shew them the more by what force words.

33 First, because the last time is at hand, so that the matter should not be delayed.

34 Secondly, because Antichrist, that is, such as fall from God, are already come, even as they heard that they should come. And it was very requisite to warneth vnto vnder and wastefull age of that danger.

35 A digression against certaine offences and stumbling blocks, whereto that rude age especially might fall, and be shaken. Therefore that they should not be terrified with the false falling backe of certayne, as if he maketh plaine vnto them, that although such as fall from God and his religion are cast out of the Church, yet they were not of the Church, because the Church is the company of the clea which cannot perill, and therefore cannot fall from Christ.

36 A soft word to be used to new fall from grece.

37 Secondly, he sheweth that these things fall out to the profane of the Church, that hypocrites may be plainly knowne.

38 Thirdly, he comforteth them to make them stand fast, inasmuch as they are anointed of the holy Ghost with the true knowledge of salvation.

39 The grace of the holy Ghost: and this is a good knowledge of prechation from the anoints of the Law.

40 From Christ which is primarily called holy, as the taking away of an oblation. He warneth not the things as to men which are ignorant in religion, but rather as to men which do well know the truth, yet so late forth that they are able to discern truth from falsehood.

41 He sheweth now plainly the false doctrine of the Antichrists, to wit, that either they fight against the principal Christ, or his office, or both together, and at once. And that they do so do vaine boast and glory in God, for in trying the Son, the Father is made knowne, as is the true Christ. They therefore are deceiued both in the doctrine themselves, which say that the Father and other saints worship the same God who we do.

42 The while preaching of the Prophets and Apostles is contrary to that doctrine. Therefore it is very to be careful and this wholly to behold and keep, which leadeth vs to fecke eternal life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father.

which ye have heard from the beginning. If that which ye have heard from the beginning, shall remaine in you, ye shall also continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, even that eternal life.

26 These things have I written vnto you, concerning them that deceiue you.

27 But that anointing which ye received of him, dwelleth in you: and ye neede not that any man teach you: but as the same anointing teacheth you of all things, and it is true & is not lying, and as it taught you, ye shall abide in him.

28 And now, little children, abide in him, that when he shall appear, we may be bold, and not ashamed before him, at this coming.

29 If ye know that he is righteous, know ye that he which doth righteously, is borne of him.

30 Ignorance of these things, and therefore I teach them not as things that were new heard of, but all them to your remembrance as things which you doe know.

31 He commeth with both the doctrine which they had embraced, and a high praise, both their faith and the diligence of such as taught them, yet so, that hee taketh nothing from the honour due to the holy Ghost.

32 The conclusion both of the whole exhortation, and also of the former treatise.

33 A pausing note to the treatise following, which teacheth us the same purpose, but yet is more ample, and handleth the same matter after another order: for before he taught vs to goe from the effects to the cause, and in this that followeth, he goeth downe from the cause to the effects. And this is the summe of this argument: God is the fountaine of all righteousness, and therefore they that giue themselves to righteousness, are knowne to be borne of him, because they resemble God the Father.

CHAP. III.

1 Setting downe the unspeakable glory of this that we are Gods sonnes, he sheweth that none of us ought to be lifted up by good works, whereby we think we are justified.

2 And a prayer to God.

3 Behold, what loue the Father hath giuen to vs, that we should bee called the sonnes of God: for this cause this world knoweth you not, because it knoweth not him.

4 Dearly beloved, now are we the sonnes of God, but yet it is not made manifest what we shall be: and we know that when hee shall be made manifest, we shall be like him: for wee shall see him as he is.

5 And every man that hath this hope in him, purgeth himself, even as he is pure.

6 Whofoeuer committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

7 And ye know that he was made manifest, that he might take away our sinnes, and in him is no sinne.

8 Whofoeuer abideth in him, sinneth not: whofoeuer sinneth, hath not seene him, neither hath known him.

9 Little children, let no man deceiue you, hee that doeth righteously, is righteous, as hee is righteous.

10 Knowen to the world, for the world knoweth not God the Father: therefore this dignity is not fully made manifest to our selves, but we are yet one of the accomplishment of it, inasmuch that to the Sonne of God we know him, and shall enjoy his sight indeed, such as hee know: but yet notwithstanding this deferred until his next coming.

11 For now we see as in a glasse.

12 For now we see as in a glasse.

13 For now we see as in a glasse.

14 For now we see as in a glasse.

15 For now we see as in a glasse.

16 For now we see as in a glasse.

17 For now we see as in a glasse.

18 For now we see as in a glasse.

19 For now we see as in a glasse.

20 For now we see as in a glasse.

21 For now we see as in a glasse.

22 For now we see as in a glasse.

23 For now we see as in a glasse.

24 For now we see as in a glasse.

25 For now we see as in a glasse.

26 For now we see as in a glasse.

27 For now we see as in a glasse.

28 For now we see as in a glasse.

29 For now we see as in a glasse.

30 For now we see as in a glasse.

31 For now we see as in a glasse.

32 For now we see as in a glasse.

33 For now we see as in a glasse.

34 For now we see as in a glasse.

35 For now we see as in a glasse.

36 For now we see as in a glasse.

37 For now we see as in a glasse.

38 For now we see as in a glasse.

39 For now we see as in a glasse.

40 For now we see as in a glasse.

41 For now we see as in a glasse.

42 For now we see as in a glasse.

35 The same Spirit which conuicteth the clea with the knowledge of the truth, and sanctifieth them, giueth them therewithall the gift of perseverance, to continue to the end.

36 The Spirit which you have receiued of Christ, and which hee has giuen you all truth.

37 You are not ignorant of these things, and therefore I teach them not as things that were new heard of, but all them to your remembrance as things which you doe know.

38 He commeth with both the doctrine which they had embraced, and a high praise, both their faith and the diligence of such as taught them, yet so, that hee taketh nothing from the honour due to the holy Ghost.

39 The conclusion both of the whole exhortation, and also of the former treatise.

40 A pausing note to the treatise following, which teacheth us the same purpose, but yet is more ample, and handleth the same matter after another order: for before he taught vs to goe from the effects to the cause, and in this that followeth, he goeth downe from the cause to the effects. And this is the summe of this argument: God is the fountaine of all righteousness, and therefore they that giue themselves to righteousness, are knowne to be borne of him, because they resemble God the Father.

41 He sheweth how much better it is to obey the Father will, than the lusts of the world, by both threats and vntike deeds.

42 Now he turneth himself to little children, which notwithstanding are well instructed in the summe of religion, and willett them by diverse reasons to shake off foolishnesse, which is too too familiar with that age.

43 He exhorteth this world (little) not because he speaks to children, but to shew them the more by what force words.

44 First, because the last time is at hand, so that the matter should not be delayed.

45 Secondly, because Antichrist, that is, such as fall from God, are already come, even as they heard that they should come. And it was very requisite to warneth vnto vnder and wastefull age of that danger.

46 A digression against certaine offences and stumbling blocks, whereto that rude age especially might fall, and be shaken. Therefore that they should not be terrified with the false falling backe of certayne, as if he maketh plaine vnto them, that although such as fall from God and his religion are cast out of the Church, yet they were not of the Church, because the Church is the company of the clea which cannot perill, and therefore cannot fall from Christ.

47 A soft word to be used to new fall from grece.

48 Secondly, he sheweth that these things fall out to the profane of the Church, that hypocrites may be plainly knowne.

49 Thirdly, he comforteth them to make them stand fast, inasmuch as they are anointed of the holy Ghost with the true knowledge of salvation.

50 The grace of the holy Ghost: and this is a good knowledge of prechation from the anoints of the Law.

51 From Christ which is primarily called holy, as the taking away of an oblation. He warneth not the things as to men which are ignorant in religion, but rather as to men which do well know the truth, yet so late forth that they are able to discern truth from falsehood.

52 He sheweth now plainly the false doctrine of the Antichrists, to wit, that either they fight against the principal Christ, or his office, or both together, and at once. And that they do so do vaine boast and glory in God, for in trying the Son, the Father is made knowne, as is the true Christ. They therefore are deceiued both in the doctrine themselves, which say that the Father and other saints worship the same God who we do.

53 The while preaching of the Prophets and Apostles is contrary to that doctrine. Therefore it is very to be careful and this wholly to behold and keep, which leadeth vs to fecke eternal life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father.

Assignment
aken of con-
science: the deuil
is the sabbath of
finne, and there-
fore he is of the
deuill, ori-ated by
the inspiration
of the deuil that
ferueth finne: and
if he be the
finne, then is he
not of God: for the
deuill and God are
contrary the one
to the other, that
euen the Sonne of
God was sent to
destroy the works
of the deuil.
Therefore on the
contrary side, who-
soever resisteth
finne, is the Sonne
of God being
borne againe of
his spirit: as new
seed, in which
there is now felici-
ty and peace, and
rest of finne.

8 ¶ He that * committeth sinne, is of the deuill: for the deuill * sinneth from the beginning: for this purpose was made manifest that Sonne of God, that he might loose the workes of the deuill.

9 Whoſoeur is borne of God sinneth not: for his * seede remaineth in him, neither can hee sinne, because he is borne of God.

10 ¶ In this are the children of God knowne, and the children of the deuill: whoſoeur doeth not righteousnesse, is not of God, * neither hee that loueth not his brother.

11 ¶ For this is the message that yee heard from the beginning, that * we should loue one another.

12 Not as * Cain which was of that wicked one, and slew his brother: * and wherefore slew he him? because his owne workes were euill, and his brothers good.

13 Marueil not my brethren, though this world hate you.

14 ¶ Wee know that we are translated from death into life, because we loue the brethren: * he that loueth not his brother, abideth in death.

15 ¶ Whoſoeur hateth his brother, is a man-ſlayer: and ye know that no man ſlayer hath eternal life abiding in him.

16 ¶ Hereby haue we perceiued loue, that he laide downe his life for vs. therefore we ought also to lay downe our liues for the brethren.

17 ¶ And whoſoeur hath this * worke good, and seeth his brother haue need, & p shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 ¶ My little children, let vs not loue in word, neither in tongue only, but indeed and in truth.

19 ¶ For thereby we know that we are of the truth, * and shall before him assure our hearts:

20 For if our hearts condemne vs, * God is greater then our heart, and knoweth all things.

21 ¶ Beloued, if our heart condemne vs not, we are not of God: The conclusion: by a wicked life they are known which are

conquered by the spirit of the Deuill: 22 by a pure life, which are Gods children.

23 ¶ Hee bringeth to commend charity towards the brethren, as another make of the Sonnes of God. * The first reason, taken of the authority of God, which giveth the commendation.

24 ¶ The second reason, taken of the contrary example of Cain, which shew his brother.

25 ¶ The third reason, taken of the contrary example of Cain, which shew his brother.

26 ¶ The fourth reason, taken of the contrary example of Cain, which shew his brother.

27 ¶ The fifth reason, taken of the contrary example of Cain, which shew his brother.

28 ¶ The sixth reason, taken of the contrary example of Cain, which shew his brother.

then haue we boldnesse toward God.

22 ¶ And whatſoeur we aske, wee receive of him, because wee keepe his commandements, and doe those things which are pleasing in his sight.

23 ¶ This is then his commandement, that we beleeue in the Name of his sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 ¶ For hee that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, * euen by that Spirit which hee hath giuen vs.

25 ¶ Iohn 6.23 and 17. 3. * Iohn 13.24 and 15. 10. Spirit of sanctification whereby we are borne anew, and line unto God.

CHAP. III.

¶ Having spoken somewhat touching the trying of spirits: 4 For some speake of the world, 5 and some after God. 7 Here-
turneth to charity, 11. 15 and by the example of God be-
horth to brotherly loue.

¶ Dearly beloved, beleeue not euery a spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world.

2 ¶ Hereby shall yee know the Spirit of God, Every spirit that confesseth that Iesus Christ is come into the flesh, is of God.

3 And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom yee haue heard, how that he should come, and now already he is in this world.

4 ¶ Little children, ye are of God, and haue overcome them: for greater is hee that is in you, then he that is in this world.

5 ¶ They are of this world, therefore spake they of this world: and this worlde heareth them.

6 ¶ We are of God, * hee that knoweth God, heareth vs: he that is not of God heareth vs not. Hereby know we the Spirit of truth, and the spirit of error.

7 ¶ Beloued, let vs loue one another: 7 for loue: cometh of God, and euery one that loueth is borne of God, and knoweth God.

8 ¶ Hee that loueth not, knoweth not God: 8 for God is love.

¶ The Spirits of God, which are thought to be fallen from impure spirits which are to be echeued. 2. Then spoken by the figure Metonymy, and is as these had said, Belieue not everyone that sayeth that hee hath a gift of the holy Ghost to doe the office of a Prophet. 2. Hee giueth a certaine and propitious rule to know the doctrine of Antichrist by, to wit, if either the diuine or humane nature of Christ, or the true vniuing of them together be denied: or if the least rule that may bee, bee derogate from his office who is our onely King, Prophet, and euertailing high Priest. 6. Hee speaketh simply of the doctrine, and not of the person, C. The true Messiah. 4. Is true man. 5. Hee comforteth the elect with a most true hope of victory: but yet so, that he teacheth them that they fight not with their owne ouercome, but with the vertue and power of God. 4. Hee bringeth a reason: why the world receiveth these teachers more willingly, then the true to wit, because they breake out nothing but that which is worldly: which is another necesse to know the doctrine of Antichrist by. 5. Hee testifieth vnto them that his doctrine and the doctrine of his fellowes is the assured word of God, which of necessitie we haue boldly to set against all the mouths of the whole world, and thereby discern the truth from falshood. 2. Iohn 8.47. C. The Prophets against whom are set false prophets, that is, such as erre through lures, and lead others into error. 6. Hee returneth to the commanding of brotherly loue and charity. 7. The first reason: Because it is a very diuine thing: and therefore very dear for the sonnes of God: so that whoſoeur is voyde of it, can not bee layde to know of God aright. 8. A confirmation: For it is the nature of God to loue men, whereof we haue a most manifest proofe aboue all other: in that that of his onely free and infinite good will toward vs his enemies, hee deliuered vnto death not a common man, but that his owne Sonne, yea, his onely begotten Sonne to the end that we being reconciled from blood, might bee partakers of his everlasting glory. 9. In that hee called God, Loue, bee so much more than if hee had said that hee loueth vs infinitely.

¶ Math. 11.23, Iohn 15.7 and 16. 12. The conclusion: That faith in Christ, and loue one towards another are things joined together, and therefore the true testimony of sanctification must and doe answer that inward testimony of the Spirit giuen to Hee meaneth the

¶ Taking occasion by the name of the Spirit, left loue and charity should be separated from the worship of God, which chiefly dependeth of his true knowledge: he returneth to that which he spake in the second Chapter touching the taking heed of Antichrists. And he will haue here to take heed of two things, the one is, that feeling there be many false prophets, we do not lightly giue credite to euery man: the other is, that because many men teach false things, we should not therefore beleeue any. ¶ We must be able to discern a meane, that we may be able to differ

that beleue in the Name of that Sonne of God, that ye may know that yee haue eternall life, and that yee may beleue in the Name of that Sonne of God.

14 And this is that assurance that we haue in him, * that if we aske any thing according to his will he heareth vs.

15 And if we know that he heareth vs, whatsoever we aske, we know that wee haue the petitions, that we haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shal giue him life for them that sinne not vnto death. * There is a sinne vnto death, I say not that thou shouldest pray for it,

14 Because we do not yet see effect obtaine that which we hope for, the Apostle ioyntly inuocates or prays with faith, which he will haue to proceed from faith and more, and more beconced in such fact, that nothing be asked but that which is agreeable to the will of God: and such prayer cannot be vaine. Chap. 3.22. 15 We haue to make prayer not only for ourselves, but also for our brethren: which do sinne that their sinnes be not vnto them, to death: and yet hee excepteth that sinne, which is neuer forgiven, or the sinne against the holy Ghost, that is to say, a vniuersall and willfull falling away from the knownen truth of the Gospel. 1 This is as much as if he said, Let him desire the Lord to forgive him, and hee will forgive him being so desired. * Ioh. 1.12, 13. marke 3.29.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know that whoeuer is born of God, sinneth not: but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not.

19 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Iesus Christ, the same is that very in God, and that eternall life.

21 Little children keepe your selues from idols. Amen.

is to say, make the finnes of God in Christ, and being in doct. doe not erre in, neither are dead y wounded of Satan. 18 Every man must particularly apply to himselfe the generall promise, that we may certainly perswade our selues, that whereas all the world is by nature lost, we are freely made the sons of God, by the sending of Iesus Christ his Sonne vnus, of whom we are lightened with the knowledge of the true God, and eternall life. * Ioh. 1.24.45. in the dominion of Christ in most planely pronounced y this place. 19 Hee excepteth a plaine precept of taking heed of idols: which he setteth against the onely true God, that with this seale as it were he might scale vp all the former doctrine.

16 The taking away of an obedi-
tion: indeed all in-
quities com-
prehended under
the name of sin, but yet
we must not de-
spaire therefore,
because every sin
is not deadly, and
without hope of
remedie.

17 A reason why
not all, nay rather
why so fin is mor-
tal to some: to wit
because they bee
borne of God, that
with his Spirit, they
doe not erre in, nei-
ther are dead y wounded of Satan. 18 Every man must particularly apply to himselfe the generall promise, that we may certainly perswade our selues, that whereas all the world is by nature lost, we are freely made the sons of God, by the sending of Iesus Christ his Sonne vnus, of whom we are lightened with the knowledge of the true God, and eternall life. * Ioh. 1.24.45. in the dominion of Christ in most planely pronounced y this place. 19 Hee excepteth a plaine precept of taking heed of idols: which he setteth against the onely true God, that with this seale as it were he might scale up all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renoume, who brought up her children in the feare of God: 6 be exhorted her to continue in Christian charitie, 7 that she accompanie not with Antichrist, 10 to auoid them.

HELDER to the elect b Ladie, and her children, whom I loue in the truth: and not I onely, but also all that haue knownen the truth.

2 For the truths sake which dwelleth in vs, and shall be with vs for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with c truth and loue.

4 I reioyced greatly, that I found of thy children walking in d truth as we haue receiued a commandment of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandment vnto thee, but the same which we had from the beginning) that we

* loue one another.

6 And this is that loue that we should walke after his commandments. This commandment is, that as ye haue heard from the beginning, yee should walke in it.

7 For many deceiuers are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

8 Lookoe to your selues, that we loofe not the things which we haue done, but that we may receiue a full reward.

9 Whoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, * receiue him in not to house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his euil deeds. Although I had many things to write vnto you, yet would I not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The finnes of thine elect sister greete thee, Amen.

2 Antichristis fight-
ing against the
person and office
of Christ, were al-
ready crept into
the Church, in the
time of the Apo-
stles.

3 He that maketh
shipwrecke of do-
ctrine, Ioh. 1.11.
e Breuere and take
good heed.

4 We ought to
have something to
doe with them
that defend pre-
senc doctrine.
* Rom. 16.17.

THE THIRD EPISTLE OF IOHN.

1 Hee commendeth Gaius for hospitalitie, 9 and repro-
bati Diotrephes for want of glory: 10 For exhorteth Gaius
to continue in well doing: 12 and in the euile commendeth De-
metrius.

HELDER vnto the beloued Gaius whom I loue in the truth.

B Beloued, I with helpe that thou prosperest and farest well as thy soule prospereth.

3 For I reioyced greatly when the brethren came & testified of the truth that is in thee, how thou walkest in the truth.

4 I have no greater ioy then * thee, that is, to heare that my sonnes walke in veritie.

5 Beloued, thou doest b faithfully, whatsoever thou doest to the brethren, and to strangers,

6 Which bare witness of thy loue before the Churches, whom if thou c bringest on their iour-

ney as it becometh according to God, thou shalt doe well.

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be d helpers to the truth.

9 I wrote vnto the Church, but Diotrephes which loueth to haue the preeminence among them, receiueh vs not.

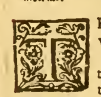
10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against vs with malicious words, and not therewith content, neither hee himselfe receiueh the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued follow not that which is euill, but that which is good: he that doth well is of God: but he that doeth euill, hath not e seene God.

d That wee our
selues may helpe
somewhat to the
preaching of the
truth.

12 Ambition and
contention, two
pestilent plagues
(especially to them
which haue any
Ecclesiastical func-
tion) are condemn-
ed in Diotrephes
person.
e He hath not known
God.

a This is no pro-
phecy, but is to be
taken as the word
of a mother, that is to
say, to the word of
and no Lady.
b Excellent and
honourable Dame.
c The bond of
Christian con-
dunion or linking
together is the
true and constant
profession of the
truth.
d With true know-
ledge which hath
a mercy loue joined
with it, and
following it.
e This true pro-
fession conflicteth
both in loue one toward another which the Lord hath commanded, and also especially
in wholeme and sound doctrine, which also is deliuered vnto vs: for the
commandment of God is a found and sure foundation both of the rule of manners
and of doctrine, and these cannot be separated the one from the other. d Accord-
ing as the truth is directed to them. * Ioh. 1.12.



a An example of
a Christian gra-
tulation
b A motherly ioyce,
c As he commeth
a brether and a
Christian.
d Hee commendeth
to Gaius either
those helpe (as men
without he had inter-
uening) for reu-
erence now againe to
him alone the of-
ficers of the Church
or els some other
which had like
authority.



THE ORDER OF TIME,

whereunto the Contents of this
booke are to bee referred.

The yeere
of Christ.

1.&c.



He dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her selfe, whilest Christ was yet vpon the earth.

34.

The dragon persecuteth Christ ascending into heauen, hee fighteth and is throwen down: and after persecuteth the Church of the Iewes.

67.

The Church of the Iewes is receiued into the wilderneffe, for three yeeres and an halfe.

70.

When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this is in the 12. chap.

The dragon is bound for a 1000. yeeres, chap. 20.

The dragon raiseth vp the beast with seven heads, and the beast with two heads, which make hanocke of the Church Catholike, and her Prophets for 1260. yeeres after the Passion of Christ, chap. 13. and 11.

97.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, & are forewarned of the persecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and signes prouoketh the world, and sealeth the godly, chap. 6. and 7.

He sheweth forth exemplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

1073.

The dragon is let loose after 1000. yeeres, and Gregory the vij being Pope, rageth against Henrie the third then Emperour, chap. 20.

1217.

The dragon vexeth the world 150. yeeres, vnto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

1295.

The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij. was Pope, who was the authour of the sixt booke of the Decretals: hee excommunicated Philip the French King.

Boniface celebrareth the Iubile.

1300.

About this time was a great earthquake, which ouerthrew many houses in Rome. Prophecie ceaseth for three yeeres and an halfe, vntill Benedi& the second succeeded after Boniface the viij, Prophecie is reuiued, chap 11.

1301.

The dragon and the two beasts oppugne Prophecie, chap. 13.

1305.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15 with singular iudgements, chap. 16.

Christ giueth his Church victorie over the harlot, chap. 17. and 18. Over the two beasts, chap. 19. Over the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 21. and 22.

13 The ſumme of this prophete, that the Apoſtle muſt write whatſoever he ſhould ſee, adding nothing, or taking away any thing, as verſe 2. Here there are two parts one is a narration of thoſe things which are, that is which then were at that time contained in the ſecond and third Chapters the other part is of thoſe things which were to come, contained in the reſt of this booke. 14 That is, thoſe things which were myſtical, ſignified by the particulars of the viſion before going. 1 By the Angels he meant the Miniſters of the Church.

and that laſt, 18 And am alive, but I was dead: and behold, I am alive for evermore, Amen: and I have the keyes of hell and of death. 19 13 Write theſe things which thou haſt ſeene and the things which are, and the things which ſhall come hereafter. 20 14 The myſtery of the ſeven ſtarres which thou ſaweſt in my right hand, and the ſeven golden candleſtikes which thou ſaweſt, are the ſeven Angels of the ſeven Churches: and the ſeven candleſtikes which thou ſaweſt, are the ſeven Churches.

CHAP. II.

1 John is commanded to write the things which the Lord ſaw neceſſary to the Churches of Epheſus, 8 Of theſe ſeminaries, 12 of Pergamus, 18 and of Thyatira, 25 that they keepe thoſe things which they received of the Apoſtle.

1 The former part of this booke is comprized in a narration of thoſe things which then were as S. Iohn taught vs, chap. 1. 3. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

1 Vnto the Angel of the Church of Epheſus write, 2 Theſe things ſaith he that holdeth the ſeven ſtarres in his right hand, and walketh in the mids of the ſeven golden candleſtikes.

3 I know thy workes, and thy labour, and thy patience, and how thou canſt not beare with them which are euill, and haſt examined them which ſay they are Apoſtles, and are not, and haſt found them liars.

4 And thou waſt burdened, and haſt patience and for my Names ſake laboured, and haſt not fainted.

5 Neuertheleſſe, I haue ſomewhat 2 againſt thee, becauſe thou haſt left thy firſt loue.

6 Remember therefore from whence thou art fallen, and repent and doe the firſt workes: or elſe I will come againſt thee ſhortly, and will remove thy candleſtike out of his place, except thou amend.

7 But this thou haſt that thou hateſt the workes of the Nicolaitanes, which I alſo hate.

8 Let him that hath an eare heare what the Spirit ſaith vnto the Churches: To him that ouercometh, will I giue to eate of the tree of life which is in the middes of the Paradife of God.

9 ¶ And vnto the Angel of the Church of the 8 Smyrnians write, Theſe things ſaith hee that is firſt and laſt, which was dead and is aliue.

10 I know thy workes and tribulation, and povertie (but thou art rich) and I know the blaſphemie of them, which ſay they are Iewes, and are not, but are the Synagogue of Satan.

11 Feare none of thoſe things, which thou ſhalt ſuffer: behold, it ſhall come to paſſe, that the deuill ſhall caſt ſome of you into priſon, that yee

may be tried, and yee ſhall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

12 ¶ Let him that hath an eare heare what the Spirit ſaith vnto the Churches. He that ouercometh ſhall not be hurt 10 of the ſecond death.

13 ¶ And to the Angel of the Church, which is at 4 Pergamus write, Thus ſaith he which hath that ſharpe ſword with two edges.

14 I know thy workes, and where thou dwelleſt, euen where Satans throne is, and thou keepſt my Name, and haſt not denied my faith, euen in thoſe dayes when Antipas my faithfull martyr was ſlaine among you, where Satan dwelleth.

15 But I haue a few things againſt thee, becauſe thou haſt there them that maintaine the doctrine of Balaam, which taught Balac to put a ſtumbling blocke before the children of Iſrael, that they ſhould eate of things ſacrificed vnto idoles, and commit fornication.

16 Euen ſo haſt thou them that maintaine the doctrine of 5 13 Nicolaitanes, which thing I hate.

17 Repent thy ſelfe, or elſe I will come vnto thee ſhortly, and will fight againſt thee with the ſword of my mouth.

18 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches. To him that ouercometh, will I giue to eate 15 of theſe Manna that is hid and will giue him a 16 white ſtone, and in the ſtone a new 17 name written, which no man knoweth, ſauiug he that receiueu it.

19 ¶ And vnto 18 the Angel of the Church which is at Thyatira write, Theſe things ſaith the Sonne of God, which hath his eyes like vnto a flame of fire, and his ſeete like fine bruiſe.

20 I know 19 thy workes and thy loue, and iſeruice and faith, & thy patience, & thy workes, and that they are moe at the laſt, then at the firſt.

21 Notwithſtanding, I haue a few things againſt thee, that thou ſufferſt the woman Iſeabell which calleth herſelfe a propheteſſe, to teach and to deceiue my ſeruants, to make them commit fornication and to eat meate ſacrificed vnto idoles.

22 And I gaue her ſpace to repent of her fornication, and he repented not.

23 ¶ And to the Angel of the Church which is at 24 Sardis write, Theſe things ſaith he which is the firſt and the laſt, which was dead, and is aliue, and he ſaith, Bleſſed are they which waſh their robes, that they may not come into the ſecond death. 25 ¶ I know thy workes, and thou art ſmall, but thou haſt kept my commandments, that thou ſhouldeſt not worſhip the dead, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the beaſts, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſea, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the wind, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſunne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the moonne, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ſtarres, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the fire, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the water, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the earth, and thou haſt kept my commandments, that thou ſhouldeſt not worſhip the ayre, and

1. Sam. 1. 7.
 7. al. 10. Jer. 11.
 20. and 17. 10.
 8. He pouseth out
 the bagging of ser-
 uants men, which
 boundeth them,
 and is a piteous
 fall from common
 knowledge, which
 notwithstanding
 I am not
 I will make no
 war: being against
 you, being content
 to have fulfilled you
 what I require to
 be in you.

20. The conclusi-
 on, wherein Christ
 sheweth unto his
 seruants the com-
 munion of his
 Kingdom and
 glory in this verse
 and the fol-
 lowing: and com-
 mandeth holy atten-
 tion in the last verse.
 21. That is, I will make him a King
 by communion with me, and my fellow heire: as is promised, Mat. 19. 28. & 25. 24.
 Rom. 8. 17. and 1. Cor. 6. 3. Ephe. 2. 6. and 3. Tim. 2. 12. Apoc. 3. 21. and 4. 4. *Psal.*
 2. 9. 22. The brightness of greatest glory and honour needeth approaching unto
 the light of Christ, who is the Sonne of righteousnesse, and our head, Mat. 4.

1. The chiefe place
 is vnto the Pallors
 of Sardis. The ex-
 ordium is taken out
 of the 4. & 16. ver-
 ses of the 1. Chap.
 a Sardis is the name
 of a ciuitie flourishing
 and famous in Asia
 where the Kings of
 Lydia kept their
 courts.

2. The propo-
 sition of reproche is
 in this verse: of ex-
 ordium layned
 with a threatening
 in the wordes
 that follow, and of
 qualification by
 way of correction
 vnto the comfort
 of the good, which
 yet remained
 there verse 4.

3. Thou art said to
 live: but art dead
 in deede.

3. Ouercomings,
 whose face is pale,
 that they are wear-
 ing, and will be
 they be confirmed,
 will perseure forth-
 with.

4. Chap. 1. 6. 1. 3.

steff. 1. 2. pet. 3. 10.

3. That is, who
 haue with all reli-
 gion guarded the-
 selves from sinne
 and contagion, euen
 from the very few of
 euill, 25. 1. Inde ex-
 pected, verse 23.

4. Put from all spot
 and shiing with
 glory. Soit is to be
 understood alwayes
 hereafter as in the
 next verse.

4. They are men
 and fauour, be-
 cause they
 are without sinne
 in Christ: they haue
 not beene defiled by
 the fruit, Luke, Rom. 8. 18.

5. Chap. 1. 2. and 1. 7. *Phil.*
 4. 2. 3. The first place
 is vnto the Pallors
 of Philadelpha. The
 exordium is taken
 out of the 18. verse
 of the 1. chapter. A
 promise of rule in
 commanding and
 forbidding, delu-
 sion and punishment,
 And the word of
 Dauid vnto the
 Church, and the com-
 munion promise of
 Dauid King becom-
 ing to Christ.

7. The propo-
 sition of praise is in
 this verse, of prom-
 ises, to bring home
 againe them that
 wander, verse 3. and
 to preserve the good,
 verse 10. and of ex-
 hortation, verse 11.

1. I will bring them
 to this place.

8. That is, fall
 down and worship
 either thee ciuilly,
 or Christ religi-
 ously at thy leete
 (and thus I had ra-
 ther take it) whe-
 ther here in the
 Church (which see-
 meth more proper
 to the argument
 of this place) or
 there in the world
 to come. For Christ
 verily shall fulfill
 his word.

9. Becausethat
 I have kept
 I have kept
 I have kept
 I have kept

22 Behold I will cast her into a bed, and them
 that commit fornication with her, into great af-
 fliction, except they repent them of their works.

23 And I will kill her children with death, and
 all the Churches shall know that I am he which
 search the reines and hearts: and I will giue vn-
 to every one of you according vnto your works.

24 And vnto you I say, the rest of them of Thy-
 ratira, As many as haue not this learning, neither
 haue known the deepnesse of Satan (as they
 speake) I will m put vpon you none other burden,

25 But that which ye haue already, holde fast
 till I come.

26 For he that ouercometh and keepeth
 my works vnto the end, to him will I giue a pow-
 er ouer nations.

27 And he shall rule them with a rod of yron:
 and as the vessels of a potter, shal they be broken:

28 Euen as I receiued of my Father, so will I
 giue him the morning Starre.

29 Let him that hath an eare, heare what the
 Spirit saith to the Churches.

30 That is, I will make him a King
 by communion with me, and my fellow heire: as is promised, Mat. 19. 28. & 25. 24.
 Rom. 8. 17. and 1. Cor. 6. 3. Ephe. 2. 6. and 3. Tim. 2. 12. Apoc. 3. 21. and 4. 4. *Psal.*
 2. 9. 22. The brightness of greatest glory and honour needeth approaching unto
 the light of Christ, who is the Sonne of righteousnesse, and our head, Mat. 4.

CHAP. III.

1 The first Epistle sent to the Pallors of the Church of Sardis, 7. of
 Philadelphus. 14. And of the Laodiceans, 16. that they be not
 lukewarm, 20. but overcome: a further Catechism.

1 And write vnto the Angel of the Church
 which is at Sardis. These things saith he
 that hath the seven Spirits of God, and the seven
 stars. 2 I know thy works: for thou hast a name
 that thou livest, but thou art dead.

2 But awake, and strengthen the things which
 remaine, that are ready to die: for I haue not
 found thy works perfect before God.

3 Remember therefore, how thou hast re-
 ceived and heard, and holde fast and repent, 4 If ther-
 fore thou wilt not watch, I will come on thee as
 a thiefe, and thou shalt not know what houre I
 will come vpon thee.

4 Notwithstanding thou hast a few names yet
 in Sardis, 5 which haue not defiled their gar-
 ments: and they shall walke with me in white:
 for they are worthy.

5 He that ouercometh, shall be clothed in
 white array, and I will not put out his Name out
 of the booke of life, but I will confesse his
 name before my Father, and before his Angels.

6 Let him that hath an eare, heare, what the
 Spirit saith vnto the Churches.

7 And write vnto the Angel of the Church
 which is of Philadelphus. These things saith he
 that is holy and True, which hath the key of
 Dauid, which openeth and no man shutteth, and
 shutteth and no man openeth.

8 I know thy works: behold I haue set
 before thee an open doore & no man can shut it:
 for thou hast a little strength, and hast kept my

word, and hast not denied my Name.

9 Behold, I will make thee of the Synagage
 of Satan, which call themselves Iewes, & are not,
 but doe lie, behold, I say, I will make them that
 they shal come & worship before thy feet, and
 shall know that I haue loued thee.

10 Because thou hast kept the word of my
 patience, therefore I will deliuer thee from the
 houre of temptation, which will come vnto all the
 world, to try them that dwell vpon the earth.

11 Behold I come shortly: hold that which
 thou hast, that no man take thy crowne.

12 Him that ouercometh, I will make a
 pillar in the Temple of my God, and he shall goe
 no more out: 13 And I will write vpon him
 the Name of my God, and the name of the city of my
 God, which is the new Ierusalem, which cometh
 downe out of heauen from my God, and I will
 write vpon him my new Name.

13 Let him that hath an eare, I care what the
 Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the
 Laodiceans write, These things saith Amen, the
 faithful and true witness, that is beginning of the
 creatures of God.

15 I know thy works, that thou art neither
 cold nor hot: I would thou werest cold or hot.

16 Therefore because thou art lukewarme, and
 neither cold nor hot, it will come to passe that
 I shall spew thee out of my mouth.

17 For thou sayest, I am rich, and increased
 with goods, and haue need of nothing, & know-
 est not how thou art wretched and miserable,
 and poore, and blind, and naked.

18 I can tell thee to buy of me gold tryed
 by the fire, that thou mayst be made rich: and white
 rayment, that thou mayst be clothed, and that thy
 filthy nakednesse doe not appeare: and anoint
 thine eyes with eye saluie, that thou mayst see.

19 As many as I loue, I rebuke and chasten:
 be zealous therefore and amend.

20 Behold, I stand at the doore, and knocke

21 I any man heare my voice, & open the doore,
 I will come in vnto him, and will sup with him,
 and he with me.

22 Let him that hath an eare, heare what the
 Spirit saith vnto the Churches.

23 Let him that hath an eare, heare what the
 Spirit saith vnto the Churches. These remedies which are offered,
 verse 18. Pro. 3. 12. Heb. 12. 5. & Zealously against him which is neither hot
 nor cold. 14. This must be taken after the manner of allegory, as 1. John 14. 23.
 15. The conclusion, consisting of a promise, a chaste, verse 16. 20. of exhortation
 hitherto hath bin the first part of the booke of the Apocalypse.

CHAP. IIII.

1 Another vision concerning the glory of Gods Maiesty, 8. which is
 magnified by the four beasts, 10. and the four & twenty Elders.

After this I looked, and behold, a doore was
 opened in heauen, and the first voice which I

alotgether propheticall, retelling those things which were to come: as was said
 before, Chap. 1. 19. This is diuined into two different: one common vnto the whole
 world vnto the 9. Chapter, and another singler of the Church of God, thence vnto
 the 22. chapter. And these histories are said to be described in several bookes, Chap.
 1. 2. and 10. 2. Now this verse is said to be a passage from the former part vnto the
 second: where it is said, that the heauen was opened, that is, that heauenly things
 were vnlocked and that a voice as of a trumpet sounded in heauen to stirre vp
 the Apostles, and call them to the vnderstanding of things to come. The first history hath
 two parts: one of the causes of things done, and of the next Revelation, in this
 and the next chapter. Another of the Ades done in the next chapters. The prin-
 cipall causes according to the dissolution of persons in the vnto of the diuine
 efficacy and according to the economic or dispensation thereof, are two. One the
 beginning, which none can apprehend vnto that is, God the Father, in whom is spoken
 in this chapter. The other, the Sonne, who is the mediator called, as to be ap-
 prehended vnto, in respect that he is God and man in one Person, of whom, Chap. 5.

1. I will bring them
 to this place.
 8. That is, fall
 down and worship
 either thee ciuilly,
 or Christ religi-
 ously at thy leete
 (and thus I had ra-
 ther take it) whe-
 ther here in the
 Church (which see-
 meth more proper
 to the argument
 of this place) or
 there in the world
 to come. For Christ
 verily shall fulfill
 his word.
 9. Becausethat
 I have kept
 I have kept
 I have kept
 I have kept
 10. The seventh
 place is vnto the
 pallors of the Church
 of Laodicea. The
 exordium is taken
 out of the 5. verse
 of the 1. chapter.
 11. I will make him
 a King by commu-
 nion with me, and
 my fellow heire: as
 is promised, Mat. 19.
 28. & 25. 24. Rom.
 8. 17. and 1. Cor.
 6. 3. Ephe. 2. 6. and
 3. Tim. 2. 12. Apoc.
 3. 21. and 4. 4. *Psal.*
 2. 9. 22. The bright-
 ness of greatest
 glory and honour
 needeth approach-
 ing unto the light
 of Christ, who is
 the Sonne of righte-
 ousnesse, and our
 head, Mat. 4.

2 That is, neither into the ayre, into which the tops of trees are aduanced. 3 Now God provided against the danger of his elect by his commandment, verse 3. and 9. and by signs or figures, both for choice of the nation of the Jews, because vnto the 3. verse, & also of the Gentiles, verse 9. 4 Not only another, nor differing in manner, but the common Angels of God, but also in essence off, and operations excellent. That is, by the text the eternal Angel or word of God, and mediation of the covenant. So hereafter Chap. 8. and 10. 5 That is, of the Jews a number certain in it selfe before God, and figured by the number of vnto which cause all the same is here set downe as certain. But of the elect which are of the Gentiles, the number indeed is in it selfe certain with God but of vs not possibly to be numbered, as God, Gen. 15. 5. & often elsewhere, and is figured most excellently, Chap. 49. and 60. This therefore is spoken with respect, when a certaine number is put for one vnto election. Conferre this with verse 6. 6 He bopped Dauid, & reuelled to Leui. 7 Of Leui, who wrote the Chronicles. 8 For he had had the 3. vnto him, where he is called Leui. 9 Here the tribe of Leui is reckoned vnto in common with the rest, because all the Israelites were equally made Priests with them in Christ by his Priesthood, Chap. 1. 6. and Rom. 12. 1. & 1. Pet. 2. 9. The name of Dauid is not mentioned because the Danites long before forsaking the worship of God, were fallen away from the fellowship of God people vnto the part of the Gentiles, which hath many ages before Isaac forebode, Gen. 49. 10. In which cause also there is no mention made of this tribe in the first 12. and 18. In which cause also there is no mention made of this tribe in the first 12. and 18. In which cause also there is no mention made of this tribe in the first 12. and 18.

not blow on the earth, neither on the sea, neither on any tree.

2 And I saw 4 another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we have sealed the seruants of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed 5 an hundred and foure and fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. 8 Of the tribe of 9 Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of 9 Ioseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I beheld, and loe, a great multitude, 7 which no man could number, of all nations, & kinreds, & people, & tongues 8 stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

10 And they cried with a loud voyce, saying, Saluation cometh of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen, Praise and glory, and wisdom, and thanks, and honour, and power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said vnto me, These are they which came out of great tribulation, and haue washed their long robes, & haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the

throne of God, and serue him 4 day and night in his Temple, and he that sitteth on the throne will dwell among them.

16 * They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

17 For the Lambe, which is in the midst of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and * God shall wipe away all teares from their eies.

CHAP. VII.

1 After the opening of the seventh seale, 3 the Saints prayers are offered vnto him. 6 The seven Angels come for 12 month trumpets. 7 The first Angel bloweth, and fire falleth on the earth, 8 the sea, 9 the iurment into flood, 10, 11, the waters become bitter, 12 and the flames are darkened.

1 And when hee had opened the seventh seale, there was silence in heauen about half an hour.

2 And I saw the seuen Angels, which 3 stood before God, and to them were giuen 4 seuen trumpets.

3 Then another Angel came and stood before the Altar, hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the smooke of the odours with the prayers of the Saints, 5 went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with fire of the Altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was hale and fire mingled with blood, and they were caste into the earth, and the third part of trees was burnt, and all greene graffe was burnt.

8 And the second Angel blew the trumpet,

justly determined to afflict the world. 2 Now followeth the third branch of the common history, as enen now I said: which is the execution of the iudgements of God vpon the world. This is first generally prepared vnto the 6. verse, then by several parts expounded according to the order of those that administered the same vnto the end of the Chapter following. Vnto the preparation of this execution are declared these things: first, who were the administrators & instruments thereof in this execution. Secondly, what is the work both of the Princes of Angels shining order for this execution, mooue vnto the 5. ver. and of his admistrators in 5. 6. ver. The administrators of the execution are said to be seuen Angels: their instruments, trumpets, whereby they should as it were sound the alarme at the commandment of God. They are propounded seuen in number, because it pleased God not at once to powre out his wrath vpon the rebellious world, but at diuers times, and by piece meale, and in slow order, and as with an unwilling mind exercise his iudgements vpon his creatures, lo long called vpon both by word and signes if happily they had learned to repent. A Which appeares before him as his ministers. 3 This is that great Emperor, the Lord Iesus Christ our King and Saviour: who both maketh intercession to God the Father for the Saints, filling the heavenly Sanctuary with most sweet odour, and offering vp their prayers, as the Caluers and burnt sacrifices of their lips, in his verse: in such sort as crye one of them (O powerful is that sweet fauour of Christ, & the efficacy of his sacrifice): he is held in reconciliation with God and himselfe: he made most acceptable vnto him verse 4. and there also out of this treasury, and from the same sanctuary powreth forth vpon the world the fire of his wrath, adding aliquid as tokens thereto: and by that means (as of old the Herald of Rome were wont to doe) he proclaineth warre against the rebellious world. 4 Our prayers are working words, which tell that true and sweet fauour of that only obligation he offereth before and for all things with them, that is to say, unless we being first of all inflamed through faith in his sweet, & acceptable vnto him. 4 This is the work of the administrators. The Angels the administrators of Christ, only by sounding trumpet & voyce (for they are only as Herald) do effectually call forth the instruments of the wrath of God, through his power. Hitherto haue beene things general. Now followeth the narration of things particular, which the Angels fix in number wrought in their order set forth in the 1. ver. of the next chapter and is concluded with the declaration of the cunctis which follow vpon their third sound in the world, and in the 10. & 11. chapters. 2 The first execution at the first Angel blow of the earth, that is, the inhabitants of the earth (by Metonymy) & vpon all the fruits thereof, as the comparing: I this with the second & third of the 2. ver. that, not only, but, &, &, & the second execution, vpon the sea in this verse and all things that are therein the next verse.

3 He sheweth the 4 Leuites, which served day and night, for else there is no light in heauen. 5 Cr, vpon them, whereby I meant Gods defence and protection, and more towards them, who are as safe, as men on the Lords steed. 6 Eia, 13. 8. Chap. 11. 4.

1 He returneth to the history, and the scales of the book, which the Lambe openeth. The seventh seale is the next forefiguration, and a preface commandment of the most heavy iudgements of God vpon this wicked world, which heere signifies being vnderstood by the scale, all things in heauen are silent, and in horror throw admiration vntill commandment of execution be leuallly giuen of God vnto the ministers of his wrath. So he passeth vnto the third member which I haue before in Chap. 6. ver. 1. which is of the execution of those vices where with God most

and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the star is called ⁸ worme-wood : therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 10 And I beheld, and heard one Angel flying
thorow the middes of heauen, saying with a loud
voyce, Woe, woe, woe to the inhabitants of the
earth, because of the sounds to come of the trump-
et of the three Angels, which were yet to blowe
the trumpets.

7 The third execution vpon the floods and fountaines, that is, vpon all freth waters, in this verse: the effect whercof is, that many are destroyed with the bitterness of waters, in the verse following.

8 This is spoken
by Metaphor, of
the name of a most
bitter herbe, and
commonly known,
unless perhaps
a man following
those that note
the derivation of
words had rather
expound it ad-
iectively, for that
which by reason
of bitterness can-
not be drunke, or
which maketh the
liquour into which
9 The fourth ex-
ceeds to this infection
of parts of the diuine
the argument of
the expressly foretold
plagues generally

CHAP. IX.

1 The first Angel bloweth his trumpet, 3 and spring locusts come out. 13 The sixt Angel bloweth, 16 and bruiſeth fourth part of the earth with fire. 20 to deſtroy mankind.

And the first Angel blew the trumpet, and I saw a starre fall from heauen vnto the earth, and to him was giuen the key of the bottomlesse pit.

2 4 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke Locusts
vpon the earth, and vnto them was giuen power,
as the scorpions of the earth haue power.

1 The fifth execution vpon the wicked men inhabiting the earth (as a little before the Angel said) wrought by the infernall powers, is declared in this place vnto the eleuenth verse. And after the sixth execution thence vnto the nineteenth verse. And lastly

in shewed the common cunct that followed the former execution in the world, in the two last verse . That is that the Angel of God glittering with glory, as a flame fell down from heauen. Whether thou take him for Christ , who hath the keys of hell of himselfe, and by Princely authority, Chap. i. vers. 18. or whether for some inferior Angel, who hath the same key permitted vnto him, and occupied therewith by his office of his ministry here, and Chap. i. to the world being taken, Gen. ii. vers. 6. and Heb. 6. The key was giuen to this Angel.

For those powers of wickednesse are thrall down into hell, and bound with chaines of darknesse : and are there kept vnto damnation, woele God for a time decd thee lose it, Pet. 2. Jude. 6. and of thisooke, Chap. 20. as the historie of which chapter hath agreement of time with this present chapter. A By the tomesle
196. he measureth the deepe deth of darke of led. Q Vnto this is added the smoke of the hellish and infernall spirits all darke, and darkening all things in heauen and in earth. the spirittual darknesse is the disorder of the soules of men, and of the angels, and of the creatures of the world. the five first the darknesse lies in his kingdom, that the migrate onto and with our impietie ouerthrow all things and peruerit it as were possible cleat themselves By this darknesse all spirittual light, both adine as of the Sunne, and pasior, as of the ayre which is lightened by the Sunne, is taken away : and this is that which gooth before the spirts : it followeth of the spirts themselves. This A deceptions of the malignant spirts inuading the world, came from their nature, power, lawe and order. From their nature, for that they are like vnto certaine locustes in quicknesse, facility, hardness, number, and such like, in this verse.

The second cause of darkness is due hane, for our battell is nott here with Birth and blood, but with powers, ec. Eph. 6. 12. This place of the power of the Demits, generally noted in this verse, is particularly declared afterwards in the three next verse,

4 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their foreheads.

5 And to them was commaunded that they should not kill them, but that they should be vexed five months, and that their paine should be as the paine that commeth of a scorpion, when he hath stung a man.

6 * Therefore in those dayes shall men seeke death; and shall not find it, and shall desire to die, and death shall flie from them.

7 And the forme of the locusts *was* like vnto horses prepared vnto the battell, and on their heads *were* as it *were* crownes, like vnto gold, and their faces *were* like the faces of men.

8 And they had haire as the haire of women,
and their teeth were as the teeth of Lyons.

9 And they had habbergions, like vnto hab-
bergions of yron, and the found of their wings
was like the found of charets when many hories
runne vnto battell.

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men fise moneths.

11 ⁸ And they haue a king ouer them, which is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greeke hee is named Apollyon, *that is, destroying.*

12 ⁹ One woe is past, *and* behold, yet two woes
come after this.

to torment the wretched world. The time is for five months or for five
 days, that is, for so many yeeres when the deuils have re-
 turned all things in the world; and yet with our publike and
 killing, which afterward they visited when the first Angel ha-
 uen killed first of you the 3 yeeres. Now this space is to be
 of that thousand yeeres mentioned in Chap. 2. v. 3. of
 that Gregory the tenth, a most monstrous Nonces, who
 Hildebrand Senefits: for this man being made altogether
 nelle, as a flane of the deuil, whom he feared, was the most vi-
 uent; he excommunicated the Emperor Henry the fourth, win-
 ner of trecherie to fet vp and put downe empires and kingdome,
 and doubted not to fet Rodolph the Swedon once the Emper-
 re himselfe, fending vnto him a Crowne with this verbe an-
 dedis Petro, Petrus aduadma Rodolphus: that is, The Crowne to Peter
 and Peter Rodolph doth renewe. Finally, he so finely befeited
 fares, as he miserably fet all Christendome on fire, and conuey-
 edd the burning light of the fauce: who enraged with
 confidence, and the flames of his rage, made it more and more
 Common weales, and whole kingdome in flames, and the
 felues by most expert cutthroats came to raine, whiles they mis-
 another. This terme of an hundred and fifty yeeres, taketh en-
 gory the ninth of *Hugolius Augustus* (as he was before call-
 compiled by one Raimund his chaplican and confessor, the bo-
 by suzeraine of the Kings and Princes to be published in the
 established for a law. For by this bright length the Pope
 felues licence to kill whom they would, whiles other we were
 fares establissh a butchery out of many of the wicked Can-
 which the trumpet of the hlt Angel had exprefly forbidden,
 and this time. The effects of these bloody actions are declared vpon
 the miserable world laughing in for great calamities, flood
 and fire, and the flames of the world, and the destruction of
 the miseries that oppressed them. * Chap. 2. v. 3. of
 forme of these hellish priuies and admittances is shadowed out
 by this in this: that they are very expert and swift; that wher
 the world, the kingdome is theirs: that they manage all their
 and skill, in this verbe, that making full of mildnesse and tend-
 on men withall, they most impudently rage in all mischief:
 mighty to doe hit, Ver. 8. that they are free from being woun-
 dined with the colour of religion and sacred authoritie of priuile-
 all things with horror, Ver. 9. that they are lawlesse: that the
 extremely noisome, though their power be limited, Ver. 10. a-
 properly in the small powers, and communicated by them
 and all. And thus we see the world in flames, and the flames
 in small King, whom thus may we call in English, The Deuils
 the whole world both lewes and Gentiles into the destruction
 to himselfe. And I cannot tell whether this name belonge to
 vial interpretation of Hildebrand, a Pope often vsed in the
 helbe it may rather be turned of the Germanes as the lenes
 is commonly said, uouy: for in very deed it fignifies as much
 call him the firebrand, that is he that setteth on fire those that
 9. a passage vnto the next point, and the history of the time

10 The first execution done upon the world by the tyrannical powers thereof, working in the four parts of the earth, that is in most cruel manner executing their tyrannous dominion through the whole world, and killing the miserable people with punishment, which before was not lawful for them to do in that sort, as I shewed you 4th ver. This narration hath two parts: a command from God in the 14th ver. and an execution of the commandment in the words following.

11 The commandment given by Christ himself, who is governor over all. *6 Hee alloweth to the slave a mercy, which floweth in the Gent which the Priests were wont to deny against the Art of the Count, being a well broken them.*

12 As if he should have said, These things have bene so bound by the power of God, that they could not freely run upon all men, as they are lusted, but were stayed and restrained at that great flood of Euphrates, that is, in their spiritual Babylon (for this is a Periphrasis of the spiritual Babylon, by the limits of the spiritual Babylon long since overthrown) that they might not commit those horrible crimes, which they long breathed after. Now goe to, let loose those four Angels, that is, ministers of the wrath of God, in that number that is convenient to execute the bridge, that is, the four quarters of the world: loose them up, and give them the bridge, that is, nothing out of that Babylon of theirs, which is the seat of the wicked ones, they may give up and with the world, therein to rage, and most licenciously to exercise their tyranny, as God hath ordained. This was done when Gergon the monk by public authority established for law his own Decretals, by which he might lawfully lay traines for the life of simple men, for who is it that feareth not that the laws Decretal most of them are as snare to catch souls withall? Since that time (O good God!) how great slaughters have there bene? how great massacres? All histories are full of them: and this onrage aboundeth with most horrible and menish examples of the same.

13 The execution of the commandment is in two parts: one, that those butchers are let loose, that out of their tower of the spiritual Babylon they might with furious rancour abroad through all the world, as well the chiefe of that crew which are most preeminent to slay, as they their multitudes, both most copious, of which a number certain is named for a number infinite, Verse 16, and in themselves by all means fully furnished to hide and to hurt, Verse 19, as being armed with fire, smoke and brimstone, as appeareth in the colour of their armour, which dazzleth the eyes of all men: and have the strength of Lyons to hurt withall, from which (as out of their mouth) the fierce, smokier, and stinking darts of the Pope are shot out, Verse 18. The other point is, that the butchers have executed the commandment of God by fraud and violence, in the two verses following.

14 That is, they are harmful every way on what part soever thou thinkest band vnder them or they touch there, they do hurt. So the former are called Scorpions, Verse 3. 15 Now remaineth the event (as I said upon the fifth verse) which followed of so many and so grievous judgments in the most wicked world; namely, an impenitent obduracy of the vengely in their impetuous and vengeful course, though they feele themselves most vehemently pressed with the hand of God: for their obstinate vengedness he shewed in this verse, and their vengefulness in the verse following. Hitherto hath bene the general historie of things to be done vnderfall in the whole world; which because it doeth not so much belong to the Church of Christ as herefore to expressly distinguished by certainty of time and other circumstances, but is woven, as they say with a slight hand. Also there is none other cause why the historie of the fourth Angel is passed over in this place, then for that the same more properly apperaineth unto the historie of the Church. But this is more diligently let out according to the time thereof, Chap. 11, and 16, as shall appere upon their places. *2 Psa. 115. 4. and 135. 15.*

16 And thus I saw the horses in a vision, and them that sate on them, having fierce habergons, and of Iacinth, and of brimstone, and the heads of the horses were as the heads of lions: and out of their mouths went forth fire, and smoke, and brimstone.

17 Of these three was the third part of men killed, that is, of the fire, and of the smoke, and of the brimstone, which came out of their mouths.

18 For their power is in their mouths, and in their tails: 19 for their tails were like unto serpents, and had heads wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the works of their hands, that they should not worship devils, and 21 idols of gold, and of silver, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

22 Also they repented not of their murder, and of their fornicie, neither of their fornication, nor of their theft.

23 And the fourth Angel blew the trumpet, and I heard a voice from the golden altar, which is before God, 24 Saying to the sixth Angel, which had the trumpet, 25 Loose the four Angels, which are bound in the great river Euphrates.

26 And the four Angels were loosed, which were prepared at an hour, at a day, at a month, and at a yeere to slay the third part of men.

27 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

28 And thus I saw the horses in a vision, and them that sate on them, having fierce habergons, and of Iacinth, and of brimstone, and the heads of the horses were as the heads of lions: and out of their mouths went forth fire, and smoke, and brimstone.

And I sawe 2 another mightie Angel come downe from heauen, clothed with a cloud, and the rainebowe vpon his head, and his face was as the sunne, and his feete as pillars of fire.

2 And hee had in his hand a 3 little booke open, and hee put his right foot vpon the sea, and his left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seven thunders vttered their voyces.

4 And when the seven thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen, saying vnto mee, 5 Seale vp those things which the seven thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, 6 lift vp his hand to heauen,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, 7 that a time should be no more.

7 But in the dayes of the 8 voyce of the seventh Angel, when hee shall begin to blow the trumpet, 9 euen the myserie of God shall be finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto mee againe, and said, 9 Goe, and take the little booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and said to him, 10 Giue mee the little booke. And he said vnto mee, Take it, and eat it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweet as honey.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as honey: but when I had eaten it, my belly was bitter.

11 And he said vnto mee, 12 Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

13 And he said vnto mee, 14 Write the things which thou hast seene, and the things which are, and the things which shall be, in the booke of this prophecy.

15 And I said vnto him, 16 Lord, thou knowest the things which shall be. And he said vnto mee, 17 Write the things which thou hast seene, and the things which are, and the things which shall be, in the booke of this prophecy.

18 And I said vnto him, 19 Lord, thou knowest the things which shall be. And he said vnto mee, 20 Write the things which thou hast seene, and the things which are, and the things which shall be, in the booke of this prophecy.

21 And I said vnto him, 22 Lord, thou knowest the things which shall be. And he said vnto mee, 23 Write the things which thou hast seene, and the things which are, and the things which shall be, in the booke of this prophecy.

24 And I said vnto him, 25 Lord, thou knowest the things which shall be. And he said vnto mee, 26 Write the things which thou hast seene, and the things which are, and the things which shall be, in the booke of this prophecy.

27 And I said vnto him, 28 Lord, thou knowest the things which shall be. And he said vnto mee, 29 Write the things which thou hast seene, and the things which are, and the things which shall be, in the booke of this prophecy.

A Now Saint John passeth vnto the other Prophetical historie, which is of the Church of God, as I shewed that this booke should be distinguished, Chap. 4.

This storie reacheth hence vnto the two and twentieth Chapter. And this whole Chapter is but a transition from the common historie of the world, vnto that which is peculiar of the Church. There are in this transition or passage, two preparatiues as it were, vnto this Church storie comprised in this whole Chapter. One is the authoritie of Christ revealing his myserie, and calling his seruants vnto the seventh verse. The other is Saint Iohns his calling, proper vnto this place, and repeated from before vnto the end of this chapter.

Authority is given vnto this Revelation by the things first, by the appearing of him heauen in this habit and countenance, strong, ready, glorious, seeing all things by his prouidence and governing them by his omnipotence, verse the first. Secondly, that he brought

not by chance, but out of a booke, this open Revelation, forth vnto the eyes, to signify the same vnto the sea, and land, as Lord generally, Verse the second. Thirdly, that he offered the same out whispering or muttering, as a come in the prophets doe, but crying out with a loud voyce vnto them which sleepe, and with a lyonish and terrible noise voyse vnto the seene: the very thunders themselves giving testimony therunto, Verse the third. Lastly, for that he confirmed all by an oath, Verse 5, 6, 7.

Christ leake, see the fourth Chapter, and the second verse. Namely, a speciall beate of the affaires of Gods Church, for the booke that containeth things belonging vnto the whole world, is said to be kept with the Creator, the first Chapter and the first verse, but the booke of the Church, with the Redeemer: and out of this booke is taken the rest of the historie of this Apocalypse.

4 A godly care is laudable, but must bee ioynd with knowledge. Therefore nothing is to be taken in hand, but by calling, which must bee expected and waited vnto the grailly. 5 *Kepe them selfe.* 6 *This was a gesture vnto the sea, for the things that are in time: but that the world come to it as hym which is altogether of eternitie and beyond all times.* 7 *Three habdwere bee as one time.*

8 Whereof Chap. 11, and 16, 17. 9 The other part of this Chapter, concerning the particuler calling of Saint Iohn to the receiving of the propheticall writing which is enioyned him, first by signe in three verses, then in plain words in the 14th verse. Vnto the setting forth of the signe belongeth these things: That Saint Iohn is taught from heauen to demand the booke of the Prophecie in this verse: for these motions and desires God doeth incline: 2^d that demanding the booke, he is charged to take it in a figurative manner, the vnto which also is expounded, verse the ninth, as in the second Chapter of Ezechiel, and the ninth verse where this similitude is borrowed: lastly, for that Saint Iohn at the commandment of Christ tooke the booke, and found by experience that the same as proceeding from Christ was most true, but that in that respect hee collected the affections of the Church it was most bitter vnto his spirit.

8 A simple and plaine declaration of the things before going, witnessing the diuine calling of S. Iohn, and laying vpon him the necessity thereof.

9 So I went vnto the Angel, and said to him, 10 Giue mee the little booke. And he said vnto mee, Take it, and eat it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweet as honey.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as honey: but when I had eaten it, my belly was bitter.

11 And he said vnto mee, 12 Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

13 And he said vnto mee, 14 Write the things which thou hast seene, and the things which are, and the things which shall be, in the booke of this prophecy.

15 And I said vnto him, 16 Lord, thou knowest the things which shall be. And he said vnto mee, 17 Write the things which thou hast seene, and the things which are, and the things which shall be, in the booke of this prophecy.

CHAP. X.

1 Another Angel appereth clothed with a cloud, a holding a book open, 2 and crieth out, 3 A voyce from heauen cometh, saying, 4 A voice from heauen cometh, saying, 5 A voice from heauen cometh, saying, 6 A voice from heauen cometh, saying, 7 A voice from heauen cometh, saying, 8 A voice from heauen cometh, saying, 9 A voice from heauen cometh, saying, 10 A voice from heauen cometh, saying, 11 A voice from heauen cometh, saying, 12 A voice from heauen cometh, saying, 13 A voice from heauen cometh, saying, 14 A voice from heauen cometh, saying, 15 A voice from heauen cometh, saying, 16 A voice from heauen cometh, saying, 17 A voice from heauen cometh, saying, 18 A voice from heauen cometh, saying, 19 A voice from heauen cometh, saying, 20 A voice from heauen cometh, saying, 21 A voice from heauen cometh, saying, 22 A voice from heauen cometh, saying, 23 A voice from heauen cometh, saying, 24 A voice from heauen cometh, saying, 25 A voice from heauen cometh, saying, 26 A voice from heauen cometh, saying, 27 A voice from heauen cometh, saying, 28 A voice from heauen cometh, saying, 29 A voice from heauen cometh, saying, 30 A voice from heauen cometh, saying, 31 A voice from heauen cometh, saying, 32 A voice from heauen cometh, saying, 33 A voice from heauen cometh, saying, 34 A voice from heauen cometh, saying, 35 A voice from heauen cometh, saying, 36 A voice from heauen cometh, saying, 37 A voice from heauen cometh, saying, 38 A voice from heauen cometh, saying, 39 A voice from heauen cometh, saying, 40 A voice from heauen cometh, saying, 41 A voice from heauen cometh, saying, 42 A voice from heauen cometh, saying, 43 A voice from heauen cometh, saying, 44 A voice from heauen cometh, saying, 45 A voice from heauen cometh, saying, 46 A voice from heauen cometh, saying, 47 A voice from heauen cometh, saying, 48 A voice from heauen cometh, saying, 49 A voice from heauen cometh, saying, 50 A voice from heauen cometh, saying, 51 A voice from heauen cometh, saying, 52 A voice from heauen cometh, saying, 53 A voice from heauen cometh, saying, 54 A voice from heauen cometh, saying, 55 A voice from heauen cometh, saying, 56 A voice from heauen cometh, saying, 57 A voice from heauen cometh, saying, 58 A voice from heauen cometh, saying, 59 A voice from heauen cometh, saying, 60 A voice from heauen cometh, saying, 61 A voice from heauen cometh, saying, 62 A voice from heauen cometh, saying, 63 A voice from heauen cometh, saying, 64 A voice from heauen cometh, saying, 65 A voice from heauen cometh, saying, 66 A voice from heauen cometh, saying, 67 A voice from heauen cometh, saying, 68 A voice from heauen cometh, saying, 69 A voice from heauen cometh, saying, 70 A voice from heauen cometh, saying, 71 A voice from heauen cometh, saying, 72 A voice from heauen cometh, saying, 73 A voice from heauen cometh, saying, 74 A voice from heauen cometh, saying, 75 A voice from heauen cometh, saying, 76 A voice from heauen cometh, saying, 77 A voice from heauen cometh, saying, 78 A voice from heauen cometh, saying, 79 A voice from heauen cometh, saying, 80 A voice from heauen cometh, saying, 81 A voice from heauen cometh, saying, 82 A voice from heauen cometh, saying, 83 A voice from heauen cometh, saying, 84 A voice from heauen cometh, saying, 85 A voice from heauen cometh, saying, 86 A voice from heauen cometh, saying, 87 A voice from heauen cometh, saying, 88 A voice from heauen cometh, saying, 89 A voice from heauen cometh, saying, 90 A voice from heauen cometh, saying, 91 A voice from heauen cometh, saying, 92 A voice from heauen cometh, saying, 93 A voice from heauen cometh, saying, 94 A voice from heauen cometh, saying, 95 A voice from heauen cometh, saying, 96 A voice from heauen cometh, saying, 97 A voice from heauen cometh, saying, 98 A voice from heauen cometh, saying, 99 A voice from heauen cometh, saying, 100 A voice from heauen cometh, saying, 101 A voice from heauen cometh, saying, 102 A voice from heauen cometh, saying, 103 A voice from heauen cometh, saying, 104 A voice from heauen cometh, saying, 105 A voice from heauen cometh, saying, 106 A voice from heauen cometh, saying, 107 A voice from heauen cometh, saying, 108 A voice from heauen cometh, saying, 109 A voice from heauen cometh, saying, 110 A voice from heauen cometh, saying, 111 A voice from heauen cometh, saying, 112 A voice from heauen cometh, saying, 113 A voice from heauen cometh, saying, 114 A voice from heauen cometh, saying, 115 A voice from heauen cometh, saying, 116 A voice from heauen cometh, saying, 117 A voice from heauen cometh, saying, 118 A voice from heauen cometh, saying, 119 A voice from heauen cometh, saying, 120 A voice from heauen cometh, saying, 121 A voice from heauen cometh, saying, 122 A voice from heauen cometh, saying, 123 A voice from heauen cometh, saying, 124 A voice from heauen cometh, saying, 125 A voice from heauen cometh, saying, 126 A voice from heauen cometh, saying, 127 A voice from heauen cometh, saying, 128 A voice from heauen cometh, saying, 129 A voice from heauen cometh, saying, 130 A voice from heauen cometh, saying, 131 A voice from heauen cometh, saying, 132 A voice from heauen cometh, saying, 133 A voice from heauen cometh, saying, 134 A voice from heauen cometh, saying, 135 A voice from heauen cometh, saying, 136 A voice from heauen cometh, saying, 137 A voice from heauen cometh, saying, 138 A voice from heauen cometh, saying, 139 A voice from heauen cometh, saying, 140 A voice from heauen cometh, saying, 141 A voice from heauen cometh, saying, 142 A voice from heauen cometh, saying, 143 A voice from heauen cometh, saying, 144 A voice from heauen cometh, saying, 145 A voice from heauen cometh, saying, 146 A voice from heauen cometh, saying, 147 A voice from heauen cometh, saying, 148 A voice from heauen cometh, saying, 149 A voice from heauen cometh, saying, 150 A voice from heauen cometh, saying, 151 A voice from heauen cometh, saying, 152 A voice from heauen cometh, saying, 153 A voice from heauen cometh, saying, 154 A voice from heauen cometh, saying, 155 A voice from heauen cometh, saying, 156 A voice from heauen cometh, saying, 157 A voice from heauen cometh, saying, 158 A voice from heauen cometh, saying, 159 A voice from heauen cometh, saying, 160 A voice from heauen cometh, saying, 161 A voice from heauen cometh, saying, 162 A voice from heauen cometh, saying, 163 A voice from heauen cometh, saying, 164 A voice from heauen cometh, saying, 165 A voice from heauen cometh, saying, 166 A voice from heauen cometh, saying, 167 A voice from heauen cometh, saying, 168 A voice from heauen cometh, saying, 169 A voice from heauen cometh, saying, 170 A voice from heauen cometh, saying, 171 A voice from heauen cometh, saying, 172 A voice from heauen cometh, saying, 173 A voice from heauen cometh, saying, 174 A voice from heauen cometh, saying, 175 A voice from heauen cometh, saying, 176 A voice from heauen cometh, saying, 177 A voice from heauen cometh, saying, 178 A voice from heauen cometh, saying, 179 A voice from heauen cometh, saying, 180 A voice from heauen cometh, saying, 181 A voice from heauen cometh, saying, 182 A voice from heauen cometh, saying, 183 A voice from heauen cometh, saying, 184 A voice from heauen cometh, saying, 185 A voice from heauen cometh, saying, 186 A voice from heauen cometh, saying, 187 A voice from heauen cometh, saying, 188 A voice from heauen cometh, saying, 189 A voice from heauen cometh, saying, 190 A voice from heauen cometh, saying, 191 A voice from heauen cometh, saying, 192 A voice from heauen cometh, saying, 193 A voice from heauen cometh, saying, 194 A voice from heauen cometh, saying, 195 A voice from heauen cometh, saying, 196 A voice from heauen cometh, saying, 197 A voice from heauen cometh, saying, 198 A voice from heauen cometh, saying, 199 A voice from heauen cometh, saying, 200 A voice from heauen cometh, saying, 201 A voice from heauen cometh, saying, 202 A voice from heauen cometh, saying, 203 A voice from heauen cometh, saying, 204 A voice from heauen cometh, saying, 205 A voice from heauen cometh, saying, 206 A voice from heauen cometh, saying, 207 A voice from heauen cometh, saying, 208 A voice from heauen cometh, saying, 209 A voice from heauen cometh, saying, 210 A voice from heauen cometh, saying, 211 A voice from heauen cometh, saying, 212 A voice from heauen cometh, saying, 213 A voice from heauen cometh, saying, 214 A voice from heauen cometh, saying, 215 A voice from heauen cometh, saying, 216 A voice from heauen cometh, saying, 217 A voice from heauen cometh, saying, 218 A voice from heauen cometh, saying, 219 A voice from heauen cometh, saying, 220 A voice from heauen cometh, saying, 221 A voice from heauen cometh, saying, 222 A voice from heauen cometh, saying, 223 A voice from heauen cometh, saying, 224 A voice from heauen cometh, saying, 225 A voice from heauen cometh, saying, 226 A voice from heauen cometh, saying, 227 A voice from heauen cometh, saying, 228 A voice from heauen cometh, saying, 229 A voice from heauen cometh, saying, 230 A voice from heauen cometh, saying, 231 A voice from heauen cometh, saying, 232 A voice from heauen cometh, saying, 233 A voice from heauen cometh, saying, 234 A voice from heauen cometh, saying, 235 A voice from heauen cometh, saying, 236 A voice from heauen cometh, saying, 237 A voice from heauen cometh, saying, 238 A voice from heauen cometh, saying, 239 A voice from heauen cometh, saying, 240 A voice from heauen cometh, saying, 241 A voice from heauen cometh, saying, 242 A voice from heauen cometh, saying, 243 A voice from heauen cometh, saying, 244 A voice from heauen cometh, saying, 245 A voice from heauen cometh, saying, 246 A voice from heauen cometh, saying, 247 A voice from heauen cometh, saying, 248 A voice from heauen cometh, saying, 249 A voice from heauen cometh, saying, 250 A voice from heauen cometh, saying, 251 A voice from heauen cometh, saying, 252 A voice from heauen cometh, saying, 253 A voice from heauen cometh, saying, 254 A voice from heauen cometh, saying, 255 A voice from heauen cometh, saying, 256 A voice from heauen cometh, saying, 257 A voice from heauen cometh, saying, 258 A voice from heauen cometh, saying, 259 A voice from heauen cometh, saying, 260 A voice from heauen cometh, saying, 261 A voice from heauen cometh, saying, 262 A voice from heauen cometh, saying, 263 A voice from heauen cometh, saying, 264 A voice from heauen cometh, saying, 265 A voice from heauen cometh, saying, 266 A voice from heauen cometh, saying, 267 A voice from heauen cometh, saying, 268 A voice from heauen cometh, saying, 269 A voice from heauen cometh, saying, 270 A voice from heauen cometh, saying, 271 A voice from heauen cometh, saying, 272 A voice from heauen cometh, saying, 273 A voice from heauen cometh, saying, 274 A voice from heauen cometh, saying, 275 A voice from heauen cometh, saying, 276 A voice from heauen cometh, saying, 277 A voice from heauen cometh, saying, 278 A voice from heauen cometh, saying, 279 A voice from heauen cometh, saying, 280 A voice from heauen cometh, saying, 281 A voice from heauen cometh, saying, 282 A voice from heauen cometh, saying, 283 A voice from heauen cometh, saying, 284 A voice from heauen cometh, saying, 285 A voice from heauen cometh, saying, 286 A voice from heauen cometh, saying, 287 A voice from heauen cometh, saying, 288 A voice from heauen cometh, saying, 289 A voice from heauen cometh, saying, 290 A voice from heauen cometh, saying, 291 A voice from heauen cometh, saying, 292 A voice from heauen cometh, saying, 293 A voice from heauen cometh, saying, 294 A voice from heauen cometh, saying, 295 A voice from heauen cometh, saying, 296 A voice from heauen cometh, saying, 297 A voice from heauen cometh, saying, 298 A voice from heauen cometh, saying, 299 A voice from heauen cometh, saying, 300 A voice from heauen cometh, saying, 301 A voice from heauen cometh, saying, 302 A voice from heauen cometh, saying, 303 A voice from heauen cometh, saying, 304 A voice from heauen cometh, saying, 305 A voice from heauen cometh, saying, 306 A voice from heauen cometh, saying, 307 A voice from heauen cometh, saying, 308 A voice from heauen cometh, saying, 309 A voice from heauen cometh, saying, 310 A voice from heauen cometh, saying, 311 A voice from heauen cometh, saying, 312 A voice from heauen cometh, saying, 313 A voice from heauen cometh, saying, 314 A voice from heauen cometh, saying, 315 A voice from heauen cometh, saying, 316 A voice from heauen cometh, saying, 317 A voice from heauen cometh, saying, 318 A voice from heauen cometh, saying, 319 A voice from heauen cometh, saying, 320 A voice from heauen cometh, saying, 321 A voice from heauen cometh, saying, 322 A voice from heauen cometh, saying, 323 A voice from heauen cometh, saying, 324 A voice from heauen cometh, saying, 325 A voice from heauen cometh, saying, 326 A voice from heauen cometh, saying, 327 A voice from heauen cometh, saying, 328 A voice from heauen cometh, saying, 329 A voice from heauen cometh, saying, 330 A voice from heauen cometh, saying, 331 A voice from heauen cometh, saying, 332 A voice from heauen cometh, saying, 333 A voice from heauen cometh, saying, 334 A voice from heauen cometh, saying, 335 A voice from heauen cometh, saying, 336 A voice from heauen cometh, saying, 337 A voice from heauen cometh, saying, 338 A voice from heauen cometh, saying, 339 A voice from heauen cometh, saying, 340 A voice from heauen cometh, saying, 341 A voice from heauen cometh, saying, 342 A voice from heauen cometh, saying, 343 A voice from heauen cometh, saying, 344 A voice from heauen cometh, saying, 345 A voice from heauen cometh, saying, 346 A voice from heauen cometh, saying, 347 A voice from heauen cometh, saying, 348 A voice from heauen cometh, saying, 349 A voice from heauen cometh, saying, 350 A voice from heauen cometh, saying, 351 A voice from heauen cometh, saying, 352 A voice from heauen cometh, saying, 353 A voice from heauen cometh, saying, 354 A voice from heauen cometh, saying, 355 A voice from heauen cometh, saying, 356 A voice from heauen cometh, saying, 357 A voice from heauen cometh, saying, 358 A voice from heauen cometh, saying, 359 A voice from heauen cometh, saying, 360 A voice from heauen cometh, saying, 361 A voice from heauen cometh, saying, 362 A voice from heauen cometh, saying, 363 A voice from heauen cometh, saying, 364 A voice from heauen cometh, saying, 365 A voice from heauen cometh, saying, 366 A voice from heauen cometh, saying, 367 A voice from heauen cometh, saying, 368 A voice from heauen cometh, saying, 369 A voice from heauen cometh, saying, 370 A voice from heauen cometh, saying, 371 A voice from heauen cometh, saying, 372 A voice from heauen cometh, saying, 373 A voice from heauen cometh, saying, 374 A voice from heauen cometh, saying, 375 A voice from heauen cometh, saying, 376 A voice from heauen cometh, saying, 377 A voice from heauen cometh, saying, 378 A voice from heauen cometh, saying, 379 A voice from heauen cometh, saying, 380 A voice from heauen cometh, saying, 381 A voice from heauen cometh, saying, 382 A voice from heauen cometh, saying, 383 A voice from heauen cometh, saying, 384 A voice from heauen cometh, saying, 385 A voice from heauen cometh, saying, 386 A voice from heauen cometh, saying, 387 A voice from heauen cometh, saying, 388 A voice from heauen cometh, saying, 389 A voice from heauen cometh, saying, 390 A voice from heauen cometh, saying, 391 A voice from heauen cometh, saying, 392 A voice from heauen cometh, saying, 393 A voice from heauen cometh, saying, 394 A voice from heauen cometh, saying, 395 A voice from heauen cometh, saying, 396 A voice from heauen cometh, saying, 397 A voice from heauen cometh, saying, 398 A voice from heauen cometh, saying, 399 A voice from heauen cometh, saying, 400 A voice from heauen cometh, saying, 401 A voice from heauen cometh, saying, 402 A voice from heauen cometh, saying, 403 A voice from heauen cometh, saying, 404 A voice from heauen cometh, saying, 405 A voice from heauen cometh, saying, 406 A voice from heauen cometh, saying, 407 A voice from heauen cometh, saying, 408 A voice from heauen cometh, saying, 409 A voice from heauen cometh, saying, 410 A voice from heauen cometh, saying, 411 A voice from heauen cometh, saying, 412 A voice from heauen cometh, saying, 413 A voice from heauen cometh, saying, 414 A voice from heauen cometh, saying, 415 A voice from heauen cometh, saying, 416 A voice from heauen cometh, saying, 417 A voice from heauen cometh, saying, 418 A voice from heauen cometh, saying, 419 A voice from heauen cometh, saying, 420 A voice from heauen cometh, saying, 421 A voice from heauen cometh, saying, 422 A voice from heauen cometh, saying, 423 A voice from heauen cometh, saying, 424 A voice from heauen cometh, saying, 425 A voice from heauen cometh, saying, 426 A voice from heauen cometh, saying, 427 A voice from heauen cometh, saying, 428 A voice from heauen cometh, saying, 429 A voice from heauen cometh, saying, 430 A voice from heauen cometh, saying, 431 A voice from heauen cometh, saying, 432 A voice from heauen cometh, saying, 433 A voice from heauen cometh, saying, 434 A voice from heauen cometh, saying, 435 A voice from heauen cometh, saying, 436 A voice from heauen cometh, saying, 437 A voice from heauen cometh, saying, 438 A voice from heauen cometh, saying, 439 A voice from heauen cometh, saying, 440 A voice from heauen cometh, saying, 441 A voice from heauen cometh, saying, 442 A voice from heauen cometh, saying, 443 A voice from heauen cometh, saying, 444 A voice from heauen cometh, saying, 445 A voice from heauen cometh, saying, 446 A voice from heauen cometh, saying, 447 A voice from heauen cometh, saying, 448 A voice from heauen cometh, saying, 449 A voice from heauen cometh, saying, 450 A voice from heauen cometh, saying, 451 A voice from heauen cometh, saying, 452 A voice from heauen cometh, saying, 453 A voice from heauen cometh, saying, 454 A voice from heauen cometh, saying, 455 A voice from heauen cometh, saying, 456 A voice from heauen cometh, saying, 457 A voice from heauen cometh, saying, 458 A voice from heauen cometh, saying, 459 A voice from heauen cometh, saying, 460 A voice from heauen cometh, saying, 461 A voice from heauen cometh, saying, 462 A voice from heauen cometh, saying, 463 A voice from heauen cometh, saying, 464 A voice from heauen cometh, saying, 465 A voice from heauen cometh, saying, 466 A voice from heauen cometh, saying, 467 A voice from heauen cometh, saying, 468 A voice from heauen cometh, saying, 469 A voice from heauen cometh, saying, 470 A voice from heauen cometh, saying, 471 A voice from heauen cometh, saying, 472 A voice from heauen cometh, saying, 473 A voice from heauen cometh, saying, 474 A voice from heauen cometh, saying, 475 A voice from heauen cometh, saying, 476 A voice from heauen cometh, saying, 477 A voice from heauen cometh, saying, 478 A voice from heauen cometh, saying, 479 A voice from heauen cometh, saying, 480 A voice from heauen cometh, saying, 481 A voice from heauen cometh, saying, 482 A voice from heauen cometh, saying, 483 A voice from heauen cometh, saying, 484 A voice from heauen cometh, saying, 485 A voice from heauen cometh, saying, 486 A voice from heauen cometh, saying, 487 A voice from heauen cometh, saying, 488 A voice from heauen cometh, saying, 489 A voice from heauen cometh, saying, 490 A voice from heauen cometh, saying, 491 A voice from heauen cometh, saying, 492 A voice from heauen cometh, saying, 493 A voice from heauen cometh, saying, 494 A voice from heauen cometh, saying, 495 A voice from heauen cometh, saying, 496 A voice from heauen cometh, saying, 497 A voice from heauen cometh, saying, 498 A voice from heauen cometh, saying, 499 A voice from heauen cometh, saying, 500 A voice from heauen cometh, saying, 501 A voice from heauen cometh, saying, 502 A voice from heauen cometh, saying, 503 A voice from heauen cometh, saying, 504 A voice from heauen cometh, saying, 505 A voice from heauen cometh, saying, 506 A voice from heauen cometh, saying, 507 A voice from heauen cometh, saying, 508 A voice from heauen cometh, saying, 509 A voice from heauen cometh, saying, 510 A voice from heauen cometh, saying, 511 A voice from heauen cometh, saying, 512 A voice from heauen cometh, saying, 513 A voice from heauen cometh, saying, 514 A voice from heauen cometh, saying, 515 A voice from heauen cometh, saying, 516 A voice from heauen cometh, saying, 517 A voice from heauen cometh, saying, 518 A voice from heauen cometh, saying, 519 A voice from heauen cometh, saying, 520 A voice from heauen cometh, saying, 521 A voice from heauen cometh, saying, 522 A voice from heauen cometh, saying, 523 A voice from heauen cometh, saying, 524 A voice from heauen cometh, saying,

6 Swift as the
Leopard, easily
clasping all things,
as the Beare doth
with his foot, and
tearing and de-
vouring all things
with the mouth
as doth the Lion.

like a leopard, and his feet like a beares, and his mouth as the mouth of a Lyon: and the dragon gaue him his power and his throne, and great authoritie.

3 ⁸ And I saw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, who is like vnto the beast? who is able to warre with him.

5 And there was giuen vnto him a mouth
that spake great things & blasphemies, and power
was giuen vnto him, ¹⁰ to doe two and fourtie
moneths.

6 And hee opened his mouth vnto blasphemie aganſt God, to blaſpheme his Name ¹¹ and his tabernacle, ¹² and them that dwell in heauen.

7 And it was giuen vnto him to make warre
with the Saints, and to ouercome them, and pow-
er was giuen him ouer euery kinred, and tongue
and nation.

8 There ore all that dwell vpon the earth
shall worship him, ¹³ whose names are not
written in the booke of life or that Lambe
which was slaine from the beginning of the
world.

9 14 If any man haue an eare, let him
heare.

10 If any leade into captiuitie he shall goe in
to captiuitie: * if any kill with a sword, he
must be killed by a sword: heere is the patience
and the faith of the Saints,

11 15 And I behelde another beast comming
out of the earth, 16 which had two hornes like
the Lambe, but he spake like the dragon.

12 17 And he did all that the first beast could do before him, and he caused the earth, and them which dwell therein, ¹⁸ to worship the first beast, whose deadly wound was healed.

13 19 And hee did great wonders, so that hee
made fire to come downe from heauen on the
earth, in the sight of men,

14 And deceived them that dwell on the earth by the signes, which were permitted to him to do in the sight of the beast, laying to them that dwell on the earth, that they should make the ²⁰ image of the ²¹ beast, which had the wound of a sword, and did live.

45 22 And it was permitted to him to giue a
spirit vnto the image of the beast, so that the

bed in this verse, then his acts, in the verses following: and
concluded in the last verse. This ocell is by his traced a Sonne
lay) commonly by the name, and by little and little creeping up
to that which is the highest, namely the light of God: (for what is more
bright than the servants of the servants of God, namely the servants
of the Dragon and of the Wolfe, Matt. 7. 1.) For each of these
into an Angelo ligat, 2. Cor. 1. 14. and what should his
servants do? 17. The nicotil of meates of this beast, of
three things, hypocrisis, the witcraft of miracles, and tyrannie;
noted in this verse, the second in the 3 verses following: the
and tenenenth verses. His hypocrisis is most full of leasg,
both the former beast & the whole world; in hat abturb he
were by him, made of the former beast a most miserable
comie, vlyped 11 his anarchic into his selfe and most impu-
lar in the sight and viewe of him: yet hee careth himselfe for
him with most high honour, and did in vergeth to coue his

Articulo soluit, synodumque facit generalem.
That is,

He changeth the Articles of faith, and giueth authoritie to generall Councils.

[illegible][illegible]

beast and his image, and receiue *his* marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11. And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 ⁸Here is the patience of Saints : here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their works follow them.

14 ¶ And I looked, and behold, ¹⁰ a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, ¹¹ hauing on his head a golden crowne, and in his hand a ¹² sharpe sickle.

15 ¹³ And another Angel came out of the Temple; crying with a loud voyce to him that sate on the cloude, * Thrust in thy sickle and reape, for the time is come to reape: for the * harvest of the earth is ripe.

16 And hee that sate on the cloude, thrust in
his sickle on the earth, and the earth was reaped.

17 ¹⁴ Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the citie, ¹⁵ and blood came out of the wine-
presse vnto the horse bridles, by the space of a
thousand and fixe hundredth furlongs.

1. **Anger and rebellious heart** and his worshippers in the 15. and
 2. **unlike kind**, is the calamitie of wars spread abroad through
 3. **filling all things with blood**, and that without respect of
 4. **age or shadowed out** in two types, of the harvest and vintage.
 5. **The light of the Gospel** began to shine out, and since prophesie
 6. **the grace of God** was raised up againe, how horrible warres have
 7. **the world?** how much humane life hath bene throuen to the
 8. **reaping 7 how much blood** (as for woe) hath overflowen for
 9. **these almost!** all hyfories doe clyar for this, and this our age (if euer be-
 10. **renar**, by reason of the rage of that fickle which Antichrist call the
 11. **the first type**, that is, of the harvest. 10. Declaring his fierce-
 12. **ness**, that which is in the white or milke cirke of heaven.
 13. **Lord.** 2. **Workers**, 13. meaning the reapers, and the vintage
 14. **that shall reigne from God**, and occupie place of Christ in the
 15. **12. That is** a most fit and commodious iustament of Ex-
 16. **all** by heying and thrusting through, for who may stand ag-
 17. **st** *Matib 12. 39.* 13. Christ giueh a commandment in the
 18. **of the grape executeth** in the next verse. 14. The other type (as
 19. **the vintage**: the manner wherof is one with that which went be-
 20. **tois**, that the grape gathering is more exat in seeking out
 21. **in the harvest labour**. This is therelore a more greuous indige-
 22. **it succedeth the other**, and becaus it is sweeter to be exe-
 23. **15. 13. That is**, it is ouerflowed very deepe, and very farre
 24. **the first is gathering**, 15. meaning the firste of the graine of the
 25. **the firste of the graine** (suius fauoris), of the sheaf, and of
 26. **Antichrist reare then him**, which the miserable, mad, and blinde
 27. **time rease**,

CHAP. XV.

1 The seven Angels having the seven last plagues. 3 They have
conquered the beast praise God. 6 To the seven Angels
7 seven vials full of Gods wrath are delivered.

ANd I sawe another signe in heaven, great and maruelous, seven² Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 3 And I saw 4 as it were a glassie sea, mingled
with fire, and 5 them that had gotten victorie of
the beast, and of his image, and of his marke, and
of the number of his name, 6 stand at the glassie
sea, hauing the harpes of God.

3 And they sung 7 the song of Moses the ^a ser-
uant of God, and the song of the Lambe, saying,
^b Great and marueilous are thy works, Lord God
Almightie: iust and true are thy ^a ^b wayes, King
of Saints.

4 * Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heaven.

6 And the seven Angels came out of the Temple, which had the ¹⁰seven plagues, clothed in ¹¹pure and bright linen, and having their breasts ¹²girded with golden girdles.

7 And one of the ¹³ foure beasts gaue vnto the
seuen Angels seuen golden vials full of the wrath
of God which liueth for euermore.

8 And the temple was full of the smoke of the glory of God & of his power, and ¹⁴ no man was able to enter into the Temple, til the seven plagues of the seven Angels were fulfilled.

God, vnto the 4 verſeaſether the vocatiō, influētiū, & de-
instruments which God hath ordaind for the execution of his
other verſes, 4. This part of the viſion alſuideth vnto the ſea or
of which the Prieltis waſhed themſelues in the entrance of the
entrance of the heavenly Temple (as it is called verſe, 5.) is ſignifi-
ficatīſſim, much highmoſt and cleare, vnto the commoditie of
the ſoules, as the ſea receiveth the treaſures of the iudgements of God,
forth & clenſeth accordīg to his owne pleaſure: for on the ſea
were the cleaneſt of old: & out of this the vngody are defroyed &
is the Godly martyrs of Chriſt, who ſhall not giue place vnto
beaſt: of theſe before Chap. 13. 7. & 14. 9. &c. 6. Glo-
ricular obſeruatiō of the weapons and influents of Gods
part of plaſtic. 7 That ſong of triumph which is Exo. 15. 3.
for honours sake, as it is firſt, Deut. 34. 10. 8 This ſong
conſolation, bur, particularly in verſe, and generally, iuche
verſe: another, a nation of cauſes belonging to the conſolation
eternal in ihe ſelle, & moſt preſent vnto the godly in that God
doth, another kind iſtiture and to come in that the eled taken
into the glory of heauen, as it is ſaid, Chap. 13. 7. & 14. 9.
vnto the ſame ſtate of happineſſe, by the magnificence of the
narrative, * Pſal. 141. 7. b. Thymy. * Jer. 10. 7. p.
the next verſe (as was verſe 2.) wherein firſt the authori-
gement and matter thereof is figured by a forerunning type of
heaven, as Chap. 19. 19. namely that all thoſe things are diuine &
proceed from thence, in verſe Secondly, the adminiftrators or
of the Temple, verſe 6. Thirdly, they are fulfilled with influ-
ments of God, and weapons fit for the manner of the fame iudicially,
they are comforted by teſtimonie of the viſible glory of God:
A like teſtimonie we reſort to the ſeuē plaiſed in the figure,
I. A like commendation reſpectiue to the choiſen plaiſe, as it is the law,
Exo. 15. 3. & Deut. 34. 10. ſignifying that the Kingly rule
is, giuing was a ſigne of diligence, & the girde of gold was a
truſtines in taking in charge the commandments of God. 13.
Chap. 4. 7. 14 None of theſe ſeven Angles mightner returne
fully the charge committed vnto him according to the decree

CHAP. XVI.

2 And 17 the Angels pour out the stern vials of Gods wrath
given unto them, and so diuers plagues arise in the world
18 so terrifie the wicked, 19 and the inhabitants of the great
city.

• And

38 The patience,
beneficence, and
fulfillment by
faith: the conse-
quence whereof
are, refreſhment,
and glory eter-
nall, in the bea-
tified city, the
kingdome of
God and his
Angels.

9 The ſecond
part of this Chap-
ter, as I fayde
verſe. 1. Of the
acts and doings
of Chriſt in ſhew-
ing of An-
ticriſtians out of
the Church by the
ſpirit of his di-
vine mouth: ſe-
eing that having
bene called back
by worde both
publickly and
privately vnto
his dutie, and
admonition, if
his mouth ſhall
raine it they
craſh out to
maintaine and
protect his owne
adherents, that
they may do him
ſervice: and to
afflict the godly
with molt barba-
rous perſecutions.
Of thoſe
things which
Chriſt doth, there
are two kindes:
one common
e generally in the
text of this chap-
ter, another
particular againſt
the 16. chapters. That
theſe be the ſame
perſon. This is eg-
gent. Since the time
that he pre-
aching by the
beene kindled in
earth by his di-
vine theſe hundred
yeares (as I ſay
fore) is now in
force. In this place
by his colour
of theſe words
works. 1. A
miferable ex-
tremity, deſtru-
ction, deſtroyed
God? 2. Ioh. 3. 13.
verſe. And the
ſayde verſe 16. Is
foye, if thou excep-
tany thing, then
ment, but becauſe
cruelty with ex-
and wide: the pre-
ſeſſenger. And
deliring of An-
would doth attin

1870

| | |
|--|---|
| | a |
| | |

On Antithesis or op-
 posit the persons are
 mg.

27 That is, as if
with their king-
domes out of the
10 name beall: at
such time, as that
political Empire
brought by the state
of the Popes great-
ly to fall.

28 Namely, with
the second beast
whom we called
before a litle prop-
het, which beall,

ascending out of
the earth got into
himselfe all the

authoritie & pow-
er of the first beall
and exerciseth the
same before his

face, as was sayd
Chapter 11, v.

12. For when the
political Empire
of the West be-
came to bow downe

wards, there both
arise those ten
kings, and the

second beall took the opportunity offered to vnto
himselfe all the power
of the first beall: these kings long ago, many have num-
bered & described to be ten and a great part of the
cuncts plainly telleth the same in this verse. 29 That
is, by consent and agreement, that they may conspire
with the beall. 30 Depend vpon his decree. Their
lure is divided into three parties, counsils, actes, and
event. The counsellers furnish out their confit in com-
municating of power, which they are faine to have
given vnto this beall in this verse. 30 With Christ
and his Church, as the reason following doth declare,
and here mentioned the laces and the cuncts which
followed for Christ his lake, and for the grace of God
the Father towards those that are called, elected, and
are his lawfull ones in Christ. * Chap. 19. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

28 Namely, with
the second beast
whom we called
before a litle prop-
het, which beall,

ascending out of
the earth got into
himselfe all the

authoritie & pow-
er of the first beall
and exerciseth the
same before his

face, as was sayd
Chapter 11, v.

12. For when the
political Empire
of the West be-
came to bow downe

wards, there both
arise those ten
kings, and the

second beall took the opportunity offered to vnto
himselfe all the power
of the first beall: these kings long ago, many have num-
bered & described to be ten and a great part of the
cuncts plainly telleth the same in this verse. 29 That
is, by consent and agreement, that they may conspire
with the beall. 30 Depend vpon his decree. Their
lure is divided into three parties, counsils, actes, and
event. The counsellers furnish out their confit in com-
municating of power, which they are faine to have
given vnto this beall in this verse. 30 With Christ
and his Church, as the reason following doth declare,
and here mentioned the laces and the cuncts which
followed for Christ his lake, and for the grace of God
the Father towards those that are called, elected, and
are his lawfull ones in Christ. * Chap. 19. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

28 Namely, with
the second beast
whom we called
before a litle prop-
het, which beall,

ascending out of
the earth got into
himselfe all the

authoritie & pow-
er of the first beall
and exerciseth the
same before his

face, as was sayd
Chapter 11, v.

12. For when the
political Empire
of the West be-
came to bow downe

wards, there both
arise those ten
kings, and the

second beall took the opportunity offered to vnto
himselfe all the power
of the first beall: these kings long ago, many have num-
bered & described to be ten and a great part of the
cuncts plainly telleth the same in this verse. 29 That
is, by consent and agreement, that they may conspire
with the beall. 30 Depend vpon his decree. Their
lure is divided into three parties, counsils, actes, and
event. The counsellers furnish out their confit in com-
municating of power, which they are faine to have
given vnto this beall in this verse. 30 With Christ
and his Church, as the reason following doth declare,
and here mentioned the laces and the cuncts which
followed for Christ his lake, and for the grace of God
the Father towards those that are called, elected, and
are his lawfull ones in Christ. * Chap. 19. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 15

and gather your selves together vnto the supper of the great God,

18 That ye may eate the flesh of kings, & the flesh of high captaynes, and the flesh of mighty men, and the flesh of hereticks, and of them that lie on them, and the flesh of all free men, and bond men, and of small and great.

19 20 And I saw the beast, and the kings of the earth, and their hosts gathered together to make battell against him that sate on the horse, and against his armie.

20 But the beast 21 was taken, and with him 22 that falsse prophet that wrought miracles before him, whereby he deceived them that receiued the beasts marke, and them that worshipped his image. These both were aliuie cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the fowles were filled till with their flesh.

22 And I saw the dead of all which before Chapter 13. 12. and 13. 2. That is, that

CHAP. XX.

1 The Angel that bringeth downe a thousand yeeres. 2 Bring looke. hee vnto the vnto Gog and Magog, that is, vnto the enemies, against the city of the Lord. 3 But the vengeance of the Lord cometh off in the future. 4 The lakes are opened, by which the dead are raised.

And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And he took the dragon that old serpent, which is the deuil and Satan, and he bound him 3 a thousand yeeres:

3 And cast him into the bottomlesse pit, and he shut him vp, & sealed the doore vpon him, that hee should deceiue the people 4 no more till the thousand yeeres were fulfilled: for a later that he must bee loosed for 5 a little season.

4 6 And I saw 7 8 scales: and they fate vpon them, and iudgement was giuen vnto them, and I saw the soules of them that were 8 beheaded, for the witness of Iesus, and for the word of God, and which 9 did not worship the beast, neither his image, neither had taken his marke vpon their foreheads or on their hands: and they liued, and

the history of the dragon is double: First of the first victory after which he was bound by Christ, vnto the 6. verse. The second is of the last victory, whereby he was thrown downe into euill lasting punishment, thence vnto the 10. verse. This 11 history happened in the first time of y^e Christian Church, when the dragon owne downe to beauen by Christ, went about to molest the new birth of y^e Church in the earth. Cha. 12. 17. 18. For which cause I gave warning, that this story of the Dragon must be excused vnto that place. 2 That is of tell, whether God threw downe the Angels which had sinned, and bound them in chains of darkness to be kept vnto damnation, 3. Pet. 2. 4. Iude 6. 3 The first whereof (continuing this history with the end of the 12 chapter) is the 34. yeeres from the passion of Christ, when the Church of the flowers being overthrown, Satan assayed to invade the Christian Church gathered of the Gentiles, and to destroy part of her seed, Chap. 13. 17. The thow fowles were fallen perfectly vpon the times of this wicked Hildebrand, who was called Gregorie the seventh, a most damnable Necromancer and forerunner, whom Satan vsed as an instrument when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruel persecutions, and the whole world with diffinition, and most bloody war: as 25. B. n. the Cardinall epitaph at large. And this is the first victory gotten over the Dragon in the earth. 4 Namely, with that public and violent deceit which he attempted before Cha. 12. & which altera thow fowles (a lake for war) hee most mightily procured in the Christian world. 5 Which being once expired, the second battell and victory shall be, of which Verse 7. 8. A description of the common star of the Church of Christ in earth in that space of a thousand yeeres, or wherein the deuil was in bonds: in which first the apostolicall life, and commonhouse of the godly, is declared, ver. 4. Secondly, newnes of life is preached vnto others, y^e Gospel after that pace, ver. 5. Finally, hee concludes with promises, ver. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 This was a type of the thourie of the god and father, which sufficed in the Church, taken from the mouth of men. 8 Of the Martyrs, which sufficed in those first times. 9 Of the 10. 11. which sufficed in that both the beasts were now risen vp. Chap. 13. for these three things are expounded.

reigned with Christ a thousand yeere.

5 10 But the rest of the dead men 11 shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the 12 second death hath no power: but they shall be the Priests of God and of Christ, 13 and shall reigne with him a thousand yeeres.

7 14 And when the 15 thousand yeeres are expired, Satan shall be loosed out of his prison,

8 16 And shall goe out to deceiue the people, which are in the foure quarters of the earth: even 17 Gog and Magog, to gather them together to battell, whole number 18 as the sand of the Sea.

9 And they went vp into the 19 plaine of the earth, and they compassed the tents of the Saints about, & the beloued citie: but 20 fire came down from God out of heauen, and deuoured them.

10 21 And the deuil that deceiued them, was cast into a lake of fire and brimstone, where that beast and that falsse prophet are, and shall bee tormented euen day and night for euermore.

11 12 And I saw a great 22 white throne, and one that sate on it, 23 from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before 24 God: and the 25 bookes were opened, and 26 another booke was opened, which is the booke 27 of life, and the dead were iudged of the 28 things, which were written in the bookes, according to their works.

13 29 And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their works.

14 30 And death, and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

vnto whom the faithfull shall have associated themselves more then was meete, to dealing with them of their impurity of doctine and life. 16 The worse or worse of this, which is the first member of a fulling in the verse before (going) to describe the whole world, euery one of the members of the church to come them against the y^ele of God, in this verse, & to be able to myrror the Church, with his own strength, in the verse following. 17 The worse or worse of this, which is the whole face of the earth, from part of the earth, as a flood. 18 The worse of God, consuming the head of the earth, and overthrowing all their enterprises, Heb. 10. 27. And this is the second member mentioned ver. 7. the overthrow of Satan. 19 The third member, eternal diffinition against those that are overcome: as I noted in the same place. 20 The second part of this Chapter, in which is described the iudgement in this verse and the last iudgement in the verse following. 21 That is, a tribulation least most Princelike and glorious: for to death the Grecke word also signifies. 22 That is, Christ, before whom when he cometh vnto iudgement, heauen and earth shall perish for the greatneste of his maiestie, a Peter 3. 10. &c. 23 That is, Christ, the judge, 2 Cor 5. 10. 24 As I were, our books of reckoning or accounts: that is, the testimony of our conscience, and of our works, which by many means can be auoyled. This is found after the manner of the 1. Pet. 3. 5. and 1. 2. Pet. 1. 2. 25 The booke of the eternall y^ele of God, which is the Go the Father hath heere & in Christ according to the good pleasure of his will, those that shall be hereticks of life. This also is spoken according to the manner of men.

26 This is a predition or an answer to an objection: for happily some man will say, but they are dead: whom the sea, death and the grave hath consumed, how shall they 27 appear before the iudge? S. Iohn answereth, by resurrection from death, whereunto all things (howeouer expagnant) shall in this resurrection be at the commandment of God, as Dauid 28. The last sentence which is death shall be abolished by Christ (that he may once make any attempration) vs 1 Cor 15. 2. and death shall feede vpon the 29 obact in hell for euermore, according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

1 He descends vnto Hierusalem descending from heauen. 2 The brutes of the world, 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* *Esa. 60. 19.*

a This whole booke is concluded with a confirmation, and a salutation. The confirmation hath three places: The words of the Angel vnto the 15. verse, the words of Christ: vers. 16. 17. and the oblation made by Saint Iohn from diuine authority, thence vnto the 20. verse. By the speech of the Angel: this prophesie is confirmed, vnto the 8. verse, and then he speaketh of the vfe of this booke in the verses following. The prophesie is first confirmed by the Angel from the nature thereof, that it is infallible and true. Secondly from the nature of the efficacie cause, both principall which is God, and instrumentall, which is the Angel, in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our saluation, ver. 7. Fourthly, from the testification of S. Iohn himselfe, ver. 8. The rest of the speech of the Angel tending to the same end S. Iohn interrupted, or brake off by his vnadvised act of worshipping him, in the same verse, which the Angel forbidding, teacheth him that adoration must be giuen onely to him, but onely to God: as for himselfe, that he is of such nature and office, as he may not be adored: which thing also was in like manner done, chap. 16. 10. * *Chap. 19. 10.* 3 The Angel returneth vnto his former speech: in which he teacheth the vfe of this booke, both towards our selues in this and the next verse, and in respect of God for declaration of his truth, thence vnto the 15. verse. 4 That is, propound this prophesie openly vnto all, and conceale no part of it. The contrary wherunto is commanded, *Esa. 8. 16* 5 An obiection preceined. But there will be some that will abuse this occasion vnto euill, and will wrest this Scripture vnto their own destruction, as Peter saith, What then? saith the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such bee more and more vile in themselves, whom this Scripture doeth not please: yet others shall be further conformed thereby vnto righteousnesse, and true holinesse. The care and reformation of these may not be neglected, because of the voluntarie and malicious offence of others.

4 And they shall see his face, and his Name shall be in their foreheades.

5 * And there shall be no light there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 2 And hee said vnto mee, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angell to shew vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is hee that keepeth the wordes of the prophesie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, * I fell downe to worship before the feete of the Angell which shewed me these things.

9 But he said vnto me, See thou do it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 3 And he said vnto me, 4 Seale not the wordes of the prophesie of this booke: for the time is at hand.

11 5 He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 6 And behold, I come shortly, and my reward is with me, * to giue euery man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his Commandments, 7 that their right may be in the tree of life, & may enter in through the gates into the citie.

15 For without, shall be dogges and enchanters, and whoremongers, and murderers, and idolaters, and whosoever loueth or maketh lies.

16 8 I Iesus haue sent mine Angell, to testifie vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning Starre.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is athirst, come: and * let whosoever will, take of the water of life freely.

18 9 For I protest vnto euery man that heareth the wordes of the prophesie of this booke, If any man shall add vnto these things, God shall add vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the wordes of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke.

20 10 He which testifieth these things, saith, Surely I come quickly. Amen. Euen so, come Lord Iesus.

21 12 The grace of our Lord Iesus Christ bee with you all, Amen.

12 6 And behold, I come shortly, and my reward is with me, * to giue euery man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his Commandments, 7 that their right may be in the tree of life, & may enter in through the gates into the citie.

15 For without, shall be dogges and enchanters, and whoremongers, and murderers, and idolaters, and whosoever loueth or maketh lies.

16 8 I Iesus haue sent mine Angell, to testifie vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning Starre.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is athirst, come: and * let whosoever will, take of the water of life freely.

18 9 For I protest vnto euery man that heareth the wordes of the prophesie of this booke, If any man shall add vnto these things, God shall add vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the wordes of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke.

20 10 He which testifieth these things, saith, Surely I come quickly. Amen. Euen so, come Lord Iesus.

21 12 The grace of our Lord Iesus Christ bee with you all, Amen.

uation of S. Iohn, and the authority of his calling and testimony, both from the condition of his owne person being God and man, to whom all the premises of God are Yea and Amen. 2 Cor. 1. 20. and also from the testification of other persons, by the acclamation of the holy Ghost, who here it is that were an honorable assistant of the marriage of the Church as the spouse & of euery of the godly as members: and finally from the thing present, that of their owne knowledge & accord they are called forth vnto the participation of the good things of God, verse 17. * *Esa. 55. 2.*

9 The oblation of S. Iohn (which is the 3. place of the confirmation as was noted verse 6) ioynd with a curse or execration, to preserve the truth of this booke entire and incorrupted in two verses. 10 A diuine confirmation of sealing of the oblation: first from Christ as touching the same, and denouncing his coming againe all them that shall put their sacrilegious hands thereunto: then from S. Iohn himselfe who by a most holy prayer, calleth Christ to take vengeance of them.

11 The salutation Apostolical, which is the other place of the conclusion, as I said verse 6. and is the end of euery Epistle, which we write vnto the Church, and to all the holy and elect members thereof in Christ Iesus our Lord, vntill his coming to iudgement, Come Lord Iesus and do it. Amen, againe Amen.

6 These, place belonging vnto the vfe of this booke, as I said verse 10. Also (saith God by the Angel) though there should be no vfe of this booke vnto men: yet it shall be of this vfe vnto me, that it is a witness of my truth vnto my glory, who shall come shortly to glorie and execute iudgement, in this verse who haue taught that the things haue their being in me, in the 13. verse, and haue denounced bloodiednesse vnto my seruants in this Church, verse 14. & reprobation vnto the vngodly, verse 15.

* *Rom. 1. 6.*
* *Chap. 1. 8.* and *1. 16. 17.* 4. 44. and 44. 6
7 The blessednesse of the godly, set downe by their title and interest thereunto & their fruit in the same. 8 The 2. place of confirmation (as I said verse 6) is the speech of Christ ratifying the vocation.

both from the condition of his owne person being God and man, to whom all the premises of God are Yea and Amen. 2 Cor. 1. 20. and also from the testification of other persons, by the acclamation of the holy Ghost, who here it is that were an honorable assistant of the marriage of the Church as the spouse & of euery of the godly as members: and finally from the thing present, that of their owne knowledge & accord they are called forth vnto the participation of the good things of God, verse 17. * *Esa. 55. 2.*

9 The oblation of S. Iohn (which is the 3. place of the confirmation as was noted verse 6) ioynd with a curse or execration, to preserve the truth of this booke entire and incorrupted in two verses. 10 A diuine confirmation of sealing of the oblation: first from Christ as touching the same, and denouncing his coming againe all them that shall put their sacrilegious hands thereunto: then from S. Iohn himselfe who by a most holy prayer, calleth Christ to take vengeance of them.

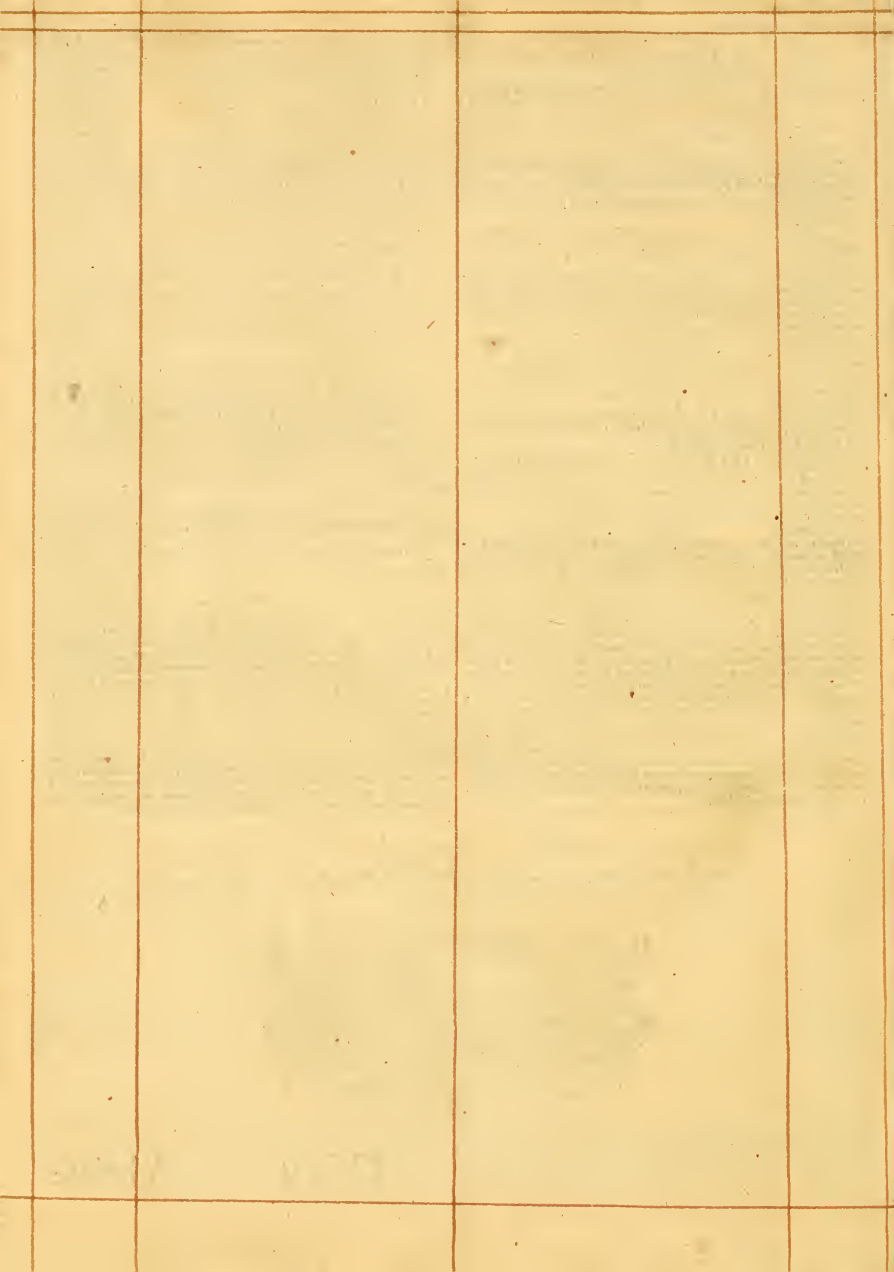
11 The salutation Apostolical, which is the other place of the conclusion, as I said verse 6. and is the end of euery Epistle, which we write vnto the Church, and to all the holy and elect members thereof in Christ Iesus our Lord, vntill his coming to iudgement, Come Lord Iesus and do it. Amen, againe Amen.

THE END.



Q q q

A brieft



A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, where the first number signifieth the Chapter, the second the Verle.

WHereas the wickednesse of time, and the blindness of the former age hath bene such that all things altogether haue bene abused and corrupted, so that the very right names of diuers of the holy men named in the Scriptures, haue bene forgotten, and now seeme strange vnto vs, and the names of infants, that should euer haue some godly aduancements in them, and should be memorials and markes of the children of God receiued into his household, haue bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie: we haue now set forth this Table of the Names that be most vsed in the Old Testament, with their interpretations; as the Hebrew importeth, partly to call backe the godly from that abuse, when they shall knowe the true names of the godly Fathers, and what they signifie, that their children now named after them, may haue testimonies by their verie names, that they are within that faithfull familie, that vntill their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancy, and haue occasion to praise him for his workes wrought in them, and their fathers, but chiefly to restore the names to their integritie, where by many places of the Scriptures and secret mysteries of the holy Ghost shall better be vnderstood. We haue medled rarely with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as we may also see the Hebrew names set in the margin of this Table, which haue bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader bee carefull: for hee shall finde them in places most conuenient amongst the annotations: at least for so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

A.



Aron, or Aharon, a teacher, Exod.

4.14.

Abda, a seruant, 1.Kings chap.4.

verse 6.

Abdel, a seruant of God, Jerem.

36.26.

Abdi, my seruant, 1.Chron.6.7.

Adiah, a seruant of the Lord, 1.Kings 18.3. and

Obadiash, one of the twelue Prophets.

Abdiel, the same, 1.Chron.5.15.

Abed-nigo, seruant of shining, Dan.1.7.

Abil, mourning, the name of a citie, Iudg.11.33.
1.Sam.6.18. but Habel, the name of a man doth
signifie vanitie, Gen.4.2.

Abagatha, father of the winepresse, Ester.1.10.

Abiah, the will of the Lord, 2.Chron.2.9.1.

Abiam, father of the Sea, 1.Kings 14.31.

Abiafaph, a gathering father, 1.Chro.6.23. Exo.
6.24.

Abiathar, father of the remnant, or excellent
father, 1.Sam.22.21.

Abida, father of knowledge, Gen.2.5.4.

Abidan, father of iudgement, Num.1.11.1.

Abiel, my Father is God, 1.Sam.9.1.

Abiezer, the fathers helpe, 1.Iosh.17.2.

Abigail, the fathers ioy, 1.Sam.2.5.3.

Abihai, the father of strength, Num.3.35.

Abihu, he is a father, Exod.6.23.

Abihud, the father of praise, 1.Chron.8.3.

Abilene, lamentable, Luke 3.1.

Abimael, a father from God, Gen.10.28.

Abimelech, the Kings father, or a father of coun-
sell, or the chiefe King, Gen.20.3.

Abinadab, a father of a vow, or of free minde, or
Prince, 1.Sam.16.8.

Abinoam, father of beautie, Iudg.4.6.

Abiram, an high father, 1.King.16.34.

Abihag, the fathers ignorance, 1.King.1.3.

Abihai, the fathers reward, 1.Sam.2.6.6.

Abihalom, the fathers peace, or the peace of the
father, 2.Sam.15.2.

Abihua, the father of saluation, 1.Chron.6.4.

Abihur, the father of a song, or of a wall, or of
righteousnesse, 1.Chron.2.19.

Abital the father of the dew, 2.Sam.3.4.

Abitob, the father of goodnesse, 1.Chron.8.11.

Abner, the fathers candle, 1.Sam.13.50.

Abram, an high father, Gen.11.31.

Abraham, a father of a great multitude, as the
name was changed, Gen.17.5.

Abshalom, a father of peace, or the fathers peace,
or reward, 2.Sam.3.3.

Achan, troubling, Ioshua 7.1. who is called A-
char, 2.Chron.2.7.

Adadezer, reade Adarezer, beautifull helpe, 2.
Sam.8.3. and 1.Chron.18.3.

Adaiab, the witnessse of the Lord, 1.Chron.6.41.
Adaliah, pouertie, Ester 9.8.

Adam, man, earthly, reade Gen.5.2.

Adiel, the witnessse of God, 1.Chron.4.3.6.

Adoniah, the Lord is the ruler, 2.Sam.3.4.

Adonibezek, the Lord is thunder, Iudg.1.5.

Adonikam, the Lord is risen, Ezra 2.13. and 8.13.

Adoniram, the high Lord, 1.King.4.6.

Adonizedek, the Lords iustice, Iosh.10.1.

Agabus, a grafhopper, Actes 11.28.

Agar, a stranger, Gen.16.1. Gal.4.24.

Ahaz, taking or possesing, 2.King.16.1.

Ahafueros, a prince, or head, Dan.9.1.

Ahban, a brother of vnderstanding, 1.Chron.2.
29.

Ahiiah, brother of the Lord, 1.Chron.2.2.5.

Ahihaas, brother of counsell, 1.Sam.14.50.

Ahiman, brother of the right hand, Num.1.3.23.

Ahimelech, a kings brother, 1.Sam.2.1.1.

Ahimoth, a brother of death, 1.Chron.6.2.5.

Ahinoam, the brothers beautie, 1.Sam.14.15.

Ahihor, the brothers light, Iudeth 5.4.

Ahilab, an heartie brother, Iudeth 1.31.

Ahiab, a sweet (suouring) meadow, 1.Chron.8.1.

Ahikam, a brother arising, or auenging, 2.King.
22.12.

Ahiezzer, the brothers helpe, Num.1.12.

Abisue

Ahitub

Abitub

Abefalom

Abefalom

Abifolom

Hadadezer

Adaias

Adalia

Adonias

Adoniiah

Hagar

Achas

Ahafueros

Achior

Ahalab

Ahlab

Ahara

Achiam

The first Table.

| | | | |
|------------|---|---|------------|
| | Aholah, a mansion, or dwelling in herselfe. | Baanah, in affliction, 2 Sam. 4. 2. | |
| | Aholibah, my mansion in her, Ezek. 23. 4. | Babel, confusion, Gen. 10. 10. and 11. 9. | Babylon |
| Aad | Ahud, praising or confessing, Iudg. 3. 15. | Bacchides, one that holdeth of Bacchus, or a drunkard, 1 Mac. 7. 8. | |
| Aluan | Aliah, high, 1 Chron. 1. 46. | Bachenor, and Bacenor, the same, 2 Mac. 12. 3. 5. | |
| | Amalek, a licking people, Gen. 36. 12. | Badaiah, the Lord alone, Ezra 10. 3. 5. | Badaias |
| | Amariah, the Lord said, or the lambe of the Lord, Zeph. 1. 1. | Baladan, ancient in iudgment, 2 King. 20. 12. | Bediah |
| | Amasai, sparing the people, 2 Sam. 27. 2. 5. | Baldad, old loue, or without loue, Job 8. 1. | Bildad |
| | Amasai, the gift of the people, 1 Chro. 6. 3. 5. | Barachel, blessing God, Job 32. 2. | |
| | Amashfi, the reading of the people, Nehe. 11. 12. | Barachiah, blessing the Lord, Zech. 1. 1. | Berechiah |
| | Amashah, the burden of the Lord, 2 Chron. 17. 1. 6. | Barionah, sonne of a dove, Matt. 16. 17. | |
| | Amithi, true or fearing, 2 King. 14. 2. 5. | Barnabas, the sonne of consolation, Acts 4. 3. 6. | |
| | Ammiel, a people of God, or God with mee, 1 Chron. 3. 5. | Barabbas, the sonne of confusion, Matt. 27. 1. 6. | |
| | Ammihaddai, the people of the Almighty, Num. 1. 21. | Baruch, blessed, Ierem. 32. 12. | |
| Amnon | Ammon, a people, Gen. 19. 3. 8. | Bathseba, the seventh daughter, or the daughter of an oath, 2 Sam. 11. 3. | Bethseba |
| Aninion | Amon, faithfull, 2 King. 21. 18. | Bathshua, the daughter of saluation, 1 Chron. 3. 5. | Baltazar |
| | Amos, a burden, one of the twelve Prophets. | Belshazzar, without treasure, or searcher of treasure, Dan. 5. 1. | Belshazzar |
| | Amoz, strong, the father of Ishai, Isai. 1. 1. | Benaiah, the Lords building, 1 Chron. 4. 3. 6. | Belshazzar |
| | Amzi, strong, 1 Chron. 6. 46. | Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorrow, Gen. 35. 1. 8. | Barak |
| Annas | Anah, afflicting, answering or singing, Ge. 36. 2. and Hanna, gracious or mercifull, 1 Sam. 1. 2. | Beraiah, the Lords creature, 1 Chron. 8. 21. | |
| | Ananiah, the cloud of the Lord, Acts 5. 1. | Berak, lightening, Iudg. 4. 6. | Phathoniah |
| | Andreas, manly, Matt. 4. 18. | Bered, haile, 1 Chron. 7. 20. | Bezeleel |
| | Anub, a grape, 1 Chron. 4. 8. | Berthiah, the Lords daughter, 1 Chro. 4. 18. | Balaam |
| | Antipas, for all, or against all, Revel. 2. 13. | Bezaleel, in the shadow of God, Exod. 31. 2. | |
| Aphdeno | Apadno, the wrath of his iudgement, or the tabernacles of his palace, Dan. 11. 46. | Bileam, the ancient of the people, Num. 22. 5. | Boos, Boaz |
| Apollos | Apollo, destroyer, Acts 18. 2. 4. the name also of an idole. | Bilhab, old, or fading, Gen. 29. 2. 9. | |
| | Apphia, bringing forth or increasing, Philem. 2. | Boaz, in power, or strength, Ruth 2. 2. | |
| Ram | Aram, height, or their curse, Gen. 10. 2. 3. | C. | |
| Aran, Orén | Arbel, Bel, or God hath auenged, Hose. 10. 1. 4. | Caiaiphas, a searcher, Matt. 26. 57. | |
| | Archelaus, a prince of the people, Matt. 2. 22. | Calcol, nourishing, 1 King. 4. 31. | Chakhol |
| | Areli, the altar of God, Gen. 46. 1. 6. | Caleb, as an hart, Num. 13. 7. | |
| | Aretas, vertuous, 2 Mac. 5. 8. | Canaan, a merchant, Gen. 9. 1. 8. | |
| | Artabshafte, seruent to spoile, Ezra 7. 21. | Carmi, my vine, Gen. 46. 9. | |
| | Asa, a physician, 1 King. 15. 8. | Castulhim, as pardoned, Gen. 10. 1. 4. | Chafelon |
| | Asael, God hath wrought, 2 Sam. 2. 1. 8. | Cephas, a stone, Iohn 1. 42. | Chafonijm |
| | Asaph, gathering, 1 Chron. 6. 3. 9. | Cepirah, a lionesse, Ezra. 2. 2. 5. | Challumi |
| Ashriel | Asharah, the blessednesse of God, 1 Chron. 2. 5. 2. | Cherub, as a childe, Ezra 2. 5. 9. | Chephirah |
| | Ashbel, an old fire, Gen. 46. 21. | Chileab, the restraint of the father, 2 Sam. 7. 3. | |
| Asher | Asher, blessednesse, Gen. 30. 1. 3. | Chilion, perfit, all like a dove, Ruth 1. 2. | Chiflon |
| Afael | Ashel, the worke of God, 1 Chron. 4. 3. 5. | Cilion, hope or confidence, Num. 34. 2. 1. | |
| | Ashur, blessed, or traouailing, Gen. 10. 2. 2. | Clemens, meeke, Phil. 4. 3. | |
| | Asmo, den, a destroyer, Tobit 3. 8. | Cleopatra, the glory of the countrey, 1 Maccab. 10. 57. | |
| Azarias | Atyages, gouernour of the citie, Dan. 13. 6. 5. | Col-hozeh, seeing all, Nehe. 3. 1. 5. | Col-hazeh |
| | Atarath, a crowne, 1 Chron. 2. 2. 6. | Coneniah, the stability of the Lord, 2 Chr. 31. 1. 3. | Conaniah |
| | Athaliah, the time for the Lord, Nehe. 11. 4. | Cosbi, a lyar, Num. 2. 5. 1. 8. | Cozbi |
| | Athaliah, time for the Lord, 2 King. 8. 2. 6. | Cusan, Cusi, blacke, or an Ethiopian. 2 Sam. 18. 21. | Cushti |
| Vzza | Aza, strength, Ezra 2. 4. 9. | D. | |
| Azanias | Azaniah, hearkening the Lord, Neh. 10. 9. | Dalaiah, the poore of the Lord, 1 Chro. 3. 2. 4. | Dilaais |
| | Azareel, the helpe of God, 1 Chron. 12. 6. | Dalilah, a bucket, or consumer, Iudg. 16. 4. | Delaais |
| Afarias | Azariah, helpe of the Lord, 2 King. 14. 2. 1. | Damaris, a little wife, Acts 17. 3. 4. | Delaiah |
| | Azarikam, helpe rising vp, Neh. 11. 1. 5. | Dan, a iudgement, Gen. 14. 1. 4. | Delilah |
| Azamoth | Azmauerh, strength of death, 2 Sam. 2. 8. 3. 1. | Daniel, iudgement of God, Dan. 1. 6. | |
| | Azubah, forsaken, 1 King. 22. 4. 2. | Dathan, statute or law, Num. 16. 1. | |
| | Azur, holpen, or helper, Ier. 28. 1. | David, beloued, 1 Sam. 17. 12. | |
| | B. | Deborah, a word or a Bee, Gen. 3. 5. 8. | |
| Beal | Baal, Bealim, lord, lords: the name of the idole of the Sidonians, or a general name to all idoles, because they were as the lords and owners of a l that worshipped them, 1 Sam. 7. 4. | Delphon, a dropping downe, Ester 9. 7. | Dalphon |
| | Iudg. 2. 1. 3. and 3. 7. | Demas, fauouring the peple, Col. 4. 1. 4. | |
| Beellada | Baalida, a master of knowledge, 1 Chro. 14. 7. | Damophon, slaying the people, 2 Mac. 12. 2. | |
| Beelmeon | Baal-meon, the lord or master of the mansion of the house, as also Baalzibub, signifieth the same, Luke 11. 1. 5. Num. 32. 3. 8. | Deuel, know God, Num. 11. 4. | Duel |
| Beelmon | Baal-zebub, the master of flies, 2 King. 1. 2. | Diblaim, cluster of figges, Hof. 1. 3. | Debelaim |
| | | Didymus, a twinne, Iohn 11. 1. 6. | Diblaim |
| | | Dinah, iudgement, Gen. 30. 2. 1. | Dina |
| | | Diotrephes, nourished of Iupiter, 3 Iohn 9. | |
| | | Dishan, a threshing, Gen. 36. 2. 1. | Dishon |
| | | Dodanah, loue, 2 Chron. 20. 3. 7. | Doduah |
| | | Dodanim, | |

[illegible]

The first Table.

| | | | |
|----------------|---|---|--------------|
| Iahzeel | Iahziel, Godhasteth, Gen. 46.14 | Iok'hean, an offence, Gen. 2.5.2 | Iechfan |
| Ariel | Iahziel, seeing God, Ezra. 8.5 | Ioktan, a little one, Gen. 10.2.5 | Ie'zan |
| Achoel, Iahiel | Iahiel, hope in God, or beginning in God, Gen. 46.14 | Ionah, a dove, 2.Kings 1.4.2.5 | Iehonadab |
| Iahleel | Iair, I lightened, Deut. 3.14 | Ionadab, voluntarie or willing, 2.Sam.13.5 | Iehonathro |
| Iairus | Iakim, establishing, 1.Chron.8.19 | Ionathan, the gift of the Lord, Judges 18.30 | Iehoshabat |
| Iambres | Iambri, rebellious, 1.Mac.9.37 | Ioseph, encreasing, Gen.30.2.4 | Iehoshabat's |
| Ambri | Iamin, right hand, Gen.46.10 | Iothiah, the fire of the Lord, 2.Kings 22.3 | |
| Tamrah | Iamuel, God is his day, Gen.46.10. | Iotham, perfite, 2.Kings 15.32 | Iosiah |
| Iemuel | Ianohah, resting, Iofh. 16.6 | Iozobad, endowed, 1.Chron.12.20 | Iphedeiah |
| | Ianum, sleeping, Iofh. 15.53 | ¶ Iphidiah, the redemption of the Lord, 1.Chron. 8.2.5 | |
| Iaphie | Iapheth, perfwading and enticing, Gen.5.32. | Iptach, opening, Judges 11.1 | |
| Irpael | Iafia, lightning, 2.Sam.5.15 | ¶ Ira, a watchman, 1.Chron.11.28 | Iras |
| | Iareph, health of God, Iofh. 18.27 | Irad, a wild asse, Gen.4.8 | |
| Iasfar | Iarib, fighting or auenging, 1.Chron.4.24 | Iriah the feare of the Lord, Iere. 37.13 | Iriiah |
| Ialub | Iashen, ancient, 2.Sam.23.32 | Irmeiah, exalting the Lord, 1.Chron.5.24 | Ieremias |
| Iathanael | Iather, righteous, Iofh. 10.13 | ¶ Ifhar, a wages, Gen.30.18 | Ifshachar |
| Iether | Ia'hub, a returning, 1.Chron.7.1 | Ishal, a gift or oblation, Ruth 4.17 | Iellai |
| Iuthrai | Iachmiel, a gift of God, 1.Chron.6.2 | Ishbothen, a man of shame, 2.Sam.2.12. | |
| Ionia | Iattir, a remnant or excellent, Iofh. 5.48 | Ihcariot, an hireling, or man of death, Mat.10.4 | Scariot |
| Ioziael | Ichri, Ithro, Ithron, the same. | Ihmael, God hath heard, Gen. 16.11 | Iscariot |
| | Iauan, making ad, Gen.10.2 | Ihtob, good man, 2.Sam.10.8 | |
| | Iazel, the strength of God, 1.Chron.15.18 | Israel, a prince of God, or preuailling with God, Gen.35.10 | |
| Ibhar | Iaziz, brightnesse, 1.Chron.27.31 | ¶ Ithamar, woe to the change, Exod.6.23 | |
| | ¶ Ibhac, chosen, 2.Sam.5.15 | Irtai, strong, 2.Sam.23.29 | |
| Laddo | ¶ Ichabod, where is glory? 1.Sam. 4.21 | Irtiel, God with me, Nehe. 11.7 | Itti, Ittai |
| Chonias | ¶ Idido, his confession, 1.Chron.27.21 | ¶ Iubal, bringing, or fadng, Gen.4.21 | Ethai |
| Ieddia | ¶ Iecomah, stability of the Lord, 1.Chron.3.16 | Iuchal, mighty Iere. 38.1 | Iehiel |
| | Iedaiah, the hand of the Lord, or confising the Lord, 1.Chron.4.37. | ¶ Izabel, woe to the house, 1.Kings 16.31 | Iehucal |
| Ieddah | Iedidah, beloved, 2.Sam. 12.25 | Izahk, laughter, Gen. 17.19 | Iaac |
| Ieddiel | Iediel, knowledge of God. 1.Chron.7.6 | Izrahiah, the Lord arifeth, or the clearenesse of the Lord, 1.Chron.17.19 | Izhak |
| Iediael | Ieduthun, confessing, 1.Chron.9.16 | Izrael, the seed of God. Iofh. 15.56 | Izrahiah |
| Tetiah | Iehiah, the Lord liueth, 1.Chron. 15.24 | K | |
| Iehieli | Iehiel, God liueth, 1.Chron. 26.22 | Ahath, a congregation, Gen.46.11 | Chazath |
| Ioadan | Iehoahan, the Lords pleasure, 2.Kings 14.2 | Kainan, a buyer, or owner, Gen.5.9 | Choath |
| Ioaabas | Ieoahas, the profefion of the Lord, 2.Kings 23.34. | Kain, a poffeffion, Gen.4.1 | Kohath |
| Toas | Iehoah, the fire of the Lord, 2.Kings 11.21 | Kallaiah, the voice of the Lord. Nehe. 12.20 | Ca'iah |
| Tonan Io- | Iehohanann, grace or mercy of the Lord, 1.Chron. 26.3. | Kamel, God is riften, Gen. 22.21 | Kalai |
| hannes | Iehoiaha, the knowledge of the Lord, 2.Kings 11.15 | Kareah, bald Iere. 41.11 | Chemuel |
| Toachim | Iehoiakim, the rifing or auenging of the Lord; 2.King.23.34 | ¶ Kedar, blackneffe, Gen.25.13 | Kemel. |
| Iofaphat | Iehofaphat the Lord is the iudge, 1.Chron.3.10 | Kedem, East, Iere. 41.11 | |
| Tofedec | Ieho'hua, the Lords faluation. Zech. 3.1 | Keren-happuch, the horne of beauty, Job 41.14 | |
| Xuda, Iudab | Iehozadak, the infult of the Lord, 1.Chron.6.14 | ¶ Kilth, hard, or fore, 1.Sam.9.1 | |
| Iaccnna | Iehudah, confession or praife, Gen. 29.35. | ¶ Kolaiah, the voice of the Lord, Nehe. 11.2 | Coliah |
| | Iekamah, the Lord fhall arise, eftablifh, or avenge, 1.Chron. 2.41 | Korah, bald, Gen. 36.5. | |
| | Iekodeam, the burning of the people, Iofh. 15.56. | Kore, crying, 1.Chron.9.19 | |
| Xaphlet | Iephth, delinered, 1.Chron.7.32 | ¶ Kuhfiah, hardneffe, 1.Chron. 15.17 | Kufhiah |
| | Iephunneh, beholdine, Num. 13.7 | L | |
| Iared | Ierahmee, the mercy of God, 1.Chron.2.9 | Aadah, to gather, or teftifie, 1.Chron.4.21 | |
| Ierucl | Iered, ruling, Gen. 5.51 | Laadan, for pleafure, 1.Chron.7.26 | Leedan |
| | Ie icl, the feare of God, 1.Chron.7.2 | Laban, white, Gen.24.29 | |
| | Ierimoth fearing death, 1.Chron.7.7 | Lael, to God, or to the mighty, Numb. 3.24 | |
| Iehoram | Ieroobam, increafing the people, 2.King.14.23 | Lahad, to praife, 1.Chron.4.2. | |
| Ioram | Ieroham, high, 1.Chron.6.27 | Lamel, with whom is God? Prou.31.1,4 | Laad |
| Ierobaal | Ierubbahal, let Baal avenge, Iudg.6.32 | Lappidith, lightninges, Iudg.4.4 | Lemuel |
| Efiuah, Ila- | Iefhaiah, faluation o' th Lord, I'a. 1.1 | ¶ Leahabim, enflamed, Gen.10.13 | Lahahim |
| iah | Iefhua, a Sauour, Matth. 1.16 | Lemech, poore, or fmitten, Gen.4.18 | Lamech |
| Ielus | ¶ Egal, redeemed, 1.Chron.3.22 | Leuthim, hammer men, Gen.2.53 | |
| Igeal | Igdaliah, the greatneffe of the Lord, Iere. 35.4 | Leui, ioyned or coupled, Gen. 29.34 | |
| Iobab | ¶ Iob, willing, or voluntary, 1.Chron. 2.16 | Leah, fullfall, or wearied, Gen. 29.16 | Libni |
| Ibniah | Iob, forrowfull or hated, Iob. 1.1 | ¶ Lobin, whitenesse, Exod.6.17 | Loran |
| Inchabed | Iobamah, the building of the Lord, 1.Chron.9.8 | Lot, wrapped, or ioyned, Gen. 11.27 | Ludim |
| | Iochebed, glorious, Exod. 6.20 | ¶ Lud, a nativity or generation, Gen.10.22 | |
| | Ioel, willing, or beginning, Iocel Iocel 1.1 | ¶ Lyfas diffolving, 1.Mac.3.32 | |
| | | Lyfmachus, diffolving battel, 2.Mac.4.29 | |

Maacha-

[illegible]

The first Table.


| | | |
|--|--|------------|
| Perezh, a horseman, 1.Chron.7.16. | Perezh, the morning of the Lord, 1.Chron.8.26. | |
| Perez, a diuision, Gen.3.8.29. | Sheir, rough, or hairie, Gen.3.6.20. | Scir |
| Peruda, a diuision, Ezra 2.55. | Shelah, dissoluing, Gen.3.8.5. | |
| Pethathiah, the Lord openeth, Ezra 10.23. | Shelah, sending or spoiling, Gen.1.5.14. | |
| ¶ Pichol the mouth of all, Gen.2.1.21. | Shelemiah, peace of the Lord, Ezra 10.39. | Shalmiah |
| ¶ Phinehas, a bold countenance, Num.2.5.7. | Shelph, drawing out, Gen.10.26. | |
| ¶ Puah, a mouth, Gen.4.6.13. | Shelsh, a captaine, 1.Chron.7.3.5. | |
| | Shelomith, peaceable, Leuit.24.11. | Salomon |
| R | Shelomoh, peaceable, 2.Sam.5.14. | |
| Ramaiah, the thnuder of the Lord, Nehe.7.7. | Shelumiel, the peace, 2.Sam.5.14. | |
| Raddai, ruling, 1.Chro.2.14. | Shemaiah, hearing the Lord, 1.Chron.4.37. | Ishmaiah |
| Rahab, proud or strong, Ioshua 2.1. | Shemariah, the keeping of the Lord, Ezra 10.32. | Shamariah |
| Raham, mercie or compassion, 1.Chron.2.44. | Shemed, destroying, 1.Chron.8.12. | Shamed |
| Rahel, a sheepe, Gen.2.9.9. | Shemer, a keeper, 1.Kings 1.6.2.4. | |
| Ram, high, 1.Chron.2.9. | Shemida, a name of knowledge, Num.2.6.32. | Semuel |
| Ramiah, exaltation of the Lord, Ezra 10.2.5. | Shemuel, appointed of God, 1.Chron.7.2. | Samuel |
| Kaphia, release or medicine, 1.Chron.8.2. | Shemuel, heard of God, 1.Sam.1.20. | |
| ¶ Reaiah, a vision of the Lord, 1.Chro.5.5. | Shephatiah, the Lord iudgeth, 2.Sam.3.4. | |
| Reba, the fourth, Iosh.1.3.21. | Sheraiah, a prince of the Lord, 1.Chron.4.14. | Seraiah |
| Rechab, a rider, 2.Kings 10.15. | Sherug, a bough, or plant, Gen.11.20. | Serug |
| Reclaiiah, a shepherd to the Lord, Ezra 2. | Shech, let or put, Gen.4.2.5. | Seth |
| Rehabeam, dilating the people, 1.Kings 11.43. | Shechar, a remnant or hid, Ester 1.14. | |
| Rehum, p. full, or p.ried, Ezra 2.2. | Sheua, vanitie, 1.Chron.2.39. | |
| Remaliah, the exaltation of the Lord, 2.Kings 1.5. | Shiciah, the protection of the Lord, 1.Chro.8.10. | Secchia |
| | Shimei, hearing or obedient, Exod.6.17. | Shimeah |
| 27. | Shimeon hearing or obedient, Gen.2.9.33. | Simon |
| Raphael, medicine of the Lord, 1.Chro.3.21. | Shimfion, there the second time becaue the Angel appeared the second time at the prayer of his father, Iudges 13.24. | Samfon |
| Reu, his shepherd, Gen.11.9. | Shiphthan, a Iudge, Num.3.4.2.4. | |
| Reuben, the sonne of vision, so named, becaue the Lord did see his mothers affliction, Gen.2.9.32. | Shiphrah, faire, Exod.1.15. | Shiphrah |
| Reuel, a shepherd of God, Exod.2.18. | Shobab, returned, 1.Sam.5.14. | Shobab |
| Rexon, a secretarie, or leane, 1.Kings 11.2.3. | Shobal, a path, Gen.3.6.20. | |
| ¶ Ribai, strife or increased, 2.Sam.23.2.9. | Shobnah, a builder, 2.Kings 18.18. | Shebna |
| Rikkah, fed, Gen.22.2.3. | Shua, crying, or sauing, Gen.3.8.2. | Sua |
| Rinnah, a song or reioycing, 1.Chron.4.20. | Shuah, praising or humiliation, Gen.2.5.2. | |
| Ripharh, medicine or release, Gen.10.3. | Shubael, the returning of God, 1.Chron.2.4.20. | Shubael |
| ¶ Rogel, a footman, or an accuser, Iosh.1.5.7. | Shanah, a pit, 1.Chron.4.11. | Shuah |
| ¶ Ruth, watered or filled, Ruth 1.4. | Shumathi, renowned, 1.Chron.2.53. | |
| | Shumi, changed, or sleeping, Gen.4.6.16. | |
| S | ¶ Sihri, my secret, Exod.6.22. | |
| Sabatha, a compasse, or old age, Gen.10.7. | ¶ Sod, my secret, Num.1.3.11. | |
| Sabtecha, Sabateca, the cause of smiting, Gen.10.7. | ¶ Suah, rooting vp, 1.Chron.7.3.6. | |
| Sarah, a Lady, or dame, Gen.17.1.5. | | |
| Sarai, my dame or mistresse, Gen.11.2.9. | | |
| ¶ Seba, a compasse, Gen.10.7. | | |
| Seled, affliction, 1.Chron.2.30. | | |
| Selechiah, cleauing to the Lord, 1.Chron.2.6.7. | | |
| ¶ Shaal, Shaal, asked, Ezra, 10.2.1.Sam.9.2. | T | |
| Shaaph flying, or thinking, 1.Chro.4.7. | Tabeel, good God, Isa.7.6. | Tabeal |
| Shabbethai, my rest, Nehe.11.16. | Tahash, hafting, Gen.22.2.4.] | Thahash |
| Shachir, wages, 1.Chro.11.3.5. | Tahath, feare, 1.Chron.6.37. | |
| Shage, ignorant, 1.Chro.11.3.4. | Talmat, a furrow, Iosh.1.5.14. | |
| Shalum, peaceable, 2.Kings 1.5.10. | Tamer, a palme tree, Gen.3.6.7. | Tholmai |
| Shalman, peaceable, Hof.10.14. | Tanhumeth, consolation, Iere.40.8. | Thamar |
| Shalmon, peaceable, Ruth.4.21. | Tanham dew prepared, 1.Chro.9.17. | Tanehumeth |
| Shamgar, defolation, of the stranger, Iudg.3.31. | Taphath, a little one, 1.Kings 4.11. | |
| Shammah, defolation, destruction, 1.Sam.1.6.9. | ¶ Tebah, a cooke, Gen.22.2.4. | |
| Shammua, obedient, Num.12.5. | Tehinnah, mercifull or prayer, 1.Chro.4.12. | |
| Shaphan, a conie, or one hid, 1.Chro.5.12. | Terah, smelling, Gen.11.2.4. | |
| Shaphat, a Iudge, Num.1.3.6. | ¶ Tiknah, hope, 2.King.22.14. | Tikuah] |
| Sharezer, a treasurer, 2.Kings 19.37. | Tilon, murmuring, 1.Chron.4.20. | Thilon |
| Shealthiel, asked of God, Hag.1.1. | Tiras, a destroyer, Gen.10.2. | |
| Sheariah, the gate of the Lord, 1.Chro.8.38. | Tirhanah, a searcher of mercie, 1.Chron.2.48. | |
| Sheba, captiuitie, Gen.10.7. | Tiriah, a search, 1.Chron.4.16. | |
| Shebarim hope, Ioshua 7.5. | ¶ Toah, a dart, 1.Chron.6.34. | |
| Sheber, hope, or wheate, 1.Chro.2.48. | Tobiah, the Lord is good, Ezra 2.60. | |
| Shecaniah, the habitation of the Lord, 1.Chron.3.21. | Togarmah, strong or bonie, Gen.10.3. | Thogorma |
| Shechem, a part, or portion, Num.2.6.31. | Tohu, liuing, 2.Sam.1.1. | |
| Shedeur, a held of fire, or the light of the Almightie, Num.1.5. | Tola, a worme, Gen.4.6.13. | |
| Shesub, exalted, 1.Kings 16.3.4. | Tom, atwinne, Math.10.3. | Thomas |
| | ¶ Tubal borne, brought, or wordly, Genesis 10.2. | |
| | Tubal-kain, worldly possession, Gen.4.22. | |
| | | Vaniak. |

Vaniak.

| | | |
|------------|---|---|
| Quania | Vaniah, nourishment of the Lorde, Ezra 10.
36. | Zalmonah, our image, Num. 33. 47. |
| | Vasthi, charged, 1. Chro. 6. 28. | Zenoah, forgetfulnesse, Nchem. 11. 30. |
| | Vasthi drinking, Efter 1. 9. | Zebulun, a dwelling, Gen. 30. 20. |
| Vophsi | Vopfi, a thing broken or parched, Num. 13. 15 | Zeeb, a wolfe, Iudges 7. 25. |
| Hur | Vri, my light, 1. Chro. 2. 20. | Zelophehad, a shadow of face, Num. 26. 33. |
| Ourias | Vriah, the light of the Lorde, 2. Sam. 11. 3. | Zemrah, a song, 1. Chro. 7. 8. |
| | Vriel, light or fire of God, 2. Chro. 13. 2. | Zephaniah, the hiding of the Lord, 2. Kin. 25. 18. |
| | Vchai, mine antiquitie, or time, 1. Chro. 9. 4. | Zephian, honie combe, Gen. 36. 11. |
| | Vz, I, wandering, Gen. 10. 17. | Zera, clearenesse, or rising vp, Gen. 36. 13. |
| Oza | Vzzah, strength, 1. Chron. 6. 29. 2. Sam. 6. 3. | Zeraiah, the Lord arising, 1. Chro. 6. 6. |
| | Vzzi, my strength, 1. Chro. 6. 5. | Zereph, scattering heritage, Efter 5. 10. |
| | Vzziel, the strength of God, 1. Chro. 7. 7. | Zerubbabel, strange from confusion, or a stranger
at Babel, Hag. 1. 1. |
| | Z | Zethan their olue, 1. Chro. 2. 6. 22. |
| Sebadiah | Zaanah, trembling, Gen. 36. 27. | Zia, sweate, or swelling, 1. Cro. 5. 13. |
| | Zabad, a dowrie, 1. Chro. 2. 36. | Zidkiah, the iustice of the Lord, 2. Kings 24. 17. |
| | Zabadiah, a dowrie of the Lord, 1. Chro. 8. 15. | Zidon, a hunter, Gen. 10. 15. |
| | Zabdiel, a dowrie of God, 1. Chro. 27. 2. | Zimri, a song, 1. Chro. 2. 6. |
| Zacchur | Zaccur, mindefull, 1. Chro. 4. 26. | Zipporah, a mourning, Exod. 2. 21. |
| Zaccheus | Zacai, pure, Ezra 2. 9. | Zophiel, a separation, 1. Chro. 5. 20. |
| Zaccai | Zechariah, mindefull of the Lord, 1. Chro. 5. 7. | Zuph, a watching, or a coming, 1. Chro. 6. 35. |
| Zechariah, | Zadok, iustified, or iust, 2. Sam. 8. 17. | Zurriel, the rocke of God, Num. 3. 35. |
| | | Zurishaddai, the rocke of the Almighty, Num. 1. 6. Zurishaddade |

¶ A Table of the principall things that are contained in the Bible, after the order of the Alphabet.

The first number noteth the Chapter, and the
second the Verse.

| | | |
|--|---|--|
| A | Abundance commeth of God, Deut. 8. 17. 18. | 2. Theft. 1. 16. |
|  Aron and his doings, Exod. 4. 8. 10. & 28. & 29. Leui. 2. 10. Num. 1. 17. 3. Heb. 6. 7. | ¶ Access to God by Christ, Rom. 5. 2. Ephes. 2. 17. and 3. 12. | To afflict the soule for a day, Isa 58. 5. |
| Aaron and Miriam spake against Moses, Num. 12. 1. | Euery man shall giue accounts of himselfe to God, Rom. 14. 12. | ¶ Agabus the Prophet, Actes 11. 28. and 21. 10. |
| Aaron, eloquent, Exod. 4. 14. | Christ is secured for our sakes, Gal. 3. 13. | Agag king of the Amalekites, 1. Sam. 15. 8, 9. |
| ¶ Abba, Father, Marke 14. 36. Rom. 8. 15. Galat. 4. 6. | Achan the sonne of Carmi stoned & burnt to death, Ioh. 7. 25. | Agree with thine aduersary, Matth. 5. 25. |
| Abdon, a Iudge in Israel, Iudges 12. 13. | Achior, Iudeth 5. 5. and 14. 6. | Agrippa king, Actes 25. 13. |
| Abel, a city where dwelt the wife, 2. Sam. 20. 18. | Achish king of Gath, 1. Sam. 21. 10. & 27. 2. | ¶ Ahab & his wicked doings, from the 16. of 1. kinge vnto the 22. 41. |
| Abiathar the sonne of Ahimelech, and his doing, 1. Sam. 22. and 23. 1. Kings 1. and 2. | ¶ Adam and his creation, Gen. 1. 27. & 2. 7. | Ahaziah the sonne of Ahab & his doings 1. kings 22. 49. 2. kings 1. 2. |
| Abigail the wife of Nabal, 1. Sam. 25. 3. | Adam labourer, Gen. 3. 23. | Ahaziah the sonne of Ioram, and his doings, 2. kings 8. and 9. |
| Abihu burnt with fire from the Lord, Leui. 10. 2. | Adam the figure of Christ, Rom. 5. 14. | Ahaz king of Iudah, an idolater, 2. kings 16. 11. |
| Abihu seeth God in Sina, Exod. 24. 10. | Adam the first, Adam the last, 1. Corinth. 15. 45. | Ahiah the sonne of Ahitub, 1. Sam. 14. 3. |
| Abijam king of Iudah, 1. Kings 15. 1. | Adoni-bezek king, Iudges 1. 6. | Ahimaaz, 2. Sam. 17. 17. and 18. 19. |
| Abimelech King of Gerar, and his doings, Gen. 20. and 26. | Adonijah Davids sonne, and his ambition, 1. kings 1. and 2. | Abimelech, 1. Sam. 21. 11. and 22. 9. |
| Abimelech the sonne of Gideon murdereth his brethren, and after reigneth in Israel, Iudges 9. | Adopted in Christ, Ephe. 1. 5. Rom. 9. 4. Gal. 4. 5. | Ahithophel and his doings, 2. Sam. 15. and 16. and 17. |
| Abihai pursueth Sheba, 2. Sam. 20. 10. | Adoram stoned to death, 1. kings 12. 18. | Aholah and Aholibah, Eze. 23. 4. |
| Abner, his doings and his death, 1. Sam. 17. 55. vnto the 2. Sam. 4. | Aduersitie and prosperitie are of God, Iob. 2. 10. Prou. 3. 33. | Aholiab an excellent workman, Exo. 31. 6. |
| The Abomination of the Iewes, Isa 1. 13. of Ierusalem, Ezek. 16. 2. | Adultery forbidden, Gen. 16. 10. Exod. 20. 14. 1. Cor. 6. 9. Hebr. 13. 4. | ¶ Our Aide of Christ, Heb. 4. 14. |
| Abraham and his doings from the 11. of Genesis vnto the 25. 11. his faith, Rom. 4. 3. Heb. 11. 17. | Adultery must bee auoyded, Exod. 20. 14. Prou. 5. 3. 1. Cor. 10. 8. 1. Theff. 4. 3. | The Aide of Israel is of God, Deut. 3. 26. |
| Abraham a Prophet, Gen. 20. 7. | The adultery of David, 2. Sam. 11. and 12. | ¶ Alcimus a wicked man, 2. Macc. 7. 9. and 9. 54. |
| Abolom & his doings, from the 2. Sam. 14. vnto the 19. | Our Advocate toward God the Father, Iesus Christ, 1. Iohn. 2. 11. | Alexander the Copper smith, 2. Tim. 4. 14. |
| Absent from God, 2. Cor. 5. 6. | ¶ Degrees of affinitie, Leui. 18. | Alexander the son of Antiochus Epiphaneus, 1. Macc. 10. 1. |
| The Absintience of Moses and Elijah, Exod. 34. 28. 1. Kings 19. 8. | The affliction and crosse of Dauid for his sinne, 2. Sam. 21. 10. | Almes deeds are pleasant sacrifices, Phil. 4. 18. |
| | The affliction of this present time are not worthy, &c. Rom. 8. 18. | Giue not thine Almes grudgingly, 2. Corin. 9. 7. |
| | Affliction to them that trust in any other then in God, Deut. 31. 17. | Christ our Altar, Heb. 13. 10. |
| | Affliction to them that afflict the faithfull, | The Altar and the forme thereof, Exod. 29. 24. |
| | | The Altars of the Gentiles, Exod. 31. 13. |

¶ Amalekites.

¶ Analekites, Exod. 17. 8. Numb. 14. 35.
Deut. 25. 17. 1 Sam. 15. 23.
Amala the head of Abolomons army, 2 Sam.
17. 25. and 23. 4.
Amaziah king of Iudah, 2 Kings 14. 1.
Amaziah the priest of Beth-el, Amos 7.
10.
Ammonites, Gen. 19. 3. Deut. 23. 3. Judges
11. 3. 2 Sam. 10.
Amnon deileth his sister Tamar, 2 Samuel
13.
Amon king of Iudah wicked, 2 Kings 21.
19. 20.
Amorites, Gen. 14. 7. Deut. 2. 2. 4. and 20. 17.
Iudg. 1. 3. 4. 1 Kings 20.
Amos, the Prophet Amos. 1. 1.
Amram the sonne of Kohath, Exod. 6. 18.
¶ Ioshua killeth the Anakims, Iosh. 11. 21.
Iudges 2. 10.
Ananias and his wife Saphiras death. Act.
5. 10.
Ananias the chiefe priest, Act. 23. 2.
Ananias the discipule of Christ, Actes 9. 10.
Andronicus is slaine, 2 Mac. 4. 38.
The seuentie Ancients of the People of Is-
rael, Num. 11. 16.
Angels and their creation. Col. 1. 16.
The Angel denieth to be worshipped, Reu.
19. 20. and 9. 2.
The Angel guideth the host of Israel, Exo.
14. 9.
The Angel sheweth of Christes brith, Luke
2. 10.
Angels keepers of the little ones, Matt. 18.
10.
Peters Angel, Actes 12. 15.
The Angels minister vnto Christ, Mat. 4. 11
They comfort him in the garden, Luke 22.
43.
Angels the ministers of God, Hebr. 1. 7.
The three Angels that Abraham receiued
into his house, Gene. 18. 2. 5. Lot also re-
ceiueh two, Gen. 19. 13.
To be Angry with thy brother is damnable.
Matth. 5. 22.
Anna the mother of Tobie the yong, Tob.
11. 9.
Anna the Prophetesse, Luke 2. 36.
Annas, father in law to Caiaphas, Iohn 18.
13.
Be ready alwayes to giue an answer of the
hope that is in you, 1 Pet. 3. 15.
Antichrist, who? 1. Iohn 2. 22. and 4. 3. 2
Thess. 2. 3.
The Antiochians first that were named
Christians, Actes 11. 26.
Antiochus Epiphanes, 2. Macca. 2. 20. and
9. 1.
Antiochus Eupator, 1. Macca. 6. 17. 2. Macca.
10. 10. and 13. 1.
¶ Apollonius discomfited by Ionathan, 1.
Macca. 10. 82.
Apollon a learned man, Actes 18. 24.
The Apostles a sisted for Christ, Iake, Act.
4. 3. and 5. 18.
The Apostles aske who is the greatest in
the kingdome of heauen. Matth. 18. 1.
The Apostles first sent to the Iewes, Matt.
10. 6.
The Apostles shall iudge the twelue tribes,
Matth. 19. 28.

Apostles why they were ordained in the
Church, 1. Cor. 12. 8.
God indgeth not according to the Appea-
rance. 1 Sam. 16. 7.
¶ Aquila & Priscilla do harbor the Church
1. Cor. 16. 19.
¶ The ruine of the Arabians, Isa. 21. 14.
King Arad slaine. Num. 21. 21. 3.
The Aramites, 2 Samuel 8. and 10. 2. Kings
5. and 6. and 7. and 8.
Araunah killeth his threshing floore to Da-
uid, 2 Samuel 24. 24.
Mamme a citie of Arba, called also Hebron,
Genesis 35. 27.
Aristarchus fellow prisoner with Paul, Col.
4. 10.
The Arke of God, the forme and vse there-
of Exod. 25. 10. Deut. 10. 3. and 31. 26.
Ioshua 3. 3. 1 Samuel 4. vnto 7. 3. 2 Sam.
15. 5. 4.
The Arke of Noah, Genesis 6. 14. and 7. 1. 1
Pet. 3. 20.
The stretched out arme of God, 1. Kings 8.
42.
Arpachhad, his birth and age, Genesis 11.
10. 12. 13.
Flee arrogancie, Rom. 12. 3.
¶ Asa King of Iudah, & his doings, 1 Kings
15. 8.
Ashel Iobabs brother slaine, 2 Sam. 2. 23.
Asah the brother of Heman, chanter. 1.
Chron. 6. 39.
Ashtoroth, the idole that the Iewes wor-
shipped, 1 Kings 2. 13. and 3. 7.
Paul is forbid to preach in Asia, Actes 16. 6.
at length hee preached there, Actes 19.
10.
Ashkelon taken by Iudah, Iudges 1. 18.
Iesus entrench on an asse into Ierusalem,
Matth. 21. 7.
Asses in vse among the Israelites, Genesis
42. 26. Iudges 12. 14.
The Asse of Baalam speaketh, Numb. 22.
28.
Ashur went out of the land of Shinar, Gen.
10. 11.
Asiur king his doings & his laws in the
booke of Ester.
Athaliah reigneth ouer Iudah, 2 Kings 11.
3.
Paul reproveth the Athenians for their iu-
perstitions, Actes 17. 22.
Azariah reigneth in stead of his father A-
maziah, and is stricken with a leprosie,
2 Kings 15. 15.
Azariah the Prophet, 2 Chron. 1. 5. 1.

B

Baal-perazim, a certaine place, 2 Samuel
5. 20.
Baal-peor, and idole: the Israelites for ioy-
ning themselves thereunto, are put to
death Num. 25. 3. Deut. 4. 3. 4.
Baanah & Rechab kill Ish-bosheth, 2 Sam.
4. 6.

Baatha king of Israel, and his doings, 1.
Kings 15. 16. 20. Chap. 16. 8.
The destruction of Babel foretold, Isai.
13.
The building of Babels towre, Genesis 11.
4.
Babes in Christ, 1. Cor. 3. 1.
Against Bablers, Eccles. 20. 5.
Bacchides captaine of king Demetrius ar-
mie discomfited, 1 Mac. 9. 68.
Backbiting forbidden, Leu. 19. 16. Eccles.
28. 13. Prou. 26. 22.
Backbiting is to be auoyded, 1 Pet. 2. 1.
Bagoas the Eunuch, Iudeth 12. 11.
Balaam the sonne of Beor, Num. 2. 2. and 23.
and 24. 2. Pet. 2. 15. He is slaine, Iosh. 13.
22.
Balak, king of the Moabites, Numb. 22. and
23. and 24.
Iust balances, Leuit. 19. 36.
One Baptisme, Ephes. 4. 5.
Iohn sent to Baptize, Iohn 1. 3.
The disciples of Christ baptize, Iohn 4. 2.
Christ is Baptized, Matth. 3. 15.
To be baptized in the Name of the Fa-
ther, &c. or of Iesus, Matth. 28. 19. Actes.
2. 38.
To be Baptized in Christ, is to put on
Christ, Rom. 6. 3. Gal. 3. 27.
We are Baptized vnto the death of Christ,
Rom. 6. 3.
Christ Baptizeth with the holy Ghost and
with fire, Mar. 3. 11. Mar. 1. 8. Luke 3. 16.
Iohn 1. 6. 3.
Barrabas, the murderer, Luke 23. 18. Iohn
18. 40.
Barak and Deborah deliuer Israel, Iudges
4.
Baruch, Ieremiahs scribe, Iere. 3. 6. 4.
Barzillai, and his doings, 2 Sam. 19. 31. 1.
Kings 2. 7.
The Bastard shal not enter into the congre-
gation of the Lord, Deut. 23. 2.
¶ Priests are forbidden to shawe their heads
or beards, Leuit. 21. 5.
The shauen Beard was a signe of sorrow to
the Iewes, Isa. 15. 2.
Creation of Beasts, Gen. 1. 24.
Paul fought with Beasts at Ephesus, 1. Cor.
15. 32.
Beasts cleane and vncleane, Leui. 11. 2. Deut.
14. 4.
When thou goest to Bed, thinke on Gods
word, Deut. 11. 19.
Behemoth, and his posteritie, Tob 4. 10.
Bela, a citie, called Zoar, Gen. 14. 2.
Beleeue in Iesus Christ, and thy sinnes shal
be forgiven, Actes 10. 43.
To beleeue is the gift of God, Matth. 13. 11.
and 16. 17. Iohn 6. 44.
To him that beleeueh, all things are possi-
ble, Mark. 9. 23.
Hee that beleeueh in Christ, shal neuer pe-
rish, Iohn 3. 15.
Belshazzar king of the Babylonians, Dan.
5.
Benaiah killeth Iobab, 1 Kings 2. 34.
Ben-hadad King of Aram, and his doings, 1
Kings 15. 18. 2 Chron. 16. 2.
Beniamin, Genesis 35. 18. & 43. & 44. and
45. Deut. 33. 12.

Beth-el or Luz, Gen. 28. 19. Iudg. 1. 23. 1. Sam. 10. 3.
 Beth-lehem, called alio Ephrah, Gen. 35. 19 Mic. 5. 2. Luk. 2. 4.
 Beth-saida an vnfaithfull citie, Mat. 11. 21.
 Beth-sheba Vriahs wive Ierth with Dauid, 2. Sam. 11. 4.
 Beth-hemites are punished for looking into the Arke of the Lord, 1. Sam. 6. 19.
 Bethuel, the father of Rebekah, Gen. 22. 23.
 Bethulia is besieged by Olofernes, Iudeth 7.
 Bezaleel, an excellent workeman, and his doings, Exod. 31. 1. and 35. 30.
 ¶ Who Bideth in Christ, 1. Iohn 2. 6.
 How God Bideth in vs, 1. Iohn 3. 24.
 Bilhah Rahels maide, Genes. 29. 29. and 30. 3.
 A Bill of diuorcement, Deut. 24. 1.
 To Binde and loose, Matth. 16. 19. Ioh. 20. 23.
 Birds created, Gen. 1. 20.
 Birds cleane and vncleane, Leuit. 11. 13.
 Efauf esteemed not his Birthright, Gen. 25. 32.
 The office of a true Bishop, 1. Tim. 3. Tit. 1. 5. 1. Pet. 5. 2.
 Bishops must be faultlesse, Titus 17.
 The Bishop of our soules, Iesus Christ, 1. Pet. 2. 25.
 Bitternesse and fiercenesse to bee auoyded, Ephe. 4. 31.
 ¶ The Blaphemer ought to bee stoned to death, Leuit. 24. 15. 16.
 Blaphemie against the holy Ghost, Marth. 12. 31. Marke 2. 28. 29.
 The description of a Blessed man, Psalme 1. Mat. 5. 3.
 The Blessed of God are called sheepe, Mat. 25. 33.
 To Bless God, for to giue thanks vnto him, Gen. 24. 27.
 Blessing, for gift, Gene. 33. 11. 2. Corinth 9. 5.
 The manner of Blessing the people, Numb. 6. 24. and Gen. 48. 20.
 Blessing to those that obey and serue the Lord, Exod. 23. 25. Deut. 8. 6. and 11. 27. and 28. 2.
 Lay no stumbling block before the Blind, Leuit. 19. 14.
 The Blinde borne for the glory of God, Iohn 9. 3.
 The Blinde guide, Mat. 15. 14.
 The Blinde healed by Christ, Mat. 9. 29.
 Christ healeth the Blinde with his spittle, Marke 8. 23. 24. 25.
 Blindnesse of heart, Roman. 11. 8. Ephe. 4. 18.
 The Blood, for the man that is slaine, Ioshs. 20. 5.
 By the Blood of Christ wee haue remission of finnes, Mat. 26. 28. Heb. 4. 14. 1. Pet. 1. 2.
 ¶ Iohn and Iames called Boanerges by Christ, and what that is so say, Marke 3. 17.
 Boaz and his doings, Ruth. 2. and 3. and 4.
 Our Bodies are consecrate vnto Christ, 1. Cor. 6. 15. they are the Temples of the holy Ghost, 1. Cor. 6. 19.
 All the faithfull are one Body, Rom. 12. 5.

To bring the body in subiection, 1. Corin. 9. 27.
 The Body of Christ, the Church, Ephe. 1. 23.
 Our Bodies are earthen vessels, 2. Cor. 4. 7. and 5. 1.
 To be in the Booke of life, Ph. 1. 4. 3. and to be raised out of it, Exod. 32. 32.
 The Bookes of curious arts are burnt, Acts 19. 19.
 Iosiah commaunded to saue the Prophets Bones, 2. Kings 23. 18.
 He that is borne of God, sinneth not, 1. Iohn 3. 9.
 They that are Borne of God, Iohn 1. 13. 1. Ioh. 5. 1.
 Change not the ancient Bounds, Deut. 19. 14. and 27. 17. Prou. 22. 28. and 23. 10.
 The Bowe in the Cloud, Gen. 19. 14.
 ¶ Man lieth not onely by bread, Deut. 8. 3.
 We are all one Bread, 1. Cor. 10. 17.
 Christ the liuing Bread, Iohn 6. 51.
 The feast of vncleauened Bread, Exo. 23. 15. and 34. 18.
 The breaking of Bread, Acts 2. 26.
 The shew Bread, Leuit. 24. 5.
 Bread comforteth the heart, Genes. 18. 5. Iud. 19. 5. Ps. 113. 4. 5.
 Common Bread, hallowed Bread, 1. Sam. 21. 4.
 To eate Bread in the sweate of the browes, Gen. 3. 19.
 Iakob desireth onely Bread to eate, and clothes to put on, Gen. 28. 20.
 Breaking of Bread, Acts 2. 42.
 Whom Iakob calleth his Brethren, Gene. 29. 4.
 Christ not ashamed to call vs Brethren, Heb. 2. 11.
 The Brethren or cousins of Christ beleue not in him, Iohn 7. 5.
 Brotherly loue, Rom. 10. 12.
 ¶ Beggars shall not possesse the kingdom of heauen, 1. Cor. 6. 9. 1. Tim. 1. 10.
 Euery one shall beare his owne Burthen, Gal. 6. 5.
 We must beare one anothers Burthen, Gal. 6. 2.
 Burnt offerings, Leuit. 6. 9. 12.
 The fierie Bush, Exod. 3. 2.
 The faithfull are Gods Building, 1. Corin. 3. 9.
 To Build vpon Christ, golde, siluer, &c. 1. Cor. 3. 12.

C

¶ Caiaphas and his doings, Mat. 26. 57 Iohn 11. 49.
 Ten Caldrons for the Temple, 1. Kings 7. 38.
 Caleb and his doings, Num. 13. 7. & 14. 6. Iosh. 14. 6.
 The golden Calf, Exod. 32. it is ground into powder, Exod. 32. 20.
 Many Called, and few chosen, Mat. 20. 16.
 Rom. 9. 6.
 Christ is come to call sinners, Mat. 9. 13.
 Loue them that Call vpon the Lord with pure heart, 2. Tim. 2. 22.

The golden Calues of Ieroboam, 1. Kings 12. 28.
 Canaan is accursed, Gen. 9. 25.
 Canaan a fat land, flowing with milke and honie, Exod. 3. 8.
 The land of Canaan is the holy habitation of God, Exod. 15. 13. promised to Abraham, Gen. 12. 7.
 The ionnes of Canaan, of whom descended the Canaanites, Gen. 10. 15.
 The Canaanites discombed by the tribe of Iudah, Iudg. 1. 4.
 The Canaanites imote the Israelites, Nath. 14. 45.
 The Canaanites, that remained, were as thornes to Israel, Iudg. 2. 3.
 The Canaanitish woman, Mat. 15. 23.
 The Candlestick and saluon thereof, Exo. 25. 31. and 37. 17. and 40. 24.
 Capernaum an vnbeleuing cite, Matth. 11. 23.
 The Caphtorims destroyed the Auiims, Deut. 2. 23.
 The Captiuitie of the kings of Iudah fore-spoken, 2. King. 20. 17. Iere. 16. 13. and 20. 4.
 The Cares of this world doe choke vp the word, Mat. 4. 19.
 God Caried the children of Israel vpon Eagles wings, Exod. 19. 4.
 ¶ Cendebeus captaine of the sea coast, 1. Mac. 5. 38.
 The Centurion and his faith, Mat. 8. 5.
 God reiecteth the Iewish Ceremonies, Isa. 1. 11. and 66. 3. Heb. 10. 5.
 The decree of Augustus Cesar, Luke 2. 1.
 ¶ Chamois a beast, Deut. 14. 5.
 Elijah the Chare of Israel, 2. King. 2. 12.
 Chares of yron in vse among the Canaanites, Iudg. 1. 19. and 4. 3.
 To make himselfe Chaste for his kingdom of heauen, Mat. 19. 12.
 Blefisd is the man that God Chastiseth, Iob 5. 17.
 Chastitie thy child betime, Prou. 13. 24. and 19. 18. and 22. 15.
 Charitie is the gift of God, 8. Wild. 8. 21.
 Chemosh the abomination of Moab, 1. Kin. 11. 7.
 The Cherubims keepe the way of the tree of life, Gen. 3. 24.
 Offend not little Children, Mat. 18. 6.
 The rod of correction for Children, Prou. 22. 15. Eccles. 30. 13.
 The Angels of little Children, Mat. 18. 10.
 Children as concerning maliciouesnesse, and not in vnderstanding, 1. Cor. 14. 20.
 Children brought to Christ, Mat. 19. 13.
 Christ receiuethe the Childe into his armes, Marke 9. 36.
 We are the Children of God by faith, Gal. 3. 26.
 Childrens obedience to their parents, Ephe. 6. 1.
 Chorazin a citie that Christ reprobeth for her vnbeleife, Mat. 11. 21.
 Paul a Chosen vessel, Acts 9. 15.
 Christ conceived, Luke 1. 35. is borne, Luke 2. 7. is circumcised, Luke 2. 21. is baptized, Matth. 3. 15. sent to preach libertie to the captiues, Isai. 61. 1. Iuke 2. 31.

2.31. and 4.43. and 5.32. he speaketh the words of God, Iohn 3.44. he preacheth that the kingdom of the Messias is at hand, and exhorteth to repentance, and to beleue the Gospel, Mat. 4.17. and 9.35. hee is hungry, Mat. 4.2. hee is wearie, Iohn 4.6. hee is poore, Mat. 8.20. hee entrench into Ierusalem riding vpon an asse, Mat. 21.7. hee is sold by Iudas, Mat. 26.14. hee is buffered, Mat. 26.67. hee is deliuered to be crucified, Mat. 27.26. hee prayeth for them that persecute him, Luk. 23.34. hee yeeldeth vp the ghost Mat. 27.50. his resurrection, Mat. 28. hee is caried vp into heauen, Marke 16.19. Luke 24.51.

The comming of Christ foretold, Num. 24.17. Isa. 40.10.

Christ, God eternal, Iohn 1.

Christ greater then Dauid, Mat. 22.44.

Christ promised to Adam, Gen. 3.15. to Abraham, Gen. 12.3.

Christ sent of God, Iohn 8.42.

Christ sent to saue the Iewes, Mat. 15.24.

Christ without sinne, 1. Pet. 2.22.

Falſe Chriſtes, and falſe prophets do great miracles, Mat. 24.5, 24.

Christians so named first in Antiochia, Act. 11.26.

Christians are free, 1. Pet. 2.16. Iohn 1.32.

Christians hated of the world, Mat. 10.22. Luke 21.17.

The Church is the house of God, 1. Tim. 3.15.

The Church of God is not contentious, 1. Cor. 11.16.

The Apostles forbid the Gentiles to be Circumcised, Acts 15.28.

Circumcise the foreskin of the heart, Deut. 10.16. and 30.6. Rom. 2.29. Coloss. 2.11.

Paul Circumciseth Timothy, Acts 16.3.

God circumciseth our hearts, & why, Deut. 30.6.

Abraham commanded to Circumcise his familie, Gen. 17.9, 10.

Circumcision and vncircumcision are nothing, 1. Cor. 7.19.

Circumcision is seruitude, Gal. 2.4.

The second Circumcision vnder Iohua, Ioh. 5.2.

Wee haue no continuing Citie here, Hebr. 13.14.

None cleane before God, Iob 25.4.

Gleopatra the daughter of Ptolemeus, 1. Mac. 10.57.

The cloud filleth the house of the Lord, 1. Kings 8.10.

The renting of the Clothes a signe of great heauinesse, Ioh. 7.6. Mat. 26.65. 2. Sam. 1.11.

To heape Coales vpon the head of hisemie, Rom. 12.20.

One ought to comfort another, 1. Theſſ. 4.18. and 5.14.

The Comforter is promised, Iohn 14.16. and 15.26. and 16.7.

The ten Commandements, Exo. 20.1. Deu. 5.7.

Teach thy childe the Commandements of God, Deut. 6.7.

Commandements of men, being contrary to Gods, are not to be receiued, Titus 1.14.

The comming of Christ in the day of iudgment, Mat. 24.39. 2. Pet. 3.10. Isa. 3.14. and 13.9.

The Comming of Christ with his Angels, Mat. 16.17.

The comming of the Lord, Isa. 3.5.4. and 62.11. Mala. 4.1.

The Common vie of goods in the Primitive Church, Acts 2.44.

The word Concubine for wife, Iudg. 19.2.

A shame not to confesse Christ, 2. Timoth. 1.8.

To Confesse God, for to praye him, is oft times in the Psalmes.

To Confesse that Iesus is Christ is the gift of God, Mar. 16.17.

Remission to them that confesse their sins, 1. Iohn 1.9.

Moses confesseth to God the sinne of the people, Exod. 32.31.

Confession of finnes commanded to the Priests of the Iewes, Leuit. 16.21.

Confession of thy finnes to God, 1. King. 8.47. Pil. 3.21.

Cursed is hee that hath his Confidence in man, Iere. 17.5.

God is not the authour of Confusion, but of peace, 1. Cor. 14.33.

Who ought to be excluded out of the Congregation of the Lord, Deut. 23.1.

The Confidence of the wicked is alwayes fearefull, Prou. 28.1.

Christ the Consolation of Israel, Luke 2.25.

The good conuersation of Christians, Phil. 1.27. and 3.17.

The conuersation of Saints should prouoke vs to follow their faith, Heb. 13.7.

Contemners of the word of God shall be punished, 1. Sam. 2.30. Isa. 28.14.

Cornelius the captaine, Acts 10.1.

Brotherly correction, Prou. 27.5. Matth. 18.15.

They that refuse Correction, are threatened of God, Leuit. 26.22.

The correction of the Lord, Hebr. 12.5.

It is permitted to Correct thy brother: but to hate him is forbidden, Leuiticus 19.17.

Circumcision the Couenant of God, Gen. 17.13.

The Couenant of God with Noah, Gen. 9.11.

Couetousnesse is idolatry, Col. 3.5.

Couetousnesse is insatiable, Prou. 27.20.

Couetousnesse is the root of all euil, 1. Tim. 6.10.

Couetousnesse to be auoyded, Prou. 15.16. Isa. 3.12. Iere. 8.10. Ephe. 5.3.

Be of good Courage in affliction, Ioh. 16.33.

The Counsels of God are vnsearchable, Rom. 11.33.

The Israelites aske Counſel of God in their affaires, Iudg. 1.1. and 20.18. 2. 1. Sam. 10.22. and herein they vie the helpe of the Prophets, 1. Sam. 9.9. 2. Kings 22.13.

God breaketh the Counſell of the heathen, Psal. 33.10.

Couetousnesse required in Christians, Eph. 4.32. 1. Cor. 13.4.

Zealous Phinchas killeth Cozbi the Midianitish harlot, Num. 25.7, 8, 9, 15.

All things Created by Christ, Col. 1.16.

The Creation of man, Gene. 1.27.

God is our Creator, Deut. 32.18.

The Gospel hath bene preached to every Creature, Coloss. 1.6.

Every Creature of God is good, 1. Timoth. 4.4.

The Creature is subiect to vanitie, Rom. 8.20.

God vieth the Creatures according to his pleasure, Isa. 45.9.

We are new Creatures by faith in Christ, 2. Cor. 5.17. Gal. 6.15.

They of Creta liars, Titus 1.12.

The faith of Crispus, and his whole house, Acts 18.8.

Take the Crosse, Mat. 11.38. and 16.24.

Paul reioyced in the Crosse of Iesus Christ, Gal. 6.14.

The Crowne of righteouſnesse, 2. Timoth. 4.8.

The Crowne of thornes, Mat. 27.29.

Who crucifie the flesh and the lustes thereof, Gal. 5.14.

The Cup and bread that we receive in remembrance of Christ, 1. Cor. 10.16.

The Cup for Death and Crosse, Mat. 20.22.

Cursed is he that fulfilleth not the law, Gal. 3.10.

Cursed is he that hangeth on the tree, Deu. 21.23.

The Curtains of the Tabernacle, Exod. 26.5. and 36.8.

Olde Custome cannot be forgotten, Prou. 22.6.

Cyrus king of Persia and his doings, Isa. 44.28. and 45.1. Ezra. 1.1.

D

Dauid the son of the Philistims, 1. Sam. 5.2.

Damaris beleueeth in Christ, Acts 17.34.

The Damned are called goates, Matth. 25.32.

Daniels doings contained the 14. chapters of his booke, whereof some be Apocrypha.

Dan the sonne of Iaacob, Genes. 30.6. and 49.16. Deut. 33.22. Ioh. 19.40.

The deeds of Darkenesse, Rom. 13.12.

Darius doings, Dan. 5.3. 1. and cha. 6. and 9. and 11. Ezra. 6.1.

Dathan for his rebellion is consumed with fire, Num. 16.

Dauid daunceth before the Lord, 2. Sam. 6.14.

Dauid deceiued Saul, 2. Sam. 20.5. he deceiued king Achish, 2. Sam. 27.10.

Dauid despised the commandement of the Lord in committing adultery, 2. Samuel 12.9.

Dauid doth not punish the cursed speaking of Shimei, 2. Sam. 16.10.

Dauid

David lamenteth his sonne Amnon, 2. Samuel. 13. 31.
 David of necessitie eateth the shew loaves, 1. Sam. 21. 6. Matth. 12. 3, 4.
 David, of whar (stocke he came, Ruth. 4. 17.
 Davids doings from the 1. Samuel 13. 13. to 1. King 2. 12.
 David slew a lyon, 1. Sam. 17. 34, 35.
 David vpright before the Lord, 1. King 14. 8, and 15. 3.
 No Difference of dayes among the faithfull, Rom. 1. 4. 5.
 Debate and strife are workes of darkenes Rom. 13. 12, 13. 1. Corinth. 1. 10. and 11. 16.
 Debrir a cite, Iosh. 10. 3, and 15. 15.
 What is required in Deacons, 1. Tim. 3. 8.
 Deacons ordeined in the Church by the Apostles, Actes 6. 5.
 We must not exceed measure in lamenting the Dead, 1. Thes. 4. 13.
 Saul seeketh to the dead, 1. Sam. 28. 11.
 Seeke not to the dead for any thing, Deut. 18. 11. luke 16. 29.
 The dead shall heare the voyce of the Son of God, and shall liue, Iohn. 5. 25.
 Christ forspcaketh his owne death, Matt. 16. 21.
 Death swallowed vp into victorie, 1. Cor. 15. 54.
 The second death, Reuel. 20. 14.
 Death cometh through disobedience, Deut. 30. 17, 18.
 The day of Death vncertaine, Luke 12. 40.
 Curse not the Deafe, Leuit. 19. 14.
 Christ healeth the Deafe, Marke 7. 32.
 Of Deborah and Barak, Iudges 5. 1.
 Deborah Rebekahs nurse dieth, Genesis 35. 8.
 Deborah the wife of Lapidoth, Iudg. 4. 4.
 Deceiue not thy brother, Leuit. 9. 13, 14.
 God will reward euery one according to his Deeds, Matth. 16. 27.
 Delilah betrayeth Samson, Iudges 16.
 Demetrius Seleucus sonne, and his doings, from 1. Mac. 7. 1. vnto 2. Mac. 15.
 If we denie Christ, he will denie vs, 2. Tim. 2. 12.
 The assurance of the Desperate, Ezekiel 33. 10.
 Debts not demanded before the yeere of freedom, Deut. 15. 2.
 Christ healeth two possessed of Deuils, Matth. 8. 28, and 12. 22.
 The Deuill confesseth that hee knoweth Christ and Paul, Marke 1. 24. Luke 4. 34. Actes 19. 15.
 The Deuill is a murderer, Iohn 8. 44.
 The Deuill prince of this world, Ephes. 2. 2. Iohn 12. 31. Col. 2. 15. the accuser of the faithfull, Reuel. 12. 10. our adueritarie, and enemy, 1. Pet. 5. 8. Ephes. 6. 12.
 Devils driuen out by fasting and payer, Matth. 17. 21.
 The deuill seduceth the woman, and is therefore cursed, Gen. 3. 14.
 The king is bound to reade the booke of Deuteronomie, and why, Deut. 17. 19. 20.
 Deuteronomie is commaunded to bee read to women and children, Deut. 31. 11, 12, 13.

Deuteronomie is deliuered to the Leuites and Elders, Deut. 32. 9.
 Ioshaf read the booke of Deuteronomie to the people, 2. Kings 13. 2.
 The Diligence of Ministers, Proverbes 17. 23.
 Dinah, the daughter of Iaakob, rauished, Gen. 34. 2.
 Dionylus an Areopagite beleueeth in Christ, Actes 17. 34.
 Diotephes reprooued for his arrogancy, 3. Iohn. 9.
 Seventy Disciples sent to preach, Luke 10. 1.
 The Disciples wherein they may be known, Iohn. 8. 31, and 13. 35.
 Diseases are the fruits of sinne, Iohn 5. 14.
 In diseases God ought to bee sought vnto, 1. Kings 1. 16.
 Disguising raiment is forbidden both to man and woman, Deut. 22. 5.
 How God hateth disobedience, 1. Sam. 15. 23.
 The Disobedient striken with madnesse, and blindness, Deut. 28. 28.
 The man that disobeyeth the Iudge, shall die, Deut. 17. 12.
 He that disobeyeth God is subiect vnto many curses, Deut. 28. 15.
 Against diuorcement, 1. Cor. 7. 10.
 Diuination forbidden, Leuit. 20. 27. Deut. 18. 10, 11. Ihs. 8. 19.
 Hee or shee that hath the spirit of Diuination ought to be stoned to death, Leuit. 20. 27.
 Sound doctrine, Tit. 2. 7, 8.
 No Doctrine, but Christs ought to be receiued, 2. Iohn 10. Col. 2. 8.
 Doctrines of deuils, 1. Tim. 4. 1.
 Doege disclosed Dauid to Saul, 1. Samu. 23. 9.
 Giue not holy things to Dogges, Matthew 7. 6.
 The Dogge is returned to his vomit, 2. Pet. 2. 22.
 Damage that one doth to another, Exod. 22. 5.
 The doue sent out of the Arke, Gen. 8. 8.
 The Dumme is healed, Match. 9. 32.
 The Dragon, the old serpent. Reuelation 20. 2.
 By dreames God speaketh to the Prophets, Num. 12. 6.
 Spirituall Drinke, 1. Cor. 10. 4.
 Christ was called in scorne a Drinker of wine, Matth. 11. 19. the Apostles also, Actes 2. 13.
 The Dropie is healed, Luke 14. 2.
 The euils that come of drunkennesse. Pro. 23. 29.
 Drunkenness to be auoided, euen of kings. Pro. 31. 4. Luke 21. 34. Ephes. 5. 18.
 Man is Dust, Gen. 3. 19.
 The Dust of the feete shaken off, against whom, Matth. 10. 14.
 Many Dwelling places in the house of God, Iohn 14. 2.
 Paul desireth to Die, Phil. 1. 23.
 Christ prayeth not to Die, Match. 26. 39.
 Christ desireth to Die for vs, Luke 12. 50.
 It is ordeined for all to die once, Hebrewes 9. 27.

Christ died for our sinnes, Rom. 4. 25.

E

The Earth is cursed for Adams transgression, Gen. 3. 18.
 The Earth is corrupt, Gen. 6. 11.
 Man shall returne to the Earth, Genesis 3. 19.
 To eate the flesh of Christ, Iohn 6. 51, 63.
 Ebed-melech the black Moore, Ieremie 38. 7.
 Eber and his sonnes, Gen. 13. 25.
 Esau, why he is called Edom, Gen. 25. 30.
 Edom denieth passage to Israel, Numb. 20. 14, 18.
 Edom rebelleth from vnder Iudah, 2. King. 8. 10.
 The Egyptians eat not with the Ebrewes, Genesis 43. 22. of whom looke in Exodus 11. and 12. Deut. 23. 7. Ier. 46. Ezekiel 32. 12.
 Egypt the yron furnace, Deut. 4. 20.
 Ehud a Iudge in Israel, Iudges 3. 15.
 The Ekronites and their doings, 1. Sam. 5. 10.
 What conditions the Elders ought to haue, Titus 2. 2.
 Eleazar the sonne of Aaron, Exo. 6. 25. Joshua 24. 33.
 Gods purpose is by his Election, Rom. 9. 11.
 Election of grace, Rom. 11. 5.
 Make your calling and election sure, 2. Pet. 1. 10.
 As touching the election they are loued for the Fathers sakes, Rom. 11. 28.
 The Elect haue obtained that Israel obtained not, Rom. 11. 7.
 We know that yee are elect of God, 1. Thes. 1. 4.
 Election lieth in God, and not in vs, Rom. 9. 11, 16.
 The elect are few in number, Mat. 7. 14.
 Eleget before the foundation of the world Ephes. 1. 4.
 The Elect of God cannot bee condemned Rom. 8. 33, 34.
 The Elect were chosen before the foundations of the world, Ephesians 1. 4. 1. Pet. 1. 2.
 Eli the Prielt and his doings, 1. Sam. 1. and 2. and 3. and 4.
 Eliakim, called alio Iehoiakim, 2. Ki. 23. 34.
 Elias and Eliseus, Luke 4. 25. 27.
 Elijah the Prophet and his doings. 1. Kin. 17. vnto the 2. Kings 2.
 Elimelech and his wife Naom. 1. Ruth. 1. 2.
 Elizabeth Zacharies wife, Luke 1. 5.
 Elifhabad, 2. King. 2. 23.
 Elifha doeth good for euill, 2. Kings 6. 22.
 Elifha, his life and his doings, 1. Kings 19. vnto the 2. Kings 13. 22
 Elifha is called from the plow to prophesie, 1. King. 19. 19.
 Elifhaba Arons wife, Exod. 6. 23.
 Elon a Iudge in Israel, Iudg. 12. 11. 12.
 Elymas, the forcerer withstanding Pauls preaching, Actes. 13. 8.
 Emmanuel, Matth. 1. 23.
 Take from among you all Enchanters Deut. 18. 10, 11,
 Enchanters

Enchanters, and Soothsayers driuen out of
Israel by Saul, 1 Sam. 28. 3.
The End of all things is at hand, 1 Pet. 4. 7.
He that endureth to the end, shall be saved
Math. 24. 13. 2. Theff. 3. 13.
Eneas healed by meanes of Peter, Actes. 9.
33.
Loue thine Enemies, Mat. 5. 44. Pro. 2. 5. 21
Christ prayeth for his Enemies, Luke 23.
34.
Enoth the sonne of Sheth, Gen. 4. 26.
Flee ennie, Gal. 5. 29. 1. Pet. 2. 1.
Enuius persons, Prou. 23. 6.
¶ Ephesians worshipped Diana, Act. 19. 35.
Ephraim and his doings, Gen. 41. 52. and
48. 5. and 50. 2. 3.
The Ephraimites murmure against Gibeon
Iudg. 8. 1.
The Epicures dispute with Paul, Act. 17. 18
Pauls Epistle hard to be vnderstood, 2. Pet.
3. 16.
¶ The Earnest of the spirit in our hearts,
2. Cor. 1. 22. and 5. 5.
¶ Elshaddon reigneth after Saneherib, 2.
Kings 19. 37.
Eliu and his doings, Gen. 2. 5. vnto the 37.
Who are to be Eschewed, 2. Tim. 3. 5.
Ester and her doings, Ester. 2. and 4. and 5.
and 6. and 7. and 8. and 9.
¶ Hate that that is Euill, Rom. 12. 9.
Recompence not Euill for euill, Romanes
12. 17.
God turneth the Euill into good, Gen. 50.
20. Rom. 8. 28.
Doe not company with euill men, Prouer.
24. 1.
We are Euill of nature, Matt. 7. 11. Gen. 6. 5.
An Eunuch, Candaces chiefe gouernour,
beleuech in Iesus Christ, Actes 8. 37.
Eutychus restored to life, Actes. 20. 9. 10.
¶ He that Exalteth himselfe shall be brought
lowe, Luke 18. 14.
Examine all things, 1. Theff. 5. 2. 1.
Examine thy selfe before thou come to the
supper of the Lord, 1. Cor. 11. 28.
Excommunicate those that loue not Iesus
Christ, 1. Cor. 16. 22.
The Excommunication that Paul vsed, 1.
Cor. 5. 5.
Exorcists hurt by the euill spirit, Actes 19.
13. 16.
Experience bringeth hope, Rom. 5. 4.
¶ The good Eye, Matth. 6. 22.
Eye for eye, Exod. 21. 24. Mat. 5. 38.

F

Old wines Fables, 1. Tim. 4. 7.
Euery one ought to proue his Faith.
2. Cor. 13. 5.
Continuance in faith, Col. 1. 23.
The shield of Faith, Ephes. 6. 16.
Christ prayeth for Peters Faith, Luke 22.
32.
The definition of faith, Heb. 1. 1. 1.
Faith cometh by hearing, Rom. 10. 17.
The Apostles pray to haue their Faith in-
creased, Luke 17. 5.
Faith in God by Christ, 1. Pet. 1. 21. Marke
13. 21.
Faith ioyned with charitie, 1. Tim. 1. 5.

Faith is the gift of God, Phil. 1. 29. 2. Peter
1. 3.
The end of Faith is the saluation of our
soules, 1. Pet. 1. 9.
The faith of Abraham, Genesis 15. 6. and
24. 7.
The Faith of the Fathers, Heb. 11.
By Faith the spirit is rece ued, Gal. 3. 2.
By faith the hearts are purified, Acts 15. 9.
Iohn. 15. 3.
By Faith we resist the deuill, 1. Pet. 5. 9.
Faith without workes is dead, Iam. 2. 17.
The Faithful are the children of Abraham
Rom. 9. 8.
The Faithfull shall not come into condem-
nation, Iohn 5. 24.
To Fall into the hands of the liuing God,
Hebr. 10. 31.
To Fall vpon the face, Genesis 17. 17. Ruth
2. 10.
A great famine in Samaria, 1. Kings 18. 2.
2. Kings 6. 25.
The famine of Gods word forespoken, A-
mos 8. 11.
Moses Fasteth forty dayes, and fourtie
nights, Exod. 34. 28. Christ likewise.
Math. 4. 2.
Fained Fastiug, Isa. 58. 3. Zech. 7. 5. Matth.
6. 16.
The Father of Christ is our Father, Iohn
20. 17.
He that knoweth Christ, knoweth the Fa-
ther, Iohn 14. 7.
Honour thy Father and mother, Matt. 15.
4. Marke 7. 10.
Fathers are charged to teach their chil-
dren the Law of God, Deut. 11. 19.
He that beatech his Father or mother, shall
die the death, Exodus 21. 15. Prouerbes
20. 20.
God doth right vnto the Fatherlesse, Deut.
10. 18.
The Fatherlesse, Deut. 14. 29. and 24. 19.
and 26. 12. and 27. 19.
¶ The fearefull must absent themselves
from warre, Deut. 20. 8.
Learne to Feare God, Deut. 2. 4. 23.
The Feare of God is true wisdom, Iob 28.
28.
The worthiest places at Feastes, Matthew
23. 6.
Feasts made at sheep-shearings, 2 Sam. 13.
23.
¶ God teacheth to fight, 2 Sam. 22. 35.
The finger of God, for his power, Exod. 8.
19.
The first borne in the land of Egypt die,
Exod. 11. 4. 5. and 12. 29. 30.
Offfirst fruites, Exod. 22. 29. Leuit. 2. 3. 10.
The first fruites pertained to the hie Priests,
Numb. 5. 9.
Fishes cleane and vncleane, Leuit. 11. 9. 10.
11.
¶ Paul neuer vsed Flatterie, 1. Theff. 2. 5.
Flee in time of persecution, Matth. 10. 23.
The deeds of the flesh, Gal. 5. 19.
Man is but Flesh, Gen. 6. 3.
To be in the flesh, or, to liue according to
the Flesh, Rom. 7. 5.
Flesh and blood, that is, whatsoeuer is in
man, Matth. 16. 17.

The wisdom of the Flesh is death, Rom.
7. 2. 4. and 8. 6.
Flesh lusteth against the spirit, Gala. 5. 17.
The Flesh of Christ eaten by faith, Iohn 6.
54.
The care of the flesh ought to be reiected,
Rom. 13. 14.
To eat the Flesh with the blood is forbid,
Gen. 9. 4.
Be carefull ouer your Flocks, Prou. 27. 23.
Noahs Flood, Gen. 6. 5. and 7. and 8.
The cause of the vniuersal Flood, Gen. 6. 5.
An offering of Flour, Leuit. 2. 1.
¶ By the Folde is vnderstood the Church,
Iohn 10. 16.
A rod belongeth to the Fooles backe, Pro.
26. 3.
Forbeare one another, Ephe. 4. 2.
Christ delivered by the determinate coun-
sell and foreknowledge of God, Actes 2.
23.
Wee are elect according to the foreknow-
ledge of God, 1. Pet. 1. 2.
Our Forerunner Christ, Heb. 6. 20.
How oft thou oughtest to forgie thy
brother, Matth. 18. 21. 22.
Fornication ought not to be named a-
mong vs, Ephe. 5. 3.
Fornicators shall not inherite the king-
dome of God, 1. Cor. 6. 9.
Forlake thy father and mother for Christ
sake, Matth. 19. 29.
Forlake thy selfe, Matth. 16. 24.
Fooles, Prou. 12. vnto 18.
The Foxes of Samson, Iudg. 15. 4.
¶ Mans Fragilitie, Isa. 40. 6. 7.
The tree is knowne by the Fruit, Matth. 7.
16.
¶ Woe to them that be full, Luke 6. 25.
¶ The pillar of Fire, Exod. 40. 38.
Christ is come to put Fire on the earth,
Luke 12. 59.
Euerlasting Fire prepared for the deuill,
Matth. 5. 41.
A law concerning the Fire that consumeth
the corne, Exod. 22. 6.
The Fyrie Law, Deut. 3. 2.

G

Asa Ehuds sonne & his doings, Iudge.
9. 26.
Gad the Prophet, 1 Sam. 22. 5. 2 Sam. 24. 11.
Gad the sonne of Iaakob, Gene. 30. 11. and
49. 19. Iosh. 22.
The counsell of Gamaliel, Actes 5. 35.
The Garment made of linnen and wollen,
forbidden, Deut. 22. 11.
Aarons Garments, Exod. 28.
The Iraite Gate leadeth to life, Matth. 7.
13. 14.
Iudgement done in the Gates of the citie,
Deut. 22. 15.
Gathering for the Saints, 1. Cor. 16. 1.
¶ Gedaliah is slaine, 2. King. 25. 25.
The Gelled shall not enter into the Con-
gregation of the Lord, Deut. 23. 1.
Gentleness is praise worthy, Ephe. 4. 2.
Gal. 5. 22.
Election of the Gentiles, Psal. 2. 8. and 18.
43. 44.

Israel is forbidden to bee at peace with the Gentiles, Deut. 7. 2, 3.
 The conuersion of the Gentiles, 1. Sam. 2. 2. AAs 11. 17. and 14. 27.
 The holy Ghost fel vpon the Gentiles, AAs. 10. 44, 45.
 The vocation of the Gentiles by preaching, 1. Sa. 66. 18, 19.
 The conuersion of the Gentiles before they knew the truth, Ephes. 2. 1, 2, 3.
 Christ calleth the Gentiles, whelpes, Matt. 15. 26.
 God for a time suffered the Gentiles to walke in their owne wayes, Actes 14. 16.
 ¶ The men of Gibeah, & their wickednes Iudg. 19. 22.
 Gideon and his doings, Iudges 6. and 7. and 8.
 The trial that Gideon tooke of his souldiers, and how many they were, Iudges 7. 5.
 God measureth the Gift according to the Heare, Matth. 12. 44.
 Saluation is the Gift of God, Ephes. 2. 8.
 The Gift of God is not bought with money, AAs 8. 20.
 Gehazi receiued Gifts of Naaman, 2. King. 5. 23, 24.
 The Gifts of the holy Ghost are diuers, 1. Cor. 12. 4.
 To be Girded with veritie, Ephes. 6. 14.
 Giue and it shall bee giuen vnto you, Luke 6. 38.
 It is a blessed thing to giue, rather then to receiue, AAs 20. 35.
 God loueth a cheerefull Giuer, 2. Corinth. 9. 7.
 ¶ The desire of vaine Glory, Gal. 5. 26.
 Man ought not to Glory in himselfe, 1. Cor. 4. 7. but in the knowledge of God, Iere. 6. 23, 24.
 Gluttons & drinckards are to be auoyded, Prou. 23. 20.
 Gluttonie, Rom. 13. 13.
 ¶ The Goat charged with all the iniquities of the people, Leuit. 16. 22.
 The people require new Gods, Exod. 32. 1.
 God is Almighty, Gen. 17. 1. and 35. 11.
 God is a spirit, Iohn 4. 24.
 God is euery where and feeth all things, Ierem. 23. 23, 24.
 God is immortal, 1. Tim. 1. 17. and 6. 16.
 God is inuisible, Exod. 33. 20. Iohn. 1. 18.
 1. Tim. 1. 17. Moyses saw him, and how. Exod. 24. 10. fo did Iakob. Genes. 32. 30.
 The liuing God is the God of Israel, Exod. 29. 45. Leuit. 2. 6, 13, 2. Cor. 1. 16.
 God is with thee, a kind of saluation, Iudg. 6. 12. Ruth. 2. 4.
 There is but one God to the faithfull, 1. Cor. 8. 6.
 The Gods that are made with mans hands, cannot saue them selues. Baruch 6. 14.
 Gog and his fall, Ezek 38 and 39.
 Going out of Egipt. Exod. 12. 37.
 Goliath slaine by Dauid, 1. Sam. 17.
 Gomorrah consumed with fire from heauen, Gen 19. 24.
 Follow that that is good, Rom 12. 9.

No goodnesse dwelleth in our flesh, Rom. 7. 18.
 Thou that art taught, minister to the teacher in all good things, Gal. 6. 6. 1. Cor. 9. 14.
 Doe good without fainting, Gal 6. 9. euen to thine enemies, Luke 6. 35.
 The definition of the Gospel, Rom. 1. 16.
 The summe of the Gospel, Ephes. 1. 7.
 Christ preacheth the Gospel. Marke 1. 14.
 The Gospel is the worde of the eternall God, 1. Pet. 1. 2. 3. it is the word of truth, Ephes. 1. 13.
 The end of them that obey not the Gospel of God, 2. Thef. 2. 10. 1. Pet. 4. 17, 18.
 The Gospel of Iohn, why it is written, Iohn 20. 30.
 The Gospel ought to bee preached to all creatures, Mar 16. 15.
 Blasphemie against the holy Ghost, Matth. 12. 31.
 The graces and gifts of the holy Ghost are diuers, 1. Cor. 12. 4.
 The holy Ghost is sent, Actes 2. 2.
 The holy Ghost promised to the Apostles, Luke 24. 49. Iohn 14. 16. AAs 1. 8.
 God giuech the holy Ghost to them that desire him, Luke 11. 13.
 To goe vnto his Fathers, for to die, Genes. 15. 15.
 ¶ Through Grace we are saued, Ephes. 2. 5.
 The Graine of corne that falleth on the ground, Iohn 12. 24.
 Eate of thy neighbours Grapes, but beare none away, Deut. 23. 24.
 The Greekes seeke for wisdome, 1. Corinth. 1. 22.
 Grieve not the holy Spirit of God, Ephes. 4. 30.
 ¶ Gyants, Gen. 6. 4.
 Gyants, in the lande of Canaan, Numb. 13. 34.

H

H Abacuc feedeth Daniel, reade the story of Bel.
 Habel murdered by his brother Gen. 4. 8.
 Heb. 11. 4. Matth. 23. 35.
 Hadad salomons enemy, 1. King. 11. 14.
 Haggai the Prophet, Ezra 5. 1.
 Hagar Sarais maide, Gen. 16. and 21.
 Ham mocked his Father Noah, Gen. 9. 22.
 Haman is hanged, Ester 7. 9, 10.
 Hannah the wife of Elkanah and mother of Samuel, 1. Sam. 1. and 2.
 Hananiah the false Prophet, Iere. 28. 1.
 Common Hands, Marke 7. 2.
 The laying on of hands, AAs 19. 6. 1. Tim. 4. 14.
 Christ sitteth at Table with vnwashed Hands, Luke 11. 38.
 None can escape the Hand of God, Amos 9. 2. Dent. 32. 39.
 Christ by laying on of Handes healeth the sicke, Luke 4. 40.
 To stretch the Handes out toward heauen, 1. King. 8. 22. Exod. 9. 22. and 17. 11.
 The mans Hand that was dried vp, is healed, Matth. 12. 10.
 Christ layed his Handes vpon the Infants, Matth. 19. 15.
 Hannah nourished her childe, 1. Sam. 1. 23.

Of Hanun King of the Ammonites, and of the heill entreace of Dauids seruants, 2. Sam. 10. 4.
 Haran the sonne of Terah, Gen. 11. 27.
 Haraphch of the stocke of Gyants, 2. Sam. 21. 16.
 God whom he will, hee maketh Hard hearted, Rom. 9. 18.
 Nothing is Hard to God, Gen. 18. 14.
 The Haruech, Leuit. 19. 9.
 The Haruech of the faithfull, Matth. 9. 37.
 Iohn 4. 35.
 Hazael King ouer Aram, 1. Kings 19. 15. vnto the 2. King. 15.
 ¶ The Head of the Church, Christ, Ephes. 4. 15.
 Heare Christ, Deut. 18. 18. Matth. 17. 5.
 Singleness of Heart, 2. Corinth. 1. 12. 1. Pet. 1. 22.
 Vncircumcised Hearts, Iere. 9. 29. Deut. 10. 16. out of the which come euil thoughts Matth. 15. 19.
 The Lord seeth the Heart of man, 1. Sam. 16. 7. Rom. 1. 27.
 The Heart of man is wicked, Genes. 6. 5. Deut. 29. 19.
 Gods Lawes written in the Hearts of the faithfull, Heb 8. 10.
 The good Heart speaketh good things, Matth. 12. 35.
 The creation of Heauen, Gen. 6. 7, 8.
 New Heauens and new earth, 2. Peter 3. 13.
 The Heaue shut vp because of Gods wrath, Deut. 11. 17.
 Hebron, a city, Gen. 35. 27.
 It is comely for a Woman to haue long Haire, 1. Cor. 11. 15.
 Not an Haire of them shall perish, that suffer for Christ, Luke 21. 18.
 Our Haires be numbered, Math. 10. 30.
 Christ the Heire of all things, Heb. 1. 1.
 A description of Hell, Iesai. 30. 33.
 Heman the singer, 1. Chron. 6. 33.
 Henoch the first citie, Gen. 4. 17.
 Henoch the sonne of Kain, Gen. 4. 17.
 Henoch taken vp, Gen. 5. 24.
 Hearbs created, Gen. 1. 11.
 There must be Heresies, and why, 1. Corinth. 11. 19.
 Heresies are deedes of the flesh, Gal. 5. 19. 20.
 Heretickes must be auoyded, Tit. 3. 10.
 The Heritage of him that dyeth without manchild, Num. 27. 8.
 God, the Heritage of the Leuites, Deuter. 18. 2.
 An Heritage reserved for vs in heauen. Mat. 25. 34. Galat. 3. 17, 18. Titus 3. 7. 1. Pet. 1. 3, 4. Christ calleth Herod a foxe. Luke 13. 32.
 Herod killeth the infants, Matth. 2. 16.
 The day of Herods natiuitie, Matth. 6. 11.
 Herods opinion of Christ, Matth. 14. 2.
 Hekekiah King of Iudah, and his doings, 2. King. 18. and 19. and 20. Iesai. 36. and to the 40.
 ¶ Theriuer Hiddekel, Gen. 2. 14.
 Giue the workman his Hire, Leuit. 19. 13. Deut. 24. 14, 15.
 Hiram the King of Tyre, and his doings, 2. Sam.

1. Samuel, 5. 11. and Hiram the cunning workman, 1. King. 7. 45.
 God commaundeth the Hittites to bee destroyed vnto the Lyons body, Iudg. 20. 17.
 ¶ Hony in the Lyons body, Iudg. 14. 8.
 Honourable men, 1. Pet. 2. 17.
 Giue honour to the wife, as to the weaker vessel, 1. Pet. 3. 7.
 Giue honour, to whom yee owe honour, Rom. 13. 7.
 We are faued by Hope, Rom. 8. 2. 4.
 Hope maketh not ashamed, Rom. 5. 5.
 Hophni the sonne of Eli, 1. Sam. 2. 3. 4. and 4. 4.
 Foreb a mountaine, called also Sinai, Deut. 1. 2.
 God is the Horne of our saluation, 2. Sam. 22. 3.
 Horims chased out by the sonnes of Esau, Deut. 2. 12.
 The number of Salomons Horses, 1. King. 4. 26. 2. Chron. 9. 25.
 Abrahams and Lots Hospitality, Gen. 18. 2. and 19. 2.
 Vis Hospitality, Roman. 11. 13. Heb. 13. 2. 1. Pet. 4. 9.
 The body of man is called an earthly House, 2. Cor. 5. 1.
 The House infected with the plague of leprosie, Leuit. 14. 34.
 The House of God, the house of prayer, Isa. 56. 7. Matth. 21. 13.
 The House of God, the people of Israel, Num. 1. 27.
 The house of God, the Temple, 2. Sam. 12. 20.
 ¶ Huldah the Propheteffe, 2. King. 22. 14. 2. Chron. 34. 22.
 He that humbleth himselfe, shall be exalted, Matth. 23. 12. Phil. 2. 8. 9. James 4. 10.
 Humilitie Prou. 16. 19. Matth. 11. 29. Luke 14. 11. Ephes. 4. 2.
 An hundred fold is promised to them that shall forsake that they haue, to follow Christ, Matth. 19. 29.
 Rulers quer hundredes established by Moses, Exod. 18. 21.
 Blessed are they that Hunger, and thirst for righteousness, Matth. 5. 6.
 Christ is an Hungred, Matth. 4. 2.
 Of Husbands, 1. Cor. 7. 11. Ephes. 5. 22.
 Hushai and his doings, 2. Samu. 15. 32. and 17. 5.
 ¶ Hypocrisie, Pron. 12. 5. and 30. 12.
 Hypocrisie reprooued, Isa. 58. 2.
 An Hyreling, Iohn 10. 12.

I.

Isaakob and Esau abound in riches, Gene. 30. 7.
 Isaakob and his doings, Gene. 2. 5. vnto the 50.
 Isaakob beloued of God, Rom. 9. 13.
 Isaakob is accompanied of God, whicher fouer he goeth, Gen. 28. 15.
 Isaakob is called Israel, Gen. 32. 28.
 Isaakob wrestleth with God, Gen. 32. 24.
 Iabim King of Canaan, Iudg. 4. 2.
 Iahaziel a Prophet, 2. Chron. 20. 14.
 Iair a Iudge in Israel, Iudg. 10. 3.

James saw Christs resurrection, 1. Corint. 15. 7.
 James the brother of Iohn is put to death, Acts 12. 2.
 Iannes and Iambres resisted Moses, 2. Tim. 3. 8.
 Iaphet and his sonnes, Gen. 10. 2.
 Iasons assurance for receiuing of Paul, Acts 17. 9.
 ¶ Ibrax a Iudge in Israel, Iudg. 12. 8.
 ¶ Idolaters ought to die, and wherefore, Deuter. 17. 2. they shall not inherit the kingdom of heauen. 1. Cor. 6. 9. 10.
 Idolaters slain by the sonnes of Leui, Exod. 32. 26. 27. 28.
 Things consecrated to Idoles, 1. Corin. 8. Acts 15. 20.
 Idoles are but vanitie, 1. Sam. 12. 21. 1. Kin. 16. 2. 6. they are abomination, Deut. 7. 25. and 27. 15.
 Idoles forbidden, Leuit. 26. 1. Deut. 18. 9.
 ¶ Ichoahaz, the sonne of Iehu the King, and his doings, 2. Kings 13. 1.
 Iehoiachim succedeth Iehoiakim his father, 2. Kings 24. 8.
 Iehoiada the hie Priest, 2. Kings 12. 4.
 Iehoiachim seruant to the King of Babel, 2. Kings 24. 1.
 Iehonadab the sonne of Rechab, 2. Kings. 10. 15.
 Iehoram the King of Iudah, and his doings, 1. Kings 22. 50. 2. Kings 8. 16.
 Iehoram the sonne of Ahab, 2. Kings 3. 1.
 Iehoshaphat King of Iudah, 1. Kings 15. 24 2. Kings 3. 1.
 Iehoshua the sonne of Iehozadak, Hagg. 1. 1.
 Iehu a Prophet, 1. Kings 16. 7.
 Iehu king of Israel, and his doings, 1. Kings. 19. 16. vnto the 2. Kings 11.
 God is a ielous God, Exod. 20. 5. Deuteronom. 5. 9.
 The law of Ielousie, Num. 5.
 Iericho destroyed, Iosua. 2. 6. built vp againe by Hiel, 1. Kings 16. 34.
 Iericho wholly execrable to the Lord, Iosua. 6. 17.
 The hand of Ieroboam dried vp, 1. Kings. 13. 4.
 Ieroboam king of Israel, and his doings, 1. Kings 11. 26. vnto the 15.
 The ruine of Ieruſalem. Mat. 23. 38.
 Ieruſalem built againe, Nehem. 3. 1.
 Ieruſalem called also Iebusi, Iosua. 15. 8. and 18. 28.
 Gideon called Ierubbaal, and wherefore, Iudg. 6. 32.
 Iesus the name of the Messias, Matth. 1. 21. Luke 1. 31. Phil. 2. 10.
 Vaine ieiſting forbidden, Ephe. 5. 4.
 Iesro Moses father in law, Exod. 3. 1. and 18. 1.
 The Iewes baptized in Moses, 1. Corinthe. 10. 2.
 The Iewes exercised in afflictions, Deuter. 1. 16.
 The Iewes obstinacy, Iſai 48. 4. Acts 28. 27
 The remnant of the Iewes shall returne, Iſa. 10. 21.
 Iezebel and her cruell doings, 1. Kings 16. and 18. and 19. and 21. 2. Kings 9. 30.

¶ The image is a curse to him that maketh it, Deut. 27. 15.
 Mans imaginations are euill, Gen. 6. 5.
 ¶ We ought not to company with infidels, 2. Cor. 6. 14.
 Infidels are called the drie tree. Luk. 23. 31.
 Infirmities come vpon vs for our finnes, Iohn 5. 14.
 The Leuites inheritance, Deut. 10. 9.
 Euery one shall beare his owne iniquitie, Deut. 14. 16.
 Iniuries ought to be forgotten, Leuit. 19. 18.
 Innocents concerning euill, and wife vnto that which is good, Rom. 16. 19.
 None is innocent before God, Exod. 34. 7.
 Three things are infatiable, Pro. 23. 15.
 Wicked inventions, Deut. 28. 20.
 Christ is our Intercessour, Rom. 8. 34.
 Ioab and his doings, from. 2. Sam. 2. vnto 1. Kings 2. 35.
 Ioash preferred through the helpe of his Aunt Iehoſheba, 2. Kings 11. 2.
 Ioash the father of Gideon, Iudg. 6. 29.
 Ioash the sonne of Ahaziah, and Iehoash the sonne of Iehoahaz, 2. Kings 11. 2. and 14. 8.
 Iob an example of patience, Iames 5. 11.
 Iochebed the wife of Amram, Exod. 6. 20.
 Iohanan, Iere. 40. and 41. and 42. and 43.
 Iohn Baptiſt exhorteth to repentance, Mat. 3. 2.
 Iohn Baptiſt is buried, Matth. 14. 12.
 Iohn Marke the Minister of Paul and Barnabas, Acts 12. 25.
 Ionathan a goeuerneur of the Iewes, 1. Mac. 9. 11. and 12.
 Ionathan the sonne of Saul, and his doings 1. Samu. 14. and 18. and 19. and 20. and 31.
 Ioseph and his doings, from the 30. of Genesis, vnto the end of the booke.
 Ioseph of Arimathea, Matth. 27. 57.
 Ioses called Barnabas, Actes 4. 36.
 The good King Iosiah, and his doings. 1. King. 13. 2. 2. King. 21. 24. and 22. 1.
 Iosua and his doings, Exod. 24. 13. & 32. 27. Num. 11. 28. and 13. and 14. Deut. 1. 38. and throughout his whole booke.
 Iotham the sonne of Ierubbaal, Iudg. 9. 5.
 The Iourneys of the children of Israel, Numb. 33.
 ¶ Iphthah, and his doings, Iudg. 11. and 12.
 ¶ Iſaiah the Prophet, 2. Kings 19. 20. his visions, Iſa. 1. and 2. and 6.
 Iſhai Dauids father, Ruth 4. 22. 1. Samuel. 16. 11.
 Iſh-boſeth, and his doings, 2. Sam. 2. and 3. and 4.
 Iſhmael and his life. Gene. 16. and 17. and 21. and 25.
 Why Iſaakob was called Iſrael, Gen. 32. 28.
 True Iſraelites, who. Rom. 9. 6. 8.
 Carnall Iſrael deſcribed, Hof. 9. 7.
 Iſrael ſinned not of ignorance, Roman. 13. 19.
 ¶ Iſubal the inuenter of the harpe, Gen. 4. 21
 The Iubile Iſrael, 2. 5. 10.
 The reſt of Iudah led away to Babel, 2. Kin. 25. 11.
 Iudah Leahs sonne, Gene. 29. 35.

Of Iudas Maccabeus, reade the booke of Maccabees.
 Iudas that betrayed Christ, Iohn 17.2. His repentance, Matth. 27.3. he hanged himselfe, and braist in the muddes, Acts, 1.18. Matth. 27.5.
 The generall Iudgement, Isa. 2.19. and 26.11. the signes that shall come before it, Matth. 24.29.
 Iudgement afflictions, 1. Peter 4.17.
 Iudgement beginneth at the house of God, 1. Peter 4.17.
 Gods Iudgements are a great depth, Psalm. 36.6.
 The office of a Iudge, Exod. 23.6.
 Speake not euill of Iudges, Exod. 22.28.
 What manner of men ought to be Iudges, Exod. 18.21. and 23.3.
 Iudge not another, Matth. 7.1. and 12.3.
 The Iudge of all the world, Gen. 18.25.
 A Iudge ought not to haue any respect of persons, Levit. 19.15.
 Iudges are called gods, Exodus 22. 29. Psalm. 82.6.
 The Iudges gaue sentence according to Moyses Law, Deut. 17.11.
 Iustified by faith, Rom. 5.1. not by works, Gal. 3.10.
 Wee are iustified, or condemned by our words, Matth. 12.37.
 Iustified, what it signifieth, Tit. 3.4. Actes 13.38.39.
 ¶ Izhak the sonne of Abraham, and his doings, Genesis 21. vnto the 28.6. and 35.29.

K.

Natiuitie of Kain, and his doings, Gen. 4.1. to verse 19.1. Iohn 8.12.
 ¶ Keilah a city, deliuered by David, 1. Sam. 23.1.
 God Keepe his, as the apple of the eye, Deut. 32.10.
 Keurah the wife of Abraham, Genesis 25.1.
 The Keyes of the kingdome of heauen promised, Matth. 16.19. are giuen by Christ to his Apostles, Iohn 20.23.
 ¶ Man ought to Keepe him from all kinde of euill, 1. Theff. 5.22.
 The rigor of a King, 1. Sam. 8.11.
 What is required in Kings, Deut. 17.15.
 What is the honour of Kings, Prou. 25.2.
 The Kingdome of Christ eternall, Isa. 9.7. Luke 1.33.
 The Kingdome of heauen suffereth violence, Matth. 11.12.
 The Kingdome of God within vs, Luk. 17.21.
 Kiriath-arba a city called also Hebron, Iosh. 14.15.
 Kiriath-sepher, a citie called also Debir, Iosh. 15.15.
 Paul Kissed of the faithfull, Actes 22.37.
 The holy Kisse of Christians, Roman. 16.16. 2. Cor. 13.12.
 ¶ God hath not cast away his people which he Knew before, Rom. 11.2.
 Whom God Knew before, them he ordained to be like fashioned vnto the image

of his Sonne, Rom. 8.29.
 To Know God, and Iesus Christ, whom he hath sent, is eternall life, Iohn 17.3.
 The Knowledge of saluation, Luke 1.77.
 ¶ Kohath and his sonnes, Exod. 9.18. Iosh. 21.5.
 Korah for his rebellion is stricken of God, Numbers 16.
 The red Kow, Numbers 19.

L.

Laban the brother of Rebekah, and his doings, Gen. 24.29.
 The Labourers are few, Matth. 9.37.
 Man appointed to Labour, Gen. 3.19.
 He that doth not Labour, ought not to eat, 2. Theff. 3.10.
 We ought to liue by our Labour, Prouerbs 5.15.
 Wee ought to Labour with our hands, 1. Theff. 4.11.
 The Ladder that Iakob saw in his dreame, Gen. 28.12.
 Christ calleth to him them that are Laden, Matth. 11.28.
 The Paschall Lambe, Exodus 12.3.
 Iesus the Lambe of God, Iohn 1.29.
 Lamech and his two wiues, Genes. 4. 19. and 5.26.
 The Lambe from his mothers wombe healed, Actes 3.7.
 The Last shall be first, Matth. 19.30.
 Woe to them that Laugh, and why, Luk. 6.25.
 The Law, a yoke, Actes 15.10.
 The end of the Law, Christ, Rom. 10.4.
 By the Law cometh knowledge of sinne, Rom. 3.20.
 The Law giuen to the lawlesse, 1. Tim. 1.9.
 The Law is giuen vnto the people, Exod. 20. Deut. 5.
 The Law not giuen for the iust, Galatians 5.18.
 The Law our Schoolemaster to bring vs to Christ Gal. 3.24.
 Before the Law, sinne was not counted sinne, Rom. 5.13.
 The Law written in the heart of the faithfull, Hebr. 8.10.
 Lazarus raised vp, Iohn 11.12.
 Lazarus sicke, Iohn 11.4.
 ¶ Leah conceiued, Gen 29.32.
 Purge the old Leau. n, 1. Cor. 5.7.
 Leauen for wicked doctrine, Matthew 16.6. 12.
 The Leper healed by faith, Matth. 8.2.
 The ten Lepers healed, Luke 17.12.
 The iudging of Leprosies, Deut. 24.8. Leuit. 13. and 14.
 The law of Lending, Exod. 22.14.
 Lend to the needie, Deuter. 15.8. Matth. 5.42.
 The Letter killeth, and the Spirit giueth life, 2. Cor. 3.6.
 Leuites elected to the ministry, Numbers 3.45.
 Leui the sonne of Iakob, Gen. 29.34. hee slayeth the Shechemites, Gen. 34.25.
 ¶ Paul vieth not his Liberty, 1. Corinthians 9.4.12.

Liberty giueth not occasion to the flesh, Gal. 5.13.
 The libertie of the Spirit, 2. Cor. 3.17.
 The breuite of mans life, Psal. 90. Iob 7.
 To finde his life, and to lose it, Matth. 10.39.
 Our Life, Christ, Iohn 14.6. Col. 3.4.
 The Life of man is as the dayes of an hireling, Iob 7.1.
 The life of man is but a vapour, Iames 4.14.
 The Life of the flesh is in the blood, Leuit. 17.11.
 The creation of the Light, Gen. 1.3.
 The Lion of the tribe of Iuda, Reuelation 5.7.
 The fruit of the Lips, Hebr. 13.15.
 As thy soule Lieth, a kinde of othe, 1. Sam. 1.26.
 To Lie in ioy, Eccles. 8.15. and 9.7.
 Man Lieth by the word of God, Deuter. 8.3.
 ¶ Twentie Loaves do fil an hund-eth men, 2. Kings 4.42.
 Lois the grandmother of Timothy, 2. Tim. 1.5.
 To Loose sinnes, Matthew 18.18. Ioh. 20.23.
 Lot Abrahams nephewe, and his doings, Genesis 11. and 13. and 19. Deuter. 1.9. 19.
 Lots wife turned into a pillar of salt, Gen. 19.26. Luke 17.32.
 Precepts of Loue, Prou. 3.28.
 The force and power of Loue, 1. Cor. 13.
 Loue couereth the multitude of sinnes, Prou. 10.12. 1. Pet. 4.8.
 God is Loue, 1. Iohn 4.16.
 God loueth vs first, 1. Iohn 4.16.
 Loue excelleth faith and hope, 1. Corin. 13.13.
 Loue enuieth not, 1. Cor. 13.4.
 They Loue God that keepe his commandments, 1. Iohn 2.5.
 Loue is not prouoked to anger, 1. Corin. 13.5.
 Loue is the fulfilling of the Lawe, Roman. 13.8.
 The Loue of God in our hearts, Romanes 5.5.
 In whom the Loue of God is perfect, 1. Ioh. 2.5.
 Loue one another, Iohn 13.34.
 To loue the stranger as thy selfe, Leuiticus 19.34.
 To loue thine enemies, Matth. 5.44.
 He that loueth another, hath fulfilled the Law, Rom. 13.8.
 Hee that loueth Christ keepeth his commandments, Iohn 14.4. 5.21.
 God so loueth the world, that he hath giuen his Sonne, &c. Iohn 3.16.
 ¶ Luke a Physician, Col. 4.14.
 The Lunaticke healed, Matth. 17.15.
 Lust is forbidden, Deut. 5.21. Exod. 20.17. 1. Cor. 10.6.
 The people lusteth for flesh, & is punished, Numb. 11.4.33.
 ¶ God cannot Lye, Tit. 1.2.
 He that denieth Christ is a Liar, 1. Iohn 2.22.

All men are Lyars, Iſa. 9. 17.
The fathers of Lyes, Iohn 8. 44.
The Lye of Ananias and his wife, Acts 5. 3.
Iaakob Lyeth to his father, Gen. 27. 19.
The Prophet Lyeth, 1. King 13. 18.
The Lying ſpirit in the mouth of the Prophets, 1. King 22. 23.
Lying to be avoided, Ephes. 4. 25.
Lyſias, 1. Macca. 3. 32.

M.

THe word preached to the Macedonians, Acts 16. 10.
Seeke not the Magicians, Leuit. 19. 31.
Magicians banished out of Iſrael by Saul, 1. Sam. 28. 3.
Obey the Magiſtrate, Rom. 13. 1.
Magiſtrates that feare God, Exodus 18. 21.
Deut. 1. 23.
The bond Maides of the Tewes, Exod. 21. 7.
Leuit. 19. 20. and 25. 44. Deut. 15. 12.
Makdedah, a citie taken by Iofhua, Iofhua 10. 28.
Malchus, whoſe eare was ſmitten off, Iohn 18. 10.
He that ceaſeth not from Malice, ſhall periſh, 1. Sam. 12. 25.
All things ſubiect to Man, Gen. 1. 26.
The outward Man, 2. Cor. 4. 16.
Man and wife are one fleſh, Gen. 2. 24.
The old Man is crucified with Chriſt, Rom. 6. 6. Col. 3. 9.
Man made according to the image of God, Gen. 1. 26.
Man naturally is the child of wrath, Ephes. 2. 3.
The Min of God, for the Prophet, 2. Kings 19. and 8. 11.
Manna meat vnknown to the children of Iſrael, Exod. 16. 15. Deut. 8. 3. the people lothe to eate it, Numb. 11. 6. it ceaſeth to fall from heauen, Iofh. 5. 12.
Manaſſeh the King of Iudah, 2. Kings 21. 1.
Manaſſeh the ſonne of Iofeph, and his doings, Gen. 41. 51. and 48. 1. Iofh. 23. 29. and 1. 4. 4. and 22. 1.
The Mandrakes of Leah, Gen. 30. 14.
Maneh, Ezek. 4. 5. 12.
The Mantle of Elijah, & of Eliſha, 1. King. 19. 12. 2. Kings 2. 14.
Marah, the place of bitter waters, Exod. 15. 23.
The praife of Mariage, Hebr. 13. 4.
Of Mariage, 1. Cor. 7.
They that breake the lawes of Mariage, are reprooued, Mala. 2. 14.
The inſtitution of Mariage, Gen. 2. 22. and the confirmation thereof, Gen. 9. 1.
Vnlawfull Mariages, Leuit. 18. 6.
Mariage in Cana, Iohn 2. 1.
The Mariage of Rebekah, Gen. 24. of Tobias, Tob 7. 13.
They that forbid to Marrie are ſpirits of error, 1. Tim. 4. 3.
Mary Magdalene, and her doings, Mat. 27. 61. Iohn 20. 1.
Mary ſiteth at Chriſts feet, Luke 10. 39.
Mary the ſiſter of Martha, Iohn 11. 1. and 12. 3. Luke 10. 39. Matth. 26. 7.
Mary the Virgine and mother of our Sa-

uour Ieſus Chriſt, according to the fleſh, Luke 1. 31. and 2. 7. Iohn 2. 3.
Marke, Barnabas ſilters ſonne, Col. 4. 10.
Martha receiueth Chriſt into her houſe, Luk. 10. 31. her faith, Iohn 11. 27.
The Martyrdome of the ſeuē brethren, and of their mother, 2. Mac. 7.
Chriſt our Maſter, Iohn 13. 13. Matthew 22. 8.
Chriſt forbiddeh vs to be called Maſters, Matth. 23. 8. Iames 3. 1.
The duty of Maſters towards their ſer-uants, Ephes. 6. 9.
Matthew called of Chriſt, Matth. 9. 9.
Matthias elected to be an Apoſtle, Actes 1. 26.
¶ Truſt Meaſures, Leuit. 19. 36.
Madad and Eldad doe prophesie, Num. 11. 27.
Chriſt our Mediatour, 1. Tim. 2. 5.
Moſes the Mediatour of Iſrael, Deuteronomie, 5. 5.
Meditate in the word of God day and night, Dent. 11. 19. Iofh. 1. 8.
Melchiſedec, Gen. 14. 18. Heb. 7. 1.
Mortifie your Members, Col. 3. 5.
The duty of our members, Rom. 6. 19.
Manahem who & his cruelty, 2. Kings 15. 14. 17.
Men ought to loue their wiues, Ephes. 4. 25. Prou. 5. 18.
Mephibotheth the ſonne of Ionathan, and his doings, 2. Samuel 4. 4. and 9. 7. and 16. 1.
The Gentiles receiued to mercie, Rom. 11. 30.
Mercie is praifed, Prouerbes 14. 21. and 19. 17.
Mercie more then ſacrifice, Matth. 9. 13.
The Mercie of Dauid toward Saul, 1. Sam. 24. 7.
The Mercie of God throughout all ages, Luke 1. 50.
The forme of the Mercie ſeate, Exod. 25. 17. and 36. 34.
Mercie ſhall bee ſhewed to the mercifull, Matth. 5. 7. Prou. 11. 25.
Shew mercie with chearefulneſſe, Romanes 12. 8.
God is Mercifull to thoſe that loue him, Exod. 20. 6. and 34. 7. Deut. 5. 10.
God bee Mercifull vnto thee, a manner of bleſſing, Gen. 43. 29.
Methuſhael, Gen. 4. 18.
¶ Michael ſtriueh againſt the deuill, Iude 9.
Michah an Ephraimite, Iudges 17.
Michaiah the Prophet, and his doings, 1. Kings 22. 8.
Michael the wife of Dauid, 1. Samuel 18. 27 and 25. 44. 2. Sam. 3. 13. and 6. 16.
Micha the ſonne of Mephibotheth, 2. Sam. 9. 12.
The Midianites are ſlain at Gods commandement, Num. 25. 17.
Beginners muſt be fed with Milke, Hebr. 5. 12.
The ſincere Milke of the word, 1. Pet. 2. 2.
Millo built by Salomon, 1. Kings 9. 24.
The nether and vpper Miſtſtone, Deuteronomie 24. 6.

The wicked are deliuered into a lewd Mind, Iſa. 57. 20. Rom. 1. 28.
The Miniſtery of the word is the preaching of the lame, Actes 20. 24.
Chriſt is our Miniſter, Matth. 20. 28. Hebr. 8. 2.
Againſt falſe Miniſters, Iere. 23. 25.
Who ſo murmureth againſt the Miniſters, murmureth againſt God, Exodus 16. 8.
The Miniſters of God, what manner men they ought to be, Leuit. 21. 21.
Miniſters ought for their preaching to haue ſufficient, Rom. 5. 27.
Miniſters that tickle the eares with pleaſant fables, 2. Timoth. 3. 6. and 4. 3. Titus 1. 10. 11.
Chriſt came to Miniſter vnto, Matth. 20. 28.
The Tewes demaund Miracles, Matth. 12. 38.
The Lord proueth vs by Miracles, Deuter. 13. 3.
Hee that by falſe miracles deceiueh the people, ſhall die the death, Deut. 13. 5.
Chriſt by Miracles glorifieth his Father, Matth. 15. 3.
Miriam the ſiſter of Moſes, and her doings, Exod. 15. 10. Numb. 12. and 20. 1. Deut. 24. 9.
¶ Moabites, Numb. 21. Deut. 2. 9. Iudges 3. 1. Kings 11. 7. 2. Kings 23. 13.
Moab the ſonne of Lot, Gen. 19. 37.
Modetiſe required in young men, Eccles 32. 8. 9. 10.
Offer not thy children to Molech, Leuit. 18. 21. and 20. 2.
Molech the abomination of the Ammonites, 1. Kings 11. 7.
Money deliuered to be kept, Exod. 22. 7.
Of Money that one hath receiued to keepe, Exodus 22. 7. Leuit. 6. 4. Deut. 24. 10.
The worſhippers of the Moone were put to death, Deut. 17. 3. 5.
Mordecai and his doings, Eſter 4. and 6. 13.
The Morians and ther ruine, Zephaniah, 2. 12.
Mortifie the Members of offinne, Col. 3. 5.
The Lord burieth Moſes, Deut. 34. 6.
Moſes and the Prophets are the Scripture of the old Teſtament, Luke 16. 29.
Moſes diſobeyed of the Iſraelites, Actes 7. 37.
Moſes Murmureth, Numb. 11. 11.
Moſes ſhall accuſe the Tewes, Iohn 5. 45.
The Moze in thy brothers eye, Matth. 7. 3.
He that doth not honour his Mother, is accuſed, Deut. 27. 16.
The froward Mouth, Prou. 4. 24.
Mouth is giuen to man of God, Exod. 4. 11
¶ A law for Murder, Num. 35. 11.
The Murderer ſhall die the death, Leuit. 24. 21. Deut. 19. 11, 12.
He is a Murderer that hateh his brother, 1. Iohn 3. 15.
Beware that thou Murmure not againſt God, 1. Cor. 10. 10.
Murmurers conſumed with the fire of the Lord, Num. 11. 1.
The Murmuring Iſraelites are conſumed by the hand of God, Numb. 16. 4. 49.
Naaman

N.

Naaman the leper washeth himself in Iordan, and is healed, 2.King. 5. 14. Nabals vnchankfullnesse, 1.Sam. 25. Naboth stoned to death, 1.King. 21. 13. Nadab and Abihu burnt with fire from the Lord, Leuit. 10. 2.

Nadab the sonne of Teroboam, 1.King. 14. 20.

Nahor the father of Terah, Gen. 11. 24.

Nahshon the sonne of Aminadab, Num. 1. 7.

A good Name, Prou. 22. 1.

The Name of God defiled by swearing, Leu. 19. 12.

To take the Name of God in vaine, Exod. 20. 7. Deu. 5. 11.

The Name of God was heard of in all places, 1.King. 8. 42.

Women gaue the Names to their children, Gen. 29. 32. & 30. 6. as of Samson, Iudg. 13. 24.

Naomi the wife of Elimelech, Ruth 1. 2.

Naphtali, Iosh. 19. 32.

Nathanel, a true Israelite, Iohn 1. 47.

Nathan the Prophet, 2.Sam. 7. 2. 1.Kings 1. 22.

Christ nourished in Nazaret, Matth. 2. 23, and 13. 54.

Nazaret and their Law, Num. 6.

They of Nazaret despise Christ, Mat. 13. 55.

¶ Nebat, 1.King. 1. 51.

Nebuchad-nezzar, 2.King. 2. 4. 1.Dan. 1. and 2. and 3. and 4. Isa. 14. 14. Iere. 27. 8.

Nehemiah and his doings, read his booke. Euery man in his necessitie is our Neighbour, Luke 10. 29, 37.

A good Neighbour, Prou. 27. 10.

The birds Nest, Deut. 22. 6.

Newnesse of life, Rom. 6. 4.

¶ Nicanor and his doing, 1.Mac. 7. 26.

Nicodemus, Iohn 3. 1. and 19. 39.

Nimrod, Gen. 10. 9.

Nineueh built vp, Gen. 10. 11. her destruction is forewarned, Nahum 3. 1. the repenteth, Ionah 3. 9.

¶ Noah and his doings, Gen. 5. vnto the 10 Noah in his drunkennesse is mocked of his sonne, Gen. 9. 21, 22.

Noah the preacher of righteousness, 2.Pet. 2. 5.

Nob, a ciuie that Saul destroyed, 1.Sam. 22. 19.

O.

Obadiah hideth the Prophets of God, 1.King. 18. 4.

Obed-edom blessed of the Lord, and why, 2.Sam. 6. 11.

Obed the sonne of Ruth, Ruth 4. 17.

By Christs Obedience we are made righteous, Rom. 5. 19.

Obedient to father and mother, Exod. 20. 12. Deut. 5. 16.

Christ became Obedient vnto the death, Phil. 2. 8. Hebr. 5. 8.

To Obey God rather then men, Actes 4. 19 and 5. 29.

To Obey is better then sacrifice, 1.Sam. 15. 22.

We must Obey the voyce of God, Deut. 30. 20.

Oblation for sinne, Num. 19.

Diuers Oblations, read the booke of Leuiticus.

¶ Destruction of the Obstinate, Ezek. 6. 11.

¶ Obed the Prophet reproofeth the Israelites, 2.Chron. 28. 9.

¶ Giue no occasion of Offence to thy brother, Rom. 14. 10. 1.Cor. 13. 11.

The Disciples Offended at Christ, Ioh. 6. 66.

The Pharisees Offended with Christ, Matth. 15. 12.

Offend not, Matth. 18. 6.

To Offer beasts in sacrifice, Leuit. 1.

Christ was Offered once for vs, Hebr. 7. 27. and 9. 26. and 10. 12.

The pure Offering of the Gentiles, Mala. 1. 11.

¶ Og, the king of Bashan, and his people conquered, Num. 21. 33, 35.

¶ The praise of Old age, Prou. 16. 31.

The person of the Old man must be honoured, Leuit. 19. 32.

The wilde Oliue, Rom. 11. 17.

Olofernes and his doings, from the 7. of Iudeth, vnto the 15.

¶ Omri king of Israel, 1.King. 16. 16.

¶ Onan is slaine by the Lord, and why, Genesis 38. 9.

Onesiphorus, 2.Tim. 1. 16.

¶ Onias the high Priest, 2.Mac. 3. and 4.

¶ They beleue that are Ordained to eternal life, Actes 13. 48.

Publike Ordinances, Prou. 16. 11.

Vnlawfull Ordinances, Isa. 10.

Oreb is slaine, Iudg. 7. 25.

Organes inuented by whom, Gen. 4. 21.

¶ Moyses callest Othea the sonne of Nun, Ioshua, Num. 13. 17.

¶ An Othe is the end of all strife, Hebr. 6. 16.

Orthniel iudged Israel, Iudg. 3. 9.

¶ The Oxe that goreth man or woman, is stoned to death, Exod. 21. 28.

¶ The holy oynting Oyle, Exod. 30. 31.

The Oynting of Christ, Dan. 9. 24.

The Oynting of Christ, the holy Ghost, 1. Iohn 2. 27.

The oynting of Kings, 1.Sam. 6. 16. and 10. 1. and 16. 13.

To Oymnt the sicke with oyle, Iames 5. 14.

P.

Patience necessary, Heb. 10. 36.

The praise of Patience, Prou. 16. 31.

The Patience of Iob, Iob 1. and 2.

God is Patient, Exod. 34. 9. Rom. 1. 5. 5.

Be Patient, 1.Thess. 5. 14.

The sicke of the Palsie is healed, Mat. 9. 2.

The Parable of the bramble, Iudg. 9. 14. Of trees, Iudg. 9. 8. of children sitting in the market, Matth. 11. 16. of the vnclane spirit that turned backe to the houle

Mat. 12. 43. of the sower, Mat. 13. 1. of the rares & of the leauen, and of the mustard seed, Mat. 13. of the hid treasure, Mat. 13. 44. of the net cast into the sea, Mat. 13. 47. of the Publicane & the Pharisee, Luke 18. 9. of two sonnes, Mat. 21. 28

of the fig-tree, Mat. 24. 32. of the thief, Mat. 24. 43. of the talents, Mat. 25. 15. of

the Samaritane, Luke 10. 3. of the yong man that was so rich, Luke 12. 16. of the figge tree that was fruitlesse, Luke 13. 16. of the prodigall sonne, Luke 15. 11. of him that gaue accounts of his stewardship, Luke 16. 1. of the widowes importunitie, Luke 18. 2. of the ten virgines, Mat. 25. 1.

How in old time was executed the right of Parentage, Ruth 4. 17.

Our Paschall Lamb, Christ, 1.Cor. 5. 7.

The Pascheouer, Exod. 12. 21.

The day of the Pascheouer, Exo. 12. 13. Deut. 16. 1.

Iaiah reproofeth the Pastours of his time, Isa. 56. 10.

The Putriarques, Rom. 9. 5.

Paul the minister of the Gentiles, Rom. 15. 19. Galat. 1. 6. 1.Tim. 2. 7. the ambassadour of Iesus Christ, 2.Cor. 5. 20. a Pharisee, Actes 23. 6. an Hebrew, 2.Cor. 11. 22

Phil. 3. 5. an example of life and doctrine, Phil. 3. 17. he fleeth, Actes 14. 6. he is stoned, Actes 11. 19. beaten with rods, Actes 16. 22. in danger to be drowned in the sea, Actes 27. 14. hee fasteth and prayeth, Act. 14. 23. he laboureth with his hands, Actes 18. 3. & 20. 34. 1.Thess. 2. 9. 2.Thess. 3. 8. 1.Cor. 4. 12. hee was a tent-maker, Actes 18. 3. he speaketh well of his slanderers, 2.Cor. 4. 12. hee was no man-pleaser, 1.Thess. 2. 4. Satan would not suffer him to come to the Thessalonians, 1.Thess. 2. 18. no man assisted him before Nero, 2.Tim. 4. 16.

¶ We are called to Peace, Col. 3. 15.

God is the author of peace, 1.Thess. 5. 23.

Peace be vnto you, a salutation of the Iewes, Gen. 43. 23.

Peace-makers the children of God, Matth. 5. 9.

Sacrifices of Peace offerings, Leuit. 3. 1.

The Peace that Salomon had about him, 1.Kin. 4. 24.

Peace to the Churches of Iewrie, Galilee, and Samaria, Actes 9. 31.

Haue Peace with all men, Rom. 12. 18.

Peace with God to them that are iustified by faith, Rom. 5. 1.

Be Peaceable, 1.Thess. 4. 11.

Peleg the sonne of Eber, Genes. 10. 25. and 11. 16.

The Iost Penie, Luke 15. 18.

Peninnah, one of Elkanahs wiues, 1.Sam. 1. 2.

The feast of Pentecost, Exod. 23. 16.

The People of God are a royall Priesthood, 1.Pet. 2. 9.

Perath the riuier, Gen. 2. 14.

Paul exhorthet vs to Perfection, Heb. 6. 1.

Against Periuirie, Leuit. 19. 12.

The Perizzites, Deu. 20. 17. Iudg. 1. 8.

Fare not them that Persecute, Mat. 10. 28.

Blessed are they, that suffer Persecution, Matth. 5. 10.

Persecutions are sent of God, and why, Psal. 39. 9. 10. 11.

Persecutions make some to bee offended, Marke 4. 17.

Persecution to them that would liue in Iesus Christ, 2.Tim. 3. 12.

R 112 Christ

Christ exhorteth vs to Perseuere in him,
Iohn 15.4.
Peter and Iohn men vnlearned, Actes 4.13.
Andrew bringeth Peter to Christ, Iohn 1.
41. He is called Sathan, Marke 8.33.
Dauid of three Plagues chuseth rather the
Penitence, 2.Sam.24.14.
¶ The Pharisees and Sadducees, generations
of vipers, Matt.3.7. Serpents, Mat.23.33.
cheues and robbers, Iohn 10.8.
The Pharisees deuoure widowes houses,
Luke 20.47.
The Pharisees mocke Christ, Luke 16.14.
Pharez birth, Gen.38.29. and 46.12.
Philis is called, Iohn 1.43. and 14.8. Act.8.
26. and 21.8.
Out of whom came the Philistims, Gen.10.
14. of them reade Iudg.3. and 10. and 13.
and 14. and 15. and 16. 1.Sam.4.8. 5. and
6. and 7. and 13. and 2.Sam.5. and 21.
Beware lest thou be spoiled by Philosophie,
Col.2.8.
The Phiholes of the Temple, 2.Chron.4.11.
Phin. has the sonne of Eli the Priest, 1.Sam.
1.3. and 2.12. and 4.11.
Phinehas the sonne of Eleazar the Priest,
Exod.6.25. he slayeth Zimri and Cozbi,
Num.25.7.8.
¶ Pilate and his doings, Iohn 18.29.
Pilate sinned lesse then Iudas. Iohn 19.11.
The Pillar conducted the children of Isra-
el, Exod.13.21.
The pillars of the Tabernacle, and their fa-
shion, 1.King.7.15.
Pishon one of the riuers of Paradise, Gen.
2.11.
Pithom a citie, Exod.1.11.
¶ Ieroboam buildeth the high Places, 1.
King.12.31. they are thrown downe
by Hezekiah, 2.King.18.4.
Plagues sent vpon the disobedient, Deut.28
15.
Plagues sent vpon the Egyptians, Exod.7.
vnto the 11.
Plagues to the disobedient, Deut.28.22.
Israel Planted in the mountaine of his inhe-
ritance, Exod.5.17. 2.Sam.7.10.
Paul Planted the Corinthians, 1.Cor.3.6.
Men Pleasers cannot be seruants of Christ,
Gal.1.10.
¶ Pollution that commeth in the night sea-
son, Deut.23.10.
There shall be Poore alwayes, Deut.15.11.
Matt.26.11.
Shur not thine heart from thy Poore bro-
ther, Deut.15.7. Pro.28.27.
Hee that giueth to the Poore, giueth to
Christ, Matt.24.40.
Poore in spirit, Matth.5.3.
The Poore receiue the Gospel, Mat.11.5.
Pouertie to the disobedient, Deut.28.22.
The Poole of Bethesda, Iohn 5.2.
If it bee Possible, haue peace with all men,
Rom.12.18.
Christ Prayeth that if it were Possible, that
houre might passe from him, Marke 14.
35.
If it were possible, the very elect should be
deceiued, Matt.24.24. Mar.13.22.
If it had bene Possible, you would haue gi-
uen to me your eyes, Gal.4.15.

All things are Possible to God, Matth.19.
26.
Ezekiel prepareth a Pot, Ezek.24.3.
The Potter maketh of clay what hee will,
Ierem.18.6.
There is no power but of God, Rom.13.1.
Man by his owne Power is not able to at-
taine to riches, Deut.18.17. neither doth
hee possesse any thing for his righteous-
nesse, Deut.9.4.
The mighty Power of God, Isa.50.2.
The Power of God shewed in Pharaoh,
Exod.9.16.
¶ Pray alwayes, Matt.7.7. Luk.18.1. Rom.
12.12. Ephes.6.18. Col.4.2. 1.Tim.2.8.
Prayer and fasting, Actes 13.3. and 14.23.
Paul desireth the faithfull to Pray for him,
Rom.15.30. 2.Cor.1.11. Hebr.13.18.
Pray for kings, princes, magistrates, 1.Tim.
2.1.2.
Pray for them that hurt thee, Mat.5.44.
Pray one for another, Iames 5.16.
Christ falling flat vpon his face, maketh his
Prayer, Matt.26.39. Iohn 17.1. Luke 22.
42. the same doeth Paul, Actes 20.36.
The Prayers of all Saints, Reuel.8.3.
Pray with the spirit of vnderstanding, 1.
Cor.14.15.
Christ prayeth all the night long, Luke 6.
12.
Moses prayeth fourtie dayes and fourtie
nights, Deut.9.25.
Christ Prayeth for vs, Iohn 16.26. and 17.
9.20. he Prayeth for Peter, Luke 22.32.
Christ Prayeth to the Father for vs, Hebr.7.
25. and 9.24.
Paul Prayeth without ceasing, 1.Thes.1.2.
He Prayeth in the Temple, Actes 22.17.
None can Preach but hee that is sent, Rom.
10.15.
Christ Preached alwayes openly, Iohn 18.
20.
Preachers are Gods labourers, 1.Cor.3.9.
Preachers ought to beware of vsurped au-
thoritie, 1.Pet.5.3.
Christ Preacheth in the ship, Matt.13.2.
Wee are Predestinate according to the pur-
pose of God, Ephes.1.11.
Wee are Predestinate to bee adopted in Ie-
sus Christ, Ephes.1.5.
Pleade not against God in his Predestina-
tion, Rom.9.20.
The Presumption of the Corinthians, 1.
Cor.4.6.
Christ our high Priest, Hebr.2.17. and 3.11.
and 7.15.
The office of Priests, Leuit.10.6. and 16.2.
his couetousnesse, Isa.3.12.
The hier Priest wherefore he was ordained,
Heb.5.1. and 8.3.
An exhortation to Princes, Ezek.45.9.
Wicked Princes, Iob 34.30.
Princes are the ministers of God, Rom.13.
14.
God leadeth away Princes as a pray, Iob 12
19.
Against those Princes that oppresse the
poore, Amos 4.1. and 6.1. Zeph.3.3.
The remembrance of Prisoners, Hebr.13.3.
Christ our Prophet, Deut.18.15.
The child of Promise, Rom.9.8.

The land of Promise, Deut.8.7.
The Promises of God are true, Gen.32.10.
The Promise of the Father, the holy Ghost,
Actes 1.4.
To Prophesie, is better then to speake
strange tongues, 1.Cor.14.5.
Prophesie is the gift of God, Rom.12.6.
The Prophet reproveth Ieroboam, 1.Kin.
13.2.
Obadiah hid an hundred Prophets, 1.King.
18.4.
Elijah slayeth Baals Prophets, 1.King.18.
40. Iehu destroyeth them also, 2.Kin.10.
19.25.
The doctrine of false Prophets, Ezek.13.2.
and 22.25. Ierem.23.9.11.
450. false Prophets against Elijah the true
and only Prophet of God, 1.Kin.18.19.
The spirits of Prophets are in the power of
the Prophets, 1.Chron.14.32.
The false Prophets shall die the death, Deut.
18.20. and 15.
Baals Prophets cut themselves with kniues,
1.King.28.18.
The Prophets example to vs of patience,
Iames 5.10.
The authoritie of the Prophets of God,
Micah.3.8. 2.King.5.8.
The Prophets did desire to see Christ, Matt.
13.17.
The Prophets in old time were called See-
ers, 1.Sam.9.9.
The sonnes of the Prophets poore, 2.King.
6.2. they were refreshed by Elifas, 2.Kin.
4.43.
False Prophets worke miracles, Deut.13.1.
Matth.24.24.
Prosperitie and aduersitie are of the Lord,
Prou.3.33.
The Prosperitie of the wicked, Iob 21.7.
God reuileth the Proud, 1.Pet.5.5.
God Proueth Abraham, Gen.22.1.
God proueth his people, Exod.15.25. and
16.4.
Gods Prouidence toward the wicked, 1.
King.18.1.
¶ Of Publicanes, Luke 3.12.
The Publicanes beleeued in Christ, Matt.23.
32. They iustified God, Luke 7.29.
The Publicane is iustified rather then the
Pharisee, Luke 18.14.
Sharpe punishment purgeth away the euill,
Prou.20.30.
The Pure of heart are blessed, Matth.5.8.
Christ himselfe hath Purged our sinnes,
Hebr.1.3.
Phygeull turned from Paul, 2.Tim.1.15.
Physicians created of God, Eccles.3.11.

Q Vailles fall vpon the campe, Exod.16.
13. Numb.11.31.
Foolish Questions, 2.Tim.2.23.
Auoyn foolish Questions, Titus 3.9.
Questions and strife of wordes, 1.Timoth.
6.4.

R. R.
R Abbah, a citie of the Ammonites, 2.
Sam.12.26.
Rahab the harlot, Iosh.2. and 6.
Rahel Iakobs wife, and her doings, Gene.
22.

29. and 30. 31. and 35.
 First and latter Raine, Deut. 11. 14.
 Christ raised from death, delivered vs from
 the wrath to come, 1. Thess. 1. 10.
 To be Raised vp with Christ, Rom. 6. 4.
 We shalbe raised through Christ, 2. Corin.
 4. 14.
 Ahab and Iehoshaphat goe vp against Ra-
 moth Gilead, 1. Kings 22. 29.
 Raphael, Tob. 5. and 6. and 9. and 12.
 The Raven sent out of the Arke, Gene. 8. 7.
 Ravens sent by the promise of God to
 feede Elijah, 1. Kings 17. 9.
 ¶ Follow not thine owne Reason, Deuter.
 12. 8.
 The Rebellion of the Israe'lites Deut. 2. 4.
 and 31. 27.
 The Rebellion of Korah, Num. 16. 1, 2.
 The rebellion of the people of Israel, Deut.
 9. 22.
 Rebekah the wife of Izhak, Gene. 22. vnto
 the 28. Rom. 9. 10.
 What fruite they haue that Receiue Christ,
 Iohn 1. 12.
 Rechabites, Iere 35. 2.
 Rechab Ithobotheth, 2. Sam. 45. 6.
 Reconciled vnto God by Christ, Rom. 5. 10
 Col. 1. 20. 21.
 Reconcile thee to thy brother, Matth. 5. 24.
 The day of Reconciliation, Leuit. 23. 27.
 Christ our Redeemer, 1. Cor. 1. 30. Mar. 10.
 45.
 Redemption by grace, Ephes. 1. 7.
 Redemption by the blood of Christ, 1. Pet.
 1. 19. Ephes. 1. 7. Hebr. 9. 1.
 A bruised Reede, Isa. 42. 3. Matth. 12. 10.
 God is our refuge, 2. Sam. 22. 3. Psal. 9. 9.
 Ierem. 1. 6. 19.
 Cities of Refuge, Iosh. 20. 2.
 Rehoboam, and his doings, 1. Kings 11. 43.
 and 12. and 14.
 Wherein pure Religion standeth, 1. Sam. 1. 17
 Remission of sinnes, free, Psalme 32. 1. Col.
 1. 22.
 The Renuing of the holy Ghost, Titus. 3. 5.
 Exhortation to repentance, Acts 2. 38. and
 3. 19. and 17. 30. and 2. 6. 20.
 Repentance and conuersion, Acts 3. 19.
 Repentance is the gift of God, Lam. 5. 21.
 God repenteth, 1. Sam. 15. 11.
 God repenteth that hee had made man,
 Gene. 6. 9.
 Of the Reprobate, Mat. 13. 13.
 The Resurrection of the dead, 1. Corin. 15.
 12.
 Rest promised to them that beare the yoke
 of Christ, Matth. 11. 29.
 Rest promised to the troubled, 2. Thessal.
 1. 7.
 A rest remaineth for the people of God,
 Hebr. 4. 9.
 To Retaine sinnes, Iohn. 20. 23.
 Reuben his birth and his doings, Gene. 29.
 32. and 35. 2. 3. and 37. 21. and 42. 22. and
 49. 3. 4.
 Reuel the Priest of Midian, Exod. 2. 18.
 God taketh no reward, Deut. 10. 17.
 The reward blindeth the eyes, Deut. 16. 19.
 The reward is according to the worke, 1.
 Cor. 3. 8.
 The reward of Abraham, God, Gene. 15. 1.

The reward of sinne is death, Rom. 6. 23.
 Rezin the king of Aram, 2. Kings 16. 5.
 ¶ Woman was made of the Rib of Adam,
 Gene. 2. 21.
 Woe to the Rich, and why, Luke 6. 24. 1. Am.
 5. 1. 1. Tim. 6. 9.
 The courteous Rich man, Eccles. 6. 2.
 Man cannot serue God and Riches, 1. Luke
 16. 13.
 The deceitfulness of Riches, Marke 4. 19.
 ¶ The Church is founded vpon Christ, the
 sure Rocke, Matth. 16. 18.
 Water gusheth out of the Rocke of Horeb
 Exod. 17. 6.
 A Prophecie of the Romanes, Num. 24. 2. 4.
 Christ the Roote of Iesse, Rom. 15. 12.
 Ropes on the head was a signe of submissi-
 on, 1. Kings 20. 31.
 A noide Roaring and cursed speaking, Ephes.
 4. 31.
 ¶ Curse not the Ruler of the people, Exod.
 22. 28.
 Rulers appointed ouer ten, by Moses, Exod
 18. 25.
 What manner of Rulers God requireth, Exo.
 18. 21. Deut. 1. 13.
 He that Ruleth, let him rule with diligence,
 Rom. 12. 8.

S

The euertlasting Sabbath, Isa. 66. 23.
 The true obseruation of the Sabbath,
 Isa. 56. 2. and 58. 13.
 Sacrifice for sinne, Hebr. 5. 1. and 8. 3.
 Sacrifices of Iustice, Deut. 33. 10.
 The Sale and the Seller, Leuit. 25. 23.
 Salomon and his doings, 2. Sam. 12. 24. vn-
 to the 1. Kings 12.
 Euery man shall be Salted with fire, Mar. 9.
 49.
 The Salt of the earth, the Apostles, Mat. 5.
 13.
 Salute no man by the way, Luke 10. 4.
 Samaria besieged, 1. Kings 20. 2. Kings. 6. 19
 Samaria full of idolatrie, 2. Kings 17. 29.
 Samion and his doings, Iudg. 13. vnto the
 17. Chapter.
 Samuel and his doings, 1. Sam. 1. vnto the
 25. Chap. verse 1.
 Sanctifie the Lord God in your hearts, 1.
 Pet. 3. 15.
 The forme of the Sanctuarie, Exod. 25. 8.
 The purging of the Sanctuarie, Leuit. 16.
 16.
 Sarah nourceth her sonne Izhak, Gene. 21.
 7.
 Sarra the daughter of Raguel, Tob. 3. and 7.
 and 10.
 Satan the god of this world, 2. Cor. 4. 4.
 The number of them that shalbe Sauced, is
 small, Luke 13. 23.
 Saul king of Israel, and his doings, 1. Sam.
 9. vnto the end of the booke.
 ¶ The profite of the Scriptures, 2. Tim. 3. 16
 17.
 The understanding of the Scriptures, is the
 gift of God, Luke 24. 45.
 The Scribes sit in Moses seate, Matthewe
 23. 2.
 ¶ Christ the Seed of Dauid, 2. Sam. 7. 12.

A Seer, that is, a Prophet, 1. Sam. 9. 11.
 The ceremonial law forbidden to Scethe
 meate on the Sabbath, Exod. 16. 23.
 To Sell his goods & to giue them, &c. Mat.
 19. 21. Luke 12. 33. and 18. 22.
 The Sepulchre of Christ, Matth. 27. 60.
 Sergius Paulus, Acts 13. 7.
 The brazen Serpente vp, Num. 21. 9. 1. Ch.
 3. 14. broken in pieces, 2. Kings 18. 4.
 Of Seruants, Exod. 21. 2. Deut. 15. 12.
 The Seruant that knoweth the will, &c.
 Luke 12. 47.
 The dutie of Seruants, Ephes. 6. 5.
 Serue God, Exod. 23. 2. 5. Heb. 12. 8. Deut.
 6. 13. Iosh. 24. 14.
 Serue God with a good heart, Deut. 10. 17.
 The true seruice of God, Mai. 1. 16. 17.
 The outward Seruice, that lacketh faith, is
 reiected, Isa. 43. 22.
 ¶ Shalmaneser the King of Asthur, 2. Kings
 18. 9.
 Shammah alone slew many Philistines, 2.
 Sam. 23. 11.
 Shallum, killeth Zechariah the sonne of Ie-
 roboam, 2. K. n. 15. 10.
 Shebna, 2. Kin. 18. 18. Mai. 2. 15.
 The Shechemites are burnt, Iudg. 9. 45.
 Shechem flaine, Genesis 34. 26.
 Shem, Gene. 5. 32. and 10. 21. and 11. 10.
 Shemaiah the Prophet, 1. Kin. 12. 22.
 Shelah the sonne at Apahisbad, Gene. 11.
 12.
 Shelah the sonne of Iudah, Genesis 38. 5.
 Lost Sheepe Matth. 15. 24.
 The Sheepe of Christ heare his voice, Iohn
 10. 20.
 The office of a Shepheard, Ezek. 33. 2.
 The good Shepheard, Christ, Iohn. 10. 11.
 1. Pet. 5. 4.
 Christ the Shepheard of the faithfull, Ezek.
 34. 23.
 Christs birth declared to the Shepherds,
 Luke 2. 8. 9.
 False Shepherds, Ier. 10. 12. and 23. 1. Eze.
 34. 2.
 Shepherds that admonish not, Exek. 3. 18.
 The golden Shildes of Salomon, 1. Kin. 10.
 17. and 14. 26.
 Shemei his villenie & doings, 2. Sam. 16. 5.
 and 19. 16. 1. Kin. 2. 36.
 Ia Shiloh was the tabernacle of the con-
 gregation, Iosh. 8. 1. Sam. 1. 24.
 Shuah, the father of Iudahs wife, Genesis
 38. 2.
 ¶ The Sicke ought to send for the Elders of
 the Church, Iames 5. 14.
 Christs Side is pierced, Iohn 19. 34.
 A Signe giuen to Hezekiah, 2. Kin. 20. 9,
 10. 11.
 A Signe giuen to Saul for a confirmation,
 1. Sam. 10. 2.
 Feare not the Signes of heauen, Iere. 10. 2.
 Signes which shall not come before the lat-
 ter day, Luke 21. 25.
 Sion King of Hebron giuen into the
 hands of Israel, Deut. 2. 24.
 Simeon and his doings, Gene. 20. and 34.
 and 42. and 46. and 49.
 Simeon Iudas Maccabbus brother, 1. Mac.
 13. 14.
 Simeon the Pharise, Luke 7. 36. 40.

Simon the forceer, A^ctes 8.9.
 Sinai a mountaine, Exodus 19.1. Galat. 4.
 23.
 Dauid the sweet Singer of Israel, 2. Samuel
 23.1.
 Dauids singers, 1. Chron. 25.1.
 Sing Spirituall songs to the Lord, Ephes. 5.
 19.
 To Sing with the spirit and vnderstanding
 1. Cor. 14.15.
 Christ hath deliuered vs from Sinne, Luke
 1.74.
 God onely forgiveth Sinne, Numb. 14.18.
 The knowldege of Sinne by the Law, Rom.
 3.20.
 He that committeth Sinne, is of the deuill
 1. Iohn 3.8.
 He that committeth Sinne, is the seruant of
 sinne, Iohn 8.34.
 Sinne against the holy Ghost, Marke 3.29.
 By the Sinne of Adam death entred into
 the world, Rom. 5.12.
 The Lord washeth away our Sinnes, Isa. 4.
 4.1. Cor. 6.11.
 Sinners captiues, Romanes 7.23.
 Christ is come to call Sinners, Math. 9.12.
 13.
 The penitent Sinner shall liue, Ezek. 33.11.
 Deut. 3.2, 3.
 Siera, Iudges 4.
 ¶ The Skie red in the morning, Matthew
 16.3.
 ¶ To Sleepe, for to die, Gene. 47.30. Matth.
 9.25.
 Hee that Slayeth a man shall die the death,
 Exod. 21.12. Leuit. 24.17.
 The smell of Noahs sacrifice, Gene. 8.21.
 What punishment he shall haue, that Smi-
 teth his father, or a woman with childe,
 Exod. 21.15, 22.23.
 ¶ Of the Sodomites, Gene. 13. and 14. and
 19. Ezek. 16.48.
 Ioseph Sold by Gods prouidence, Gen. 45.
 5.
 The Solemn feasts of the Iewes, Exod. 23.
 14.
 Christ praieih in a Solitary place, Marke 1.
 35.
 The Song of Moses, Deut. 32.1.
 The Songs of Salomon, a thousand and fieve
 1. Kings 4.32.
 The disobedient Sonne is stoned to death,
 Deut. 21.20, 21.
 Sopater, A^ctes 20.4.
 Sorcerers ought to die the death, Leuit. 20.
 27.
 Sorrow not aboue measure for them that
 are dead, 1. Thef. 4.13.
 Sothemes, A^ctes 18.17.
 The duetie of Souldiers, Luke 3.14.
 Iosiah tooke away Soothsayers, 2. Kings
 23.24.
 What man Soweth, that shall he reape, Gal.
 6.7.
 Gods prouidence euen vpon the Sparrow,
 Math. 10.29.
 Euill Speakers shall not inherite the king-
 dome of God, 1. Cor. 6.10.
 Who so speaketh let him Speake the words
 of God, 1. Pet. 4.11.
 Sobriete in speaking, Prou. 17.27.

The Spies of the land of promise are staine
 for stirring vp the people, Numbers 14.
 36.
 Spies sent into Iericho, Iosh. 2.1.
 Sanctification of the Spirit, 1. Pet. 1.2.
 The fruit of the Spirit, Gal. 5.22.
 The wisdom of the Spirit, Rom. 8.6.
 Wee must not beleeue euery Spirit, 1. Iohn
 4.1.
 Lying Spirits, Isa. 19.14.
 The Spirit and the flesh lust one against a
 nother, Gal. 5.17.
 Spirit, for winde, Genesis 3.1.
 Griue not the holy Spirit of Cod, Ephe. 4.
 30.
 The Spirit prayeth for vs, Rom. 8.26.
 Spoyles diuided equally, 1. Samuel. 30.24.
 Ioshua 22.8.
 The Spouse of Christ, the Church, Psal. 45.
 10.
 ¶ Paul baptized Stephanas and his family,
 1. Cor. 1.16.
 Steuen and his death, A^ctes 6.5. and 7.
 Christ the corner Stone, is refused, Matthew
 21.42. 1. Pet. 2.7. the Stone to stumble
 at, 1. Pet. 2.8.
 It raineth Stones, Iosh. 10.11.
 God loneth the Stranger, Deut. 10.18.
 Oppresse not Strangers, Exod. 23.9. Leuit.
 19.33, 34.
 Strangers had the riches giuen them, Deut.
 14.29.
 Strangled things forbidden, Gene. 9.4.
 God is our Strength, 2. Samuel 22.3. Exod.
 15.2.
 The waters of Strife, Numb. 20.13.
 Striue not with any, Pro. 20.3. 2. Tim. 2.23,
 24.
 ¶ The elders of Succoth put to death, and
 how, Iudges 8.14, 16.
 The Sunne and Moone for signes, and for
 seasons, Genesis 1.14.
 The Sunne stayed at the word of Ioshua,
 Ioshua 10.12, 13.
 The Supper of our Lord with his Disciples
 Math. 26.26.
 The Supper of our Lord ought to be done
 in his remembrance, Luk. 22.19.
 ¶ Swear by the Name of the liuing God,
 Deut. 6.13.
 Swear not at all, Matth. 5.34.
 Swear not by the name of Strange gods,
 Exodus 23.13.
 Swear not in vaine, Deut. 5.11.
 Paul Swareth, 2. Cor. 1.23.
 The authoritie of the temporall Sworde,
 Gen. 9.6. Rom. 13.4, 6.

T

The forme of the Tabernacle, Exod. 26.6.
 and 36.39, 32.
 The feast of Tabernacles, Leuit. 23.34.
 Tobias biddeth the godly to his Table,
 Tob. 2.2.
 The Tables of Testimonie, Exod. 31.15.
 Tabitha is raised vp againe, A^ctes 9.36.
 Against Tale bearers, Pro. 26.22. and 18.8.
 Tamar a widow, and her doings, Gene. 38.
 Tamar the daughter of Dauid, 2. Sam. 13.1.
 ¶ Teachers ordained in the Church, 1. Cor.
 12.18,

The holy Ghost is the Teacher of the faith-
 full, Iohn. 14.26.
 The Temple, for the body of Christ, Iohn
 2.21.
 The Temple is built vp againe, Hag. 1.14.
 Ezra. 4.1. and 9.14.
 The Temple of Salomon, 1. King. 6.1. and
 1.13.
 The Temple of the Lord is burnt, 2. King.
 25.9.
 Tempt not God, Deut. 6.16. Match. 4.7. 1.
 Cor. 10.9.
 Terah Abrahams father, Gen. 11.27.
 Terah dieth in Haran, Gen. 11.32.
 The description of the old Testament, Iosh.
 24. Hebr. 9.
 The blood of the Testament, Hebr. 9.20.
 The new Testament, Gen. 3.15. Hebr. 8.8.
 10. & 10.16. for the remission of sinnes,
 Math. 26.28.
 ¶ Thanksgiuing becommeth Saints, Ephe.
 5.4.
 The punishment of Theft, Exod. 22.1.
 Theft forbidden, Exod. 20.15.
 The thoughts of mans heart, wicked, Gen.
 6.5.
 Follow not the Thoughts of thine owne
 heart, Rom. 15.5, 9.
 Thomas an Apostle, Iohn 11.16. & 20.24.
 The feede choked with thornes, Mar. 4.7.
 ¶ The latter Times, 1. Tim. 4.1.
 The licentious of Times, Gene. 1.14. and 8.
 22.
 Times must not be obserued, Gal. 4.10.
 Timocheus, 1. Cor. 4.17.
 Who liue of the Tithes, Deut. 14.29.
 The Tithes of the feedes, 1. Sam. 8.15.
 The Tithes of the land are the Lords, Leuit.
 27.30.
 ¶ Toi the King of Hamath, 2. Sam. 8.9.
 Tola a Iudge in Israel, Iudg. 10.1.
 The fault and vertue of the Tongue, Iames
 3.5. Pro. 12.13. and 13.4. and 14.3.
 Refraine thy Tongue from euill, 1. Peter. 3.
 10.
 Diuersitie of Tongues, 1. Cor. 12.28. and
 14.2.
 Tooth for Tooth, Exod. 21.24.
 ¶ The good Tree ure of the heart, Mattha.
 12.35.
 Dre Tree greene Tree, Luke 23.31.
 The good Tree beareth good fruit, Mattha.
 12.33.
 The Tree of life, the Tree of knowledge
 Gen. 2.9.
 The Tree that maketh the waters sweete,
 Exod. 15.25.
 Trees created for man, Gene. 1.12. and 2.9.
 16.
 Fruitfull Trees must stand in time of warre,
 Deut. 20.19.
 The fruitfull Trees three yeeres vncircum-
 cised Leuit. 19.23.
 Truth and her commendation, 1. Esdras. 4.
 34.
 Trumpets of siluer, Num. 10.2.
 Tribulation, Rom. 8.35. Hebr. 12.5.
 Tribulation bringeth Patience, Romanes
 5.3.
 Wee must by Tribulations enter into the
 kingdome of heauen, A^ctes 14.22.
 Tribulations

Tribulations to the faithfull, 1. Pet. 4.12, 33.
 Pay tribute, Rom. 13.7.
 Christ paieeth Tribute to the Magistrate, Mat. 22.7.
 Tryphon, 1. Mac. 13.1, 12.
 Tubal-kain the first brasier & yronsmith, Gen. 4.22.

V

Variance, a worke of the flesh, Galat. 5.20.
 The vaille of the Tabernacle, Exod. 26.31.
 The vaille on Moises face, Exod. 34.33, 35.
 Vengeance is forbidden, Prou. 21.22. 1. Sam. 11.12. Leuit. 19.18. Luke 9.55.
 Vengeance pertaineth to God, Deut. 32.35. Rom. 12.19. Hebr. 10.30. 1. Thess. 4.6.
 Christ is the Verity, Iohn 14.6.
 The Vessels of the yong men, that is, their bodies, 1. Sam. 21.5.
 Noahs Vineyards, Gen. 9.20.
 Lawes concerning Vineyards, Exod. 12.5. Deut. 20.6. and 22.9. and 23.24.
 Virgins taken in warre, Num. 31.18.
 Hearts Vncircumcised, Leuit. 26.41.
 Vncleanness ought not once to be named among Christians, Ephe. 5.3.
 Company not with the Vngodly, 1. Cor. 5.11.
 An Vnion of the Iewes and Gentiles in Christ, 12.19, 24.
 Vocation of the Iewes & Gentiles, Rom. 15.9.
 Hearken to the Voice of the Lord, Exod. 15.26. Deut. 13.4. and 30.20.
 Vowes ought to be performed, Num. 30.3. Deut. 23.21.
 Vriah the husband of Beth-sheba, 2. Sam. 11.3.
 Vriah the Priest, 2. King. 16.11.
 Of Vsurie, Deut. 23.20.
 A law against Vsurie, Deut. 23.19.
 Vzziah otherwise called Azariah, the sonne of Amaziah, king of Iudah, 2. Kin. 14.21. and 2. Chron. 26.11.

W

To walke with God, Gen. 5.24.
 Diuers causes of freedom from warre, Deut. 20.5.
 Warre is sent for the sinne of the people, 1. King. 8.33. Leuit. 26.23, 25.
 No man warreth at his owne cost, 1. Cor. 9.7.
 To watch, Mat. 24.42. & 25.1, 13, 1. Thess. 5.2, 6. Col. 4.22.
 Vncleane Water, Leuit. 11.38.
 Water changed into wine, Iohn 2.8.
 The water of life, Iohn 4.14. and 7.38.
 Bitter Waters, Exod. 15.23.
 Waters flowing out of the rocke, Exodus. 17.6.
 The Kings Way, Num. 21.22.
 To goe the Way of all the earth, for, to die, 1. Kings 2.2.
 The way of the Lord is vncorrupt, 2. Sam. 22.31.
 The Way of verity, 2. Pet. 2.2.

The Weake in knowledge eate herbes, Rom. 14.2.
 Dauids Weapons against Goliath, 1. Sam. 17.40.
 The Weapons of the faithfull, 2. Cor. 10.4. Ephe. 6.11.
 A Wedding garment, Mat. 22.12.
 Of Weights, Deut. 25.13. Hol. 12.7.
 The feast of Weekes, Exod. 34.22.
 Well doing commeth of the Lord, Phil. 1.6. Prou. 16.1. and 20.24.
 The Phil stims fill vp Abrahams Welles, Gen. 26.14.
 Israel in his Wealth forsooke God, Deut. 32.15.
 Blessed are they that Weepe, Mat. 54. Luke 6.21.
 Weepe with them that weepe, Rom. 12.15.
 The vision of Wheeles, Ezek. 11.5.
 The vision of the great Whore, Reuel. 17.
 Whoredome punished by death, Gen. 38.24. Leuit. 18.29.
 The hire of a Whore ought not to bee giuen vp for a vow, Deut. 23.18.
 Auoid the company of Whores, Prou. 6.24 and 23.27.
 Yong Widowes, 1. Tim. 5.11.
 The duty of the Wife, Ephe. 5.22. Tit. 2.5.
 The praise of a vertuous Wife, Pro. 18.22.
 The good Wife and the bad, Pro. 12.4.
 A prudent Wife is the gift of God, Pro. 19.14.
 A contentious Wife is to be auoided, Prou. 21.9.
 The Wife not found to be a virgine, Deut. 22.14.
 The Wife ought to be carefull for her family, Tit. 2.5.
 The wife suspect of adultery, Num. 5.12.
 God worketh in vs, both the Will and the deed, Phil. 2.13.
 To Will, is present with vs but to performe is not, Rom. 7.18.
 Priests may not drinke Wine, Leuit. 10.8.
 Wine maketh glad the heart of man, Iudg. 9.13. Psal. 104.15.
 Wisdome and simplicitie required, Mat. 10.16.
 The Wisdome of the flesh disobedient to the law of God, Rom. 8.7. 1. Cor. 1. and 2. and 3.
 Christ is the Wisdome of God, Luke 11.14.
 The Wisdome of God hid in the Gospel, 1. Cor. 2.7.
 What the Wisdome of this world is with God, 1. Cor. 1.19, 20. and 3.19.
 Beare no false Witness, Exod. 30.16. and 23.1.
 The testimonie of Witnesses, Deut. 17.9.
 What punishment is appointed for false Witness bearing, Deut. 19.16.
 The Woman diseased with an issue of blood is healed, Mat. 9.20.
 The Woman that hath the bloody issue, Leuit. 15.19.
 Let every Woman haue her husband, 1. Cor. 7.2. Ephe. 5.22.
 The Woman that turneth her husband from the true God, shall die the death, Deut. 13.6.

He that striketh a woman with childe, Ex. 21.22.
 Womans ductie, 1. Corinth. 11.6. and 14.34.
 Paul preacheth to Women, Actes 16.13.
 The Iewes might not marrie strange Women, Exod. 34.12, 16. Ezra. 10.3, 4.
 Women preferred in taking of cities, Deut. 23.14.
 The elder Women should instruct the yong to loue their husbands, Tit. 2.3, 4.
 Against Women that disguise themselves in mens apparell, Deut. 22.5.
 The famine of Gods Word, Amos 8.11.
 He that sinneth not in Word, is perfit, Iam. 3.2.
 Christ is the Word of God, Iohn 1.1.
 Put nothing to the Word of God, nor take any thing from it, Deut. 4.2. and 12.32.
 To cast away the Word of the Lord, 1. Sam. 15.23.
 Gods Word should be laid vp in our hearts, Deut. 6.6. and 11.18. we ought to follow it, Deut. 5.32. we ought to teach it to our children, Deut. 4.9. and 11.19.
 The Word of God, how we ought to handle it, Deut. 6.7.
 By the Wordes thou shalt be iustificid, Mat. 12.37.
 The Workeman is worthy of his meate, Mat. 10.10.
 Vnfruitfull Worke, Ephe. 5.11.
 The Workes doe witness of faith, Phile. 5. Heb. 6.10. 2. Pet. 1.5, 7.
 Workes of mercy, Mat. 25.2, 3, 6.
 The Workes of darkenesse, Tit. 2.12. and Ephe. 5.11.
 The Workes of Gentiles wee must auoide, Ephe. 4.17.
 The workes of God are perfect, Deut. 32.4.
 Workers of iniquitie, Mat. 25.41.
 Workes of light, Ephe. 5.9.
 The Works that defile a man, Mar. 7.20, 21, 22.
 By our Works we are not saved, Rom. 11.6. Ephe 2.8. Tit. 3.5.
 The Saints shall iudge the World, 1. Cor. 6.2.
 Christ prayeth not for the world, Iohn 17.9.
 Loue not the World, 1. Iohn 2.15.
 The fashion of this Worlde goeth away, 1. Cor. 7.31.
 The World made by Christ, Iohn 1.10.
 True Worth piers, Iohn 4.23.
 The Worshippers of strange gods are stoned to death, Deut. 17.5. are deliuered into the hands of spoilers, Iudg. 2.14.
 The Worshippers of strange gods shall die the death, Deut. 9.14. 15.
 To worship God in spirit, Ioh. 4.23.
 Worship God onely, Mat. 4.10.
 The worship of strange gods is forbidden, Exod. 23.13, 14.
 The Wrath of God on the children of disobedience, Col. 3.6.

Y

The Ydle are reprov'd, Pro. 2.12, 5. and 22.13. and 26.13, 14, 15.

The

The evils that come of Ydlenesse, Prou. 24.
30. 31.
¶ Ydlenesse to be auoided, Prou. 26. 13. and
25.
¶ The Yeere of Iubile, Leuit. 25. 11.
¶ A Yoke of yron for the disobedient, Deut.
28. 4.
The dutie of Yong women, Tit. 2. 4.
The lustes of Youth are to be sauoided, 2.
Tim. 2. 22.

Z

Z Acheus the publicane, Luke 19. 2.
Zachariah the King of Israel, 2. Kings.

14. 29.
Zalmunna and Zebah slaine by Gideon,
Iudges. 8. 21.
Zamzummin, a people, Deut. 2. 20.
¶ The Zeale of God against the man that
walketh according to the stubbornnesse
of his heart, Deut. 29. 20.
The Zeale of Moses, Exod. 32. 26. of Phine-
has, Num. 25. 7. Of Eliiah, 1. King. 18. 40.
Of Iehui, 2. King. 10. 16.
Zebulun, his genealogie, and his doings,
Gen. 30. 20. and 46. 14. and 49. 13. Deut.
33. 18.
Zechariah the sonne of Iehoiada the Priest,

2. Chron. 24. 20.
Zechariah the sonne of Berechiah, Zec. 1. 1.
Matth. 23. 35.
Zedekiah King, 2. King 24. 17. and 25. 7.
Iere. 52. 1. Ezek. 12. 13.
Zeeb slaine, Iudges 7. 25.
Zerubbabel the sonne of Shealtiel, Haggai
1. 12.
¶ Ziba 2. Sam. 9. 2.
Zidkiah, a false prophet, 1. Kings 22. 11.
Zimri the King of Israel, and his doings, 1.
King. 16. 9.
Zion the citie of Dauid, 2. Samuel 5. 7. 9.
1. Chron. 11. 5.

The end of the Table.



Printed at L O N D O N by R O B E R T.
B A R K E R, Printer to the K I N G S
most excellent Maiestie.

Cum priuilegio Regiæ Maiestatis.

ANNO 1615.

Ann Eyre T H E *Ann Eyre*

BOOKE OF COMMON

PRAYER, WITH THE

PSALTER OR PSALMES

OF DAVID,

*Of that Translation which is appointed to
be vsed in Churches.*



IMPRINTED AT LONDON

BY ROBERT BARKER PRINTER

to the Kings most Excellent Maestie.

ANNO 1615.

¶ Cum Privilegio.

An Almanacke for 45. yeeres.

| The year of our Lord. | The golden number. | Dominicall letter. | The first day of Lent. | The first day of Lent. | Easter day. | Whitsun week. | Ascension day. | Trinity Sunday. | Advent Sunday. |
|-----------------------|--------------------|--------------------|------------------------|------------------------|-------------|---------------|----------------|-----------------|----------------|
| 1597. | ii | 25 | 23. January. | 9. febr. | March. 27. | 2. Mai. | 5. Mai. | 15. Mai. | 27. Nov. |
| 1598. | iii | 26 | 12. febr. | 1. March. | April. 16. | 22. | 25. | 4. June. | 3. Decem. |
| 1599. | iiii | 27 | 4. febr. | 22. febr. | 8. | 14. | 17. | 27. Mai. | 2. |
| 1600. | v | 28 | 20. Jan. | 6. | March. 23. | 28. Mai. | 1. | 11. | 30. Nov. |
| 1601. | vi | 29 | 8. febr. | 17. | April. 12. | 18. Mai. | 21. | 31. | 29. |
| 1602. | vii | 30 | 31. Jan. | 9. March. | 4. | 10. | 13. | 23. | 28. |
| 1603. | viii | 31 | 20. febr. | 22. febr. | 24. | 30. | 2. June. | 12. June. | 27. |
| 1604. | ix | 1 | 5. | 5. March. | 8. | 14. | 17. Mai. | 27. Mai. | 2. Decem. |
| 1605. | x | 2 | 17. Jan. | 13. | March. 3. | 6. | 9. | 19. | 1. |
| 1606. | xi | 3 | 16. febr. | 18. febr. | April. 20. | 26. | 29. | 8. June. | 30. Nov. |
| 1607. | xii | 4 | 1. febr. | 10. | March. 27. | 11. | 14. | 24. Mai. | 29. |
| 1608. | xiii | 5 | 24. Jan. | 1. March. | April. 16. | 22. | 5. | 15. | 27. |
| 1609. | xiiii | 6 | 12. febr. | 21. febr. | 8. | 14. | 25. | 4. June. | 3. Decem. |
| 1610. | xv | 7 | 4. | 6. | March. 24. | 19. Mai. | 17. | 27. Mai. | 2. |
| 1611. | xvi | 8 | 20. Jan. | 25. | April. 12. | 18. Mai. | 2. | 12. | Nov. 20. |
| 1612. | xvii | 9 | 9. febr. | 17. | 4. | 10. | 21. | 31. | 28. |
| 1613. | xviii | 10 | 31. Jan. | 9. March. | 24. | 30. | 2. June. | 12. June. | 27. |
| 1614. | xix | 11 | 20. febr. | 22. febr. | 9. | 15. | 18. Mai. | 28. Mai. | 3. Decem. |
| 1615. | i | 12 | 5. | 14. | March. 31. | 6. | 9. | 19. | 1. |
| 1616. | ii | 13 | 28. Jan. | 5. March. | April. 20. | 26. | 29. | 8. June. | 30. Nov. |
| 1617. | iii | 14 | 16. febr. | 18. febr. | 5. | 11. | 14. | 24. Mai. | 29. |
| 1618. | iiii | 15 | 1. | 10. | March. 28. | 3. | 6. | 16. | 28. |
| 1619. | v | 16 | 24. Jan. | 1. March. | April. 16. | 22. | 25. | 4. June. | 3. Decem. |
| 1620. | vi | 17 | 13. febr. | 14. febr. | 1. | 7. | 10. | 20. Mai. | 2. |
| 1621. | vii | 18 | 28. Jan. | 6. March. | 21. | 27. | 30. | 7. June. | 1. |
| 1622. | viii | 19 | 17. febr. | 26. febr. | 13. | 19. | 22. | 1. | 30. Nov. |
| 1623. | ix | 20 | 9. febr. | 11. | March. 28. | 3. Mai. | 6. | 16. | 28. |
| 1624. | x | 21 | 25. Jan. | 22. March. | April. 17. | 23. | 26. | 5. June. | 27. |
| 1625. | xi | 22 | 13. febr. | 2. March. | April. 17. | 23. | 26. | 28. Mai. | 3. Decem. |
| 1626. | xii | 23 | 5. | 22. febr. | 9. | 15. | 18. | 13. | 2. |
| 1627. | xiii | 24 | 21. Jan. | 7. | March. 25. | 30. Mai. | 3. | 13. | 30. Nov. |
| 1628. | xiiii | 25 | 10. febr. | 27. | April. 13. | 19. Mai. | 22. | 1. June. | 29. |
| 1629. | xv | 26 | 1. | 18. | 5. | 11. | 14. | 24. Mai. | 28. |
| 1630. | xvi | 27 | 24. Jan. | 10. | March. 28. | 3. | 6. | 16. | 27. |
| 1631. | xvii | 28 | 6. febr. | 23. | April. 10. | 16. | 19. | 29. | 28. |
| 1632. | xviii | 29 | 29. Jan. | 20. | 1. | 7. | 10. | 20. | 2. Decem. |
| 1633. | xix | 30 | 17. febr. | 6. March. | April. 21. | 27. | 30. | 7. June. | 1. |
| 1634. | i | 31 | 2. febr. | 19. febr. | 6. | 12. | 15. | 25. | 30. Nov. |
| 1635. | ii | 1 | 25. Jan. | 11. febr. | March. 29. | 4. | 7. | 17. Mai. | 29. |
| 1636. | iii | 2 | 14. febr. | 2. March. | April. 17. | 23. | 26. | 5. June. | 27. |
| 1637. | iiii | 3 | 5. | 22. febr. | 9. | 15. | 18. | 28. Mai. | 3. Decem. |
| 1638. | v | 4 | 21. Jan. | 7. | March. 5. | 30. Mai. | 3. | 13. | 2. |
| 1639. | vi | 5 | 10. febr. | 27. | April. 14. | 20. Mai. | 23. | 2. June. | 1. |
| 1640. | vii | 6 | 2. | 19. | 5. | 11. | 14. | 24. Mai. | 29. Nov. |
| 1641. | viii | 7 | 21. Jan. | 10. March. | 25. | 31. | 3. June. | 13. June. | 28. |

The Golden number.

THe Golden number is so called, because it was written in the Kalender with Letters of Gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the Sunne: and therefore it is also called the Circle of the Moone, in the which the Solstices and Equinoxials doe returne to all one point in the Zodiacke.

To finde it every yeere, you must adde one yeere to the yeere of Christ (for Christ was borne one yeere of the 19. already past) then divide the whole by 19. and that which resteth, is the Golden number for that yeere: if there be no surplussage, it is then 19.

Note that the Golden number and Dominicall letter doeth change every yeere the first day of January. Note also that the yeere of our Lord beginneth the xxv. day of March, the same day supposed to be the first day vpon which the world was created, and the day when Christ was conceived in the wombe of the Virgin Mary.

Psalms. Morning prayer. Evening prayer.

| | | 1. Lesson. | 2. Lesson. | 3. Lesson. |
|----|---------------------------------|---------------------|-----------------|-------------------|
| 1 | A Calene | Circumcison | Gen. 17 | Rom. 11 |
| 2 | b iii Mo. | Gen. i. | Barth. | Gen. ii. |
| 3 | c iii Mo. | | | Rom. i. |
| 4 | d iii Mo. | | | |
| 5 | e Nonas | Epiphany. | | |
| 6 | f vi Id. | | Luke iii | Isa. xlii. |
| 7 | g vii Id. | | Gen. ix. | Barth. |
| 8 | a viii Id. | Lucian. | | Gen. xii |
| 9 | b ix Id. | | | Rom. v. |
| 10 | c x Id. | | | |
| 11 | d xi Id. | | | |
| 12 | e xii Id. | Solin Agnate | | |
| 13 | f Idus | Marie. | | |
| 14 | g kal. | Febuati. | | |
| 15 | a vi kl. | | | |
| 16 | b vii kl. | | | |
| 17 | c viii kl. | | | |
| 18 | d ix kl. | Epifca. | | |
| 19 | e x kl. | | | |
| 20 | f xi kl. | Fabian. | | |
| 21 | g xii kl. | Agnes. | | |
| 22 | a i kl. | Lincoln. | | |
| 23 | b ii kl. | | | |
| 24 | c iii kl. | | | |
| 25 | d iiii kl. | Ed. of Paul | | |
| 26 | e v kl. | | | |
| 27 | f vi kl. | | | |
| 28 | g vii kl. | | | |
| 29 | a viii kl. | | | |
| 30 | b ix kl. | | | |
| 31 | c x kl. | | | |

February hath xxviii. dayes.

Psalms. Morning prayer. Evening prayer.

| | | 1. Lesson. | 2. Lesson. | 3. Lesson. |
|----|---------------------------------|--------------------|-----------------|-------------------|
| 1 | a Calene | Gen. i. | Barth. | Gen. ii. |
| 2 | b iii Mo. | | | Rom. i. |
| 3 | c iii Mo. | | | |
| 4 | d iii Mo. | | | |
| 5 | e Nonas | Epiphany. | | |
| 6 | f vi Id. | | Luke iii | Isa. xlii. |
| 7 | g vii Id. | | Gen. ix. | Barth. |
| 8 | a viii Id. | | | Gen. xii |
| 9 | b ix Id. | | | Rom. v. |
| 10 | c x Id. | | | |
| 11 | d xi Id. | Solin Pisci | | |
| 12 | e xii Id. | | | |
| 13 | f Idus | Valentine. | | |
| 14 | g kal. | Barthe. | | |
| 15 | a vi kl. | | | |
| 16 | b vii kl. | | | |
| 17 | c viii kl. | | | |
| 18 | d ix kl. | | | |
| 19 | e x kl. | | | |
| 20 | f xi kl. | | | |
| 21 | g xii kl. | | | |
| 22 | a i kl. | Den. ii. | | |
| 23 | b ii kl. | | | |
| 24 | c iii kl. | Mark. | | |
| 25 | d iiii kl. | | | |
| 26 | e v kl. | | | |
| 27 | f vi kl. | | | |
| 28 | g vii kl. | | | |

Psalms. Morning prayer. Evening prayer.

| | | 1. Lesson. | 2. Lesson. | 3. Lesson. |
|----|---------------------------------|--------------------|-----------------|----------------|
| 1 | a Calene | Den. 16 | Luk. xii | Den. 17 |
| 2 | b iii Mo. | | | Eph. 5 |
| 3 | c iii Mo. | | | |
| 4 | d iii Mo. | | | |
| 5 | e Nonas | Perpetue. | | |
| 6 | f vi Id. | | | |
| 7 | g vii Id. | | | |
| 8 | a viii Id. | | | |
| 9 | b ix Id. | | | |
| 10 | c x Id. | | | |
| 11 | d xi Id. | Solin Arice | | |
| 12 | e xii Id. | Gregorie. | | |
| 13 | f Idus | | | |
| 14 | g kal. | Aprilis. | | |
| 15 | a vi kl. | | | |
| 16 | b vii kl. | | | |
| 17 | c viii kl. | | | |
| 18 | d ix kl. | | | |
| 19 | e x kl. | | | |
| 20 | f xi kl. | | | |
| 21 | g xii kl. | | | |
| 22 | a i kl. | | | |
| 23 | b ii kl. | | | |
| 24 | c iii kl. | | | |
| 25 | d iiii kl. | | | |
| 26 | e v kl. | | | |
| 27 | f vi kl. | | | |
| 28 | g vii kl. | | | |
| 29 | a viii kl. | | | |
| 30 | b ix kl. | | | |
| 31 | c x kl. | | | |

April hath xxx. dayes.

Psalms. Morning prayer. Evening prayer.

| | | 1. Lesson. | 2. Lesson. | 3. Lesson. |
|----|---------------------------------|------------------|------------------|------------------|
| 1 | a Calene | i. Sa. 6. | Job. xix. | i. Sa. 7. |
| 2 | b iii Mo. | | | Job. 3. |
| 3 | c iii Mo. | | | |
| 4 | d iii Mo. | | | |
| 5 | e Nonas | | | |
| 6 | f vi Id. | | | |
| 7 | g vii Id. | | | |
| 8 | a viii Id. | | | |
| 9 | b ix Id. | | | |
| 10 | c x Id. | | | |
| 11 | d xi Id. | | | |
| 12 | e xii Id. | | | |
| 13 | f Idus | | | |
| 14 | g kal. | | | |
| 15 | a vi kl. | | | |
| 16 | b vii kl. | | | |
| 17 | c viii kl. | | | |
| 18 | d ix kl. | | | |
| 19 | e x kl. | | | |
| 20 | f xi kl. | | | |
| 21 | g xii kl. | | | |
| 22 | a i kl. | | | |
| 23 | b ii kl. | | | |
| 24 | c iii kl. | | | |
| 25 | d iiii kl. | | | |
| 26 | e v kl. | | | |
| 27 | f vi kl. | | | |
| 28 | g vii kl. | | | |
| 29 | a viii kl. | | | |
| 30 | b ix kl. | | | |

| Psalmes. | | Morning prair. | | Euening prair. | |
|----------|-----------------------------|----------------|-----------|----------------|-----------|
| | | 1. Lesſo. | 2. Lesſo. | 1. Lesſo. | 2. Lesſo. |
| 1 | Kalend. Phil. & La. | Eccle. 7 | Act. viii | Eccle. 9 | Iudei. |
| 2 | bi Ro. | i. Kin. 9 | xxviii | i. Kin. 9 | Rom. i |
| 3 | b Ro. Iuuen. | ci | Mat. 1 | xi | ii |
| 4 | e Ro. the Croſſe. | xiii | ii | xiii | iii |
| 5 | f Ro. | xv | iii | xvi | iiii |
| 6 | g Ro. Dog vnies. | xviii | iiii | xviii | v |
| 7 | a Nonas. | xix | v | xx | vi |
| 8 | b Ro. | xxi | vi | xxi | vii |
| 9 | c Ro. | 2. Kin. i | vii | 2. Kin. 2 | viii |
| 10 | d Ro. | iii | viii | iii | ix |
| 11 | e Ro. | iv | ix | iv | x |
| 12 | f Ro. | v | x | v | xi |
| 13 | g Ro. | vi | xi | vi | xii |
| 14 | a Ro. | xi | xii | xi | xiii |
| 15 | b Idus. | xiii | xiii | xiii | xiiii |
| 16 | c Ro. kl. Janil. | xv | xv | xv | xv |
| 17 | d Ro. kl. | xvii | xvii | xvii | xvi |
| 18 | e Ro. kl. | xix | xix | xix | xvii |
| 19 | f Ro. kl. Dunſkane. | xxi | xxi | xxi | xviii |
| 20 | g Ro. kl. | xxiii | xxiii | xxiii | xix |
| 21 | a Ro. kl. | xxv | xxv | Ezra. ii | xx |
| 22 | b Ro. kl. | Ezra. 3 | iii | iii | xxi |
| 23 | c Ro. kl. | iv | iv | iv | xxii |
| 24 | d Ro. kl. | v | v | v | xxiii |
| 25 | e Ro. kl. | vi | vi | vi | xxiiii |
| 26 | f Ro. kl. Auguſtine. | viii | viii | viii | xxv |
| 27 | g Ro. kl. | ix | ix | ix | xxvi |
| 28 | a Ro. kl. | x | x | x | xxvii |
| 29 | b Ro. kl. | xi | xi | xi | xxviii |
| 30 | c Ro. kl. | xiii | xiii | xxi. | xxix |
| 31 | d Ro. kl. | xv | xv | xxii | xxx |

¶ Iune hath xxx. dayes.

| Pſalmes. | | Morning prair. | | Euening prair. | |
|----------|-----------------|----------------|-----------|----------------|------------|
| | | 1. Lesſo. | 2. Lesſo. | 1. Lesſo. | 2. Lesſo. |
| 1 | Kalend. | Exod. 6 | Mark. 2 | Ex. bu. | 1. cor. xv |
| 2 | e Ro. | viii | iii | ix | xvi |
| 3 | f Ro. | ix | iiii | x | xvii |
| 4 | a Ro. | x | v | xi | xviii |
| 5 | b Nonas. | xi | vi | xii | xix |
| 6 | c Ro. | xiii | vii | xiii | xx |
| 7 | d Ro. | xv | viii | xv | xxi |
| 8 | e Ro. | xvii | ix | xvii | xxii |
| 9 | f Ro. | xix | x | xix | xxiii |
| 10 | g Ro. | xxi | xi | xxi | xxiiii |
| 11 | a Ro. | xxiii | xii | xxiii | xxv |
| 12 | b Ro. | xxv | xiii | xxv | xxvi |
| 13 | c Ro. | xxvii | xiiii | xxvii | xxvii |
| 14 | d Ro. | xxix | xv | xxix | xxviii |
| 15 | e Ro. | xxxi | xvi | xxxi | xxix |
| 16 | f Ro. | xxxiii | xvii | xxxiii | xxx |
| 17 | g Ro. | xxxv | xviii | xxxv | xxxi |
| 18 | a Ro. | xxxvii | xix | xxxvii | xxxii |
| 19 | b Ro. | xxxix | xx | xxxix | xxxiii |
| 20 | c Ro. | xxxi | xxi | xxxi | xxxiiii |
| 21 | d Ro. | xxxi | xxii | xxxi | xxxv |
| 22 | e Ro. | xxxi | xxiii | xxxi | xxxvi |
| 23 | f Ro. | xxxi | xxiiii | xxxi | xxxvii |
| 24 | g Ro. | xxxi | xxv | xxxi | xxxviii |
| 25 | a Ro. | xxxi | xxvi | xxxi | xxxix |
| 26 | b Ro. | xxxi | xxvii | xxxi | xl |
| 27 | c Ro. | xxxi | xxviii | xxxi | xli |
| 28 | d Ro. | xxxi | xxix | xxxi | xlii |
| 29 | e Ro. | xxxi | xxx | xxxi | xliiii |
| 30 | f Ro. | xxxi | xxxi | xxxi | xliiii |

| Pſalmes. | | Morning prair. | | Euening prair. | |
|----------|----------------|----------------|-----------|----------------|-----------|
| | | 1. Lesſo. | 2. Lesſo. | 1. Lesſo. | 2. Lesſo. |
| 1 | Kalend. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 2 | bi Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 3 | b Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 4 | c Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 5 | d Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 6 | e Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 7 | f Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 8 | g Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 9 | a Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 10 | b Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 11 | c Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 12 | d Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 13 | e Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 14 | f Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 15 | g Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 16 | a Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 17 | b Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 18 | c Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 19 | d Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 20 | e Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 21 | f Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 22 | g Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 23 | a Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 24 | b Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 25 | c Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 26 | d Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 27 | e Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 28 | f Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 29 | g Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 30 | a Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 31 | b Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |

¶ Auguſt hath xxxi. dayes.

| Pſalmes. | | Morning prair. | | Euening prair. | |
|----------|----------------|----------------|-----------|----------------|-----------|
| | | 1. Lesſo. | 2. Lesſo. | 1. Lesſo. | 2. Lesſo. |
| 1 | Kalend. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 2 | bi Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 3 | b Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 4 | c Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 5 | d Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 6 | e Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 7 | f Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 8 | g Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 9 | a Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 10 | b Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 11 | c Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 12 | d Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 13 | e Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 14 | f Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 15 | g Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 16 | a Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 17 | b Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 18 | c Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 19 | d Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 20 | e Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 21 | f Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 22 | g Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 23 | a Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 24 | b Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 25 | c Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 26 | d Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 27 | e Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 28 | f Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 29 | g Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 30 | a Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |
| 31 | b Ro. | Act. 13 | Act. 13 | Act. 13 | Act. 13 |

Note that the 13. of Daniel, touching the hiſtory of Suſanna iſto be read vntill theſe words: And king Aſtiages, &c.

| Palmer. | | Morning prayer. | | Evening prayer. | |
|---------|---|-----------------|------------|-----------------|------------|
| | | 1. Lesson. | 2. Lesson. | 1. Lesson. | 2. Lesson. |
| 1 | A | Remig. | Mat. 13 | Mat. 14 | Rom. 11 |
| 2 | B | Do. | Joel. 1 | Joel. 1 | Joel. 1 |
| 3 | C | Do. | Amos 1 | Amos 1 | Amos 1 |
| 4 | D | Do. | Amos 2 | Amos 2 | Amos 2 |
| 5 | E | Do. | Amos 3 | Amos 3 | Amos 3 |
| 6 | F | Do. | Amos 4 | Amos 4 | Amos 4 |
| 7 | G | Do. | Amos 5 | Amos 5 | Amos 5 |
| 8 | H | Do. | Amos 6 | Amos 6 | Amos 6 |
| 9 | I | Do. | Amos 7 | Amos 7 | Amos 7 |
| 10 | J | Do. | Amos 8 | Amos 8 | Amos 8 |
| 11 | K | Do. | Amos 9 | Amos 9 | Amos 9 |
| 12 | L | Do. | Amos 10 | Amos 10 | Amos 10 |
| 13 | M | Do. | Amos 11 | Amos 11 | Amos 11 |
| 14 | N | Do. | Amos 12 | Amos 12 | Amos 12 |
| 15 | O | Do. | Amos 13 | Amos 13 | Amos 13 |
| 16 | P | Do. | Amos 14 | Amos 14 | Amos 14 |
| 17 | Q | Do. | Amos 15 | Amos 15 | Amos 15 |
| 18 | R | Do. | Amos 16 | Amos 16 | Amos 16 |
| 19 | S | Do. | Amos 17 | Amos 17 | Amos 17 |
| 20 | T | Do. | Amos 18 | Amos 18 | Amos 18 |
| 21 | U | Do. | Amos 19 | Amos 19 | Amos 19 |
| 22 | V | Do. | Amos 20 | Amos 20 | Amos 20 |
| 23 | W | Do. | Amos 21 | Amos 21 | Amos 21 |
| 24 | X | Do. | Amos 22 | Amos 22 | Amos 22 |
| 25 | Y | Do. | Amos 23 | Amos 23 | Amos 23 |
| 26 | Z | Do. | Amos 24 | Amos 24 | Amos 24 |
| 27 | A | Do. | Amos 25 | Amos 25 | Amos 25 |
| 28 | B | Do. | Amos 26 | Amos 26 | Amos 26 |
| 29 | C | Do. | Amos 27 | Amos 27 | Amos 27 |
| 30 | D | Do. | Amos 28 | Amos 28 | Amos 28 |

| Palmer. | | Morning prayer. | | Evening prayer. | |
|---------|---|-----------------|------------|-----------------|------------|
| | | 1. Lesson. | 2. Lesson. | 1. Lesson. | 2. Lesson. |
| 1 | A | Remig. | Mat. 13 | Mat. 14 | Rom. 11 |
| 2 | B | Do. | Joel. 1 | Joel. 1 | Joel. 1 |
| 3 | C | Do. | Amos 1 | Amos 1 | Amos 1 |
| 4 | D | Do. | Amos 2 | Amos 2 | Amos 2 |
| 5 | E | Do. | Amos 3 | Amos 3 | Amos 3 |
| 6 | F | Do. | Amos 4 | Amos 4 | Amos 4 |
| 7 | G | Do. | Amos 5 | Amos 5 | Amos 5 |
| 8 | H | Do. | Amos 6 | Amos 6 | Amos 6 |
| 9 | I | Do. | Amos 7 | Amos 7 | Amos 7 |
| 10 | J | Do. | Amos 8 | Amos 8 | Amos 8 |
| 11 | K | Do. | Amos 9 | Amos 9 | Amos 9 |
| 12 | L | Do. | Amos 10 | Amos 10 | Amos 10 |
| 13 | M | Do. | Amos 11 | Amos 11 | Amos 11 |
| 14 | N | Do. | Amos 12 | Amos 12 | Amos 12 |
| 15 | O | Do. | Amos 13 | Amos 13 | Amos 13 |
| 16 | P | Do. | Amos 14 | Amos 14 | Amos 14 |
| 17 | Q | Do. | Amos 15 | Amos 15 | Amos 15 |
| 18 | R | Do. | Amos 16 | Amos 16 | Amos 16 |
| 19 | S | Do. | Amos 17 | Amos 17 | Amos 17 |
| 20 | T | Do. | Amos 18 | Amos 18 | Amos 18 |
| 21 | U | Do. | Amos 19 | Amos 19 | Amos 19 |
| 22 | V | Do. | Amos 20 | Amos 20 | Amos 20 |
| 23 | W | Do. | Amos 21 | Amos 21 | Amos 21 |
| 24 | X | Do. | Amos 22 | Amos 22 | Amos 22 |
| 25 | Y | Do. | Amos 23 | Amos 23 | Amos 23 |
| 26 | Z | Do. | Amos 24 | Amos 24 | Amos 24 |
| 27 | A | Do. | Amos 25 | Amos 25 | Amos 25 |
| 28 | B | Do. | Amos 26 | Amos 26 | Amos 26 |
| 29 | C | Do. | Amos 27 | Amos 27 | Amos 27 |
| 30 | D | Do. | Amos 28 | Amos 28 | Amos 28 |

Note, that by beginning of the 40. Chap. of Ecclesiasticus (xxxv) ver. 6. but a griefe of heart, &c. must be read with the 25. Chap. Note that the 46. Chapter of Ecclesiasticus is to be read into these words. And after his death, &c.

October hath xxx. dayes.

| Palmer. | | Morning prayer. | | Evening prayer. | |
|---------|---|-----------------|------------|-----------------|------------|
| | | 1. Lesson. | 2. Lesson. | 1. Lesson. | 2. Lesson. |
| 1 | A | Remig. | Mat. 13 | Mat. 14 | Rom. 11 |
| 2 | B | Do. | Joel. 1 | Joel. 1 | Joel. 1 |
| 3 | C | Do. | Amos 1 | Amos 1 | Amos 1 |
| 4 | D | Do. | Amos 2 | Amos 2 | Amos 2 |
| 5 | E | Do. | Amos 3 | Amos 3 | Amos 3 |
| 6 | F | Do. | Amos 4 | Amos 4 | Amos 4 |
| 7 | G | Do. | Amos 5 | Amos 5 | Amos 5 |
| 8 | H | Do. | Amos 6 | Amos 6 | Amos 6 |
| 9 | I | Do. | Amos 7 | Amos 7 | Amos 7 |
| 10 | J | Do. | Amos 8 | Amos 8 | Amos 8 |
| 11 | K | Do. | Amos 9 | Amos 9 | Amos 9 |
| 12 | L | Do. | Amos 10 | Amos 10 | Amos 10 |
| 13 | M | Do. | Amos 11 | Amos 11 | Amos 11 |
| 14 | N | Do. | Amos 12 | Amos 12 | Amos 12 |
| 15 | O | Do. | Amos 13 | Amos 13 | Amos 13 |
| 16 | P | Do. | Amos 14 | Amos 14 | Amos 14 |
| 17 | Q | Do. | Amos 15 | Amos 15 | Amos 15 |
| 18 | R | Do. | Amos 16 | Amos 16 | Amos 16 |
| 19 | S | Do. | Amos 17 | Amos 17 | Amos 17 |
| 20 | T | Do. | Amos 18 | Amos 18 | Amos 18 |
| 21 | U | Do. | Amos 19 | Amos 19 | Amos 19 |
| 22 | V | Do. | Amos 20 | Amos 20 | Amos 20 |
| 23 | W | Do. | Amos 21 | Amos 21 | Amos 21 |
| 24 | X | Do. | Amos 22 | Amos 22 | Amos 22 |
| 25 | Y | Do. | Amos 23 | Amos 23 | Amos 23 |
| 26 | Z | Do. | Amos 24 | Amos 24 | Amos 24 |
| 27 | A | Do. | Amos 25 | Amos 25 | Amos 25 |
| 28 | B | Do. | Amos 26 | Amos 26 | Amos 26 |
| 29 | C | Do. | Amos 27 | Amos 27 | Amos 27 |
| 30 | D | Do. | Amos 28 | Amos 28 | Amos 28 |

December hath xxx. dayes.

| Palmer. | | Morning prayer. | | Evening prayer. | |
|---------|---|-----------------|------------|-----------------|------------|
| | | 1. Lesson. | 2. Lesson. | 1. Lesson. | 2. Lesson. |
| 1 | A | Remig. | Mat. 13 | Mat. 14 | Rom. 11 |
| 2 | B | Do. | Joel. 1 | Joel. 1 | Joel. 1 |
| 3 | C | Do. | Amos 1 | Amos 1 | Amos 1 |
| 4 | D | Do. | Amos 2 | Amos 2 | Amos 2 |
| 5 | E | Do. | Amos 3 | Amos 3 | Amos 3 |
| 6 | F | Do. | Amos 4 | Amos 4 | Amos 4 |
| 7 | G | Do. | Amos 5 | Amos 5 | Amos 5 |
| 8 | H | Do. | Amos 6 | Amos 6 | Amos 6 |
| 9 | I | Do. | Amos 7 | Amos 7 | Amos 7 |
| 10 | J | Do. | Amos 8 | Amos 8 | Amos 8 |
| 11 | K | Do. | Amos 9 | Amos 9 | Amos 9 |
| 12 | L | Do. | Amos 10 | Amos 10 | Amos 10 |
| 13 | M | Do. | Amos 11 | Amos 11 | Amos 11 |
| 14 | N | Do. | Amos 12 | Amos 12 | Amos 12 |
| 15 | O | Do. | Amos 13 | Amos 13 | Amos 13 |
| 16 | P | Do. | Amos 14 | Amos 14 | Amos 14 |
| 17 | Q | Do. | Amos 15 | Amos 15 | Amos 15 |
| 18 | R | Do. | Amos 16 | Amos 16 | Amos 16 |
| 19 | S | Do. | Amos 17 | Amos 17 | Amos 17 |
| 20 | T | Do. | Amos 18 | Amos 18 | Amos 18 |
| 21 | U | Do. | Amos 19 | Amos 19 | Amos 19 |
| 22 | V | Do. | Amos 20 | Amos 20 | Amos 20 |
| 23 | W | Do. | Amos 21 | Amos 21 | Amos 21 |
| 24 | X | Do. | Amos 22 | Amos 22 | Amos 22 |
| 25 | Y | Do. | Amos 23 | Amos 23 | Amos 23 |
| 26 | Z | Do. | Amos 24 | Amos 24 | Amos 24 |
| 27 | A | Do. | Amos 25 | Amos 25 | Amos 25 |
| 28 | B | Do. | Amos 26 | Amos 26 | Amos 26 |
| 29 | C | Do. | Amos 27 | Amos 27 | Amos 27 |
| 30 | D | Do. | Amos 28 | Amos 28 | Amos 28 |

Proper Lessons to be read for the first Lessons

both at Morning and Euening prayer, on the Sundayes

throughout the yere, and for some also the

second Lessons.

| Sundayes of Advent. | ¶ Mattens. | ¶ Euentong. |
|-------------------------------|----------------|----------------|
| The first. | Isaiah. i. | Isaiah. ii. |
| ii | b | xxiii |
| iii | xxv | xxvi |
| iiii | xxx | xxvii |
| Sundayes after Christmas. | ¶ For Morning. | ¶ For Euening. |
| The first. | xxviii | xxviii |
| ii | xi | xxiii |
| Sundayes after the Epiphanie. | ¶ For Morning. | ¶ For Euening. |
| The first. | xxiiii | xxvi |
| ii | li | liii |
| iii | lv | lvi |
| iiii | lvii | lviii |
| v | lix | lxi |
| Septuagesima. | Gen. i. | Gen. ii. |
| Sexagesima. | iii | vi |
| Quinquagesima. | ix | xii |
| Lent. | ¶ For Morning. | ¶ For Euening. |
| First Sunday. | Gen. xix. | Gen. xxi. |
| ii | xxvii | xxviii |
| iii | xxix | xxxi |
| iiii | xxiii | xxv |
| v | Exod. iii. | Exod. v. |
| vi | ix | x |
| Easter day. | ¶ For Morning. | ¶ For Euening. |
| i. Lesson. | Exod. xii. | Exod. xiiii. |
| ii. Lesson. | Exod. vi. | Notes. ii. |

| Trinitie Sunday. | ¶ For Morning. | ¶ For Euening. |
|------------------|----------------|----------------|
| i. Lesson. | Gen. xxi. | Joshua. x. |
| ii. Lesson. | Apoc. iii. | |

¶ Sundayes after Trinitie.

| | ¶ For Morning. | ¶ For Euening. |
|------------|-----------------|-----------------|
| The first. | Joshua. x. | Joshua. xxi. |
| ii | Judic. iii. | Judic. b. |
| iii | 1. King. ii. | 1. King. iii. |
| iiii | xi | xii |
| v | xv | xvi |
| vi | 2. King. xii. | 2. King. xxi. |
| vii | xxii | xxiii |
| viii | 3. Kings. xiii. | 3. Kings. xvii. |
| ix | xxvii. | xxv |
| x | xxi | xxii |
| xi | 4. Kings. v. | 4. King. ix. |
| xii | x | xviii |
| xiii | xix | xxi. |
| xiiii | Jeremi. b. | Jeremi. xxii. |
| xv | xxv | xxvii |
| xvi | Ezech. ii. | Ezech. xiiii. |
| xvii | xvi | xviii |
| xviii | xx | xxiii |
| xix | Daniel. iiii. | Daniel. vi. |
| xx | Joel. ii. | Michc. vi. |
| xxi | Abac. iii. | Prouerb. i. |
| xxii | Prouerb. ii. | iii |
| xxiii | xi | xii |
| xxiiii | xiii | xviii |
| xxv | xv | xvi |
| xxvi | xxii | xix |

¶ Sundayes after Easter.

| | ¶ For Morning. | ¶ For Euening. |
|-----------------------------|--|---|
| The first. | Num. xvi. | Num. xxi. |
| ii | xviii | xxv |
| iii | Deut. iiii. | Deut. v. |
| iiii | vi | vii |
| v | viii | ix |
| Sunday after Ascension day. | Deut. xii. | Deut. xiii. |
| Whitsunday. | ¶ For Morning. | ¶ For Euening. |
| i. Lesson. | Deut. xvi. | Wisdom. i. |
| ii. Lesson. | Notes. x. Then Peter opened his mouth, &c. | Notes. xix. It fortuned that while Apollo was at Corinth, &c. vnto After these things |

Lessons proper for holy dayes.

| | ¶ For Morning. | ¶ For Euening. |
|------------------|---|---|
| S. Andrewe. | Prouerb. xv. | Prouerb. xxi. |
| S. Thomas Apost. | xxiii. | xxiii. |
| Christmas day. | ¶ For Morning. | ¶ For Euening. |
| i. Lesson. | Esai. ix. | Esai. lvi. Moreouer the Lord spake once, &c. Titus. iiii. The kindnesse and loue, &c. |
| ii. Lesson. | Luke. ii. vnto Good will toward men. | |
| S. Steuen. | ¶ For Morning. | ¶ For Euening. |
| i. Lesson. | Prouer. xxviii. | Eccle. iiii. |
| ii. Lesson. | Notes. vi. & vii. And Steuen full of faith & power, &c. vnto And when xl. yeeres. &c. | Notes. lvi. And when xl. yeeres were expired there appeared vnto Moyses, &c. vnto But he being full of the holy Ghost &c. |

S. Iohn

i. Lesson.
ii. Lesson.Ecclesiastes. v.
Reuel. i.Ecclesiast. vi.
Reuel. iij.

Innocents.

Jere. xxvi. vnto
I haue surely
heard Ephraim.

Wisdoms. i.

Circumcision
day.

i. Lesson.

Gene. xviij.

Deut. x. vnto
And now Israel,
&c.ii. Lesson.
Epiphanie.

Rom. ii.

Colos. ii.

i. Lesson.
ii. Lesson.Iaiab. xli.
Like iii. vnto
Being as was
supposed the son
of Ioseph.Iaiab. xliij.
Iohn ii. vnto
After this hee
went to Caper-
naum.Conuerſion of
S. Paul.i. Lesson.
ii. Lesson.Wisdoms. b.
Actes. xxiij. vnto
They heard
him.Wisdoms. vi.
Actes. xxiij.Purification of
virgin Mary.
Saint Mathias.Wisdoms. ix.
Wisdoms. xij.

Wisdoms. xii.

Annunciation
of our Lady.

Eccles. ii.

Eccles. iij.

Wednesday be-
fore Easter.

Iosea. xliij.

Iosea. xliij.

Thursday afore
Easter.

Daniel. ix.

Jere. xxxi.

Good Fryday.

Genesis. xxiij.

Elai. liij.

Easter Euen.

Zechariah. ix.

Exodus. xliij.

Munday in Ea-
ſter weeke.i. Lesson.
ii. Lesson.Exodus. xliij.
Matth. xliij.Exodus. xliij.
Actes. iij.Tuesday in Ea-
ſter weeke.i. Lesson.
ii. Lesson.Exodus. xliij.
Luke. xliij. vnto
And beholde
two of them.Exodus. xliij.
i. Corinth. xliij.

S. Marke.

Eccles. iij.

Eccles. b.

Philip and Iacob

Eccles. viij.

Eccles. b.

Aſcenſion day.

Deut. x.

ii. King. ii.

Munday in whit-
ſun weeke.
i. Lesson.Gene. xi. vnto,
Theſe are the
generations of
Shem.Nomb. xi. Ga-
ther vnto me 70
men, &c. vnto,
Mofes gaue him
into the campe,
&c.

ii. Lesson.

i. Cor. xliij.

Tueſday in whit-
ſun weeke.i. King. xliij. Da-
uid came to Sa-
muel to Rama,
&c.

Deut. xliij.

S. Barnabe.

i. Lesson.
ii. Lesson.Eccles. x.
Actes. xliij.Eccles. viij.
Actes. xliij. vnto
After certaine
dayes.S. Iohn Baptiſt.
i. Lesson.
ii. Lesson.Matth. iij.
Matth. iij.Matth. iij.
Matth. iij.
vnto, When Io-
ſus heard,
Eccles. xliij.
Actes. iij.Saint Peter.
i. Lesson.
ii. Lesson.Eccles. xliij.
Actes. iij.

Saint Iames.

Eccles. xliij.

Eccles. xliij.

S. Bartholomew.

xliij

xliij

Saint Mathewe.

Eccles. xliij.

Eccles. xliij

Saint Michael.

xliij

xliij

Saint Luke.

ii

Job. i.

Simon and Iude.
i. Lesson.

Job. xliij. xliij.

xliij.

All Sainces.
i. Lesson.Wiſd. iij. vnto
Wherefore bleſ-
ſed is the barren.Wiſd. b. vnto
He ſhall take
to &c.

ii. Lesson.

Heb. xi. xliij.
Saints by faith.
vnto. If yee en-
dure chaſte-
ning.Apocalyp. xliij.
vnto, And I ſaw
an Angel ſtand

| | For Morning. | For Euening. |
|---------------|-------------------------------|---------------------------------|
| Christmas day | Psal. xix.
xix. | Psal. lxxxix.
lxxxix. |
| Easter day. | Psal. li.
li. | Psal. cxviii.
cxviii. |
| Ascension day | Psal. xciii.
xciii. | Psal. cxviii.
cxviii. |
| Whit Sunday. | Psal. xlii.
xlii. | Psal. cxviii.
cxviii. |

| | | |
|------------------|-------------------|----------------|
| Septuagesima. | before
Easter. | ix. weekes. |
| Sexagesima. | | viiij. weekes. |
| Quinquagesima. | | vij. weekes. |
| Quadragesima. | | v. weekes. |
| Rogations. | after
Easter. | v. weekes. |
| Whit Sunday. | | vij. weekes. |
| Trinitie Sunday. | | vij. weekes. |

¶ The order how the rest of holy Scripture beside the Psalter, is appointed to be read.

THe Old Testament is appointed for the first Lessons at Morning and Euening prayer, & shal be read through in every yeere once, except certain Bookes & chapters which be left chiding, & mighte left be pared, & therefore be left vni read.

The New Testament is appointed for the second Lessons at Morning and Euening prayer, and shalbe read ouer orderly every yeere thrise beside the Epistles and Gospels: except the Revelation, out of the which there be only certain Lessons appointed vpon diuers proper Feasts.

And to know what Lessons shalbe read euery day: Finde the day of the month in the Kalender going before, & there ye shal perceiue the Bookes and Chapters that shal be read for the Lessons both at Morning and Euening prayer.

And here is to be noted, that whicsoeuer there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast moueable or vnmoueable: then the Psalmes & Lessons appointed in the Kalender, shalbe omitted for that time.

Ye must note also that the Collect, Epistle and Gospel appointed for the Sunday, shal serue all the weeke after, except there fall some feast that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is every fourth yeere, thus the Sunday letter leape, and that yeere the Psalmes and Lessons which serue for the xxiiij. day of February, shal be read againe the day following, except it be Sunday, which hath proper Lessons of the Old Testament appointed in the Table seruing to that purpose.

Also, whicsoeuer the beginning of any Lesson, Epistle or Gospel is not exprest: there ye must begin at the beginning of the Chapter.

And, whicsoeuer is not exprest how farre shal be read: there ye shall read to the end of the Chapter.

Item, so often as the first Chapter of S. Matthew, is read either for Lesson or Gospel, ye shal begin the same at verse xviij. Now the birth of Iesus Christ was, &c. And the third Chapter of S. Lukes Gospel shal be read into the middle of verse xxiij. Being as men supposed the same of Joseph, &c.

¶ A briefe declaration when euery Terme beginneth and endeth.

It is known that Easter Terme beginneth at Dayes the xxvij. day after Easter, reckoning Easter day for one; and endeth the Munday next after the Ascension day.

¶ Trinitie Terme beginneth xij. dayes after Whit Sunday, and continueth xix. dayes.

¶ Michaelmas Terme beginneth the ix. or x. day of October, and endeth the xxvij. or xxix. day of Nouember.

¶ Hillarie Terme beginneth the xxiij. or xxiiij. day of Ianuarie, and endeth the xij. or xiiij. day of Februarie.

¶ In Easter Terme, on the Ascension day, In Trinitie Terme, on the Nativite of S. Iohn Baptist. In Michaelmas Terme, on the feast of All Saints. In Hillarie Terme on the feast of the Purification of our Lady, the Kings Iudges of Westminster doe not vse to sit in Iudgement, nor vpon any Sundayes.

¶ The Table for the order of the Psalmes to be read at Morning and Euening prayer.

| ¶ Psalmes for morning prayer. | ¶ Psalmes for Euening prayer. |
|-------------------------------|-------------------------------|
| 1. l. li. lii. liii. b. | bl. vii. liii. |
| 2. lxx. xl. | cl. xii. xlii. |
| 3. cx. xli. xlii. | clviii. |
| 4. cxv. cxvi. | cxviii. cxviii. |
| 5. cxviii. cxviii. cxviii. | cxviii. cxviii. cxviii. |
| 6. cxviii. cxviii. | cxviii. cxviii. |
| 7. cxviii. cxviii. | cxviii. cxviii. |
| 8. cxviii. cxviii. cl. | cl. xlii. clviii. |
| 9. clviii. cl. xli. | clviii. clviii. clviii. |
| 10. l. li. li. | lii. liii. b. |
| 11. l. li. li. li. | li. li. li. |
| 12. l. li. li. li. li. | li. li. li. li. |
| 13. l. li. li. | li. li. li. |
| 14. l. li. li. | li. li. li. |
| 15. l. li. li. li. | li. li. li. |
| 16. l. li. li. li. | li. li. li. |
| 17. l. li. li. li. li. | li. li. li. |
| 18. l. li. li. li. | li. li. li. |
| 19. l. li. li. li. | li. li. li. |
| 20. l. li. li. | li. li. li. |
| 21. l. li. | li. li. |
| 22. l. li. | li. li. |
| 23. l. li. li. li. | li. li. li. |
| 24. l. li. li. li. | li. li. li. |
| 25. l. li. li. | li. li. li. |
| 26. l. li. li. | li. li. li. |
| 27. l. li. li. li. li. li. | li. li. li. li. li. li. |
| 28. l. li. li. li. li. li. | li. li. li. li. li. li. |
| 29. l. li. li. li. li. | li. li. li. li. li. |
| 30. l. li. li. li. li. | li. li. li. li. li. |

¶ These are the obserued Holy dayes, and none other.

| | |
|--|---------------------------------------|
| That is to say: All Sundayes in the yeere. | Of Saint Matthew the ApoRle. |
| The daies of the feastes of the Circumcision of our Lord Iesus Christ. | Of Saint Michael the Archangel. |
| Of the Epiphany. | Of Saint Luke the Euangelist. |
| Of the Purification of the blessed virgine. | Of Saint Simon and Jude the ApoRles |
| Of Saint Matthias the ApoRle. | Of All Saunces. |
| Of the Annunciation of y blessed virgine. | Of Saint Andrew the ApoRle. |
| Of Saint Marke the Euangelist. | Of Saint Thomas the ApoRle. |
| Of Saint Philip & Iacob the ApoRles. | Of the Nativite of our Lord. |
| Of the Ascension of our Lord Iesus Christ. | Of Saint Stephen the Martyr. |
| Of the Nativite of Saint Iohn Baptist. | Of Saint Iohn the Euangelist. |
| Of Saint Peter the ApoRle. | Of the holy Innocents. |
| Of Saint Iames the ApoRle. | Munday and Tuesday in Easter weeke. |
| Of Saint Bartholomew the ApoRle. | Munday and Tuesday in Whit Sun weeke. |

THE BOOKE OF COMMON

prayer, and adminstration of the Sacraments.

¶ The order where Morning and Euening prayer

shall bee vsed and sayd.

¶ The Morning and Euening prayer shall be vsed in the accustomed place of the Church, Chappell, or Chancel, except it shall be otherwise determined by the Ordina^y of the place, and the Chancels shall remaine as they haue done in times past.

¶ And here it is to be noted, that the Minister at the time of the Communion, and at all other times, in his ministrations, shall vse such Ornaments in the Church, as were in vse by authoritie of Parliament, in the second yeare of the reigne of King Edward the sixth, according to the Act of Parliament, in that case made and provided.

¶ An order for Morning Prayer dayly throughout the yeere.

¶ At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a lowd voyce some one of these Sentences of the Scriptures that follow: And then hee shall say that which is written after the sayd sentences.

Exek. 18. 21.
22.



T* what time soeuer a sinner doeth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

Psal. 51. 3.

* I doe know mine owne wickednesse, and my sienne is alway against me.

Psal. 51. 9.

* Turne thy face away from our sinnes (O Lord) and blot out all our offences.

Psal. 51. 17.

* A sorrowfull spirit is a sacrifice to God: despite not (O Lord) humble and contrite hearts.

Izel. 2. 13.

* Rent your hearts and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercie, and such a one that is fory for thy afflictions.

Dan. 9. 9. 10.

* To thee (O Lord God) belongeth mercie and forgiveness, for we haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy Lawes which thou hast appointed for vs.

Iez. 10. 24.

* Correc^t vs (O Lord) and yet in thy iudgement: not in thy fury, lest wee should bee consumed and brought to nothing.

Psal. 6. 1.

* Amend your iues, for the kingdome of God is at hand.

Matth. 3. 2.

* I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

Luke. 15. 18.
19.

* Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

Psal. 143. 2.
1. iob. 11. 8.

* If we say that we haue no sinne, wee decciue our selues: and there is no truth in vs.

D Earely beloued brethren, the Scripture mooueth vs in sundry places, to acknowledge and confesse our manifold sins and wickednes, and that we should not dissemble nor cōke the trefes: the face Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodnesse & mercy. And although we ought at a times humbly to acknowledge our sins be'ore God, yet ought we most chiefly so to do, when we assemble & meet together, to render thanks for his great benefites that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things that be requisite & necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as be here present, to accompany mee with a pure heart and humble voyce vnto the Throne of the heavenly grace, saying after me.

¶ A general confession to bee said of the whole Congregation after the Minister kneeling.

A Lmighty and most mercifull Father, wee haue erred & strayed from thy wayes like lost sheepe: wee haue followed too much the deuires and desires of our owne hearts: wee haue offended against thy holy Lawes: wee haue left vndone those things which wee ought to haue done, and wee haue done those things which we ought not to haue done: and there is no health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faults: Restore thou them that be penitent, according to thy promises declared vnto mankind in Christ Iesu our Lord; and grant, O most mercifull Father, for his sake, that we may hereafter liue a godly, tighteous and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

A Lmighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednes, and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes, hee pardoneth and absolveth all them which truly repent, and vnfeignedly beleue his holy Gospel. Wherefore we beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy, to that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answer,

Amen.

Then shall the Minister begin the Lords prayer with a lowd voyce.

O V^r Father which art in Heauen, halowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgive vs our trespases, as we forgive them that trespase against vs. And lead vs not into temptation. But deliuer vs from euill. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Answer,

And our mouth shall shew forth thy prayse.

Minister,

O God make speede to saue vs.

Answer,

O Lord make haste to helpe vs.

Minister,

Glory be to the Father, and to the &c.
As it was in the beginning, is now, &c.

A

Praise

Praise yee the Lord.

¶ Then shall be said or sung this Psalm following.

Penite exult.
arous.
Psal 95.

O Come, let vs vsing vnto the Lord: let vs heartily reioyce in the strength of our saluation,
Let vs come before his presence with thanksgiving:
and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hilles is his alfa.

The sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship and fall down: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if wee will hear his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderness.

When your father tempted me: proued mee, and saw my workes.

Fortie yeeres long was I grieved with this generation, & said: it is a people that do erre in their hearts, for they haue not known my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the, &c.

As it was in the beginning is now, &c.

¶ Then shall follow certaine Psalmes in order as they be appointed in a Table made for that purpose except there be proper Psalmes appointed for the day, And at the end of euery Psalm through out the yeere, and likewise in the end of Benedicite, Benedicite, Magnificat, and Nunc dimittis shall be repeated.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Then shall be read two Lessons distinctly with a loud voyce, that the people may heare. The first of the old Testament, the second of the New, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning himselfe, as he may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he shall say, Here endeth such a Chapter of such a Booke.

And (so the end the people may the better heare) in such places where they doe sing, there shall the Lessons be sung in a plaine tune, after the manner of distinct reading, and likewise the Epistle and Gospel.

After the first Lesson, shall follow Te Deum laudamus in English daily through the whole yeere.

W E praye thee, O God: we knowledgeth thee to be the Lord.

All ¶ earth doth worship thee: ¶ Father euerlasting. To thee all Angels cry aloud: the heauens and all the powers therein.

To thee Cherubin & Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabaoth.

Heauen & earth are ful of the Maiesty of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledgeth thee.

The Father: of an infinite maiesty.

Thy honourable: true, and onely Sonne,

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ,

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.

When thou hadst overcome the sharpnesse of death: thou didst open the kingdome of heauen to all beleeuers.

Thou sittest on the right hand of God: in the glory of the Father.

We beleue that thou shalt come: to be our Iudge.

Wee therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory euerlasting.

O Lord saue thy people: and bleste thine heritage. Goue: them: and lift them vp for euer.

Day by day: we magnifie thee,

And we worship thy Name: euer world without end, Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercie vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

Or this Canticle, Benedicite omnia opera Domini.

Benedicite.

O All ye workes of the Lord, bleseye the Lord: praise him, and magnifie him for euer.

O ye Angels of the Lord, bleseye the Lord: praise him, and magnifie him for euer.

O ye heauens, bleseye the Lord: praise him, and magnifie him for euer.

O ye waters that be aboue the firmament, bleseye the Lord: praise him, and magnifie him for euer.

O all ye powers of the Lord, bleseye the Lord: praise him, and magnifie him for euer.

O ye Sunne and Moone, bleseye the Lord: praise him, and magnifie him for euer.

O ye starres of heauen, bleseye the Lord: praise him, and magnifie him for euer.

O ye thowres and deaw, bleseye the Lord: praise him, and magnifie him for euer.

O ye winds of God, bleseye the Lord: praise him, and magnifie him for euer.

O ye fire and heate, bleseye the Lord: praise him, and magnifie him for euer.

O ye winter and Summer, bleseye the Lord: praise him, and magnifie him for euer.

O ye dewes & frosts, bleseye the Lord: praise him, and magnifie him for euer.

O ye frost and cold, bleseye the Lord: praise him, and magnifie him for euer.

O ye yce and snow, bleseye the Lord: praise him, and magnifie him for euer.

O ye nightes and dayes, bleseye the Lord: praise him, and magnifie him for euer.

O ye light and darkenesse, bleseye the Lord: praise him, and magnifie him for euer.

O ye lightnings and cloudes, bleseye the Lord: praise him, and magnifie him for euer.

O let the earth bleste the Lord: yea, let it praise him, and magnifie him for euer.

O ye mountaines and hilles, bleseye the Lord: praise him, and magnifie him for euer.

O all ye greene things vpon the earth, bleseye the Lord: praise him, and magnifie him for euer.

O ye welles, bleseye the Lord: praise him, and magnifie him for euer.

O ye seas and floods, bleseye the Lord: praise him, and magnifie him for euer.

O ye whales, and all that moue in the waters, bleseye the Lord: praise him, and magnifie him for euer.

O all

Te Deum
славити,

O all ye fowles of the aire, blesse ye the Lord : praise him, and magnifie him for euer.
 O all ye beasts and cattell, blesse ye the Lord : praise him, and magnifie him for euer.
 O ye children of men, blesse ye the Lord : praise him and magnifie him for euer.
 O Ier Israel blesse the Lord : praise him and magnifie him for euer.
 O ye Priests of the Lord, blesse ye the Lord : praise him, and magnifie him for euer.
 O ye seruants of the Lord, blesse ye the Lord : praise him, and magnifie him for euer.
 O ye spirits and soules of the righteous, blesse ye the Lord : praise him, and magnifie him for euer.
 O ye holy and humble men of heart, blesse ye the Lord : praise him, and magnifie him for euer.
 O Ananias, Azarias, and Misael, blesse ye the Lord : praise him, and magnifie him for euer.
 Glory be to the Father, and to the, &c.
 As it was in the beginning, is now, &c.

And after the second Lesson, shal be vsed and said Benedictus Dominus Deus Israel, in English, as followeth.

*Benedictus,
Lutke 1.68.*

Blessed be the Lord God of Israel : for he hath visited and redeemed his people.
 And hath raised vp a mighty saluation for vs : in the house of his seruant David.
 As hee spake by the mouth of his holy Prophets : which haue been since the world began.
 That we should be saved from our enemies : and from the hands of all that hate vs.
 To performe the mercie promised to our forefathers : and to remember his holy couenant.
 To performe the oath which he sware to our forefather Abraham : that he would giue vs.
 That wee, being deliuered out of the hands of our enemies : might serue him without feare.
 In holiness and righteousness before him : all the dayes of our life.
 And thou child shalt be called the Prophet of the highest : for thou shalt goe before the face of the Lord, to prepare his wayes.
 To giue knowledge of saluation vnto his people : for the remission of their finnes.
 Through the tender mercie of our God : whereby the day spring from an high hath visited vs.
 To giue light to them that sit in darkenesse, and in the shadow of death : and to guide our feete into the way of peace.

Glory be to the Father, and to the, &c.
 As it was in the beginning, is now, &c.
Or this C. Psalme. Imbilate.

Imbilate Des.

O Be ioyfull in the Lord, al ye lands : serue the Lord with gladnesse, and come before his presence with a Song.
 Be ye sure that the Lord hee is God : it is hee that hath made vs, and not we our selues, we are his people and the sheepe of his pasture.
 O goe your way into his gates with thanksgiving, and into his courts with praise : bee thankfull vnto him, and speake good of his Name.
 For the Lord is gracious, his mercie is euermore lasting : & his truth endureth from generation to generation.
 Glory be to the Father, and to the, &c.
 As it was in the beginning, is now, &c.

This shall be said the Crede by the Minister and the people, standing.

I beleue in God the Father Almighty, maker of heaven and earth And in Iesus Christ his only Son our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered vnder Ponce Pi-

late, was crucified, dead and buried, he descended into hell, the third day he rose againe from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence shall he come to iudge the quick and the dead, I beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of finnes, the resurrection of the body, and the life euermore lasting, Amen.

And after that these prayers following, as well at Evening prayer, as at morning prayer, all devoutly kneeling. The Minister first pronouncing with a lowde voyce.

The Lord be with you.

Answer.

And with thy spirit.

Minister.

¶ Let vs pray.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Then the Minister, Clerkes, and people shall say the Lords prayer in English, with a lowde voyce.

Our Father which art in heauen, &c.

Then the Minister standing vp shall say.

O Lord shew thy mercie vpon vs.

Answer.

And grant vs thy saluation.

Minister.

O Lord saue the King.

Answer.

And mercifully heare vs when we call vpon thee.

Minister.

Endue thy Ministers with righteousness.

Answer.

And make thy chosen people ioyfull.

Minister.

O Lord saue thy people.

Answer.

And blesse thine inheritance.

Minister.

Giue peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs, but onely thou, O God.

Minister.

O God make cleane our hearts within vs.

Answer.

And take not thine holy Spirit from vs.

Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second, for peace. The third, for grace to liue well. And the two last Collects shall neuer alter, but daily be sayd at Morning prayer, throughout all the yeere as followeth.

The second Collect for peace.

O God which art author of peace, & louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome : defend vs thy humble seruants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord, Amen.

The third Collect for grace.

O Lord our heavenly Father, Almighty and euermore lasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither runne into any kind of danger, but that all our doings may be ordered by thy governance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord, Amen.

An order for Euening prayer through- out the whole yeere.



Then shall the Minister say,

Ve Father which art in Heauen, &c.

Then likewise he shall say,

O Lord open thou our lips,

Answer.

And our mouth shall shew forth thy
praise.

Minister.

G. God make speede to saue vs.

Answer.

O Lord make haste to helpe vs.

Minister.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Prayle ye the Lord.

Then Psalmes in order as they bee appointed in the Table for
Psalmes, except there be proper Psalmes appointed for
that day. Then a Lesson of the Olde Testament, as it is
appointed likewise in the Kalender, except there be proper
Lesson appointed for that day. After that Magni-
ficat in English, as followeth.

MY soule doth magnifie the Lord: and my spirit
hath reioyced in God my Saviour.

For he hath regarded: the lowliness of his hand-
maiden.

For behod from hencefoorth: all generations shal
call me blessed.

For he that is mighty hath magnified me: and ho-
ly is his Name.

And his mercy is on them that feare him: through-
out all generations.

He hath shewed strength with his arme: hee hath
scattered the proud in the imagination of their hart.

Hee hath put downe the mighty from their seate:
and hath exalted the humble and meeke

He hath filled the hungry with good things: and
the rich he hath sent empty away.

Heremembring his mercie, hath holpen his seruant
Israel: as he promised to our forefathers, Abraham,
and his seed for euer.

Glory be to the Father, and to the Sonne: and to
the holy Ghost,

As it was in the beginning, is now and euer shall
be: world without end.

Or the 98. Psalm.

O Sing vnto the Lord a new song: for he hath done
marueilous things.

With his own right hand, and with his holy arme:
hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousness
hath he openly shewed in the sight of the heauen.

He hath remembered his mercie and trueth toward
the house of Israel: and all the ends of the world
haue seen the saluation of our God.

Shew your selues ioyfull vnto the Lord all ye lands:
sing, reioyce and giue thanks.

Prayle the Lord vpon the harpe: sing to the harpe
with a Psalm of thanksgiving.

With trumpets also and Shawmes: O shew your
selues ioyfull before the Lord the King.

Let the sea make a noise, and all that therein is:
the round world and they that dwell therein.

Let the floods clap their hands: and let the hills be
ioyfull together before the Lord: for hee is come to
iudge the earth.

With righteousness shall he iudge the world: and
the people with equity.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Then a Lesson of the new Testament, and after that Nunc
dimittis in English, as followeth.

Lord now lettest thou thy seruant depart in peace:

According to thy word.

For mine eyes haue seen: thy saluation.

Which thou hast prepared: before the face of all
people.

To be a light to lighten the Gentiles: and to bee
the glory of thy people Israel.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or this Psalm.

God be merciful vnto vs, and blesse vs: and shew
vs the light of his countenance, and be merciful
vnto vs.

That thy way may be knowne vpon the earth: thy
sauing health among all nations.

Let the people prayse thee, O God: yea, let all the
people prayse thee.

O let the nations reioyce & be glad: for thou shalt
iudge the folke righteously, and gouerne the nations
vpon earth.

Let the people prayse thee, O God: let all the peo-
ple praise thee.

Then shall the earth bring forth her increase: and
God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world
shall feare him.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Then shall follow the Creede, with other prayers as is before
appointed at Morning prayer after Benediculus, and
with three Collects: First, of the day: Second, for peace.
Third, for ayde against all perils, as hereafter followeth,
which two last Collects shall bee daily sayd, at Euening
prayer without alteration.

The second Collect at Euening prayer.

O God from whom all holy desires, all good coun-
sels and all iust workes doe proceed: giue vnto
thy seruants that peace which the world cannot giue
that both our hearts may be set to obey thy comman-
dements and also that by thee, wee being defended
from the feare of our enemies, may passe our time in
rest and quietnes, through the merits of Iesus Christ
our Saviour, Amen.

The third Collect for ayde against all perils.

Lighten our darknessesse, wee beseech thee, O Lord,
and by thy great mercie defend vs from all perils
and dangers of this night, for the loue of thy onely
Sonne our Saviour Iesus Christ, Amen.

In the feasts of Christmas, the Epiphanie, S. Matthias,
Easter, the Ascension, Pentecost, S. Iohn Baptist, S.
James, S. Bartholomew, S. Matthew, S. Simon and
Iude, S. Andrew, and Trinitie Sunday, shall bee sung or
sayd vnto euery night after Benediculus, the confession of our
Christian faith.

Whosoeuer

Magnificat.
Luk. 1. 46.

Cantate Do-
minio.

Nunc dimittis
Luk. 2. 29.

Deus miseratur.
Psal. 67.

*Qui inquit
vult.*

Whoſoeuer will be ſaued: before all things it is neceſſary that he hold the Catholike faith. Which faith except eury one doe keepe holy and vndefiled: without doubt he ſhal periſh euerlaſtingly. And the Catholike faith is this: that wee worſhip one God in Trinity, and Trinity in Vnity. Neither confounding the perſons: nor diuiding the ſubſtance.

For there is one perſon of the Father, another of the Sonne: and another of the holy Ghoſt.

But the Godhead of the Father, of the Sonne, and of the holy Ghoſt, is all one: the glory equal, the Maieſty coeternall.

Such as the Father is, ſuch is the Sonne: and ſuch is the holy Ghoſt.

The Father vncrate, the Sonne vncrate: and the holy Ghoſt vncrate.

The Father incomprehenſible, the Sonne incomprehenſible: and the holy Ghoſt incomprehenſible.

The Father eternall, the Sonne eternall: and the holy Ghoſt eternall.

And yet they are not three eternals: but one eternal. As alſo there be not three incomprehenſibles, nor three vncrated: but one vncrated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Sonne Almighty: and the holy Ghoſt Almighty.

And yet they are not three Almightyes: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghoſt is God.

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Sonne Lord: and the holy Ghoſt Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Chriſtian verity: to acknowledge eury perſon by himſelfe to bee God and Lord.

So are they forbidden by the Catholike Religion: to ſay there be three Gods or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghoſt is of the Father, & of the Son: neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sonnes: one holy Ghoſt, not three holy Ghoſts.

And in this Trinitie none is afore or after other, none is greater or leſſe then another.

But the whole three perſons be coeternal together: and eoequal.

So that in all things as is aforeſaid: the Vnity in Trinity, & the Trinity in Vnity is to be worſhipped. He therefore that will be ſaued: muſt thus thinke of the Trinitie.

Furthermore it is neceſſary to euerlaſting ſaluation: that he alſo beleue rightly in the incarnation of our Lord Ieſus Chriſt.

For the right faith is, that wee beleue and confeſſe that our Lord Ieſus Chriſt, the Sonne of God, is God and man.

God of the ſubſtance of the Father, begotten before the worlds: and man of the ſubſtance of his mother, borne in the world.

Perfekt God and perfect man of a reaſonable ſoule: and humane fleſh ſubſiſting.

Equall to the Father as touching the Godhead: and inferior to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Chriſt.

One, not by conuerſion of the Godhead into fleſh: but by taking of the manhood into God.

One altogether, not by conſuſion of ſubſtance: but by vinity of perſon.

For as the reaſonable ſoule and fleſh is one man: ſo God and man is one Chriſt.

Who ſuffered for our ſaluation, deſcended into heil: roſe againe the third day from the dead.

Hee aſcended into heauen, hee ſitteth on the right hand of the Father, God Almighty: from whence he ſhall come to iudge the quick and the dead.

At whoſe coming all men ſhal riſe againe with their bodie: and ſhall giue account for their own works.

And they that haue done good ſhall go into life euerlaſting: and they that haue done euill, into euerlaſting fire.

This is the Catholike faith, which except a man beleue faithfully, he cannot be ſaved.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Thus endeth the order of Morning and Evening prayer throughout the whole yeere.

¶ Here followeth the Letany, to be

uſed vpon Sundayes, Wedneſdayes, and Fridayes, and at other times when it ſhall be commaunded by the Ordinary.

O God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Father of heauen, &c.

O God the Sonne redeemer of the world: haue mercie vpon vs miſerable ſinners.

O God the Sonne, &c.

O God the holy Ghoſt, proceeding from the Father and the Son: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt, &c.

O holy, bleſſed and glorious Trinity, three perſons and one God: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinity, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne, from the crafts and aſſaults of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glory, and hypocriſie, from enuie, hatred, and malice, and all vncharitable ſie.

Good Lord deliuer vs.

From fornication, and all other deadly ſin, & from all the deceits of the world, the fleſh and the deuill.

Good Lord deliuer vs.

From lightning and tempeſt, from plague, peſtilence and famine, from battell, and murder, and from ſudden death.

Good Lord deliuer vs.

From all ſedition and priue conſpiracie, from all falſe doctrine and hereſie from hardneſſe of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the myſtery of thy holy incarnation: by thy holy natiuity and circumciſion, by thy Baptiſme, ſuſtaining and temptation.

Good Lord deliuer vs.

By thine agony and bloody ſweate, by thy croſſe and paſſion, by thy precious death and buriall, by thy

glorious resurrection and ascension, and by the coming of the holy Ghost,

Good Lord deliver vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, & in the day of iudgement,

Good Lord deliver vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Iames our most gracious King and Gouernour.

We beseech thee, &c.

That it may please thee to rule his heart in thy faith, feare and loue, and that hee may euermore haue assistance in thee, and euer seeke thy honour and glory.

We beseech thee, &c.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee, &c.

That it may please thee to blesse and preserue our gracious Queene Anne, Prince Charles, Fredericke the Prince Elector Palatine, and the Lady Elizabeth his wife.

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastors and ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing, they may set it forth and shew it accordingly.

We beseech thee, &c.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisdom, and vnderstanding.

We beseech thee, &c.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to maintain true right.

We beseech thee, &c.

That it may please thee to blesse and keepe all thy people.

We beseech thee, &c.

That it may please thee to giue to all nations vniuersal peace and concord.

We beseech thee, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandments.

We beseech thee, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee, &c.

That it may please thee to bring into the way of truth, all such as haue erred and are deceived.

We beseech thee, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weak hearted, and to raise vp them that fall, & finally to beat down Satan vnder our feet.

We beseech thee, &c.

That it may please thee to succour, helpe and comfort all that be in danger, necessitie and tribulation.

We beseech thee, &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and yong children, and to shew thy

pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defend and provide for the fatherlesse children and widows, and all that be desolate and oppressed.

We beseech thee, &c.

That it may please thee to haue mercy vpon all men.

We beseech thee, &c.

That it may please thee to forgie our enemies persecuters and slanderers, and to turne their hearts.

We beseech thee, &c.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee, &c.

That it may please thee to giue vs true repentance, to forgie vs all our sins, negligences and ignorances, and to endue vs with the grace of thy holy Spirit to amend our liues according to thy holy word.

We beseech thee, &c.

Sonne of God: we beseech thee to heare vs.

Sonne of God we beseech thee to heare vs.

O Lambe of God that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliver vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answer.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God merci vll Father, that despisest not sighing of a contrite heart, nor the desire of such as besetowfull, mercifully assist our prayers y we make before thee in all our troubles and aduersities, whensoever they oppress vs: and graciously heare vs, that those euils which the craft & subtily of the deuil, or man worketh against vs, be brought to nought, & by the prouidence of thy goodnesse they may be dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, help vs, and deliver vs for thy Names sake.

O God, we haue heard with our eares, & our fathers haue declared vnto vs the noble works that thou dost in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliver vs for thine honour.

Glory be to the Father, and to the, &c.

As it was in the beginning is now, &c.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of four hearts.

Mercifully forgie the sinnes of the people.

Fauourably with mercie heare our prayers.

O Sonne of Dauid haue mercie vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs, O

Lord Christ.

The Versicle.

O Lord let thy mercie be shewed vpon vs.

The Answer.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils, that wee most righteously haue deserved: and graunt that in all our troubles wee may put our whole trust and confidence in thy mercie, & euermore serue thee in holinesse and purenesse of liuing, to thy honour and glory, through our only Mediatur and Advocate Iesus Christ our Lord, Amen.

A prayer for the Kings Maiestie.

O Lord our heavenly Father high & mighty, King of kings, Lord of lords, the only ruler of princes, which doest from thy throne behold all the dwellers vpon earth, most heartily we beseech thee with thy fauour to behold our most gracious souereigne lord King Iames, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will and walke in thy way, endure him plentifully with heavenly gifts, grant him in health and wealch long to liue, (strengthen him, that he may vanquish and overcome all his enemies, and finally after this life, he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord, Amen.

A prayer for the Queene and Prince, and other the King and Queenes children.

Almighty God, which hast promised to be a Father of thine elect, and of their seed, we humbly beseech thee to blesse our gracious Queene Anne, Prince Charles, Frederick the Prince Elector Palatine, and the Lady Elizabeth his wife: endure them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord, Amen.

Almighty & euerlasting God, which only worst great maruells, send down vpon our Bishops and Curats, & all Congregations committed to their charge, the healthful Spirit of thy grace, & that they may truly please thee, powere vnto them the continual dew of thy blessing: grant this (O Lord) for the honor of our Advocate and Mediator Iesus Christ, Amen.

A prayer of Chrysostome.

Almighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee. & doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life euerlasting.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

¶ For Raie, if the time require.

O God heavenly Father, which by thy Son Iesus Christ hast promised to al them yeeke thy kingdome & the righteouines thereof, al things necessary to their bodily sustenance, send vs we beseech thee, in this our necessity, such moderate raie & shewes, that we may receiue the fruits of the earth to our comfort, & to thy honour, through Iesus Christ our Lord, Amen.

For faire weather.

O Lord God which for the sinne of man didst once drown all the world, except eight persons, & afterwards of thy great mercie didst promise neuer to destroy it so again: we humbly beseech thee, that al-

though we for our iniquities haue worthily deserved this plague of raie and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord, Amen.

In the time of dearth and famine.

O God heavenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, & fishes do multiply: behold we beseech thee, the afflictions of thy people, and grant that the scarcity, and dearth (which we doe now most iustly suffer for our inquiry) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be praise for euer, Amen.

In the time of warre.

O Almighty God, King of all kings, and gouernor of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull vnto them that truly repent: saue and deliver vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, assuage their malice, and confound their devices, that we being armed with thy defence, may be preserved euermore from all perils, to glorifie thee which art the onely giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord, Amen.

In the time of any common plague, or sickness.

O Almighty God, which in thy wrath in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, & yet remembering thy mercy didst saue the rest: haue pity vpon vs miserable sinners, that now are visited with great sickness and mortality, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from vs this plague & grievous sickness, through Iesus Christ our Lord, Amen.

O God, whose nature and property is euer to haue mercie and to forgive, receiue our humble petitions: and though wee be tied and bound with the chaine of our sinnes, yet let the pitifulnes of thy great mercie loose vs, for the honour of Iesus Chrills sake, our Mediatur and Advocate, Amen.

¶ A thankesgiving for Raie.

O God our heavenly Father, who by thy gracious providence doest cause the former & the later raie to descend vpon the earth, that it may bring forth fruit for the vse of man: wee giue thee humble thanks, that it hath pleased thee in our greatest necessity, to send vs at the last a ioyfull raie vpon thine inheritance, and to refresh it when it was drie, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord, Amen.

A thankesgiving for faire weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate raie and waters, and in thy mercie hast relieved and comforted our soules by this seasonable and blessed change of weather, wee praise and glorifie thy holy Name for this thy mercie, and will alwaies declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord, Amen.

A thankesgiving for plenty.

O Most mercifull Father, which of thy gracious goodnesse hast heard the deuout prayers of thy Church, & turned our dearth & scarcitie, into cheapnesse and plenty: Wee giue thee humble thanks for this thy especial bounty, beseeching thee to continue this

this thy louing kinnesse vnto vs, that our land may
yeeld vs her fruits of increase, to thy glory and our
comfort, through Iesus Christ our Lord, Amen.

A thanksgiving for peace and victorie.

O Almighty God, which art a strong tower of de-
lence vnto thy seruants, against the face of their
enemies: we yeld thee praise and thanksgiving for
our deliuerance from these great and apparant dan-
gers, wherewith we were compassed: we acknowledge
it thy goodnesse, that we were not deliuered ouer as a
pray vnto them, beseeching thee stil to continue such
thy mercie toward vs, that all the world may know
that thou art our Saviour and mighty Deliuere,
through Iesus Christ our Lord, Amen.

*A thanksgiving for deliuerance
from the plague.*

O Lord God, which hast wounded vs for our sins
and consumed vs for our transgressions by thy
late heuuy and dreadful visitation, and now in the
midst of iudgement remembering mercie, hast redee-

med our soules from the lawes of death: we offer vn-
to thy fatherly goodnesse, our selues, our soules and
bodies, which thou hast deliuered, to be a liuing sac-
crifice vnto thee, alwayes praising and magnifying
thy mercies in the midst of the congregation,
through Iesus Christ our Lord, Amen.

Or this.

WE humbly acknowledge before thee (O most
mercifull Father) that all the punishments
which are threatned in the Law, might iustly haue
fallen vpon vs, by reason of our manifold transgressi-
ons and hardnesse of heart: yet seeing it hath pleased
thee of thy tender mercie, vpon our weake and vnwor-
thy humiliation, to asswage the noysof pestilence,
wherewith we lately haue been sore afflicted, & to re-
store the voice of ioy & health into our dwelling, We
offer vnto thy diuine Maiesty the sacrifice of praye
and thankgiuing, lauding and magnifying thy glo-
rious Name for such thy prefection and prouidence
outr vs, through Iesus Christ our Lord, Amen.

The end of the Letanie.

**The Collects, with the order how to find the be-
ginning and ende of the Epistles and Gospels in the New
Testament by the Chapter and Verse, as it is appoin-
ted in the Booke of Common prayer.**

*The first Sunday in Advent.
The Collect.*



Almighty God, giue vs grace that we
may cast away the works of darkness
and put on the armour of light, now
in the time of this mortal life, (in the
which thy Sonne Iesus Christ came
to visit vs in great humility) that in
the last day when he shal come againe in his glorious
Maiesty, to iudge both the quicke and the dead, we
may rise to life immortal through him, who liueth
and reigneth with thee and the holy Ghost, now and
euer, Amen.

The Epistle.

Owe nothing to any man,
verse 8. to the end.

Rom. 13

The Gospel.

And when they drew neere,
verse 1. vnto verse 14.

Matth. 21.

*The second Sunday in Advent.
The Collect.*

Blessed Lord, which hast caused all holy Scrip-
tures to be writte for our learning, grant that we
may in such wise heare them, read, make, learne, and
inwardly digest them, that by patience and comfort
of thy holy word, we may embrace and euer hold fast
the blessed hope of euermlasting life, which thou hast
giuen vs in our Saviour Iesus Christ, Amen.

The Epistle.

For whatsoeuer things.
verse 4. vnto verse 14.

Rom. 15

The Gospel.

Then there shall be signes in thee.
verse 25. vnto verse 34.

Luke 21

*The third Sunday in Advent.
The Collect.*

Lord we beseech thee giue care to our prayers, and
by thy gracious visitation, lighten the darknesse
of our hearts, by our Lord Iesus Christ, Amen.

The Epistle.

Let a man so esteeme of vs,
verse 1. vnto verse 6.

1. Cor. 4

The Gospel.

And when Iohn heard in the,
verse 2. vnto verse 11.

Matth. 11.

*The fourth Sunday in Advent.
The Collect.*

Lord raise vp, we pray thee, thy power, & come a-
mong vs, and with great might succour vs, that
whereas through our sins and wickednes we be sore
let & hindered, thy bountifull grace & mercy (through
the satisfaction of thy Sonne our Lord) may speedily
deliuer vs, to whom with thee and the holy Ghost, be
honour and glory world without end, Amen.

The Epistle.

Reioyce in the Lord alway.
verse 4. vnto verse 8.

Phil. 4

The Gospel.

Then this is the record of Iohn.
verse 1. 9. vnto verse 29.

Iohn 1

*On Christmas day.
The Collect.*

Almighty God, which hast giuen vs thy only be-
gotten Son to take our nature vpon him, & this
day to be borne of a pure Virgin grant that we, being
regenerate, & made thy children by adoption & grace
may daily be renewed by thy holy Spirit, through the
same our Lord Iesus Christ, who liueth, &c.

The Epistle.

At sundry times and in diuers.
verse 1. vnto verse 13.

Heb. 1.

The Gospel.

In the beginning was the.
verse 1. vnto verse 15.

Iohn 1.

*Saint Stephens day.
The Collect.*

Grant vs, O Lord, to learne to loue our enemies,
by the example of thy Martyr S. Steuen, who
prayed

prayed for his persecutours, to thee which liuest and reigneſt, &c.

¶ Then ſhall follow a Collect of the Natiuitie, which ſhall be ſaid continually vntill New yeeres day.

The Epiſtle.

But he being full of the holy
verſe 15. vnto the end.

Acts 7.

The Goſpel.

Wherefore behold, I ſend,
verſe 34. vnto the end.

Matth. 23.

Saint Iohn Euangelists day.

The Collect.

Mercifull Lord, we beſeech thee to caſt thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy bleſſed Apoſtle and euangelist Iohn, may attaine to thy euerlaſting gifts, through Ieſus Chriſt our Lord, Amen.

The Epiſtle.

That which was from the.
verſe 1. vnto the end.

1. Iohn 1.

The Goſpel.

He ſaid vnto him, Follow me.
verſe 19. vnto the end.

Iohn 21.

Innocents day.

The Collect.

Almightie God, whole praife this day the young Innocents thy witnelles haue confeſſed and ſhewed forth, not in ſpeaking, but in dying, mortifie and kill all vices in vs, that in our conſolation our life may expreſſe thy faith, which with our tongues we doe confeſſe, through Ieſus Chriſt our Lord.

The Epiſtle.

Then I looked, and loe a Lambe.
verſe 1. vnto the end.

Reuel. 14.

The Goſpel.

The Angel of the Lord appeared.
verſe 13. vnto verſe 19.

Matth. 26.

Sunday after Chriſtmas day.

The Collect.

Almightie God, which haſt giuen vs thine onely begotten Son to take our nature vpon him, and this day to be borne of a pure Virgin, grant, that we being regenerate, & made thy children by adoption and grace, may dayly be renewed by thy holy ſpirit, through ſame our Lord Ieſus Chriſt, who liueth, &c.

The Epiſtle.

Then I ſay, that the heire.
verſe 1. vnto verſe 8.

Galat. 4.

The Goſpel.

The booke of the generation.
verſe 1. to the end.

Matth. 1.

The Circumciſion of Chriſt.

The Collect.

Almightie God, which maieſt thy bleſſed Sonne to be circumciſed and obedient to the law for man, grant vs the true circumciſion of the ſpirit, that our hearts and all our members being mortified from all worldly and carnall luſtes, may in all things obey thy bleſſed will, through the ſame thy Sonne Ieſus Chriſt our Lord.

The Epiſtle.

Bleſſed is the man to whom.
verſe 8. and verſe 15.

Rom. 4.

The Goſpel.

And it came to paſſe when the.
verſe 15. vnto verſe 22.

Luke 2.

¶ If there be a Sunday between the Epiphanie and the Circumciſion, then ſhall be uſed the ſame Collect, Epiſtle and Goſpel at the Communion, which was uſed vpon the day of Circumciſion.

The Epiphanie.

The Collect.

O God, which by the leading of a ſtarre diſceſt manifeſt thy onely begotten Son to thy Gentiles, mercifully graunt, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Chriſt our Lord.

The Epiſtle.

For this cauſe I Paul.

Ephes. 3.

verſe 1. vnto verſe 13.

The Goſpel.

When Ieſus then was borne.

Matth. 2.

verſe 1. vnto verſe 13.

The firſt Sunday after the Epiphanie.

The Collect.

Lord wee beſeech thee mercifully to receive the prayers of thy people which call vpon thee, and grant ſ they may both perceiue & know what things they ought to do, and alſo haue grace & power faithfully to fulfill ſame, through Ieſus Chriſt our Lord.

The Epiſtle.

I beſeech you therefore brethren.
verſe 1. vnto verſe 6.

Rom. 12.

The Goſpel.

And when he was twelue yeere,
verſe 42. vnto the end.

Luke 2.

The ſecond Sunday after the Epiphanie.

The Collect.

Almightie and euerlaſting God, which doeſt gouerne all things in heauen and in earth, mercifully heare the ſupplications of thy people, and grant vs thy peace all the dayes of our life.

The Epiſtle.

Seeing then that we haue gifts.
verſe 6. and in verſe 16. at, Be not wiſe, &c.

Rom. 2.

The Goſpel.

And the third day was there a,
verſe 1. vnto verſe 12.

Iohn 2.

The third Sunday after the Epiphanie.

The Collect.

Almightie and euerlaſting God, mercifully looke vpon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to helpe and defend vs, through Chriſt our Lord.

The Epiſtle.

Be not wiſe in your ſelues.
verſe 16. vnto the end.

Rom. 12.

The Goſpel.

Now when he was come downe.
verſe 1. vnto verſe 14.

Matth. 8.

The fourth Sunday after the Epiphanie.

The Collect.

O God which knoweſt vs to be ſet in the mids of ſo many and great dangers, that for mans frailties we cannot alway ſtand vprightly: graunt to vs the health of body and ſoule, that all thoſe things which we ſuffer for ſinne, by thy help we may well paſſe and overcome, through Chriſt our Lord.

The Epiſtle.

Let euery ſoule be ſubiect.
verſe 1. vnto verſe 8.

Rom. 13.

The Goſpel.

And when he was entred into.
verſe 23. vnto the end.

Matth. 8.

The fifth Sunday after the Epiphanie.

The Collect.

Lord, wee beſeech thee to keepe thy Church and houſhold continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Chriſt our Lord.

The

The Epistle.
Now therefore as the elck.
verse 12. vnto verse 18.

Col. 3.

The Gospel.
The kingdome of heauen is.
verse 24. vnto verse 31.

Matth. 13.

The first Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fifth Sunday.

Septuagesima Sunday.

The Collect.

O Lord, wee beseech thee fauourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may be mercifully deliuered by thy goodnes, for the glory of thy Name, through Iesus Christ our Sauour, who liueth and reigneth, &c.

The Epistle.

Know ye not that they which
verse 24. vnto the end.

1. Cor. 9.

The Gospel.

For the kingdome of heauen,
verse 1. vnto verse 17.

Matth. 20.

Sexagesima Sunday.

The Collect.

Lord God, which fcest that we put not our trust in any thing that we doe, mercifully graunt that by thy power we may be defended againt all aduersitie, through Iesus Christ our Lord.

The Epistle.

For ye suffer fooles gladly.
verse 19. vnto verse 32.

2. Cor. 11.

The Gospel.

Now when much people were.
verse 4. vnto verse 16.

Luke 8.

Quinquagesima Sunday.

The Collect.

O Lord, which doest teach vs that all our doings without charitie are nothing worth, send thy holy Ghost, and powe into our hearts that most excellent gift of charitie, the very bond of peace, and all vertues, without the which whosoever liueth, is counted dead before thee: graunt this for thy onely Sonne Iesus Christs sake.

The Epistle.

Though I speake with the,
verse 1. vnto the end.

1. Cor. 13.

The Gospel.

Then Iesus tooke vnto him.
verse 31. vnto the end.

Luke 18.

The first day of Lent.

The Collect.

Almighty and euerlasting God, which hastest nothing that thou hast made, and doest forgiue the finnes of all them that be penitent: Create and make in vs new and contrite hearts, that wee worthily lamenting our sins, and acknowledging our wretchednes, may obtaine of thee the God of all mercy, perfect remission and forgiueneffe, through Iesus Christ.

The Epistle.

Turne you vnto me with all.
verse 12. vnto verse 18.

Ioel 2.

The Gospel.

Moreover when ye fast, looke.
verse 16. vnto verse 22.

Matth. 6.

The first Sunday in Lent.

The Collect.

O Lord, which for our sakes diddest fast fourtie dayes and fourtie nights: giue vs grace to vie such abstinence, that our flesh being subdued to the spirit, we may cuer obey thy godly motions in right-

reasonnes and true holinesse, to thy honour and glorie, which liueth and reigneth, &c.

The Epistle.

So wetherfore as workers,
verse 1. vnto verse 11.

2. Cor. 6.

The Gospel.

Then was Iesus led of the,
verse 1. vnto verse 12.

Matth. 4.

The second Sunday in Lent.

The Collect.

Almightie God, which doest see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle.

And furthermore we beseech,
verse 1. vnto verse 9.

1. The. 4.

The Gospel.

And Iesus went thence.
verse 21. vnto verse 29.

Matth. 4.

The third Sunday in Lent.

The Collect.

We beseech the Almighty God, looke vpon the hearty desires of thy humble seruants, and stretch forth the right hand of thy Maiestie, to be our defence againt all our enemies, through Iesus Christ our Lord. Amen.

The Epistle.

Be ye therefore followers of the,
verse 1. vnto verse 15.

Ephes. 5.

The Gospel.

Then he cast out a deuill.
verse 14. vnto verse 29.

Luke 11.

The fourth Sunday in Lent.

The Collect.

Graunt we beseech thee Almighty God, that we which for our euil deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Iesus Christ.

The Epistle.

Tell me, ye that will be vnder,
verse 21. vnto the end.

Galat. 4.

The Gospel.

Iesus went his way ouer the,
verse 1. vnto verse 15.

Iohn 6.

The fifth Sunday in Lent.

The Collect.

We beseech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preferred euermore both in body and soule, through Iesus Christ our Lord. Amen.

The Epistle.

But: Christ being come an he,
verse 11. vnto verse 16.

Hebr. 9.

The Gospel.

Which of you can rebuke me of,
verse 46. vnto the end.

Iohn 8.

The Sunday next before Easter.

The Collect.

Almighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humilitie: mercifully graunt that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

The

The Collects,

| | | |
|--|-------------|---|
| <i>The Epistle.</i>
Let the same minde be in you,
verse 5. vnto verse 12. | Phil. 2. | <i>Easter day.</i>
¶ At Morning prayer, in steed of the Psalme, O come, let
vs, &c. these Anthemes shalbe sung or said. |
| <i>The Gospel.</i>
And it came to passe, when,
verse 1. vnto Chap. 27. verse 57. | Matth. 26. | Christ rising again from the dead, now dieth nor,
death from henceforth hath no power vpon
him, for in that he died, he died t' once to put away
sinne, but in that he liueth, he liueth vnto God. And
so likewise count your selues dead vnto sinne, but li-
uing vnto God, in Christ Iesus our Lord. |
| <i>The Epistle.</i>
Who is this that cometh,
verse 1. vnto the end. | Isaiah 63. | Christ is risen againe, the first fruits of them that
sleepe, for seeing that by man came death, by
man also came the resurrection of the dead: for as by
Adam all men doe die, so by Christ all men shall bee
restored to life. |
| <i>The Gospel.</i>
And two dayes after followed.
verse 1. vnto the end. | Marke 14. | |
| <i>Tuesday before Easter.</i>
<i>The Epistle.</i>
The Lord God hath opened,
verse 5. vnto the end. | Isaiah 50. | <i>The Collect.</i>
A Almighty God, which through thine only begot-
ten Son Iesus Christ hast ouercome death, & open-
ed vnto vs the gate of euerlasting life, wee humbly
beseech thee, that as by thy speciall grace preventing
vs, thou dost put in our minds good desires, to by
continuall helpe, we may bring the same to good ef-
fect, through Iesus Christ our Lord, who liueth, &c. |
| <i>The Gospel.</i>
And anon in the dawning,
verse 1. vnto the end. | Marke 15. | |
| <i>Wednesday before Easter.</i>
<i>The Epistle.</i>
For where a Testament is...
verse 16. vnto the end. | Heb. 9. | <i>The Epistle.</i>
If ye be then risen with Christ,
verse 1. vnto verse 8. |
| <i>The Gospel.</i>
Now the feast of vnleauened bread.
verse 1. vnto the end. | Luke 22. | <i>The Gospel.</i>
Now the first day of the,
verse 1. vnto verse 11. |
| <i>Thursday next before Easter.</i>
<i>The Epistle.</i>
Now in this that I declare,
verse 17. vnto the end. | 1. Cor. 11. | <i>Munday in Easter weeke.</i>
<i>The Collect.</i>
Almighty God* |
| <i>The Gospel.</i>
Then the whole multitude,
verse 1. vnto the end. | Luke 23. | <i>The Epistle.</i>
Then Peter opened his,
verse 34. vnto verse 44. |
| <i>On good Friday.</i>
<i>The Collect.</i>
A Almighty God, wee beseech thee graciously to be-
hold this thy Family, for the which our Lord Ie-
sus Christ was contented to be betrayed, and giuen
vs into the hands of wicked men, and to suffer death
vpon the Crosse: who liueth and reigneth, &c. | | <i>The Gospel.</i>
And behold two of them went,
verse 13. vnto verse 36. |
| | | <i>Tuesday in Easter weeke.</i>
<i>The Collect.</i>
A Almighty Father which hast giuen thine onely
Sonne to die for our sinnes, and to rise againe for
our iustification: graunt vs fo to put away the lea-
uen of malice and wickednesse, that wee may alway
serue thee in purenesse of liuing and trinitie, through
Iesus Christ our Lord. Amen. |
| | | <i>The Epistle.</i>
Ye men and brethren, children of,
verse 26. vnto verse 42. |
| | | <i>The Gospel.</i>
Iesus himselfe stood in the,
verse 36. vnto verse 49. |
| | | <i>The first Sunday after Easter.</i>
<i>The Collect.</i>
Almightie God, &c. |
| | | <i>The Epistle.</i>
For all that is borne of God,
verse 4. vnto verse 13. |
| | | <i>The Gospel.</i>
The same day at night,
verse 19. vnto verse 24. |
| | | <i>The second Sunday after Easter.</i>
<i>The Collect.</i>
A Almighty God, which hast giuen thy only Sonne
to be vnto vs both a sacrifice for sinne, and also
an example of good life, giue vs the grace that wee
may alwayes most thankfully receiue that his inesti-
mable benefite, and also dayly endeavour our selues to
follow the blessed steps of his most holy life. |
| | | <i>The Epistle.</i>
For this is thanke worthy,
verse 19. vnto the end, |

The Gospel.
I am the good shepheard,
verse 1. vnto verse 17.
The third Sunday after Easter.
The Collect.

Almightie God, which shewest to all men that be in error, the light of thy trueth, to the intent that they may returne into the way of righteousness, grant vntoall them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Iesus Christ.

The Epistle.
Dearly beloued, I beleeue you,
verse 11. vnto 18. **1. Pet. 2.**

The Gospel.
A little while and ye shall not,
verse 16. vnto verse 23. **Iohn 16.**

The fourth Sunday after Easter.
The Collect.

Almighty God, which doest make the mindes of all faithfull men to be of one wil, grant vnto thy people, that they may loue y thing which thou commandest, & desire that which thou doest promise, that among the sundry & manifold changes of the world, our hearts may surely there be fixed, wheras true ioyes are to be found, through Iesus Christ our Lord. Amen.

The Epistle.
Euery good giuing, and euery,
verse 17. vnto verse 22. **James 1.**

The Gospel.
But now I goe my way,
verse 5. vnto verse 16. **Iohn 16.**

The first Sunday after Easter.
The Collect.

Lord, from whom all good things do come, grant vs thy humble seruants, that by thy holy inspiration wee may thinke those things that be good, and by thy mercfull guiding may performe the same, through our Lord Iesus Christ. Amen.

The Epistle.
And be doers of the word,
verse 22. vnto the end. **James 1.**

The Gospel.
Verily, verily I say vnto you,
verse 23. vnto the end. **Iohn 16.**

Ascension day.
The Collect.

Grant wee beseech thee Almighty God, that like as wee doe be'ecue thine onely begotten Sonne our Lord to haue ascended into the heauens: so wee may also in heart and mind thither ascend, and with him continually dwell.

The Epistle.
I haue made the former,
verse 1. vnto verse 12. **Acts 1.**

The Gospel.
Finally he appeared vnto,
verse 14. vnto the end. **Marke 16.**

The Sunday after Ascension day.
The Collect.

O God the King of glory, which hast exalted thine onely Sonne Iesus Christ with great triumph into thy kingdome of heauen: we beseech thee leaue vs not comfortlesse, but send vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauour Christ is gone before, who liueth, &c.

The Epistle.
Now the end of all things is at hand.
verse 7. vnto verse 12. **1. Pet. 4.**

The Gospel.
But when th comforter shall,
verse 26. end Chap. 16. in verse 4. at, And these
Whitsunday.
The Collect.

God, which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, grant vs be the same Spirit to haue a great iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Iesus Christ our Sauour, who liueth and reigneth with thee in the vniue of the same spirit, one God world without end. Amen.

The Epistle.
And when the day of Pentecost,
verse 1. vnto verse 12. **Acts 2.**

The Gospel.
If ye loue me, I cpe my,
verse 15. vnto the end. **Iohn 14.**

Munday in Whitsun weeke.
The Collect.

God, which as &c. *As vpon Whitsunday.*

The Epistle.
Then Peter opened his mouth,
verse 34. vnto the end. **Acts 10.**

The Gospel.
For God so loued the world,
verse 16. vnto verse 22. **Iohn 3.**

Tuesday in Whitsun weeke.
The Collect.

God which as, &c. *As vpon Whitsunday.*
The Epistle.
Now when the Apostle, which,
verse 14. vnto verse 18. **Acts 8.**

The Gospel.
Verily, verily, I say vnto you,
verse 1. vnto verse 11. **Iohn 10.**

Trinitie Sunday.
The Collect.

Almighty and euerlasting God which hast g'uen vnto vs thy seruants grace by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of thy diuine Maiesie to worship the vniue: we beseech thee that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liueth and reigneth, &c.

The Epistle.
After this I looked, and beheld,
verse 1. vnto the end. **Reuel. 4.**

The Gospel.
There was now a man of the,
verse 1. vnto verse 16. **Iohn 3.**

The first Sunday after Trinitie.
The Collect.

God, the strength of all them that trust in thee, mercifully accept our prayers: and because the weaknesse of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy commaundements, wee may please thee both in will and deed through Iesus Christ our Lord.

The Epistle.
Beloued let vs loue one,
verse 7. vnto the end. **1. Iohn 4.**

The Gospel.
There was a certaine rich man,
verse 19. vnto the end. **Luke 26.**

The second Sunday after Trinitie.
The Collect.

Lord make vs to haue a perpetual feare & loue of thy holy Name, for thou neuer failest to help and giue

gouerne them, whom thou doest bring vp in thy stedfast loue: graunt this, &c.

The Epistle.

Marueile not, my brethren, though, 1. Iohn 3.
verse 13. vnto the end.

The Gospel.

A certaine man made a great, Luke 14.
verse 16. vnto verse 25.

The viij. Sunday after Trinitie.

The Collect.

Lord wee beseech thee mercifully to heare vs, and vnto whome thou hast giuen an heartie desire to pray, graunt that thy mightie ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

And submit your selues euery, 1. Pet. 5.
verse 5. vnto verse 12.

The Gospel.

Then reformed vnto him all the, Luke 15.
verse 1. vnto verse 11.

The viij. Sunday after Trinitie.

The Collect.

God the protectour of all that trust in thee, without whom nothing is strong, nothing is holy, encrease and multiply vpon vs thy mercy, that thou being our ruler and guide, wee may so passe through things temporall, that wee finally lose not the things eternall: grant this heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

For I count that the afflictions, Rom. 8.
verse 18. vnto verse 24.

The Gospel.

Be yetherfore mercifull, as, Luke 6.
verse 36. vnto verse 43.

The v. Sunday after Trinitie.

The Collect.

G Raunt Lord, wee beseech thee, that the course of this world may be so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnes, through Iesus Christ our Lord.

The Epistle.

Finally, be ye all of one minde, 1. Pet. 3.
verse 8. end in verse 15. at, And be ready.

The Gospel.

Then it came to passe as the, Luke 5.
verse 1. vnto verse 12.

The vi. Sunday after Trinitie.

The Collect.

God which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts, such loue toward thee, that weelouing thee in all things, may obtaine thy promises, which exceede all that wee can desire, through Iesus Christ, &c.

The Epistle.

Know ye not, that all we which, Rom. 6.
verse 3. vnto verse 12.

The Gospel.

For I say vnto you, except you, Matth. 5.
verse 20. vnto verse 27.

The viij. Sunday after Trinitie.

The Collect.

Lord of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, encrease in vs true religion, and nourish vs with all goodnes, and of thy great mercy keep vs in the same, through Iesus Christ, &c.

The Epistle.

Speake after the manner of man, Rom. 6.

verse 19. vnto the end.

The Gospel.

In those dayes when there was, Marke 8.
verse 1. vnto verse 10.

The viij. Sunday after Trinitie.

The Collect.

God whose prouidence is neuer deceived, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs: through Iesus Christ our Lord.

The Epistle.

Therefore brethren, we are debtors, Rom. 8.
verse 12. vnto verse 18.

The Gospel.

Beware of false prophets, Marth. 7.
verse 15. vnto verse 22.

The ix. Sunday after Trinitie.

The Collect.

G Raunt vs Lord, wee beseech thee, the spirit to thinke and doe alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

Moreouer brethren, I would, 1. Cor. 10.
verse 1. vnto verse 14.

The Gospel.

And he said also vnto his, Luke 16.
verse 1. vnto verse 10.

The x. Sunday after Trinitie.

The Collect.

Let thy mercifull cares, O Lord, bee open to the prayers of thy humble seruants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

Now concerning spirituall gifts, 1. Cor. 12.
verse 8. vnto verse 12.

The Gospel.

And when he was come neere, Luke 19.
verse 47. at, And the high Priests and the.

The xi. Sunday after Trinitie.

The Collect.

God which declarest thy Almighty power, most chiefly in shewing mercy and pity, giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

Moreouer, brethren, I declare, 1. Cor. 15.
verse 1. vnto verse 12.

The Gospel.

He spake also this parable vnto, Luke 18.
verse 9. vnto verse 15.

The xij. Sunday after Trinitie.

The Collect.

Almighty & euerslasting God, which art alwayes more ready to heare then wee to pray, and art wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiving vs those things whereof our conscience is astraide, and giuing vnto vs that that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

And such trust haue we through, 2. Cor. 3.
verse 4. vnto verse 10.

The Gospel.

And he departed againe, Marke 7.
verse 31. vnto the end.

The xij. Sunday after Trinitie.

The Collect.

Almighty and mercifull God, of whose only gift it cometh, that thy faithfull people doe vnto thee, true and laudable seruice: Graunt wee beseech thee, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

Now to Abraham and his seed,

verse 16. vnto verse 23.

Galat. 3.

The Gospel.

Blessed are the eyes which see,
verse 23. vnto verse 38.

Luke 10.

The xij. Sunday after Trinitie.

The Collect.

Almighty and euertlasting God, glue vnto vs the increase of faith, hope, and charite, and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.

Then I say walke in the spirit,

verse 16. vnto verse 25.

Galat. 5

The Gospel.

And so it was when he went.

verse 11. vnto verse 20.

Luke 17.

The xv. Sunday after Trinitie.

The Collect.

Keepe wee beseech thee, O Lord, thy Church, with thy perpetuall mercy, and because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs so all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

Ye see how large a letter,

verse 11. vnto the end.

Galat. 6.

The Gospel.

No man can serue two masters.

verse 24. vnto the end.

Math. 6.

The xvi. Sunday after Trinitie.

The Collect.

Lord we beseech thee, let thy continuall pity cleane and defend thy congregation: and because it cannot continue in safety without thy succour, preserve it euermore by thy help and goodnes, through Iesus Christ our Lord.

The Epistle.

Wherefore I desire that ye,

verse 13. vnto the end.

Ephes. 3.

The Gospel.

And it came to passe the day after.

verse 11. vnto verse 18.

Luke 7.

The xvij. Sunday after Trinitie.

The Collect.

Lord we pray thee, y thy grace may alwayes preluent and folow vs, and make vs continually to be giuen to all good workes, through Iesus Christ, &c.

The Epistle.

I therefore being prisoner,

verse 1. vnto verse 7.

Ephes. 4.

The Gospel.

And it came to passe that when,

verse 1. vnto verse 12.

Luke 14.

The xvij. Sunday after Trinitie.

The Collect.

Lord we beseech thee, grant thy people grace to auoide the infections of the deuill, and with pure heart and mind to folow thee the only God, through Iesus Christ our Lord.

The Epistle.

I thanke my God alwayes.

1. Cor. 1.

verse 4. vnto verse 9.

The Gospel.

But when the Pharises had,

verse 34. vnto the end.

Math. 23.

The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee we are notable to please thee, graunt that the working of thy mercie may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

This I say therefore, and testifie,

verse 17. vnto the end.

Ephes. 4.

The Gospel.

Then he entred into a ship.

verse 1. vnto verse 9.

Math. 9.

The xx. Sunday after Trinitie.

The Collect.

Almighty and mercifull God, of thy bountifull goodnes keepe vs from all things that may hurt vs, that we, being ready both in body and soule, may with free hearts accomplish those things that thou wouldst haue done, through Iesus Christ our Lord.

The Epistle.

Take heede therefore that ye,

verse 15. vnto verse 22.

Ephes. 5.

The Gospel.

the kingdome of heauen is,

verse 2. vnto verse 15.

Math. 22.

The xxi. Sunday after Trinitie.

The Collect.

Graunt wee beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be clenfed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Finally my brethren, be strong,

verse 10. vnto verse 21.

Ephes. 6.

The Gospel.

And there was a certaine Ruler,

verse 46. vnto the end.

Iohn 4.

The xxij. Sunday after Trinitie.

The Collect.

Lord we beseech thee to keepe thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle.

I thankemy God, *hawing.*

verse 3. vnto verse 12.

Phil. 1.

The Gospel.

Then came Peter to him.

verse 21. vnto the end.

Math. 18.

The xxij. Sunday after Trinitie.

The Collect.

O our refuge and strength, which art the author of all godlinesse, bee ready to heare the deuour prayers of the Church, and grant that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren, be followers of me.

verse 17. vnto the end.

Phil. 3.

The Gospel.

Then went the Pharises and.

verse 15. vnto verse 23.

Math. 22.

The xxij. Sunday after Trinitie.

The Collect.

Lord we beseech thee, assioile thy people from their offences, that through thy bountifull goodnes we may

may be deliuered from the bonds of all those finnes,
which by our frailty we haue committed, Grant this,

The Epistle.

We giue thanks to God.

verse 3. vnto verse 13.

The Gospel.

While he thus spake.

verse 18. vnto verse 27.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp we beseech thee, O Lord, the wils of thy
faithfull people, that they plenteously bringing
forth the fruit of good works, may of thee be plenti-
tiously rewarded, through Iesus Christ our Lord.

The Epistle.

Behold, the dayes come.

verse 5. vnto verse 9.

The Gospel.

Then Iesus lift vp his eys.

verse 5. vnto verse 15.

*If there be any more Sundayes before Advent Sunday, to
supply the same, shall be taken the Collect, Epistle and Go-
sple of some of those Sundayes which were omitted be-
tweene the Epiphanie and Sepuagefima.*

Saint Andrews day.

The Collect.

Almighty God, which diddest giue such grace vn-
to thy holy Apostle S. Andrew, that he readily o-
beyed the calling of thy Son Iesus Christ, and follow-
ed him without delay: graunt vnto vs all that we be-
ing called by thy holy word, may forthwith giue ou-
er our selues obediently to follow thy commaunde-
ments, through the same Iesus Christ our Lord.

The Epistle.

For if thou shalt confesse.

verse 9. vnto the end.

The Gospel.

And Iesus walking by the.

verse 18. vnto verse 23.

S. Thomas the Apostle.

The Collect.

Almighty and euellasting God, which for the more
confirmation of the faith diddest suffer thy holy
Apostle Thomas to be doubtfull in thy Sons resurrec-
tion: grant vs perfectly, and without all doubt to
beleue in thy Sonne Iesus Christ, that our faith in thy
fight neuer be reproued. Heare vs, O Lord, through
the same Iesus Christ to whom, &c.

The Epistle.

Now therefore ye are no.

verse 19. vnto the end.

The Gospel.

But Thomas one of the.

verse 24. vnto the end.

Conversion of Paul.

The Collect.

God which hast taught all the world, through the
preaching of thy blessed Apostle S. Paul: graunte
we beseech thee that we which haue this wonderfull
conversion in remembrance, may follow and fulfill
thy holy doctrine that he taught, through Iesus, &c.

The Epistle.

And Saul yet breathing out.

verse 1. vnto verse 23.

The Gospel.

Then answered Peter, and.

verse 27. vnto the end.

Purification of S. Mary the Virgin.

The Collect.

Almightie and euellasting God, we humbly be-
seech thy Maiestie, that as thy onely begotten

Sonne was this day presented in the Temple in the
substance of our flesh: so graunt that wee may be pre-
sented vnto thee with pure and cleare minds, by Iesus
Christ our Lord.

The Epistle.

The same Epistle appointed the Sunday before.

The Gospel.

And when the dayes of her.

Luke 2.

verse 22. end in verse 29. at, And when the.

Saint Mathias day.

The Collect.

Almightie God, which in the place of the traitour
Iudas diddest chule thy faithful seruant Mathias
to be of the number of the twelue Apostles, grant
that thy Church, being alwayes preserued from false
Apostles, may be ordered and guided by faithfull and
true Pastours, through Iesus Christ our Lord.

The Epistle.

And in those dayes Peter,

Actes 1.

verse 15. vnto the end.

The Gospel.

At that time Iesus answered.

March. 11.

verse 25. vnto the end.

Annunciation of the Virgin Mary.

The Collect.

WE beseech the Lord, powre thy grace into our
hearts, that as wee haue known Christ thy
Sonne incarnation by the message of an Angel: so by
his croile and passion, wee may be brought vnto the
glory of his resurrection, through the same Christ our
Lord, Amen.

The Epistle.

And the Lord spake againe vnto.

Esai 7.

verse 10. vnto verse 16.

The Gospel.

And in the 6. moneth.

Luke 1.

verse 26. vnto verse 39.

Saint Markes day.

The Collect.

Almightie God, which hast instructed thy holy
Church with the heavenly doctrine of thy Euan-
gelist S. Marke: giue vs grace, that wee be not like
children, caried away with enery blast of vaine do-
ctrine, but firmly to be established in thy truth of thy
holy Gospel, through Iesus Christ our Lord, Amen.

The Epistle.

Eut now euery one of vs is.

Ephes. 4.

verse 7. vnto verse 17.

The Gospel.

I am the true vine, and my.

John 15.

verse 1. vnto verse 12.

S. Philip and Iames day.

The Collect.

Almightie God, whom truly to know is euella-
sting life, graunt vs perfectly to know thy Sonne
Iesus Christ to be the Way, the Truth, and the Life,
as thou hast taught Saint Philip and other Apostles,
through Iesus Christ our Lord.

The Epistle.

Iames a seruant of God.

Iames 1.

verse 1. vnto verse 13.

The Gospel.

And he said to his disciples.

John 14.

verse 1. vnto verse 15.

Saint Barnabe Apostle.

The Collect.

Lord Almighty, which hast indued thy holy Apo-
stle Barnabas, with singular gifts of the holy
Ghost: let vs not be destitute of thy manifold gifts,
nor yet of grace, to vse them alway to thy honor and
glory: through Iesus Christ, &c.

The

The Collects.

The Epistle.
Then tidings of those things,
verſe 22. vnto the end, **Acts. 11.**
The Goſpel.
This is my commandment,
verſe 12. vnto verſe 17. **Iohn 15.**
Saint Iohn Baptiſt.
The Collect.

Almighty God, by whole prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent to prepare the way of thy Sonne our Sauſour, by preaching of penance: make vs to follow his doctrine & holy lite, that we may truly repent according to his preaching, and after his example conſtantly ſpeake the trueth, boldly rebuke vice, and patiently ſuffer for the Trueths ſake, through Ieſus Chriſt our Lord.

The Epistle.
Comfort ye, comfort ye my.
verſe 1. vnto verſe 12. **Eſai. 40.**

The Goſpel.
Now Eliſabets time was.
verſe 57. vnto the end. **Luke 1.**

Saint Peters day.
The Collect.

Almighty God, which by thy Sonne Ieſus Chriſt haſt giuen to thy Apoſtle S. Peter many excellent gifts, and commadedit him earnestly to feed thy ſlocke: make wee beleeue thee, all Biſhops and Paſtours diligently to preach thy word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Ieſus Chriſt our Lord.

The Epistle.
Now about that time Herod.
verſe 1. vnto verſe 12. **Acts 12.**

The Goſpel.
Now when Ieſus came.
verſe 13. vnto verſe 20. **Matth. 16.**

Saint Iames the Apoſtle.
The Collect.

Grant, O mercifull God, that as thine holy Apoſtle S. Iames leauing his father, and all that hee had, without delay was obedient vnto the calling of thy Sonne Ieſus Chriſt and followed him: ſo we forſaking all worldly and carnall affections, may be euermore ready to follow thy Commandements, through Ieſus Chriſt our Lord.

The Epistle.
In thoſe daues alſo came,
verſe 27. end Chap. 12. in verſe 3. at, Then were the **Acts 11.**

The Goſpel.
Then came to him the,
verſe 20. vnto verſe 29. **Matth. 20.**

Saint Bartholomew the Apoſtle.
The Collect.

O Almighty and euerlaſting God, which haſt giuen grace to thy Apoſtle Bartholomew, truly to beleeue and to preach thy word, grant we beſeech thee vnto thy Church, both to loue that he beleeued, and to preach y he taught, through Chriſt our Lord.

The Epistle.
Thus by the hands of the,
verſe 12. vnto verſe 17. **Acts 5.**

The Goſpel.
And there aroſe alſo a ſtrife.
verſe 24. vnto verſe 31. **Luke 12.**

Saint Matthew the Apoſtle.
The Collect.

Almighty God, which by thy bleſſed Sonne didſt call Matthew from the receipt of Cuſtome to be

an Apoſtle & Euangelist: grant vs grace to forſake all covetous deſires, and inordinate loue of riches, and to follow thy ſaid Son Ieſus Chriſt, who liueth, and reigneth, &c.

The Epistle.
Therefore, ſeeing that wee,
verſe 1. vnto verſe 7. **2. Cor. 4.**

The Goſpel.
And as Ieſus paſſed forth.
verſe 9. vnto verſe 14. **Matth. 9.**

Saint Michael and all Angels.
The Collect.

Euerlaſting God, which haſt ordained and conſtituted the ſeruiers of all Angels and men in a wonderfull order, mercifully graunt, that they which alway doe thee ſeuiſe in heaven, may by thy appointment ſuccour and defend vs in earth, through Ieſus Chriſt our Lord.

The Epistle.
And there was a battell in.
verſe 7. vnto verſe 13. **Reuel. 12.**

The Goſpel.
The ſame time the Diſciples.
verſe 1. vnto verſe 11. **Matth 18.**

Saint Luke the Euangelist.
The Collect.

Almighty God, which haſt called Luke the Philitian, whoſe praiſe is in the Goſpel, to be a Philitian of the ſoule, it may pleaſe thee by the wholeſome medicines of his doctrine, to heale all the diſſences of our ſoules, through thy Sonne Ieſus Chriſt our Lord.

The Epistle.
But watch thou in all things,
verſe 5. vnto verſe 16. **2. Tim. 4.**

The Goſpel.
After theſe things the Lord.
verſe 1. end in verſe 7. at, Goe not from houſe, **Luke 10.**

Simon and Iude Apoſtles.
The Collect.

Almighty God, which haſt builded thy Congregation vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the head corner ſtone: graunt vs ſo to be ioyned together in vnitie of Spirit by their doctrine, that wee may be made an holy Temple acceptable vnto thee, through Ieſus Chriſt our Lord.

The Epistle.
Iude a ſeruant of Ieſus Chriſt,
verſe 1. vnto verſe 9. **Iude.**

The Goſpel.
Theſe things command.
verſe 7. vnto the end. **Iohn 15.**

All Saints day.
The Collect.

Almighty God, which haſt knit together thy elect in one communion & fellowſhip in the myſtical body of thy Sonne Ieſus Chriſt our Lord: graunt vs grace ſo to follow thy holy Saints in all vertuous & godly liuing, that we may come to thoſe vnſpeakable ioyes which thou haſt prepared for them that vnfaignedly loue thee, through Ieſus Chriſt our Lord. Amen.

The Epistle.
And I ſaw another Angel come,
verſe 2. vnto verſe 13. **Reuel. 7.**

The Goſpel.
And when he ſaw the,
verſe 1. vnto verſe 13. **Matth. 5.**

The end of the Collects.

The order for the administration of the Lords Supper, or holy Communion.



Om any as intend to be partakers of the holy Communion, shall signify their names to the Curate o-
uer night, or else in the morning before the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious will luer, so that the Congregation by him is offend-
ed, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge there-
of, shall call him, and aduertise him in any wise, not to presume to the Lords Table, untill he haue o-
penly declared himselfe to haue truly repented and amended: it is former naughty life, that the Con-
gregation may thereby be satisfied, which afore were offended, and that he haue recompensed the
parties whom he hath done wrong vnto, or at the least, declare himselfe to be in full purpose so to
doe, as soone as he conveniently may.

The same order shall the Curate vse witht' ofe betwixt whom he perceiue malice and hatred to reigne, not suffering
them to be partakers of the Lords Table, untill he know them to be reconciled, and if one of the parties so at variance, bee
content to forgive from the bottoome of his heart, all that the other hath trespassed against him, and to make amends for that
he himselfe hath offended, and the other partie will not be perswaded to a godly unity, but remaine still in his frowardnesse
and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is ob-
stinate.

The Table at the Communion time, hauing a faire whitelinnen cloth vpon it, shall stand in the body of the Church, or
in the Chancell, where Morning and Evening prayer be appointed to be said, And the Priest standing at the North side
of the Table, shall say the Lords prayer, with this Collect following.

The Communion.



Almighty God, vnto whom
all hearts be open, all desires
known, and from whom
no secrets are hidde, cleanse
the thoughts of our hearts
by the inspiration of thy
holy Spirit, that wee may
perfectly loue thee, and
worthy magnifie thy holy

Name, through Christ our Lord. Amen.

Then shall the Minister rehearse distinctly all the tenme
Commandements, and the people kneeling, shall after eue-
ry Commandement, aske Gods mercy, for their transgres-
sion of the same, after this sort.

Minister,

God spake these words and said, I am the Lord
thy God, thou shalt haue none other Gods but
mee.

People.

Lord haue mercy vpon vs, and incline our hearts
to keepe this Law.

Minister,

Thou shalt not make to thy selfe any graven image
nor the likenes of any thing that is in heauen aboue,
or in the earth beneath, or in the water vnder the
earth. Thou shalt not bow downe to them, nor wor-
ship them: For I the Lord thy God am a iealous God,
and visite the sinne of the fathers vpon the children,
vnto the third and fourth generation of them that
hate mee, and shew mercy vnto thousands, in them
that loue me, and keepe my commandements.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not take the Name of the Lord thy God
in vaine: for the Lord will not hold him guiltlesse
that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabbath day,
Sixe daies shalt thou labour and do all that thou hast
to do: but the seventh day is the Sabbath of the Lord
thy God. In it thou shalt do no manner of worke, thou
and thy sonne, and thy daughter, thy manseruant, and
thy maid seruant, thy cattell, and the stranger that is
within thy gates: for in sixe daies the Lord made
heauen, and earth, the Sea, and all that in them is,
and rested the seventh day, wherefore the Lord blest
the seventh day, and hallowed it.

People.

Lord haue mercy vpon vs, &c.

Minister,

Honor thy father and thy mother, that thy dayes
may be long in the land which the Lord thy God gi-
ueth thee.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt do no murthier.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not beare false witness against thy
neighbour.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not couet thy neighbours house, thou
shalt not couet thy neighbours wife, nor his seruant,
nor his maide, nor his ox, nor his asse, nor any thing
that is his.

B

People,

People.
Lord haue mercy vpon vs, and write all these thy
Lawes in our hearts, wee beseech thee.

¶ Then shall follow the Collect of the day, with one of these
two Collects following for the King, the Minister standing
vp, and saying.

¶ Let vs pray.
Almighty God, whose kingdome is euertlasting
and power infinite, haue mercy vpon the whole
Congregation, & so rule the heart of thy chosen fer-
uantes, our king and gouernour, that he (know-
ing whose minister he is) may about all things seeke
thy honour and glory, and that we his subiects (dug-
ly considering whose authoritie he hath) may faith-
fully serue, honor, and humbly obey him, in thee, and
for thee, according to thy blessed word & ordinance,
through Iesus Christ our Lord, who with thee and
the holy Ghost, liueth and reigneth, euer one God
world without end, Amen.

Almighty and euertlasting God, we be taugth by
thy holy word, that the hearts of kings are in thy
rule & gouernance, and thou doost despise & turne
them as it seemeth best to thy godly wisdom: wee
humbly beseech thee, so to dispose and gouerne the
heart of Iames thy seruour our King and gouernour,
that in all his thoughts, words and works, he may e-
uer seeke thy honour and glory, and study to preluce
thy people committed to his charge, in wealth, peace,
and godlinesse: Grant this O merciful Father, for thy
deare Sonnes sake Iesus Christ our Lord, Amen.

¶ Immediately after the Collects, the ministers shall read
the Epistle, beginning thus.

The Epistle written in the Chapter of

¶ And the Epistle ended, he shall say the Gospel, beginning
thus.

The Gospel written in the Chapter of

¶ And the Epistle and Gospel being ended, shall bee said
the Creed.

Believe in one God the Father Almighty, maker of
heaven and earth, and of all things visible, and inui-
sible: and in one Lord Iesus Christ, the only begotten
Sonne of God, begotten of his Father before all
worlds, God of God, Light of Light, very God of very
God, begotten not made, being of one substance with
the Father, by whom all things were made, who forvs
men, and for our saluation, came downe from heaven
and was incarnate by the holy Ghost of the Virgine
Mary, and was made man, and was crucified also for
vs vnder Pontius Pilate. Hee suffered and was bur-
ied, & the third day he rose againe according to the
Scriptures, and ascended into heaven, and sitteth on
the right hand of the Father. And he shall come againe
with glory to iudge both the quicke and the dead:
whose kingdome shall haue none end. And I beleue
in the holy Ghost, the Lord and giuer of life, who pro-
ceedeth from the Father and the Sonne, who with
the Father and the Sonne together is worshipped and
glorified, who spake by the Prophets. And I beleue
one Catholike and Apostolike Church. I acknow-
ledge one Baptisme for the remission of sinnes And I
looke for the resurrectione of the dead, and the life of
the world to come. Amen

After the Creed, if there be no Sermon, shall follow one
of the Homilies already set forth, or hereafter to be set forth
by common authoritie.

After such Sermon Homily, or exhortation, the Curate
shall declare vnto the people, whether there be any holy daies
or fasting dayes the week following, and earnestly exhort
them to remember the poore, saying or out more of these fol-
lowing.

tences following, as he thinketh most convenient by his discre-
tion.

* Let your light so shine before men, that they may
see your good works, and glorifie your Father which
is in heauen.

* Lay not vp for your selues treasure vpon the earth
where the rust and moth doth corrupt, and where
theues breake through and steale: but lay vp
for your selues treasures in heauen, where neither rust nor
moth doth corrupt, and where theues do not breake
thorow and steale.

* Whatsoeuer ye would that men should doe vnto
you, euen so do vnto them, for this is the Law and the
Prophets.

* Not euery one that saith vnto mee, Lord, Lord,
shall enter into the kingdome of heauen: but hee that
doeth the will of my Father which is in heauen.

* Zache stood forth and said vnto the Lord, Behold
I Lord, the halfe of my goods I giue to the poore, and
if I haue done any wrong to any man, I restore foure
fold.

* Who goeth a warfare at any time of his owne
cost? who planteth a vineyard, and eateth not of the
fruit thereof? Or who feedeth a flocke, and eateth not
of the milke of the flocke?

* If we haue sowne vnto you spirituall things, is it
a great matter if we shall reape your worldly things?

* Doe ye not know that they which minister about
holly things, lue of the sacrifice? and they which wait
of the altar, are partakers with the altar? Euen so hath
the Lord also ordeined, that they which preach the
Gospel, should lue of the Gospel.

* He that soweth little, shall reape little: and he that
soweth plenteously, shall reape plenteously. Let euery
man doe according as he is disposed in his heart, not
grudging, or of necessity, for God loueth a cheerefull
giuer.

* Let him that istaught in the word, minister vnto
him that teacheth, in all good things. Be not decei-
ued, God is not mocked: For whatsoever a man sow-
eth that shall he reape.

* While we haue time, let vs do good vnto al men, &
specially vnto the which are of the household of faith.

* Godlines is great riches, if a man be content with
that he hath: for we brought nothing ino the world,
neither may we cary any thing out.

* Charge them which are rich in this world, that
they be ready to giue, and glad to distribute, laying
vp in store for themselves a good foundation againe
the time to come, that they may attaine eternall life.

* God is not vnrighteous, that he wil forget your
works, and labor that proceedeth of loue: which loue
ye haue shewed for his Names sake, which haue mini-
stred vnto the Saints, and yet doe minister.

* To do good and to distribute forget not, for with
such sacrifices God is pleased.

* Who lo hath this worlds good, and seeth his brother
haue neede, and shutteth vp his compassion from
him how dwelleth the loue of God in him?

* Giue almes of thy goods, and turne neuer thy face
from any poore man: and then the face of the Lord
shall not be turned away from thee.

* Be mercifull as thy power. If thou hast much,
giue plenteously. If thou hast little, doe thy diligence
gladlie to giue of that little: for so gatherest thou thy
selfe a good reward in the day of necessity.

* Hee that hath pittie vpon the poore, lendeth vnto
the Lord: and looke what he layeth out, it shall bee
paid him againe.

* Blessed is the man that provideth for the sick and
needy: the Lord shall deliuer him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the donation of the people, and put the same into the poore man's box, and vpon the offering dayes appointed, every man and woman shall pay to the Curate, the due and accustomed offering. After which done the Priest shall say,

¶ Let vs pray for the whole state of Christs Church militant here in earth.

If there be no almes given to the poore, then shall the words (not accepting our almes) be left out vsaid.

Almighty and euellouing God, which by thy holy Apostles haue taught vs to make prayers and supplications, and to giue thanks for all men: we humbly beseech thee most mercifully (to accept our almes) to receiue these our prayers, which we offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of truth, vniuity and concord: & grant that all they that doe confess thy holy Name, may agree in the truth of thy holy word, and liue in vniuity and godly loue. We beseech thee also to saue and defend all Christian kings, princes, and gouernours, and specially thy seruant Iames our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole counsell, and to all that be put in authority vnder him, that they may truly and indifferently minister iustice, to the punishment of wickednes and vice, and to maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine, set forth thy true and liuely word, and rightly and duly administer thy holy Sacraments: and to all thy people: giue thy heauenly grace, and specially to this congregation here present, that with meek heart and due reuerence, they may here and receiue thy holy word, truly learning thee in holinesse and righteousness all the dayes of their life. And we most humbly beseech thee of thy goodnesse. O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sicknesse, or any other aduersitie: grant this, O Father, for Iesus Christs sake our onely Mediatour and Advocate Amen.

¶ Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

Whe come together at this time (dearely beloved brethren) to feed at the Lords Supper, vnto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lords Iesus Christs sake, that ye will not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye know how grievous and vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of prouision, so that there lacketh nothing but the guests to sit downe, and yet they which bee called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great iniury & wrong done vnto him? Wherefore most dearely beloved in Christ, take ye good heed, lest ye withdrawing your selues from this holy Supper prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: but such excuses bee not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraid to come: Wherefore then doe ye not repent and amend? When God calleth you, be ye not ashamed to say, you will not come? When you should returne to God, will you excuse your selfe, and say that you be not ready? Consider earnestly with your selues, how little such fained excuses shall auail before God. They that refused the feast in the Gospel, because they

had bought a Farme, or would try their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you as you loue your own soules on, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeelde vp his soule by death vpon the Crosse for your health: euen so it is your duty to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now if you will in no wise thus do, consider with your selues how great iniury you doe vnto God, and how fore punishment hangeth ouer your heads for the same. And whereas you commend God so fore in refusing this holy banquet: I admonish, exhort and beseech you, that vnto this vnkindnesse ye will not add any more: which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this be accounted else, then a further contempt, and vnkindnesse vnto God? Truly it is a great vnthankfulness to lay myn, when ye be called: but the fault is much greater, when men stand by and yet will neither eat nor drinke this holy Communion with other. I pray you what can this bee else, euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, take and drinke ye all of this, doe this in remembrance of me. With what face then, or with what countenance shall ye hear these words? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye should so do, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you, depart with your selues from whom you depart. Yee depart from the Lords Table, ye depart from your brethren, and from the banquet of most heauenly foodes. These things if ye earnestly consider, ye shall by Gods grace returne to a better mind. For the obtaining wherof we shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall this be said also, at the discretion of the Curate.

Dearely beloved, forasmuch as our duty is to render to Almighty God our heauenly Father, most hearty thanks, for that hee hath giuen his Sonne our Saviour Iesus Christ, not only to die for vs, but also to be our spiritual food and sustenance, as it is declared vnto vs, as wel by Gods word, as by the holy Sacraments of his blessed body & blood, the which being to comforte a thing to them which receiue it worthily, & so dangerous to them if we presume to receiue it vnworthily. My duty is to exhort you to consider the dignity of the holy mystery, & the great peril of the vnworthy receiving thereof, and so to search & examine your own consciences as you should come holy and cleane to a most godly & heauenly Feast, so that in no wise you come but in the marriage garment required of God in holy Scripture, and as hee & be receiued, as worthy partakers of such an heavenly table, the way & meane thereto, is: First to examine your liues and conuersation, by the rule of Gods commandments, and when in fewer ye shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if ye shall perceiue your offences to be such, as be not only against God, but also against your neighbors: then ye shall reconcile your

felus vnto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that haue offended you as you would haue forgiveness of your offence at Gods hand: For otherwise the receiving of the holy Communion, doth nothing else but encrease your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the means afore said, cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or some other discreet and learned Minister of Gods word, and open his griefe, that he may receive such ghostly counsell, aduise and comfort, as his conscience may be relieved, and that by the ministry of Gods word he may receive comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulness.

¶ Then shall the Minister say this exhortation,

Dearely beloved in the Lord, ye f^r mind to come to the holy Communion of the body & blood of our Sauour Christ, most consider what Saint Paul writeth to f^r Corinth aⁿ, how he exhorteth all persons diligently to try & examine themselves, before they presume to eate of that bread, and drinke of that cup. For as the benefite is great, if with a true penitent heart & lively faith we receiue that holy Sacrament: (For then we spiritually eate the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in vs: we be one with Christ, and Christ with vs:.) So is the danger great, if we receiue the same vnworthily. For then we be guilty of f^r body & blood of Christ our Sauour, we eat and drinke our owne damnation, not consider the Lords body: We kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or enuie, or in any other grieuous crime, bewaile your sin, and come not to this holy Table, lest after the taking of f^r holy Sacrament, the deuil enter into you, as he entered into Iudas, & fil you full of all iniquities, and bring you to destruction both of body & soule, Iudge therefore your selves (brethren) that ye be not iudged of the Lord. Repent you truly for your sins past: haue a lively and steadfast faith in Christ our Sauour. Amend your liues, & be in perfect charity with all men, so that you be meet partakers of those holy mysteries. And about all things, ye must giue most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of f^r world by the death & passion of our Sauour Christ both God and man, who did humble himselfe vnto the death vpon the crosse for vs miserable sinners, which lay in darkness and shadow of death, that he might make vs the children of God, and exalt vs to everlasting life: And to the end that we should a way merited the exceeding great loue of our master and onely Sauour Iesus Christ, thus dying for vs, & the innumerable benefites which by his precious blood shedding he hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue, & continual remembrance of his death, to our great & endless comfort. To him therefore with the Father & the holy Ghost let vs giue (as we are most bounden) continual thanks, submitting our selues wholly to his holy will

and pleasure, and studying to serue him in true holiness and righteousness all the daies of our life. Amen.

¶ Then shall the Minister say vnto them that come to receiue the holy Communion,

Ye Ou that doe truly & earnestly repent you of your finnes & be in loue and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from hence forth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this congregation: here gather ed together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall confession be made in the name of all those that are minded to receiue the holy Communion, either by one of them, or elsby the Minister himselfe, all kneeling humbly vpon their knees,

Almighty God, Father of our Lord Iesus Christ maker of all things, Iudge of all men, we know ledge and bewaile our manifold sins and wickednes, which we fro time to time most grievously haue committed, by thought, word and deed, against thy diuine Maiesty: prouoking most iustly thy wrath and indignation against vs: we doe earnestly repent, and bee heartily sorry for these our misdoings: the remembrance of them is grieuous vnto vs: the burthen of them is intollerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgive vs all that is past, and grant that we may euer hereafter serue and please thee in newnes of life, to the honour and glory of thy Name through Iesus Christ our Lord. Amen.

¶ Then shall the Minister, or the Bishop (being present) stand up, and turning himselfe to the people, say thus,

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of finnes, to all them which with hearty repentance and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your finnes, confirme and strengthen you in all goodnesse, and bring you to euermolting life, through Iesus Christ our Lord. Amen.

Then shall the Minister also say,

Here what comfortable words our Sauour Christ saith to all that truly turne to him.

* Come vnto me all ye that are trauailed, and be heavy laden, and I will refresh you. * So God loued the world, that he gaue his onely begotten Sonne, so that ead that al that beleue in him should not perish, but haue life euermolting.

Heare also what S. Paul saith.

* This is a true saying, and worthy of all men to be received, that Iesus Christ came into the world to saue sinners.

Here also what S. Iohn saith.

* If any man sinne we haue an aduocate with the Father, Iesus Christ the righteous, and hee is the propitiation for our finnes.

¶ After which the Minister shall proceede, saying, Lift vp your hearts.

Answer.

We lift them vp vnto the Lord.

Minister.

Let vs giue thanks vnto our Lord God.

Answer.

Mat. 11. 28.
Iohn 3. 16.

1. Tim. 1. 15.

1. Ioh. 2. 1, 2

Answer.

It is meet and right so to doe.

Minister.

It is very meete, right, and our bounden duty that we should at all times, and in all places giue thanks vnto thee, O Lord, holy Father, almighty euertlasting God.

¶ Here shall follow the proper Preface, according to the times, if there be any specially appointed: or else immediately shall follow. Therefore with Angels, and Archangels, &c.

¶ Proper prefaces.

Vpon Christmas day and seven dayes after.

Because thou diddest giue Iesus Christ thine only Sonne to bee borne as this day for vs, who by the operation of the Holy Ghost was made very man, of the substance of the Virgin Mary his Mother, and that without spot of sinne, to make vs cleane from all sin, Therefore with Angels, &c.

Vpon Easter day and seven dayes after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for he is the very Paschall Lambe, which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euertlasting life, Therefore with Angels, &c.

Vpon Ascension day and seven dayes after.

Through thy most deare beloved Sonne Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore, &c.

Vpon Whitsunday and sixe dayes after.

Through Iesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heaue, with a sudden great sound as it had bene a mighty wind, in the likenesse of fiery tongues lighting vpon the Apostles, to teach them, and to lead them to all truth, giuing them both the gift of diuers languages, and also boldnes with feruent zeale constantly to preach the Gospel vnto all nations, whereby we are brought out of darkness and error, into the cleare light, and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore, &c.

Vpon the Feast of Trinity onely.

It is very meete, right, and our bounden duty, that we should at all times, and in all places giue thanks to thee, O Lord Almighty, & euertlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we beleue of the glory of the Father, the same we beleue of the Sonne and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

After which Prefaces shall follow immediately.

Therefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praying thee, and saying, Holy, holy, holy, Lord God of hosts. Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Minister kneeling downe at Godsbord, say in the name of all them that shall receive the Communion, this prayer following.

We doe not presume to come to this thy Table, (O merciful Lord) trulling in our owne righteousness, but in thy manifold and great mercies. We bee not worthy so much as to gather vp the crumbs vnder thy Table. But thou art the same Lord, whole property is alway to haue mercy: grant vs therefore gracious Lord, so to eat the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

Then the Minister standing vp shall say as followeth.

Almighty God our heavenly Father, which of thy tender mercy didst giue thine only Son Iesus Christ, to suffer death vpon the crosse for our redemption who made thee (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the finnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of that his precious death, vntill his coming againe, Heare vs, O mercifull Father, we beseech thee, and grant that we receiuing these thy creatures of bread and wine, according to thy Sonne our Sauour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body & blood, who in the same night that he was betrayed tooke bread, and when hee had giuen thanks, he brake it, and gaue it to his disciples, saying, Take, eat this is my body which is giuen for you, doe this in remembrance of me. Likewise after Supper hee tooke the cup, and when hee had giuen thanks, he gaue it to them, saying, Drinke yeal of this, for this is my blood of the new Testament, which is shed for you, and for many, for remission of finnes: doe this as oft as yee shall drinke it, in remembrance of me.

¶ Then shall the Minister first receive the Communion in both kinds himselfe, and next deliuer it to the other Ministers (if any be there present) that they may helpe the chiefe Minister, and after to the people in their hands, kneeling. And when he deliuereth the bread he shall say.

The body of our Lord Iesus Christ, which was giuen for thee, prelerue thy body and soule into euertlasting life: and take and eat this in remembrance that Christ dyed for thee, and feed on him in thine heart by faith with thanksgiuing.

¶ And the Minister that deliuereth the cup, shall say.

The blood of our Lord Iesus Christ, which was shed for thee, prelerue thy body and soule into euertlasting life: and drinke this in remembrance that Christs blood was shed for thee and be thankfull.

¶ Then shall the Minister say the Lords prayer, the people repeating after him euery petition. After shall bee said as followeth.

O Lord and heavenly Father, wee thy humble seruants sentirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise & thanksgiuing most humbly beseeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sins, and all other benefites of his passion. And where we offer and present vnto thee, O Lord, our selues, our soules, and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all wee which bee partakers of this holy Communion, may bee filled with thy grace and heavenly benediction. And although we be vnworthy, through our manifold sins,

to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duty and seruice, not weighing our merites, but pardoning our offences, through Iesus Christ our Lord, by whom and with whom, in the vnticity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

Almighty and euertlasting God, we most heartily thanke thee, for that thou dost vouchsafe to feed vs, which haue duely receiued these holy Mysteries, with the spiritual foode of the most precious body and blood of thy Sonne our Sauour Iesus Christ, and dost assure vs thereby of thy fauour and goodnesse towards vs, & that we be very members in corporate in thy millicall body, which is the blessed company of all faithfull people, and bee also heires through hope of thy euertlasting kingdom, by the merites of the most precious death and passion of thy deare Sonne: wee now most humbly beseech thee, O heauenly Father, to assist vs with thy grace, & we may continue in that holy fellowship, and do all such good works as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end, Amen.

¶ Then shall be said or sung.

Glory bee to God on high, and in earth peace, good will toward men. We praise thee, we beseech thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glory. O Lord God heauenly King, God the Father Almighty, O Lord the only begotten Sonne Iesus Christ, O Lord God, Lamb of God, Sonne of the Father, that takest away the sinnes of the world haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, receive our prayers. Thou that sittest at the right hand of God the Father, haue mercy vpon vs: for thou only art holy thou only art the Lord, thou only O Christ, with the holy Ghost, art most high in the glory of God the Father, Amen.

¶ Then the Minister or the Bishop, if he be present, shall let them depart with this blessing.

The peace of God which passeth all vnderstanding, keepe your hearts and minds in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost be amongst you, and remaine with you alwayes, Amen.

Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole estate of Christs Church militant here in earth) and one or more of these Collects before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lords Supper except there be a good number to communicate with the Minister according to his discretion.

And if there be not above twentie persons in the parish of discretion to receive the Communion, yet there shall be no Communion, except foure or more at the least communicate with the Minister.

And in Cathedrall or Collegiat Churches, where bee many Ministers and Deacons, they shall all receive the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition which any person hath or might haue in the Bread and Wine: it shall suffice that the Bread be such as is vsuall to be eaten at the Table with other meates, but the best and purest wheat Bread that conveniently may be gotten. And if any of the Bread or Wine remaine, the Curate shall haue it to his owne vse.

The Bread and Wine for the Communion, shall be provided by the Curate and Churchwardens, at the charges of the Parish, and the Parish shall be discharged of such summes of money or other duties, which hitherto they haue payed for the same by order of their houses euery Sunday.

And note that euery Parishioner shall communicate at the least three times in the yeere, of which Easter to bee one, and shall also receive the Sacrament, and other Rites, according to the order in this Booke appointed. And euery at Easter euery Parishioner shall reckon with his Payson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them, or to him all Ecclesiasticall duties, accustomedly due them and at that time to be payed.

¶ Collects to be said after the Offertory, when there is no Communion, euery such day one. And the same may bee said also as o't as occasion shall serue, after the Collects at the beginning of Morning and Evening prayer, Communion, or Lectury, by the discretion of the Minister.

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euertlasting saluation, that among all the changes and chances of this mortal life, they may euert bee defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

O Almighty Lord and euertlasting God, vouchsafes we beseech thee, to direct, sanctifie, and gouerne, both our hearts and bodies in the wayes of thy lawes, and in the workes of thy commandements, that thou through thy most mighty protection, both here and euert, we may be preferred in body and soule, through our Lord and Sauour Iesus Christ, Amen.

Grant wee beseech thee Almighty God, that the words which wee haue heard this day with our outward eares, may through thy grace bee so grased inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord, Amen.

Preuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued and ended in thee, wee may glorifie thy holy Name, and finally by thy mercie obtayne euertlasting life, through Iesus Christ our Lord, Amen.

Almighty God thy fountaine of all wisdom, which knowest our necessities before we aske, and our ignorance in asking, we beseech thee to haue compassion vpon our infirmities, and those things which for our vniworthinesse wee dare not, and for our blindness wee cannot aske, vouchsafe to giue vs for the worthinesse of thy son Iesus Christ our Lord, Amen.

Almighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to incline thine eares to vs, that haue made now our prayers & supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord.

The administration of Baptisme to be vsed in the Church.



LT appeareth by ancient writers that the Sacrament of Baptisme in the old time was not commonly ministered but at two times in the yeare. At Easter and Whitsuntide. At which times it was openly ministered in the presence of all the Congregation: Which custom now being grown out of use (although it cannot for many considerations bee well restored againe) it is thought good to follow the same, as were as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptisme should not bee ministered but upon Sundayes and other holy dayes, when the most number of people may come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christs Church, as also because the Baptisme of Infants, every man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme be ministered in the English tongue. Nevertheless (if necessity so require) children may at all times bee baptized at home.

When there are children to be baptized upon the Sunday or holy day, the Parents shall give knowledge over night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers and people with the childrer, must be ready at the Font, either immediately after the last Lesson at Morning prayer, or else immediately after the last Lesson at Evening prayer, as the Curate by his discretion shall approve. And then standing there, the Minister shall aske wth either the children be baptized, or no. If they answer, No: then shall the Minister say thus,



Dearely beloved, forasmuch as all men be conceived and borne in sinne, and that our Sauour Christ saith, None can enter into the kingdom of God, except he be regenerate and borne anew of water and of the holy Ghost: I beseech you to call vpon God therfor, through our Lord Iesus Christ, that of his bounteous mercy hee will grant to these children that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made lively members of the same.

¶ Then shall the Minister say,

¶ Let vs pray,

Almighty and euermlasting God, which of thy great mercy diddest saue Noe and his family in the Arke from perishing by water, and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptisme, and by the baptisme of thy welbeloued Sonne Iesus Christ, didst sanctifie the flood Iordan, and all other waters, to the mytticall washing away of sinne: Wee beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wth them with the holy Ghost, that they being delivered from thy wrath, may be receiued into the Ark of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the land of euermlasting life, there to reigne with thee world without end, through Iesus Christ our Lord, Amen.

Almighty and immortall God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that beleue, & the resurrection of the dead: wee call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sinne: by spirituall regeneration. Receiue them: O Lord as thou hast promised by thy welbeloued Sonne, saying, Aske, and you shall haue, seeke,

and you shall find, knocke, and it shall be opened vnto you. So giue vnto vs that aske: let vs that seeke, since: open the gate vnto vs that knocke, that these Infants may inioy the euermlasting benediction of thy heauenly washing, and may come to the euermlasting kingdom, which thou hast promised by Christ our Lord, Amen.

¶ Then shall the Minister say,

¶ Here the words of the Gospel written by S. Marke in the tenth Chapter.

AT a certaine time they brought children to Christ that he should touch them. And his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say vnto you, whosoever doeth not receiue the kingdom of God as a little Child, he shall not enter therein. And when he had taken them vp in his armes he put his hands vpon them and blessed them.

Mar. 10. 13.

¶ After the Gospel is read, the Minister shall make this brieue exhortation vpon the words of the Gospel

Friends, you heare in this Gospel the words of our Sauour Christ, that hee commanded the children to bee brought vnto him, who hee blamed those that would haue kept them from him, how hee exhorted all men to follow their innocency. You perceiue how by his outward gesture and deed, he declared his good will toward them: For he embraced them in his armes, he laid his hands vpon them, & blessed them. Doubt ye not therefore, but earnestly beleene that he will likewise fauourably receiue these present Infants, that he will embrace them with the armes of his mercy, that hee will giue vnto them the blessing of euermlasting life, & make them partakers of his euermlasting kingdom. Wherefore we being thus perswaded of the good will of our heauenly Father toward these Infants, declared by his Sonne Iesus Christ, and nothing doubting but that hee lauborably alloweth this charitable worke of ours in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thanks vnto him, and say.

Almighty and euerlasting God, heavenly Father, we giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirme this faith in vs euer more: giue thy holy spirit to these infants, that they may be borne againe, and bee made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy spirit, now and for euer, Amen.

¶ Then the Minister shall speake vnto the Godfathers and Godmothers on this wise.

Welbeloued friends, ye haue brought these children here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their finnes, to giue them the Kingdom of heauen, and euerlasting life. Ye haue heard also that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that ye haue prayed for: which promise, he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they will forsake the deuill and all his workes, and constantly beleue Gods holy word, and obediently keepe his Commandements.

¶ Then shall the Minister demand of the Godfathers and Godmothers on this wise.

Doest thou forsake the deuill all his workes, the vaine pompe, and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I forsake them all.

Minister.

Doest thou beleue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost, borne of the Virgin Mary, that he suffered vnder pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise againe the third day, that he ascended into heauen and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to iudge the quicke & the dead? And doest thou beleue in the holy Ghost, the holy Catholike Church the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answer.

All this I stedfastly beleue.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

¶ Then shall the Minister say.

O Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Grant that they may haue power and strength to haue victory and to triumph against the deuill, the world and the flesh. Amen.

Grant that whatsoever is here dedicated to thee by our office & ministry, may also be indued with heavenly vertues, and euerlastingly rewarded, through

thy mercy, O blessed Lord God, who doest liue, and governe all things world without end. Amen.

Almighty euerlasting God, whose most dearly beloued Son Iesus Christ, for the forgiveness of our finnes, did shed out of his most precious side both water and blood, & giue commandement to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost, regard, we beseech thee, the supplications of thy congregation, and grant that all thy seruants which shall be baptized in this water, may receiue the fullness of thy grace, and euer remaine in the number of thy faithful & elect children, through Iesus Christ our Lord.

¶ Then shall the Minister take the child in his hands, and aske the name: and naming the child, shall dip it in the water, so as be discreetly and warily done, saying,

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the child be weak, it shall suffice to poure water vpon it, saying the words.

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Minister shall make a crosse vpon the childes forehead, saying,

We receiue this child into the Congregation of Christs flocke, and doe signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner against sinne, the world & the deuill, and to continue Christs faithful souldier, and seruant vnto his liues end. Amen.

¶ Then shall the Minister say.

Seeing now, dearly beloued brethren, that these children be regenerate, and grafted into the body of Christ Congregation, let vs giue thanks vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that the way lead the rest of their life according to this beginning.

¶ Then shall be said,

Our Father which art in heauen, &c.

¶ Then shall the Minister say.

We yelde thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation: And humbly wee beseech thee to graunt, that he being dead vnto sinne, and liuing vnto righteousness, and being buried with Christ in his death, may crucifie the old man and vicerly with all the whole body of sinne, that as hee is made partaker of the death of thy Sonne, so hee may be partaker of his resurrection: so that finally, with the residue of thy holy Congregation, he may be inheritor of thine euerlasting kingdome, through Christ our Lord. Amen.

¶ At the last end the Ministers calling the Godfathers and Godmothers to gather, shall say this exhortation following.

Forasmuch as these children haue promised by you to forsake the deuill & all his workes, to beleue in God, & to serue him: you must remember yt is your parts and duties to see that these infants be taught, so soone as they shall be able to learne what a solemne

vow, promise, and profession they haue made by you. And that they may know these things the better, yee shall call vpon them to heare sermons, and chiefly you shall prouide that they may learne the Creed, the Lords prayer, & al other things which a Christiā man ought to know & beleue to his soules health, & that these children may be veriuously brought vp to leade

a godly & a Christiā life, remembering alwayes that Baptisme doth respect vnto vs our profession, which is to follow the example of our saviour Christ, and to be made like vnto him, that as he died & rose againe for vs, so should we which are baptized, die from sin, and rise againe vnto righteousness, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

The Minister shall command that the children be brought to the Bishop, to be confirmed of him, soe one as they can say with in vngor or tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further instructed in the Catechisme set forth for that purpose, according as it is there expressed.

¶ Of them that are to be baptized in priuate houses in time of necessitie, by the Minister of the Parish, or any other lawfull Minister that can be procured.



His Pastors and Curates shall often admonish the people, that they desire not the Baptisme of infants any longer then the Sunday or other holy day next after the child be borne, vntill vpon a great and reasonable cause decayed to the Curate, and by him approued.

And also they shall warne them, that without great cause and necessitie, they procure not their children to be baptized at home in their houses. And when great need it all cometh them so to doe, then Baptisme shall be administered on this fashion.

First let the lawfull Minister and them that be present call vpon God for his grace, and say the Lords prayer, if the time will suffer. And let the child being named by some one that is present, the said lawfull Minister shall dip it in water, or pour water vpon it, saying these words,

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe. But yet remember this, if the child which is after this sort baptized, doe after a while, it is expedient that it be brought into the Church, to the intent, that if the Priest or Minister of the same Parish did himselfe baptize that child, the Congregation may be certifie of the true forme of Baptisme which priuately before vsed. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish, where the child was borne or christened, shall examine and trie, whether the child be lawfully baptized or no. In which case if those that bring any child to the Church, doe asseure that the same child is already baptized, then shall the Minister examine them further, saying,

By whom was the child baptized?
who was present when the child was baptized?

And because some things, essentiall to this Sacrament, may happen to be omitted through fear or haste in such times of extremitie: therefore I demand further of you,

With what matter was the child baptized?
With what words was he child baptized?
Whether thinke you the child to be lawfully and perfectly baptized?

And if the Minister shall slide by the answers of such as bring the child, that all things were done as they ought to be: then shall he not christen the child againe, but shall receive him as one of the flocke of the true Christian people, saying thus.

ICertifie you, that in this case all is well done. and according vnto due order, concerning the baptizing of this child, which being borne in original sin, and

in the wrath of God, is now by the lauer of regeneration in baptisme receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doeth not denie his grace and mercie vnto such infants, but most lovingly doth call them vnto him, as the holy Gospel doth witness to our comfort on this wise.

AT a certaine time they brought children to Christ that he should touch them. And his disciples rebuked those that brought them. But when Iesus saw it, hee was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the Kingdome of God. Verily I say vnto you, whosoever eth not receiue the Kingdome of God as a little child, hee shall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and blessed them.

Mat. 10. 13.

After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

FRIENDS, you heare in this Gospel the words of our Saviour Christ, that he commanded the children to be brought vnto him, how he blamed those that would haue kept them from him, how he exhorted al men to follow their innocencie. Ye perceiue how by his outward gesture & deed he declared his good wil toward them, For he embraced them in his armes, he laid his hands vpon them, & blessed the. Doubt ye not therefore, but earnestly beleue that he hath likewise fauorably receiued this preter infant, that he hath embraced him with the armes of his mercy, that hee hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Sonne Iesus Christ vnto this infant, let vs faithfully and devoutly giue thanks vnto him, and say the prayer which the Lord himselfe

himself taught, and in declaration of thy faith, let vs recte the Articles contained in our Crede.

¶ Here the Minister with the Godfathers and Godmothers, shall say.

¶ Our Father which art in heaven, &c.

¶ Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this child, forsake the deuill and all his workes, the vaine pompe, and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answer.

I forsake them all?

Minister.

Doest thou in the name of this child profess this faith to beleue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his only begotten Sonne our Lord? And that he was conceived by the holy Ghost, borne of the virgine Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried: that he went down into hell, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence he shall come againe at the end of the world to iudge the quicke & the dead? And doe you in his name beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answer.

All this I stedfastly beleue.

Let vs pray.

Almighty and euerlasting God, heauenly Father, wee giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge and confirme this faith in vs euermore: giue thy holy spirit to this infant, that he being borne againe, and being

made heire of euerlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vnitie of the same, holy spirit euerlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

¶ Orasmuch as this child hath promised by you to forsake the deuill and all his workes, to beleue in God, and to serue him: you must remember that it is your part and due tie to see that this infant be taught, so soone as hee shall be able to learne, what a solemne vow, promise, & profession he hath made by you. And that he may know the things the better, ye shall call vpon him to heare sermons, & chiefly ye shall provide that he may learne the Crede, the Lords prayer, and the ten Commandements in the English tongue, and al other things which a Christian man ought to know and beleue to his soules health, and that this child may be vertuously brought vp, to leade a godly and a Christian life, remembering alway that Baptisme doth represent vnto vs our proxiion, which is to follow the example of our Sautour Christ, and be made like vnto him, that as he dyed and rose againe for vs, so should we which are baptized, die to our sinnes, and rise againe vnto righte conscience, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

And so forth as in Publique B. ptisme,

¶ But if they which bring the infants to the Church, doe make such vncertaine answers to the Priests questions, as that it cannot appeare that the child was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghost, (which are essentiall parts of Baptisme) then let the Priest baptize it in forme aboue written, concerning publike Baptisme, (saying that at the dipping of the child in the Font, he shall vse this forme of wordes.

If thou bee not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith according to the Catechisme following.

To the ende that Confirmation may be ministered to the more edifying of such as shall receive it, (according to Saint Pauls doctrine, who teacheth that all things should be done in the Church, to the edification of the same) it is thought good that none hereafter shall bee confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commandements, and can also answer to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appoynt him. And this order is most convenient to be observed for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same, and also promise that by the grace of God, they will euermore endeavour themselves faithfully to observe and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministered vnto them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to Sinne, and the assaults of the world and the deuill, it is most meete to be ministered when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kindes of Sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordained that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christs religion, should openly profess their owne faith, and promise to be obedient vnto the will of God.

And

And that no man shall thinke that any detrimēt shall come to the childrē by deferring of their Confirmation, hee shall know for truthe, that it is certaine by Gods word, that children being baptiz'd, haue all things necessary for their saluation, and be undoubtedly sau'd,

A Catechisme, that is to say, An instruction to bee learned of euery childe, before he be brought to be confirmed by the Bishop.



Question.
Hat is your name?

Answer.

N. or M.

Question.
Who gaue you this name?

Answer.

My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdome of heauen.

Question.
What did your Godfathers and Godmothers then for you?

Answer.

They did promise & vow three things in my name, First, that I should forsake the euill & all his works, the pompe, and vanitie of the wicked world, and all the sinfull lusts of the flesh. Secondly that I should beleue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy wil and commandments, and walke in the same all the dayes of my life.

Question.
Doeſt thou not thinke that thou art bound to beleue and to doe as they haue promised for thee?

Answer.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heavenly Father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues end.

Question.
Rehearse the Articles of thy belief.

Answer.

I beleue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hel, the third day he rose againe from y dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty, from thence hee shall come to iudge the quicke and the dead I beleue in the holy Ghost, the holy Catholique Church, the communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life euerslasting. Amen.

Question.
What doeſt thou chiefly learne in these Articles of thy belief?

Answer.

First, I learne to beleue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankind.

Thirdly in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.
You saide that your Godfathers and Godmothers did promise for you, that you should keepe Gods commandments, Tell me how many there be.

Tenne.

Answer.

Question.
Which be they?

Answer.

The same which God saie in the xx. Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any graven image, nor the likenes of any thing that is in heauen above, nor in the earth beneath, nor in the water vnder the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a ielous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shewe mercy vnto thousandes in them, that loue me, and keepe my commandements.

iii. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltles that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to doe: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou and thy son, and thy daughter, thy manservant and thy maidservant, thy catle, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murder.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his servant, nor his maide, nor his ox, nor his asse, nor anything that is his.

Question.

What doeſt thou chiefly learne by these commandments?

Answer.

I learne two things: My duty towards God, and my duty towards my neighbour.

Question.

What is thy dutie towards God?

Answer.

My dutie towards God, is to beleue in him, to feare him, & to loue him with all my heart, with all my mind, with all my soule, and with all my strength. To worship him, to giue him thanks, to put my whole trust in him, to cal upon him, to honor his holy Name and his word, & to serue him truly all the dayes of my life.

Question.

Question.

What is thy duty toward thy neighbour?

Answer.

My duty towards my neighbour is to love him as my selfe, and to doe all men as I would they should doe vnto me. To loue, honour, & succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my gouernours, teachers, spiritual pastors, and masters. To order my selfe lowly and reuerently, to all my betters. To hurt no body by word or deede. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from euill speaking, lying, and slandering. To keepe my body in temperance, sobriety, and chastity. Not to couet nor desire other mens goods, but to learne and labour truly to get mine owne liuing and to doe my duty in that state of life, vnto the which it shall please God to call me.

Question.

My good child, know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandments of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answer.

O Vr Father which art in heauen. Hal'owed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgie vs our trespases, as wee forgie them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giuer of all goodnesse, to send his grace vnto me, and vnto all people, that we may worship him, serue him, & obey him as we ought to doe. And I pray vnto God, that hee will send vs all things that be needfull both for our soules and bodies. And that hee will be mercifull vnto vs, and forgie vs our finnes, and that it will please him to saue and defend vs in all dangers, ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say Amen, So be it.

Question.

How many Sacraments hath Christ ordayned in his Church?

Answer.

Two onely as generally necessary for saluation, that is to say, Baptisme and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I meane an outward and visible signe, of an inward and spirituall grace giuen vnto vs, ordained by Christ himselfe, as a meane whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: The outward visible Signe, and the inward Spirituall grace.

Question.

What is the outward visible signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped, or sprinkled with it, *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Question.

What is the inward and spirituall grace?

Answer.

A death vnto sinne, and a new birth vnto righteousness. For being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and Faith, whereby they stedfastly beleue the promises of God, made to them in that Sacrament.

Question.

Why then are infants baptized, when by reason of their tender age, they cannot performe them?

Answer.

Yes: they doe performe them by their Sureties, who promise and vow them both, in their names: which when they come to age, themselves are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continual remembrance of the Sacrifice of the death of Christ, and the benefits which wee receiue thereby.

Question.

What is the outward part or signe of the Lords Supper?

Answer.

Bread and Wine which the Lord hath commanded to be receiued.

Question.

What is the inward part, or thing signified?

Answer.

The Body and Blood of Christ, which are verily and indeed, taken and receiued of the faithfull in the Lords Supper.

Question.

What are the benefits, whereof wee are partakers thereby?

Answer.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them, which come to the Lords Supper?

Answer.

To examine themselves whether they repent them truly of their former finnes, stedfastly purposing to leade a new life: haue a lively faith in Gods mercie through Christ, with a thankfull remembrance of his death, and be in charitie with all men.

¶ So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, and the nine Commandments, and also can answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion oppose them in: then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every childe may haue a witness of his confirmation. And the Bishop shall confirme them on this wise.

¶ Confirmation.

Confirmation, or laying on of hands.

Minister.
Vr helpe is in the Name of the Lord,
Answer.
 Which hath made heauen and earth.
Minister.
 Blessed be the Name of the Lord.

Answer.
 Henceforth world without end.

Minister.
 Lord heare our prayers.

Answer.
 And let our crye come vnto thee.

Let vs pray.

Almightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiveness of all their finnes: strengthen them we beseech thee, O Lord, with the holy Ghost the Comforter, and dayly increafe in them thy manifold gifts of grace, the spirit of wisdom and vnderstanding, the spirit of counsaile and Ghostly strength, the spirit of knowledge and true godinesse, and fulfill them (O Lord) with the spirit of thy holy feare, Amen.

¶ Then the Bishop shall lay his hand vpon every childe severally, saying,

Defend, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increafe in thy holy Spirit more and more, vntill he come vnto thy euerlasting kingdome, Amen.

¶ Then shall the Bishop say,

Let vs pray.

Almightie and euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy Maiestie, we make our humble supplications vnto thee for these children, vpon whom (after the example of the holy Apostles) we haue laid our hands, to certifye them (by this Signe) of thy fauour and gracious goodnesse toward

them: let thy Fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit be euer with them, and so leade them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall besse the children, saying thus,

THe blessing of God almightie, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

The Curate of every Parish, or some other at his appointment shall diligently vpon Sundayes and Holydayes, halfe an houre before Evening prayer, openly in the Church, visit and examine so many children of his Parish sent vnto him, as the time will serue, and as hee shall thinke conuenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare and be ordered by the Curate, vntill such times as they haue learned all that is here appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their confirmation, then shall the Curate of every Parish, either bring or send in writing the names of all those children of his Parish, which can say the Article of the Faith, the Lords prayer, and the ten commandments, and also how many of them can answer to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

The forme of solemnization of Matrimonic.

First, the Banes must be asked three severall Sundayes, or Holy dayes, in the time of Service, the people being present, after the accustomed manner.

And if the persons that would be married dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimonic betwixt them, without a Certificate of the Banes being three asked from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonic, the persons to be married, shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus,

Dearely beloved children. we are gathered together heere in the sight of God, and in the face of his congregation, to ioine together this man and this woman in holy Matrimonic, which is an honorable estate, instituted of God in Paradise, in the time of mans innocence, signifying vnto vs the myssicall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of S. Paule to be honourable among all men, and therefore is not to be enterprised nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that haue no vnderstanding, but

reuerently, discretely, advisedly, soberly, and in the feare of God, duly considering the causes for which Matrimony was ordeined. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordeined for a remedie against sinne, and to avoid fornication, that such persons as haue not the gift of continencie might marrie, and keepe themselves vn-defiled members of Christs body. Thirdly, for the mutual socie'tie, helpe and comfort that the one ought to haue of the other, both in prosperitie and aduersitie: into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shewe any iust cause why they may not lawfully be ioyned together, let him now speake, or els hereafter for euer hold his peace.

¶ And

¶ And also speaking to the persons that shall be married, he shall say.

I Require & charge you, (as you will answer at the dread full day of iudgment, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment why yemay not be lawfully ioyned together in Matrimony that yee confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of marriage, if any man doe allege and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and iustifie themselves with him to the parties, or else put in a caution to the full value of such charges as the persons to be married doe susteine, to prove his allegation, then the solemnization must be deferred vnto such time as the truth be tried. If no impediment be alleged, then shall the Curate say vnto the man.

N Will thou haue this woman to thy wedded wife, to liue together alter Gods ordinance in the holy estate of Matrimony? Will thou loue her, comfort her, honour, and keepe her in sickness and in health, and forsaking all other, keepe thee onely to her, so long as you both shall liue?

The man shall answer:

I will.

Then shall the Minister say to the woman.

N Will thou haue this man to thy wedded husband, to liue together alter Gods ordinance, in the holy estate of Matrimony? Will thou obey him, and serue him, loue honour, and keepe him in sickness and in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The woman shall answer.

I will.

Then shall the Minister say.

Who giueth this woman to be married to this man?

¶ And the Minister receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and say vnto her thus: I plight thee my troth.

I N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better for worse, for richer, for poorer, in sickness and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and theeto I plight thee my troth.

¶ Then shall they loose their hands, and the woman, taking againe the man by the right hand, shall say,

I N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose thir handes, and the man shall giue vnto the woman a Ring, laying the same vpon the bookes, with the accustomed deuote to the Minister and Clerke. And the Minister taking the Ring, shall deliver it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Minister shall say,

With this Ring I thee wedde, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say,

¶ Let vs pray.

O Eternal God. creator and preseruer of all mankind, giuer of all spirituall grace, the autour of

euermlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we blesse in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely perseuer and keepe the vowe and covenant betwene them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue & peace together, and liue according vnto thy Lawes, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister ioine their right hands together, and say,

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people, Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnesed the same before God and this company, and therefore haue giuen, and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioining of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing. God the Father, God the Sonne, God the holy Ghost, blesse preferue, and keepe ycu, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come yemay haue life euermlasting. Amen.

¶ Then the Minister or Clerke going to the Lords Table, shall say or sing the Psalmes following.

Beati omnes. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall bee as the fruitfull Vine: vpon the wallies of thine house.

Thy children like the Oliue branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or this Psalm

God be merciful vnto vs, and blesse vs: and shew vs the light of his countenance, and be merciful vnto vs.

That thy way may bee knownen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people prayse thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall be: world without end. Amen.

¶ The

Domus misereatur. Psal. 67.

¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Minister standing at the Table, and turning his face toward them, shall say.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs,
Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

¶ And leade vs not into temptation,
Answer.

But deliuer vs from all euill. Amen.

O Lord saue thy seruant, and thy handmaid.
Answer.

Which put their trust in thee.
Minister.

O Lord send them helpe from thy holy place.
Answer.

And euermore defend them.
Minister.

Be vnto them a towre of strength,
Answer.

From the face of thy enemy.
Minister.

O Lord heare our prayer,
Answer.

And let our cry come vnto thee.
Minister.

O God of Abraham, God of Isaac, God of Jacob, bleesse these thy seruants, and for the seed of eternall life in their mindes, that whatsoever in thy holy word they shall profitably learne, they may indeed fulfill the same. Looke, O Lord, mercifully vpon them from heauen and bleesse them. And as thou didst send thy blessing vpon Abraham, and Sara to thy great comfort: so ouerchale to send thy blessing vpon these thy seruants, that they obeying thy will, and alwayes being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Iesus Christ our Lord, Amen.

¶ This prayer next following shall be omitted, where the woman is past childbearing.

O Mercifull Lord, and heauenly Father, by whose gracious gift mankind is increased: we beseech thee alft with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue & honesty, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord, Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine own image and similitude) woman should take her beginning and knitting them together, diddest teach, that it should neuer be lawfull to put asunder those, whom thou by Matrimony hast made one: O God, which hast consecrated the state of Matrimony to such an excellent myserie, that in it is signified and represented the spiritual marriage and vniue between Christ and his Church: looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy Word, as Christ did loue his spouse the Church, who gaue himselfe for it, to using an cherishing it, euen as his owne flesh; and also that this woman may be louing and amiable to her husband as Rachel, wife as Rebecca, faithfull and obedient as Sara, and in all quietnesse, forietie and peace, be a follower of holy and godly matrons, O Lord bleesse them both, and graunt them to perse-

thy euerlasting kingdome, through Iesus Christ our Lord, Amen.

Then shall the Minister say.

Almighty God, which at the beginning did create our iust parents Adam and Eue, and did sanctifie and ioine them together in marriage, powre vpon you the riches of his grace, sanctifie and bleesse you that ye may please him both in body and soule, and liue together in holy loue vnto your liues end, Amen.

¶ Then shall beginne the Communion. And after the Gospel shall be saide a Sermon, wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this it as followeth.

All ye which be married, or which intend to take the holy state of Matrimonie vpon you, heare what holy Scripture doeth say as touching the dutie of husband toward their wiues, and wiues toward their husband.

S. Paul in his Epistle to the Ephesians the fifth Chapter, doth giue this commandment to all married men, Yee husband, loue your wiues, euen as Christ loued the Church, & hath giuen himselfe for it, to sanctifie it purging it in the fountaine of water through the word, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy & blameles. So men are bound to loue their owne wiues as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth & cheriseth it, euen as the Lord doth the Congregation for we are members of his body, of his flesh, and of his bones, for this cause shall a man leave father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This myserie is great, but I speake of Christ and of the Congregation. Neuerthelesse, let euery one of you so loue his owne wife, euen as himselfe.

Likewise the same S. Paul, writing to the Colossians, speaketh thus to all men that be married: Yee men loue your wiues, and be not bitter vnto them.

Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto all men that are married: Ye husband, dwell with your wiues according to knowledge, giuing honor vnto the wife as vnto the weaker vessel, and as he is together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the duty of the husband toward the wife. Now likewise yee wiues, heare and learne your duties toward your husbands: euen as it is plaied forth in holy Scripture.

S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Yee women submit your selues vnto your owne husband, as vnto the Lord. For the husband is the wifes head, euen as Christ is the head of the Church, and he is also the Saviour of the whole body.

Therfore as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also bee in subiection vnto their owne husbands in all things. And againe he saith. Let the wife reuerence her husband. And (in his Epistle to the Colossians) S. Paul giueth you this short lesson. Yee wiues submit your selues vnto your owne husband, as it is convenient in the Lord.

S. Peter also doeth instruct you very goodly, thus saying: Let wiues be subiect to their owne husband, so that if any obey not the Word, they may be wonne without the Word, by the conuersion of the wiues, while they behold your chaste conuersation coupled with feare. Whole apparell let it not be outward, with

Ephes. 5. 20.
&c.

Coloss. 3. 19.

1. Pet. 3. 7.

Ephes. 5. 21.
10 vers. 25.

Coloss. 3. 18.

2. Pet. 3. 1.
10 vers. 7.

broided haire, and trimming about with gold, either in putting on of gorgeous apparel: but let the hidde man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner (in the old time) did the holy women which trusted in

God, apparell themselves, being subiect to their owne husbandes, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doing well, and not being dismayed with any feare.

The new married persons (the same day of their marriage) must receive the holy Communion.

¶ The order for the visitation of the sicke.

The Minister entering into the sicke persons house shall say:
Peace be in this house, and to all that dwell in it.

When he commeth into the sicke persons presence, he shall say kneeling downe.

Rememb'rt not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer,

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen. &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euermore mightily defend him.

Answer.

Let the enemy haue none aduantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong towre.

Answer.

From the face of his enemy.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visite and relieue this thy seruant, Looke vpon him with the eyes of thy mercy. giue him comfort & sure confidence in thee, defend him from the danger of the enemy and keepe him in perpetuall peace and safetie, through thy Iesus Christ our Lord. Amen.

Hear vs Almighty and most mercifull God and Sauour, extend thy accustomed goodnesse to this thy seruant which is grieved with sickness: visite him O Lord, as thou diddest visite Peters wives mother, and the Caprains seruant. So visite and restore vnto this sicke person his former health (if it bee thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euermlasting. Amen.

Then shall the Minister exhort the sicke person after this forme, or other like.

Dearely beloved, know this that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age,

weakenesse and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soeuer this sickness is sent vnto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honorably, to the increase of glory and endless felicitie, or else it bee sent vnto you to correct and amend in you whatsoever doeth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your sinnet, and beare your sickness patiently, trusting in Gods mercy, for his deare Sonne Iesus Christs sake, and tender vnto him humble thanks for his Fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profit, and helpe you forward in the right way that leaeth vnto euermlasting life.

If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loveth, hee chastiseth, yea, as Saint Paul saith, hee scourgeth euery sonne which hee receiveth. If yee endure chastisement, hee offereth himselfe vnto you, as vnto his own child: en. What sonne is he that the father chastiseth not? If yee be not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore, seeing that when our carnall fathers doe correct vs, we reuently obey them: that we not now much rather be obedient to our spirituall Father, and so liue? and they for a few dayes doe chastise vs, after their owne pleasure. But hee doeth chastise vs for our profit, to the intent he may make vs partakers of his holines. These words (good brother) are Gods words and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving, beare our heavenly Fathers corrections, whensoever by any manner of aduersitie it shall please his gracious goodnesse to visite vs. And ther should bee no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities troubles, & sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, hee reuered not into his glory, before hee was crucified: So truly our way to eternall ioy is to suffer here with Christ, & our doore to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in euermlasting life. Now therefore taking your sickness, which is thus profited for ye up, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your baptism. And forasmuch as after this life there is account to be given vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, that accusing and condemning your selfe for your own faults, ye may find mercy at your heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful iudgement. Therefore I shall shortly rehearse the Articles of our Faith.

Faith, that you may know whether you doe beleue as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus,

Doeſt thou beleue in God the Father Almighty ? (And ſo fourth as it is in Baptisme)

Then ſhall the Miniſter examine whether he be in charitie with all the world, exhorting him to forgiue from the bottom of his heart all perſons that haue offended him, and if he haue offended other, to aſke them forgiuenes, & where he hath done iniury or wrong to any man, that he make amends to the riterneſſe of his power. And if he haue not aſore diſpoſed of his goods, let him then make him ſelfe and alſo declare his debts, what he oweth, and what is owing vnto him, for diſcharging of his conſcience, and quietnes of his Executors. But men muſt be oft admoniſhed, that they ſet an order for their temporall goods and lands, when they bee in health.

Theſe words before rehearſed, may be ſaid before the Miniſter begin his prayer, as he ſhall ſee cauſe.

The Miniſter may not forget, nor omit to moue the sicke perſon, & that moſt earneſtly to liberty toward the poore.

Here ſhall the ſicke perſon make a ſpeciall confeſſion, if he feele his conſcience troubled with any weighty matter. After which confeſſion, the Miniſter ſhall abſolve him after this ſort,

Our Lord Ieſus Chriſt, who hath left power to his Church to abſolve all ſinners which truly repent and beleue in him, of his great mercie forgiue thee thine offences, and by his authority committed to me, I abſolue thee from all thy finnes, in the Name of the Father, and of the Sonne, & of the holy Ghoſt. Amen.

And then the Miniſter ſhall ſay this Collekt following.

¶ Let vs pray.

O Moſt mercifull God, which according to the multitude of thy mercies, doeſt fo put away the ſins of thoſe which truly repent, that thou rememberſt them no more, open thine eye of mercy vpon this thy ſeruant, who moſt earneſtly deſireth pardon and forgiuenes. Renew in him (moſt louing Father) whatſoeuer hath been decayed by the fraude and malice of the deuil, or by his owne carnal will and fraileneſſe: preſerue and continue this ſicke member in the vniuity of the Church, conſider his couerition, accept his teares, aſſwage his paines, as ſhall be ſeen to thee moſt expedient for him. And forasmuch as hee putteth his full truſt only in thy mercy, impute not vnto him his former finnes, but take him vnto thy fauour, through the merits of thy moſt dearly beloued Son Ieſus Chriſt. Amen.

Then ſhall the Miniſter ſay this Pſalme.

In thee, O Lord, haue I put my truſt, let me neuer be put to confuſion: but rid me, and deliuer me in thy righteouſnes, encline thine eare vnto me, and fauour me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to helpe me, for thou art my houſe of defence, and my caſtle.

Deliuer mee, O my God, out of the hand of ſſ vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vpon ever ſince I was borne: thou art he that tooke me out of my mothers wombe, my praiſe ſhall alway be of thee.

I am become as it were a monſter vnto many: but my ſure truſt is in thee.

O let my mouth bee filled with thy praiſe: (that I may ſing of thy glory) and honour all the day long.

Caſt me not away in the time of age: forſake mee not when my ſtrength faileth me.

For mine enemies ſpeake againſt mee, and they that lay wait for my ſoule, take their counſell together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God haſte thee to helpe me.

Let them be confounded and periſh that are againſt my ſoule: let them bee couered with ſhame and diſhonour, that ſeek to doe me euill.

As for mee, I will patiently abide alway: and will praye thee more and more.

My mouth ſhall dayly ſpeake of thy righteouſnes and ſaluation: for I know no end, thereof.

I will goe forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe only.

Thou O God, haſt taught me, from my youth vp vntill now: therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine old age, when I am gray headed: vntill I haue ſhewed thy ſtrength vnto this generation, and thy power to all them that are yet for to come.

Thy righteouſnes, O God, is very high: and great things are they that thou haſt done, O God, who is like vnto thee?

O what great troubles and aduerſities haſt thou ſhewed me: & yet diſt thou turne and reſreſh me: yea, and broughtſt me from the depth of the earth again.

Thou haſt brought me to great honour: and comforted me on euery ſide.

Therefore will I praye thee and thy faithfullneſſe (O God) playing vpon an inſtrument of muſicke: vnto thee will I ſing vpon the harpe, O thou holy One of Iſrael.

My lips will bee ſeaſine when I ſing vnto thee: and ſo will my ſoule whom thou haſt deliuered.

My tongue alſo ſhall talke of thy righteouſnes all the day long: for they are confounded and brought vnto ſhame that ſeek to doe me euill.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Adding thus,

O Sauour of the world, ſaue vs, which by thy Croſſe and precious blood haſt redeemed vs, helpe vs we beſeech thee, O God.

Then ſhall the Miniſter ſay,

The Almighty Lord, which is a moſt ſtrōg to wre to all them that put their truſt in him, to who all things in heauen, in earth, & vnder the earth do bow and obeye, be now and euermore thy defence, & make thee knowe and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayeſt receiue health and ſaluation, but only the Name of our Lord Ieſus Chriſt. Amen.

¶ The Communion of the sicke.

Forasmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, and ſickeneſſes, and euer vn certaine what time they ſhall depart out of this liſe: therefore to the intent they may be alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time exhort their pariſhioners to the oft receiuing (in the Church) of the holy Communion of the bodie and blood of our Sauour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame.

At the buriall of the dead.

But if the sicke person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give knowledge ever night, or els early in the morning to the Curate: signifying also how many bee appointed to communicate with him. And having a convenient place in the sicke mans house, where the Curate may reverently minister, and a good number to receive the Communion with the sicke person, with all things necessary for the same, he shall ever minister the holy Communion.

The Collect.



Almightie everliving God, maker of mankinde, which doest correct thole whom thou doest love, & chastest every one whom thou doest receive: we beseech thee to have mercie vpon this thy servant, visited with thy hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soule shall depart from the body, it may be without spot presented unto thee, through Iesus Christ our Lord. Amen.

The Epistle.

MY sonne, despise not the correction of the Lord, neither faint when thou art rebuked of him, For whom the Lord loveth, him he correcteth: yea, and he scourgeth every sonne whom he receiveth.

The Gospel.

Verely, verely I say unto you, He that heareth my word, and beleueth on him that sent me, hath everlasting life, and shall not come into damnation, but passeth from death to life.

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himselfe, and

after minister unto them that be appointed to communicate with the sicke.

But if a man either by reason of extremitie of sickness, or for want of warning in due time to the Curate, or for lacke of company to receive with him, or by any other iust impediment, do not receive the Sacrament of Christs body and blood: then the Curate shall instruct him, that if hee doe truly repent him of his finnes, and stedfastly beleue that Iesus Christ hath suffered death upon the Crosse for him, and shed his blood for his redemption, earnestly remembrance the benefitis he hath thereby, and giving him hearty thanks therefore, he doth eat and drinke the body and blood of our Saviour Christ profitably to his soules health, although he doe not receive the Sacrament with his mouth.

When the sicke person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalme (In thee O Lord, have I put my trust) and goe straight to the Communion.

In the time of Plague, Sweate, or such other like contagious times of sicknesses, or diseases, when none of the parish or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, upon speciall request of the diseased, the Minister may alone communicate with him.

The order for the buriall of the dead.

The Minister meeting the corps at the Church stile, shall say, or els the Minister and Clerkes shall sing, and so goe either unto the Church, or towards the grave.

Ioh. 11. 25.
26.

Am the Resurrection and the life (saith the Lord) he that beleueth in mee, yea, though hee were dead, yet shall hee liue. And whosoever liueth and beleueth in me, shall not die for ever.

Iob 19. 25.
26, 27.

I know that my redeemer liueth, and that I shall rise out of the earth in the last day, and shall be covered againe with my skin; and shall see God in my flesh: yea, and I my selfe shall behold him, not with other but with these same eyes.

1. Tim. 6. 7.
Iob 1. 21.

Where brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away, Euen as it pleaseth the Lord to commaundeth things to passe: Blessed be the Name of the Lord.

When they come to the grave, while the corps is made ready to be layd into the earth, the minister shall say, or the minister and the Clerkes shall sing.

Iob 14. 12.

Man that is borne of a woman, hath but a short time to liue, and is full of misery. He cometh vp and is cut downe like a flowre: he fleeth as it were a shadow, & neuer continueth in one stay. In the midst of life, we be in death: of whom may we seeke for succour but of thee, O Lord, which for our finnes iustly art displeased? Yet O Lord God most holy, O Lord most mighty, Oholy & most mercifull Saviour, deliuer vs not into the bitter paines of eternal death. Thou knowest Lord thy secrets of our hearts, shut not vp thy mercifull eyes to our prayers: But spare vs Lord most holy, O God most myghty, Oholy and mercifull Saviour, thou most worthy Iudge eternall, suffer vs not at our last house for any paines of death to fall fro thee,

Then while the earth shall be cast vpon the body, by some standing by the Minister shall say.

Forthmuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternal life, through our Lord Iesus Christ, who shall change our vile body that it may be like to his glorious body, according to the mighty working wherby he is able to subdue all things to himselfe.

Then shall be sung or said.

I heard a voice from heauen, saying vnto me, Write, From henceforth blessed are the dead which die in the Lord: euen so saith the Spirit, that they rest from their labours.

Reu. 14. 13.

Then shall follow this Lesson taken out of the 15. Chapter to the Corinthians, the first Epistle.

Chrisť is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made alive, but every man in his owne order. The first is Christ, then they that are Christs at his coming. Then cometh the end when he hath deliuered vp the Kingdome to God the Father, when hee hath put downe all rule, and all authority, and power. For he must reigne till he hath put all his enemies vnder his feete. The last enemy that shall be destroyed is death. For hee hath put all things vnder his feete, But wher he saith, All things are put vnder him, it is manifest that hee is excepted which hath put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him

1. Cor. 15. 20

him

him that put all things vnder him, that God may bee all in all. Els what do they which are baptized our the dead, if the dead rise not at all? Why are they then baptized our them? yea, and why stand we alway then in iopardy? By our reioycing which I haue in Christ Iesus our Lord, I die dayly. That I haue fought with beasts at Ephesus after the manner of men, what advantage it meit the dead rise not againe? Let vs eate and drinke, for to morrow we shall die. Be not deceiued, euill words corrupt good manieres awake truly out of slepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say, How rise the dead? With what body shall they come? Thou fool, that which thou sowest, is not quickened except it die. And what sowest thou? thou sowest not the bodie that shall be, but bare corne, as of wheate, or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one manner of flesh: but there is one manner of flesh or men, another manner of flesh of beasts, another of fishes: another of birds. There are also celestiall bodies, and there are bodies terrestiall. But the glory of the celestiall is one, and the glory of the terrestiall is another. There is one manner of glory of the Sunne, another glory of the Moone, and another of the Starres. For one Starre differeth from another in glory: so is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption: it is sown in dishonour, it riseth againe in honour: it is sown in weaknesse, it riseth againe in power. It is sown a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: an it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit that is not first which is spiritual, but that which is naturall, and then that which is spirituall. The first man is of the earth earthly: the second man is the Lord from heauen, heauenly. As is the earthy, such are they that bee earthy. And as is the heauenly such are they that are heauenly. And as we haue borne the image of the earthy, so shall we beare the image of the heauenly. This say I brethren that flesh and blood cannot inherite the kingdome of God neither doth corruption inherite incorruption. Behold, I shew you a mystery, we shall not all sleepe, but we shall all be changed, and that in a moment in the twinkling of an eye, by the last trump. For the trump shall blow and the dead shall rise incorruptible, and wee shall be changed: for this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on im-

mortalitie, then shall be brought to passe the saying that is written, Death is swallowed vp into victory: Death where is thy sting? heil where is thy victory? The sting of death is sinne, and the strength of sinne is the Lawe: but thanks bee vnto God, which hath giuen vs victory through our Lord Iesus Christ. Therefore my deare bretheren, be ye stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

The Lesson ended, the Minister shall say.

Lord haue mercie vpon vs.

Christ haue mercy vpon vs,

Lord haue mercie vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation, &c.

Answer

But deliuer vs from euill, Amen.

Minister.

Almighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, bee in ioy and felicitie: Wee giue thee hearty thanks for that it hath pleased thee to deliuer this N. our brother, out of the miseries of this sinful world, beseeching thee that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euertlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoever beleueth shall liue, though he die, and whosoever liueth, and beleueth in him, shall not die eternally, who also taught vs (by his holy Apostle Paul) not to be sorry, as men without hope, for them that sleepe in him: wee meekely beleeue thee, O Father, to raise vs vp from the death of sinne vnto the life of righteousnesse, that when we shall depart this life we may rest in him, as our hope is this our brother doeth: and that at the generall resurrection in the last day wee may be found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue and feare thee saying, Come ye blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Iesus Christ our Mediator and Redeemer. Amen.

¶ The thankesgiuing of women after childbirth, commonly called the Churching of women.

¶ The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her shall say these words or such like, as the case shall require.



Orasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserved you in the great danger of childbirth, yee shall therefore giue hearty thanks vnto God, and pray.

Then shall the Priest say thus Psalm.

I haue lifted vp mine eyes vnto the hill: whence cometh my helpe.

My helpe cometh euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day:

C 3 not

nor the Moone by night.

The Lord shall prelerue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall prelerue thy going out, & thy coming in: from this time forth for euermore.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answer.

Which putteth her trust in thee,

Priest.

Be thou to her a strong towre.

Answer.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answer.

And let our crie come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God which hast deliuered this woman thy seruant from the great paine and perill of child birth: grant we beseech thee most mercifull Father, that shee through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will in this life present, and also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

The woman that cometh to giue her thanks, must offer her accustomed offerings: and if there be a Communion it is comenient that she receiue the holy Communion.

¶ A Commination against finners, with certaine prayers to be vsed diuerstimes in the yeere.

After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Leetany shall be said after the accustomed manner: which ended the Minister shall goe into the pulpit, and say thus.

BRechren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious finners, were put to open penance, & punished in this world, that their soules might be saued in the day of the Lord: & that other admonished by their example, might be the more afraid to offend.

In the stead whereof, vntill the said discipline may be restored again (which thing is much to be wished) it is thought good, that at this time in your presence should be read the general sentences of Gods cursing against impenitent finners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture and that ye should answer to euery sentence, Answer: to the intent that you being admonished of the great indignation of God against finners, may the rather bee called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee asseme with your owne mouthes the curse of God to be due.

Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answer and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answer.

Amen.

Minister.

Cursed is he that remooueth away the marke of his neighbours land.

Answer.

Amen.

Minister.

Cursed is hee that maketh the blind to goe out of his way.

Answer.

Amen.

Minister.

Cursed is hee that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Deut. 27. 19.

Answer.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Deut. 27. 24.

Answer.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife,

Leuit. 20. 10.

Answer.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.

Deut. 27. 25.

Answer.

Amen.

Minister.

Cursed is hee that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Iere. 17. 5.

Answer.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshipers of images, slanderers, drunkards, and extortioners.

Matt. 23. 4 & 1. cor. 6. 9, 10 Gal. 5. 19, 20, 21.

Answer.

Amen.

Minister.

Now seeing that all they bee accursed (as the Prophet Dauid beareth witnesse) which doe erre and goe astray from the Commandements of God, let vs (remembering the dreadful iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meeknesse of heart, bewailing and lamenting our sinful life, knowledgeing and confessing our offences, & seeking to bring forth worthy fruits

Psal. 119. 23.

Matth. 3. 10. fruite offence. * For now is the axe put vnto the roote of the trees, so that every tree which bringeth not forth good fruit, is hewen downe and cast into the fire.

Heb. 10. 31. * It is a fearefull thing to fall into the hands of the liuing God: hee shall powre downe raine vpon the sinners, * sinners, fire and brimstone, storme and tempest, this shall be their portion to drinke. For

Psal. 11. 6. loc, * the Lord is commenor of his place, to visite the wickednesse of such as dwell vpon the earth. But * who may abide the day of his coming? Who

Ist. 26. 21. shall be able to endure when he appeareth? * His fan is in his hand, and he will purge his floure, and gather his wheate into the barn: but he will burne the chaffe with vnquenchable fire.

Mal. 3. 2. * The day of the Lord commeth as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman traouling with child, and they shall not escape. Then * shall appeare the wrath of God in the day of vengeance, which oblitare sinners, through the stubbornnesse of their heart haue heaped vnto themselves, which despised the goodnesse, patience and long sufferance of God, when hee called them continually to repentance.

Mat. 3. 12. * Then shall they call vpon mee (sayth the Lord) but I will not heare, they shall seeke mee early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to * knocke, when the doore shall be shut, and too late to crie for mercie: when it is the time of iustice O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall bee sayd vnto them, * Goe yee cursed into the fire everlasting, which is prepared for the deuil and his angels.

Pre. 1. 28, 29 * Therefore brethren, take wee heed betime, while the day of saluation lasteth, for the night commeth, when no man can worke: but let * vs while we haue the light, beleeue in the light, and walke as children of the light: that wee be not cast into the ytter darknesse, * where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God which calleth vs mercifully to amendment, and of his endlesse pitie, promisseth vs forgiveness of that which is past, if (with a whole minde and true heart) wee returne vnto him.

Mat. 25. 41. * For though our sinnes bee as redde as scarlet, they shall bee as white as snow, and though they bee like purple, yet shall they bee as white as woolle.

2. Cor. 6. 2. * Turne you cleane (saith the Lord) from all your wickednesse, and your sinne shall not bee your destruction.

Iohn 9. 4. 5. Cast away from you all your vngodlinesse that yee haue done, make you new hearts, and a new Spirit, Wherefore will yee die. O yee house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and yee shall liue.

Mat. 25. 30. * Although we haue sinned, yet haue we an advocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

Esa. 1. 18, 30. * For he was wounded for our offences, and smitten for our wickednesse, Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues, that he is ready to receiue vs, and most willing to pardon vs, if wee come to him with faithfull repentance, if wee will submit our selues vnto him, and from henceforth, walke in his wayes, * if we will take his

ease yoke and light burden vpon vs, to follow him in lowlinesse, patience, and chaite, and bee ordered by the gouernance of his holy Spirit, seeking alwaies his glory, and seruing him duely in our vocation, with thanksgiuing. Thisif we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall be on the left hand, and hee will set vs on his right hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all for his infinite mercy. Amen.

Matth. 25. 33, 34. ¶ Then shall they all kneele vpon their knees, and the Minister and Clarke kneeling (where they are accustomed to say the Letany,) (It all say this Psalm.

Psal. 51. ¶ *Miserere mei Deus.*

HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Wash mee thoroughly from my wickednesse: and cleanse me from my sinne.

For I knowledg my faults: and my sinne is euer befor mee.

Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirist truth in the inward parts: and shalt make me to vnderstand wisdom secretly.

Thou shalt purge mee with hyssop, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken, may reioyce.

Turne thy face from my sinnes: and put out all my misdeeds.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be converted vnto thee.

Deliver me from blood guiltnesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips (O Lord): my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) wilt thou not despise.

O bee fauourable and gracious vnto Sion: build thou the wall of Ierusalem.

Then shalt thou bee pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine altar.

Glory be to the Father, and to the &c.

As it was in the beginning, is now, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our Father which art in heauen, &c, And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

C

Minister.

Minister.
O Lord saue thy seruants.

Answer.
Which put their trust in thee.

Minister.
Send vnto them helpe from aboue.

Answer.
And euermore mightily defend them

Minister.
Helpe vs, O God our Saviour.

Answer.
And for the glory of thy Names sake deliuer vs : bee
mercifull vnto vs sinners for thy names sake,

Minister.
O Lord heare our prayers.

Answer.
And let our crië come vnto thee.

¶ Let vs pray.
O Lord we beseech thee mercifullly heare our prayers, and spare all those which confesse their sins vnto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may bee absolved, through Christ our Lord, Amen.

O Most mighty God and mercifull Father, which hast compassion on all men, and hatest nothing

that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued : mercifullly forgie vs our trespasses, receive and comfort vs which be grieved and wearied with the burden of our sins : thy proprietie is to haue mercie, to thee onely it appertaineth to forgie sins. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed : enter not into iudgement with thy seruants, which be vile earth, and miserable sinners : but so turne thine ire from vs, which meekely knowledge our vilnesse, and truly repent vs of our faults : to make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord, Amen.

¶ Then shall the people say this that followeth, after the
Minister.

T Vine thou vs, O good Lord, and so shall wee be turned : be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying : for thou art a mercifull God, full of compassion, long suffering, and of great pity. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercie Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.



¶ The

The Psalmes of Dauid, of that Translati- on, which is commonly used in the Churches.

Morning
prayer.

Beatus vir qui non abiit. Psal. 1.

Blessed is the man that hath not walked in the counsell of the vngodly, nor stand in the way of sinners: and hath not sit in y seat of the scornfull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night,

3 And he shalbe like a tree planted by the water side; that will bring forth his fruit in due season.

4 His lease also shal not wither: and looke whatsoeuer he doeth, it shal prosper,

5 As for the vngodly, it is not so with them: but they are like the chaffe which the wind scattereth away from the face of the earth.

6 Therefore the vngodly shal not be able to stand in the Iudgement: neither the sinners in the Congregation of the righteous,

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shal perish.

Quare fremuerunt. Psal. 2.

Why doe y heathen so furiously rage together: & why doe the people imagine a vaine thing?

2 The kings of the earth stand vp, and the rulers take counsell together against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen shal laugh them to scorn: the Lord shal haue them in derision.

5 Then shal hee speake vnto them in his wrath: and vexe them in his sore displeasure,

6 Yet haue I set my king: vpo my holy hil of Sion,

7 I will preach the Law, whereof the Lord hath said vnto me: Thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruite them with a rod of yron: and breake them in peeces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

Lord how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God,

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heare me out of his holy hill.

5 I lay me downe and slept, and rose vp againe: for the Lord sustained me.

6 I wil not be afraid for ten thousands of people: that haue set themselves against me round about.

7 Vp Lord, and helpe me, O my God: for thou smitest all mine enemy: vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto this Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

Hear me when I call, O God of my righteousness: for thou hast set me at liberty when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye sons of men, how long will ye blaþeme mine honour: and haue such pleasure in vanity, and seeke after leasing?

3 Know this also that the Lord hath chofen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnes in mine heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord only y makst me dwell in safety.

Verba mea auribus. Psal. 5.

Ponder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voice of my calling, my King & my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare besides, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shal any euill dwell with thee.

5 Such as be foolish shal not stand in thy sight: for thou hast set all them that work vanity,

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirsty and deceitfull man,

7 But as for mee, I will come into thy house, euen vpon the multitude of thy mercies: and in thy feare will I worship toward thy holy Temple.

8 Leade me, O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre, they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thanks, because thou defendest them, they that loue thy Name shalbe ioyfull in thee,

13 For thou, Lord, wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him as with a shield.

Domine ne in fure. Psal. 6.

O Lord rebuke mee not in thine indignation: neither chasten me in thine displeasure.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

Evening
prayer.

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thanks in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shal be confounded & sore vexed: they shal be turned back, & put to shame suddenly

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me fro all them that persecute me & deliuer me.

2 Lett he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing or if there be any wickednes in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me; eay, I haue deliuered him that with-out any cause is mine enemy.

5 Then let mine enemy persecute my soule, & take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in judgement that thou hast commanded.

7 And to shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteounes, and according to the innocencie that is in me.

9 O Let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reins.

11 My helpe commeth of God: which preferueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and Ged is prouoked euery day.

13 If a man will not turne, he wil whet his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordeineth his arrows against the perfecters.

15 Behold, he trauaileth with mischiefe: he hath conceived sorrow, and brought forth vngodlines.

16 He hath grauen and digged vp a pit: and is fallen himselfe into the destruction y he made for other.

17 For his trauell shall come vpon his owne head: and his wickednes shall fall on his owne pate.

18 I wil giue thanks vnto the Lord, according to his righteounes: and will prayle the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our gouernor, how excellent is thy Name in all the world: thou that hast set thy glory about the heauens!

2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies, thou mightest still the enemy and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone and the stars which thou hast ordained.

4 What is man that thou art myndful of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to

crowne him with glory and worship.

6 Thou madest him to haue dominion of the works of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheep and oxen: yea, & the beasts of the field.

8 The fowles of the ayre, and the fishes of the Sea: & what soeuer walketh thorow the paths of the seas.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

I Will giue thanks vnto thee, O Lord, with my morning whole heart: I will speake of all thy marueils *morning prayer.*

2 I wil be glad & reioyce in thee: yea, my songs wil I make of thy Name, O thou most High.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the Throne that iudgeth right.

5 Thou hast rebuked the heathen, & destroyed the vngodly: thou hast put out their name for euer & euer.

6 O thou enemy, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seat for iudgement.

8 For he shall iudge the world in righteounes: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaints of the poore.

13 Haue mercie vpon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I wil reioice in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they bid priuily is their foote taken.

16 The Lord is knowne to execute iudgement: the vngodly is trapped in the works of his owne hands.

17 The wicked shal be turned into hell: and all the people that forget God.

18 For the poore shal not alway be forgotten: the patient abiding of the meeke shal not perish for euer.

19 Vp Lord, and let not man haue thee vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord) that the heathen may know themselves to be but men.

Ut quid Domine. Psal. 10.

Why standest thou so farre off (O Lord): & hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the crafty wilnes that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so prond, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alwayes grievous: thy iudgements are farre above our of his sight, and therefore desiereth he all his enemies.

6 For he hath said in his heart, I shal neuer be

be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit and fraude: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the theeuish corners of the streets: and in priuily in his lurking dens doth he murder the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, even as a lion lurketh he in his denne: that he may raiſe the poore.

10 Hee doth raiſe the poore: when hee getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hand of his captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, & he will neuer see it.

13 Arise (O Lord God) and lift vp thy hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God careſt not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly & malicious: take away his vngodlinesse, & thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord thou hast heard the desire of the poore: thou preparest their heart, & thine eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

In the Lord put I my trust: how say you then to my soule, that the shouldest see as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiver: that they may priuily shoote at them which are true of heart.

3 For the foundations will bee cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye liddes tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doth his soule abhorre.

7 Vpon the vngodly he shal raine snares, fire, and brimstone, storme and tempest: this shall bee their portion to drinke.

8 For the righteous Lord longeth righteousness: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

Help me Lord, for there is not one godly man left: for the faithfull are diminished from among the children of men.

2 They talke of vantage euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitfull lips: and the tongue that speaketh proude things.

4 Which haue said, with our tongue wee will preuaile: wee are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortles troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord:) and will help euery one from him that wellet against him, and will set them at rest:

7 The words of the Lord are pure words, euen as the silver which from the earth is tryed, and purified seven times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserve him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsq̃ueque Domine. Psal. 13.

How long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and be vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Left mine enemy say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because hee hath dealt so lovingly with me: yea, I will praise the Name of the Lord, most High.

Dixit missiens. Psal. 14.

The soule hath said in his heart there is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God:

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceived: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and vnhappinesse is in their waies: and the way of peace haue they not knowne, there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischief: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was): for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counsaile of the poore: because hee putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine qui habitabis? Psal. 15.

Lord who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life: and doeth the thing that is right, and speaketh the truth from his heart.

3 Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slaundered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 Hee that hath not giuen his money vpon vsu-

ries.

rie: nor taken reward against the innocent.

7 Who fo doeth these things: shall neuer fall.

Confirma me. Psal. 16.

PReferue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast saide vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints: that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another god: shall haue great trouble.

5 Their drinke offrings of blood wil I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before mee: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glorie reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hel: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew mee the pathes of life, in thy presence is the fullnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Pal. 17.

Heare the right, O Lord, consider my complaint: and hearken vnto my prayer: that goeth not out offained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tryed mee, and shalt finde no wickednesse in me: for I am viterly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the waies of the destroyer.

5 O hold thou vp my goings in the pathes: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauour of them which put their trust in thee: for such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 Fro' n the vngodly that trouble me: mine enemies compasse mee round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proude things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelpelurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of rhine.

14 From the men of thine hand, O Lord, from the men, I say, and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid Treasure.

15 They haue children at their desire: and leaue the left of their substance for their babes.

16 But as for mee, I will beholde thy presence in righteousnesse: and when I waite vp after thy likenesse, I shall be satisfied with it.

Diligam te. Psal. 18.

I Will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Sauour, my God, and my might, in whome I will trust, my buckler, the horne also of my saluation, & my refuge.

2 I will call vpon the Lord, which is worthy to be praised: fo shall I be safe from mine enemies.

3 The sorrowes of death compassed me: and the ouerflowings of vngodlinesse made me afraide.

4 The paine of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voice out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hills shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heavens also and came downe: and it was darke vnder his feet.

10 He rode vpon the cherubims and did flie: he came flying vpon the wings of the winde.

11 He made darkenesse his secret place: his Paulion round about him, with darke water, and thicke cloudes to couer him.

12 At the brightnesse of his presence his cloudes remooued: hailestones and coales of fire.

13 The Lord also thundred out of heaven, and the highest gaue his thunder: hailestones and coales of fire.

14 He sent out his arrowes and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauor vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompence me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God, as the wicked doth.

22 For I haue an eie vnto all his Lawes: and will not cast out his Commandements from me.

23 I was also vnconcorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord rewarde mee after my righteous dealing: and according vnto the cleannesse of my hands in his eyesight.

25 With the holy, thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the cleane, thou shalt bee cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie:

Evening prayer.

fitie: & shalt bring downe his high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God, I shall leape ouer the wall.

30 The way of God is an vndeified way: the word of the Lord also is tryed in the fire: he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth mee with strength of warre: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me vp on high.

34 He teacheth my hands to fight: & mine armes shall breake euen a bow of Steele.

35 Thou hast giuen mee the defence of thy saluation: thy right hand also shall hold mee vp, and thy louing correction shall make me great.

36 Thou shalt make me enough vnder me for to goe: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not bee able to stand: but fall vnder my feet.

39 Thou hast girded mee with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon me: and I shall destroy them that hate me.

41 They shall cry but there shall be none to helpe them: yea, euen vnto the Lord shall they cry, but hee shall not heare them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not knownen: shall serue mee.

45 As soone as they heare of mee, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liueth, and blessed bee my strong helper: and praised be the God of my saluation.

48 Euen the God, which seeth that I bee auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperity giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his annointed, and vnto his seed for euermore.

Celestianant. Psal. 19.

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their found is gone out into all lauds: and their words vnto the ends of the world.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegrome out of his chamber, and reioycesth as a Giant to run his course.

6 It goeth forth from the vntermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndeified Law, conuerting the soule: the testimonie of the Lord is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: The Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then honey, and the honny combe.

11 Moreouer by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepesthy seruant also from presumptuous sins, lest they get the dominion ouer me: so shall I be vndeified, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my redeemer,
Exaudi te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sauerour: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the whole some strength of his right hand.

7 Some put their trust in charerts, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Dominus in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euermlasting felicity: and make him glad with the ioy of thy Countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarie.

8 All thine enemies shall feele thine hand: thy right hand shall find out them that hate thee.

9 Thou shalt makethem like a fierie out in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their suit shalt thou root out of the earth: and his seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: fo will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Evening
Prayer.

MY God, my God (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for mee, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoote out their lips, and shake their heads, saying,

8 He trusted in God, that hee would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue beene left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat bulles of Balan clofe me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my bodie is euen like melting waxe.

15 My strength is dried vp like a potheard, and my tongue cleaueth to my gummies: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me: and the counsell of the wicked layeth siege against me.

17 They pearced my hands and my feet, I may tell all my bones: they stand staring & looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from mee, O Lord: thou art my succour, hasten thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogges.

21 Save mee from the lions mouth: thou hast heard me from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the midst of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seed of Iacob, and feare him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eat and be satisfied: they that seeke after the Lord shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselves, and be turned vnto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All such as bee lat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust, shall kneele before him: and no man hath quickned his owne soule.

31 My seed shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepherd: therefore can I lacke nothing.

2 He shall feede me in a greene pasture: and lead me forth beside the waters of comfort.

3 He shall conuert my soule: and bring me forth in the pathes of righteousness for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anointed my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercie shall follow me all the dayes of my life: and I will dwell in the house of the Lord for euer.

Dominus terra. Psal. 24.

THe earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein.

Morning
Prayer.

2 For he hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 Hee shall receiue the blessing from the Lord: and righteousness from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp yee euerlasting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp yee euerlasting doores: and the King of glory shall come in.

10 Who is the King of glory: euen the Lord of hostes, he is the King of glorie.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach me thy pathes.

4 Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath bin my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath bin euer of olde.

6 Oh, remember not the finnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgment: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and truth vnto such as keep his Couenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seed shall inherite the land.

13 The secter of the Lord is among them that feare him: and he shall shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feet out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring thou me out of my trouble.

17 Looke vpon mine aduersitie & miserie: and forgive me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath bene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prouoe mee: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walkein thy truth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I hate the Congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocencie, O Lord: and so will I goe to thine altar.

7 That I may shew the voice of thankes-giuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O hat not vp my soule with the sinners: nor my life with the bloodthirstie.

10 In whose hands is wickednesse: and their right hands are full of gifts.

11 But as for me, I will walke innocently. O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Domineus illuminatus. Psal. 27.

THE Lord is my light and my saluation, whome then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire

beautie of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing & speake praises vnto the Lord.

8 Hearken vnto my voice, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 Mine heart hath talked of thee, seeke yee my face: thy face Lord will I seeke.

10 O hide not thy face from me: nor cast thy seruant away in thy displeasure.

11 Thou hast bene my succour: leaue mee not, neither forsake me: O God of my saluation.

12 When my father and my mother forsake mee: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnessers risen vp against me, and such as speake wrong.

15 I should vterly haue fainted: but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing.

16 O tary thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VVnto thee will I cry, O Lord my strength: thinke no scorn of mee, lest if thou make as though thou hearest not, I become like them that go downe into the pit.

2 Heare the voice of my humble petitions when I cry vnto thee: when I holde vp my hands toward the Mercie seat of thy holy Temple.

3 O plucke mee not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours: but imagine mischief in their hearts.

4 Reward them according to their deedes: and according to the wickednes of their own inventions.

5 Recompence them after the worke of their hands: pay them that they haue deserved.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praise be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him & I am helpe: therefore my heart daunceth for ioy, and in my long will I praise him.

9 The Lord is my strength: and he is the whole some defence of his anoynted.

10 O saue thy people, & giue thy blessing vnto thine inheritance: feed them, and let them vp for euer.

Afferte Domine. Psal. 29.

BRing vnto the Lord (O ye mightie) bring young Drums vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mightie in operation: the voice of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a calfe: Libanus also and Syron like a yong Unicorn.

7 The voice of the Lord diuiderh the flames of fire, the voice of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth yong, and discovereth the thicke bushes: in his Temple doth euery man speake of his honour.

9 The Lord stretcheth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exultabo te Domine. Psal. 30.

I Will magnifie thee, O Lord, for thou hast set mee vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hel: thou hast kept my life from the that goe downe to the pit.

4 Sing praises vnto the Lord (O ye Saints of his:) and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy cometh in the morning.

6 And in my prosperitie I said, I shall neuer be remoued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou diddest turne thy face (from me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shall the dust giue shankes vnto thee: or shall it declare thy truth?

11 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I wil giue thanks vnto thee for euer.

In te Domine speravi. Psal. 31.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: deliuer me in thy righteousness.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rock, and the house of defence: for thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they haue laide priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I haue hated them that hold of superstitious vanities: and my trust hath bene in the Lord.

8 I wil be glad, and reioyce in thy mercy: for thou hast considered my trouble, & hast knowen my soule in aduersities.

9 Thou hast not shut mee vp into the hand of the enemy: but hast let my feet in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen olde with heauinesse: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

Morning
prayer.

13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselves from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessel.

15 For I haue heard the blaspemy of the multitude: and feare is on euery side, while they conspire together against mee, and take their counsell to take away my life.

16 But my hope hath bene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me from thy hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let mee not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laide vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keep them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for hee hath shewed me marvellous great kindnesse in a strong Citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless, thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O how the Lord alye his Saints: for the Lord preserveth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Blessed is hee whose vnrightheousnesse is forgiven: and whose sinne is couered.

2 Blessed is the man, vnto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my dayly complayning.

4 For thy hand is heavy vpon mee day and night, and my moysture is like the drought in Summer.

5 I will knowledgye my sinne vnto thee: and mine vnrightheousnesse haue I not hid.

6 I said, I will confesse my finnes vnto the Lord: and so thou forgavest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I wil enforme thee, & teach thee in thy way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not liketo horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate

Evening
prayer.

Exultate in istis. Psal. 33.

R Eioye in the Lord, O ye righteous: for it becometh well the iust to be thankfull.

2 Praise the Lord with Harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing psayles lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hee loueth righteousness and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the Sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he sape, and it was done. hee commanded, and it stood fast.

10 The Lord bringeth the counsell of the he: then to nought: and maketh the deuices of the people to bee of none effect, and cisteth out the counleis of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehoua: and blessed are the folke that hee hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, & beheld all the children of men: from the habitation of his dwelling he considereth all the that dwell in earth.

14 Hee fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.

16 An horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

18 To deliuer their soules from death: and to feed them in the time of death.

19 Our soule hath patiently taried for the Lord: for he is our helpe and our shield.

20 For our heart hath reioyce in him: because wee haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Pal. 34.

I Will alway giue thanks vnto the Lord: his praise shall euer bee in my mouth

2 My soule shall make her boast of the Lord: the humble shall heare thereof and beglad.

3 O praise the Lord with mee: and let vs magnifie his Name together.

4 I fought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not ashamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and sauech him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his Saints: for they shal feare him, lacke nothing.

10 The lions doe lacke, and suffer hunger: but they which seeketh the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Elchew euill, and do good: seeke peace, & ensee it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite hart: & will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be consolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be deliuite.

Iudica Domine. Psal. 35.

P Lead thou my cause, O Lord, with them that strue with me: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stop the way against them that persecute mee: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischief for me.

5 Let them bee as the dust before the winde: and the Angel of the Lord, scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that hee hath laid priuily, catch himselfe: that he may fall into his owne mischief.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuereth the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoileth him.

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne beseechment.

14 I behaued my selfe as though it had bene my friend, or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyned, and gathered them together: yea, the very aduersaries came together against me vnawares, making mowes at mee, and ceased not.

16 With the flatterers were busie mockers: which gnaw vpon me with their teeth.

Morning prayer.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lions.

18 So will I giue thee thanks in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: holde not thy tongue then, goe not farre from me O Lord.

23 Awake and stand vp to iudge my quarrell: avenge thou my cause, my God and my Lord.

24 Iudge me, O Lord my God, according to thy righteousness: and let them not triumph ouer me.

25 Let them not lay in their hearts, There, there, so would we haue it: neither let them, say, We haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them be cloathed with rebuke and dishonour that boast themselves against me.

27 Let them bee glad and reioyce that fauour my righteous dealing: yea, let them lay alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall bee talking of thy righteousness: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

1 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

2 The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

3 He imagineth mischief vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.

4 Thy mercy, O Lord reacheth vnto the heauens: and thy faithfullnesse vnto the cloudes.

5 Thy righteousness standeth like the strong mountaines: thy iudgements are like the great deepe.

6 Thou Lord shalt saue both man and beast: how excellent is thy mercy, O God, & the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be facilitated with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuier.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnes vnto them that know thee: and thy righteousness vnto them that are true of heart.

11 O let not the foot of pride come against mee: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, & shall not be able to stand.

Noli amulari. Psal. 37.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone bee cut downe like the grasie: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and bee doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and hee shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and purthy trust in him: and he shall bring it to passe.

6 Hee shall make thy righteousness as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieve not thy selfe at him whose way doeth prosper, against the man that doth after euill counsailes.

8 Leau off from wrath, and let goe displeasure: fret not thy selfe, els shalt thou be moued to doe euill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the vngodly shall be cleane gone: thou shalt looke after his place, and hee shall be away.

11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust: and gnasherh vpon him with his teeth.

13 The Lord shall laugh him to scorne: for hee hath seene that his day is coming.

14 The vngodly haue drawn out the sword, and haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shall goe through their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shall not be confounded in the perilous time: and in the dayes of dearth they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of the Lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God shall possesse the land: and they that be cursed of him shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though hee fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene yong and now am olde: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preferred for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shall inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of iudgment.

32 The Lord is his God in his heart: and his goings shall not slide.

33 The vngodly seeeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, & he shall promote thee that thou shalt possesse the lands when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a Greene Bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors they shall perish together: and the end of the vngodly is, they shall be rooted out at the last.

40 But the saluation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, & saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furem. Psal. 38.

Put mee not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes stick fast in mee: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burden too heauy for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and fore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panted, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers and my neighbors did stand looking vpon my trouble: and my kinsmen stood a farre off.

12 They also that sought after my life, laid snares for me and they that went about to do me euil, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord, my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foot slipped, they reioyced greatly against me.

17 And I timely am set in the plague: and my heaviness is euer in my sight.

18 For I will confesse my wickednesse: and bee sorie for my sinne.

19 But mine enemies liue and are mighty: and they that hate me wrongfully are many in number.

20 They also that reioyced euil for good, are against me: because I follow the thing that good is.

21 Forfake me not, O Lord my God: be not thou farre from me.

22 Hastie thee to helpe me: O Lord God my saluation.

Dei. Confidam. Psal. 39.

I said, I will take heed to my waies: that I offend not in my tongue,

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea euen from good words, but it was paine and grieueto me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truly my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes dost chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 Oh spare mee a litle, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectans. Psal. 40.

I waited patiently for the Lord: and he inclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feet vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proude, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous works which thou hast done: like as be also thy thoughts which are to vsward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and speake of them: they should be more than I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will. O my God: I am content to doe it, yea, thy law is within my heart.

11 I haue declared thy righteousness in the great congregation: loe, I will not reframe my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousness within my heart: my talking hath bene of thy truth, and of thy saluation.

13 I haue not kept backe thy louing mercy and truth from the great congregation.

14 Withdraw not thou thy mercy from me: O Lord:

Lord: let thy louing kindeſſe and thy truth alway preſerue me.

15 For innumerable troubles are come about mee, my ſinnes haue taken ſuch hold vpon mee, that I am not able to looke vp: yea, they are mo in number then the haire of my head, and my heart hath failed me.

16 O Lord, let it bee thy pleaſure to deliuer mee: make haſte (O Lord) to help me.

17 Let them be aſhamed and confounded together that ſeek after my ſoule to deſtroy it: let them be driven backward and put to rebuke that with me enill.

18 Let them be deſolate and rewarded with ſhame, that ſay vnto me: Fie vpon thee, fie vpon thee.

19 Let all thoſe that ſeek thee, be ioyfull and glad in thee: and let ſuch as loue thy ſaluation, ſay alway, The Lord be praized.

20 As for me I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Pſal. 41.

Blessed is he that conſidereth the poore (and neceſſie:) the Lord ſhall deliuer him in the time of trouble.

2 The Lord preſerue him and keepe him aliue, that hee may be bleſſed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth ſick vpon his bed: make thou all his bed in his ſickenſſe.

4 I ſaid, I ord be mercifull vnto mee: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies ſpeake euill of me: when ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiueſh falſhood within himſelfe, and when he cometh forth, he telleth it.

7 All mine enemies whiſper together againſt me: euen againſt me doe they imagine this euill.

8 Let the ſentence of guiltineſſe proceede againſt him: and now that he lyeth, let him riſe vp no more.

9 Yea, thou mine owne familiar friend whom I truſted: haueſt thou alſo eaſe of my bread, haſt layd great wait for me.

10 But bee thou mercifull vnto me, O Lord: raiſe thou me vp againe, and I ſhall reward them.

11 By this I know thou fauoureſt me: that mine enemies doth not triumph againſt me.

12 And when I am in my health, thou vpholdeſt me: and ſhalt ſee me before thy face for euer.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

Quemadmodum. Pſal. 42.

Like as the Hart deſireth the water brookes: ſo longeth my ſoule after thee, O God.

2 My ſoule is athiſt for God, yea, euen for the liuing God: when ſhall I come to appeare before the preſence of God?

3 My teares haue bin my meate day & night: while they dayly ſay vnto me, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my ſelfe: for I went with the multitude, and brought them forth into the houſe of God.

5 In the voice of praife and thankſgiuing: among ſuch as keepe holy day.

6 Why art thou ſo full of heauineſſe, (O my ſoule:) and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet giue him thanks for the helpe of his countenance.

8 My God, my ſoule is vexed within mee: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, becauſe of the noyſe of the water pipes: all thy waues and ſtormes are gone ouer me.

10 The Lord hath graunted his louing kindeſſe on the day time: and in the night ſeaſon d d I ſing of him, and made my prayer vnto the God of my life.

11 I wil ſay vnto the God of my ſtrength, why haſt thou forgotten me: why goe I thus heauily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder, as with a ſword: while mine enemies (that trouble me) caſt me in the teeth.

13 Namely, while they ſay dayly vnto mee: where is now thy God?

14 Why art thou ſo vexed, O my ſoule: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I wil yet thanke him which is the helpe of my countenance, and my God.

Inducam Deus. Pal. 43.

Give ſentence with me, O God, and defend my cauſe againſt the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put mee from thee: and why goe I ſo heauily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy truth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the altar of God: euen vnto the God of my ioy & gladneſſe: & vpon the Harp will I giue thanks vnto thee, O God, my God.

5 Why art thou ſo heauie, O my ſoule: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus in auxilium. Pſal. 44.

Wee haue heard with our eares, O God, our fathers haue told vs: what thou haſt done in their time of old.

2 How thou haſt driven out the Heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gate not the land in poſſeſſion through their owne ſword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: becauſe thou haddeſt a fauour vnto them.

5 Thou art my King, (O God:) ſend helpe vnto Iacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them vnder that riſe vp againſt vs.

7 For I will not truſt in my bow: it is not my ſword that ſhall help me.

8 But it is thou that ſuſt vs from our enemies: and putteſt them to confuſion that hate vs.

9 Wee make our boſt of God all day long: and will praife thy Name for euer.

10 But now thou art farre off, and putteſt vs to confuſion: and goeſt not forth with our armies.

11 Thou makeſt vs to turne our backs vpon our enemies: ſo that they which hate vs, ſpoile our goods.

12 Thou teſteſt vs to be eaten vp like ſheepe: and haſt ſcattered vs among the Heathen.

13 Thou ſelleſt thy people for naught: and takeſt no money for them.

14 Thou makeſt vs to be rebuked of our neighbours: to be laughed to ſcorne, and had in deriſion of them that are round about vs.

15 Thou

Evening
prayer.

Morning
prayer.

15 Thou makest vs to be a by-word among the heathen: and that the people shalke their heads at vs.

16 My confusion is daily before mee: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemers: for the enemie and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy covenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

21 If wee haue forgotten the Name of our God, and holden vp our hands: to any strange god: shal not God search it out? for he knoweth the very secret of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?

25 For our soules is brought low euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Exultauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou with thine honour: ride on, because of the word of truth, of meeknesse, and righteousness, and thy right hand shall teach thee terribles things.

6 Thy arrows are very sharpe, and the people shal be subdued vnto thee: euen in the middelt among the Kings enemies.

7 Thy keate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousness, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the luoric palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle worke: the virgins that be her fellowes shal beare her company, and shal be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall enter into the Kings palace.

17 In Reade of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore shall the people giue thanks vnto thee world with out end.

Deus noster refugium. Psal. 46.

GOD is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be moued: and though the hills be caried into the middelt of the Sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of fime.

4 The riuers of the flood thereof shall make glad the citie of God, the holy place of the tabernacle of the most highest.

5 God is in the middelt of her, therefore shal she not be removed: God shall helpe her, and that night early

6 The heathen make much ado, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Iacob is our refuge.

8 O come hither, & behold the works of the Lord: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the Heathen, and I will be exalted in the earth.

11 The Lord of hosts is with vs: the God of Iacob is our refuge.

Omnnes gentes plaudite. Psal. 47.

O Clape your hands together, (all yee people:) O sing vnto God with the voyce of melody.

2 For the Lord is high, and to be feared: hee is the great king vpon all the earth.

3 Hee shall subdue the people vnder vs: and the nations vnder our feere.

4 Hee shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merry noyse: and the Lord with the found of the trumpe.

6 O sing praises, sing praises vnto our God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with understanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GREAT is the Lord, and highly to be praised: in the Citie of our God, euen vpon his holy hill.

2 The hill of Zion is a faire place, and the ioy of the whole earth: vpon the North sidelieth the Citie of the great King, God is well known in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They maruelled to see such things: they were astonished, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the

City of the Lord of hosts, in the City of our God :
God vpholdeth the same for euer.

8 Wee waite for thy louing kindnesse (O God :)
in the middes of thy Temple.

9 O God according vnto thy Name, so is thy
praise vnto the worldsend thy right hand is full of
righteousnesse.

10 Let the mount Sion reioyce, and the daugh-
ters of Iuda be glad : becaule of thy iudgements

11 Walke about Sion, and go round about her :
and tell the towres thereof.

12 Marke well her bulwarkes, set vp her houses :
that ye may tell them that come after.

13 For this God is our God for euer and euer : he
shall be our guide vnto death.

And he becomes. P'sal. 49.

O Heare ye this al ye people : ponder it with your
eares all ye that dwell in the world.

2 High and low, rich and poore : one with another.

3 My mouth shall speake of wisdomes : and my
heart shall muse of vnderstanding.

4 I wil incline mine eare to the parable : and shew
my darke speech vpon the Harpe.

5 Wherefore should I feare : in the dayes of wicked-
nesse : and when the wickednesse of my heeles
compasseth me round about ?

6 There bee some that put their trust in their
goods : and boast themselues in the multitude of
their riches.

7 But no man may deliuer his brother : nor make
agreement vnto God for him.

8 For it cost more to redeeme their soules : so that
he must let that alone for euer.

9 Yea, though he liue long : and see not the graue.

10 For he seeth that wise men also dye, and perish
together as well as the ignorant and foolish, and
leaueth his riches for other,

11 And yet they thinke that their houses shall
continue for euer : & that their dwelling places shall
endure from one generation to another, and call the
lands after their owne names.

12 Neuerthelss man will not abide in honour :
seeing he may be compared vnto the beasts that peri-
rish : this is the way of them.

13 This is their foolishnesse : and their posterity
praiseth their laying.

14 They lie in the hell like sheep, death gnaweth
vpon them, and the righteous that haue domination
ouer them in the morning : their beauty shall con-
sume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the
place of hell : for he shall receiue me.

16 Benot thou afraid though one be made rich :
or if the glory of his house be increased.

17 For he shall carry nothing away with him when
he dyeth, neither shall his pompe follow him.

18 For while he liued, he counted himselfe a hap-
py man : and so long as thou doest wel vnto thy selle,
men will speake good of thee.

19 He shall follow the generation of his fathers :
and shall neuer see light.

20 Man being in honor, hath no vnderstanding :
but is compared vnto the beasts that perish.

Diu. deorum. P'sal. 50.

The Lord, euen the most mighty God hath
spoken : and called the world from the rising
vp of the sun, vnto the going downethereof.

2 Out of Sion hath God appeared : in perfect
beauty.

3 Our God shall come, and shall not keep silence :
there shall go before him a consuming fire, & a might-

ie tempest shall be stirred vp round about him.

4 He shall call the heaven from above : and the
earth, that he may iudge his people.

5 Gather my Saints together vnto mee : those
that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousness :
for God is iudge himselfe.

7 Heare, O my people, and I will speake : I my
selfe will tell thee againt thee, O Israel, for I am God,
euen thy God.

8 I will not reprove thee becaule of thy sacrifices,
or for thy burnt offerings : becaule they were not al-
way before me.

9 I will take no bullocke out of thine house : nor
hee goates out of thy foldes.

10 For all the beasts of the Forrest are mine : and
so are the cattels vpon a thousand hills.

11 I know all the fowles vpon the Mountaines :
and the wilde beasts of the field are in my sight.

12 If I bee hungry, I will not tell thee : for the
whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh : and
drinke the blood of goates ?

14 Offer vnto God thanksgiving : and pay thy
vowes vnto the most High.

15 And call vpon mee in the time of trouble : so
will I heare thee, and thou shalt prayle me.

16 But vnto the vngodly said God : Why doest
thou preach n y lawes, and takest my couenant in
thy mouth ?

17 Whereas thou hatest to be reformed : and hast
cast my words behind thee.

18 When thou sawest a thiefe, thou contentedst vn-
to him : an I haue bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse :
and with thy tongue thou hast set forth deceit.

20 Thou satelst and spakest againt thy brother :
yea, and thou hast slandered thine owne mothers son.

21 The secret things hast thou done, and I held my
tongue, and thou thoughtest wickedly that I am
euen such a one as thy selfe : but I will reprove thee,
and let before thee the thing that thou hast done.

22 O consider this ye that forget God : lest I pluck
you away, and there be none to deliuer you.

23 Who so offendeth me thanks and praise, he ho-
noureth mee : and to him that ordereth his conuer-
sation right, will I shew the saluation of God.

Miserere mei Deus, P'sal. 51.

HAue mercy vpon mee, O God, after thy great
goodnesse : according to the multitude of thy
mercies doe away mine offences.

2 Wash me thoroughly from my wickednesse : and
cleans me from my sinne.

3 For I knowe my faults : and my sinne is e-
uer before me.

4 Againt thee only haue I sinned, and done this
euill in thy sight : that thou mightest be iustified in
thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse : and in
sinne hath my mother conceived me.

6 But loe, thou requirest truth in the inward
parts : and shalt make me to vnderstand wisdomes
secretly.

7 Thou shalt purge me with hyssope, and I shall be
cleane : thou shalt wash mee, and I shall bee whiter
then snow.

8 Thou shalt make me heare of ioy and gladnesse :
that the bones which thou hast broken may reioyce.

9 Turne thy face from my finnes : and put out all
my misdeeds.

10 Make

10 Make mee a cleane heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue mee the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then shal I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuere mee from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O be fauourable and gracious vnto Sion: build thou the walles of Ierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shal they offer yong bullocks vpon thine altar.

Quid gloriaris. Psal. 52.

Why boastest thou thy selfe, thou tyrant: that thou canst doe mischief?

2 Whereas the goodnesse of God: endureth yet daily,

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lies more then righteousness.

5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: hee shall take thee, and plucke thee out of thy dwelling, and root thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorn.

8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for mee I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I will alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

The foolish body hath said in his heart: there is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, nor one.

5 Are they not without vnderstanding that worke wickednesse: eating vp my people as if they would eat bread? they haue not called vpon God.

6 They were afraid where no feare was for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Dens in Nomine. Psal. 54.

Saueme, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is mine helper: the Lord is with them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee, and praise thy Name (O Lord) because it is so comfortable.

7 For he hath deliuered me out of all my troubles: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

Hear my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare me: how I mourne in my prayer, and am vexed.

3 The enemy cryeth so, and the vngodly cometh on so fast: for they are minded to doe me some mischief, so maliciously are they set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Lo, then would I get me away farre off: and remaine in the wilderness.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues, (O Lord) and diuide them: for I haue spied vnrighteousnesse and strife in the citie.

10 Day and night they goe about within the wals thereof, mischief also and sorrow are in the middes of it.

11 Wickednesse is therein: deceit, and guile goe not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersarie that did magnifie himselfe against mee: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, & let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shal heare my voice.

19 It is hee that hath deliuered my soule in peace, from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shal heare me, and bring them down: for they wil not turne nor feare God.

21 He laid his hands vpon such as be at peace with him: and he brake his Couenant.

Morning
prayer.

22 The words of his mouth were softer then butter hauing warre in his heart: his words were smoother then oyle, and yet they be very swords.
23 O calt thy burthen vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.
24 And as for them: thou, O God, shalt bring them into the pit of destruction.
25 The bloodthirsty and deceitfull men shall not line out halfe their dayes: neuerthelesse, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

BE mercifull vnto me, O God, for man goeth about to deuoure me: hee is daily lighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most highest.

3 Neuerthelesse, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They dayly mistake my words: all that they imagine, is to doe me euill.

6 They hold all together, and keepe themselves close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt catch them downe.

8 Thou tellest my sittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lordes word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death: and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge vntill this tyranny be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue mee from the reproofe of him that would eat me vp.

4 God shall send forth his mercy and trueth: my soules are among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, about the heauens: and thy glory about all the earth.

7 They haue laid a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen into the middes of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harp: I my selfe will awake righteasily.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the clouds.

12 Set vp thy selfe, O God, about the heauens: and thy glory about all the earth.

Surre, vique. Psal. 58.

ARe your mindes set vpon righteousness, O ye congregation: and doe ye iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischief in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: as soone as they be borne, they go astray and speake lyes.

4 They are as venomous as the poison of a serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their monthes, smite the law bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snail, and bee like the vntimely fruit of a woman: and let them not see the Sunne.

8 O euer your pots be made hote with thornes: so let indignation vex him, euen as a thing that is raw.

9 The righteous shall reioyce when he seeth the vengeance: hee shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Erripe me de inimicis. Psal. 59.

Deliuer me from mine enemies (O God): defend me from them that rise vp against me.

2 O deliuer mee from the wicked doers: and laue me from the bloodthirsty men.

3 For loe, they lie waiting for my soule: the mightie men are gathered against mee, without any offence or fault of me, O Lord.

4 They rane and prepare themselves without my fault: arise thou therefore to helpe mee, and be hold.

5 Stand vp (O Lord God of hostes) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dogge, and ronne about thorow the citie.

7 Beholde, they speake with their mouth, and swords are in their lips: for who doth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plenteously: and God shall let me see my deliue vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people: and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lippes, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grinning like a dogge, and will goe about the citie.

15 They will runne here and there for meat: and grudge if they be not satisfied.

Evening
prayer.

16 As for me, I will sing of thy power, & will praise thy mercy betimes in the morning: for thou hast bin my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast moued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawgiuer.

8 Moab is my washpor, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong Citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shall we doe great acts: for it is he that shall tread downe our enemies.

Exaudi Deus. Psal. 61.

Hear me crying, O God: giue eare vnto my prayer.

2 From the ends of the earth wil I call vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rock that is higher then I: for thou hast bene my hope, and a strong towre for me against the enemy.

4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the covering of thy wings.

5 For thou O Lord, hast heard my desires: and hast giue an heritage vnto those that feare thy name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 Hee shall dwell before God for euer: O prepare thy louing mercy and faithfulness, that they may preferue him.

8 So will I alwaies sing praise vnto thy Name: that I may dayly performe my vows.

Domine Deo Psal. 62.

My soule truly waiteth still vpon God: for of him cometh my saluation.

2 He verily is my strength and my saluation: hee is my rock, so that I shall not greatly fall.

3 How long wil ye imagine mischief against euery man: yee shall be blaine all the fore of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless my soule, wait thou still vpon God: for my hope is in him.

6 Hee truly is my strength and my saluation: hee is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (ye people:) poure out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanity it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanity: if riches increate, set not your heart vpon them.

11 God spake once and twice: I have also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus meus Psal. 63.

O God thou art my God: early will I seeke thee, 2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My soule shall be satisfied euen as it were with marrow and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembered thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him shall be commended: for the mouth of them that speake lies shall be stopp'd.

Exaudi Deus. Psal. 64.

Hear me voyce, O God, in my prayer: preferue my life from feare of the enemy.

2 Hide me from the gathering together of the forward: and from the insurrection of wicked doers.

3 Which haue bent their tongue like a sword: and shont out their arrowes, euen bitter words.

4 That they may pruiely shoot at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselves in mischief: and commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse and praise it: that they keepe secret among themselves, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea, their owne tongues shall make them fall: in so much that who so seeth them, shall laugh them to scorn.

9 And all men that see it shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Tedeest hymnus. Psal. 65.

Thou O God, art praised in Sion: and vnto thee shall the voice be performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeeds preuaile against me: O be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chooseth, & receivest vnto thee: he shall dwell in thy Court, and shall

Morning
Prayer.

Evening
Prayer.

be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which in his strength setteth fast the mountaynes: and is girded about with power.

7 Which stilleth the raging of the Sea: and the noise of his waves, and the madnesse of his people,

8 They also that dwell in the vntremost parte of the earth, shall be afraid at thy tokens: thou that makest the outgoings of the Morning and Evening to praise thee,

9 Thou visitest the earth, and blestest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corne, for so thou providest for the earth,

11 Thou waterest their furrowes, thou sendest raine into the little valleys therof: thou makest it soft with the drops of raine, and blestest the increase thereof.

12 Thou crownest the yeele with thy goodnesse: and thy clouds drop fatnesse.

13 They shall droppe vpon the dwellings of the wilderness: and the little hilles shall reioyce on euery side.

14 The folds shall bee full of sheepe: the valleys shall stand so thicke with corne, that they shall laugh and sing.

Tribulate Deo. Psal. 66.

O Be ioyfull in God all ye Lands: sing praises vnto the honor of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the workes of God: how wonderfull hee is in his doing toward the children of men.

5 Hee turned the Sea into dry land: so that they went through the water on foot, there did we reioyce whereof.

6 Hee ruleth with his power for euer, his eyes behold the people: and such as will not beleue, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voyce of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tryed.

10 Thou broughtest vs into the snare: and laydest trouble vpon our loynes.

11 Thou sufferdest men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

12 I wil goe into thy house with burnt offerings: and will pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of Rammes: I will offer bullockes and goates.

14 O come hither & hearken, all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednesse with mine heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voyce of my prayer.

18 Praised be God, which hath not cast out my prayer: not turned his mercy from me.

Deus miseratur. Psal. 67.

God be mercifull vnto vs, and blese vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knownen vpon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folk righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: & God, euen our own God shall giue vs his blessing.

7 God shall blese vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Let God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drie them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merrie and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 Hee is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people, when thou wentest through the wilderness.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the house hold diuided the spoile.

13 Though ye haue lien among the pots, yet shall ye beas the wings of a Dove: that is couered with siluer wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The chariots of God are twentie thousand, euen thousands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thy enemies, that the Lord God may dwell among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and poweth his benefits vpon vs.

20 He is our God, euen y God of whom cometh saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe as I did from Babel: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 that thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well then, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The fingers go before, the minstrels follow after: in the midst are the Damocels playing with the timbrels.

26 Giue thanks, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the Princes of Iuda their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearmen, & multitude of the mighty, are scattered abroad among the beasts of the people: (so that they humbly bring pieces of silver) and when hee hath scattered the people that delight in warre.

31 Then shall princes come out of Egypt: the Mo-rians land shall soon stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: Ofing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doeth send out his voyce, yea, and that a mighty voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, he will giue strength & power vnto his people, blessed be God.

Salomon ms. far. Psal. 69.

SAue me, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are moe then the haire of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payed them the things that I neuer tooke: God thou knowest my simplicitie, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee, be confounded through me. O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliaut vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: & the rebukes of them that rebuked thee, are fall vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on sackcloth also: & they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the truth of thy saluation.

15 Take me out of the myre that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare mee, O Lord, for thy lowing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast known my reproofe, my shame and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauines: I looked for some to haue pity on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirsty, they gaue me vinegar to drinke.

23 Let their table be made a snare to take themselves withal: & let the things (that should haue bin for their wealth) be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backs.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they take how they may vex him whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy right ouerlesse.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe (O God) shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullocke that hath hornes and hooves.

33 The humble shall consider this and be glad: seeke ye after God, and your soules shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea, and all that moueth therein.

36 For God will saue Sion, and build the cities of Iuda that men may dwell there, & haue it in possession.

37 The posterity also of his seruants shall inherit it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them bee ashamed and confounded, that seeke after my soule: let them bee turned backward and put to confusion that wish me ill.

3 Let them (for their reward) bee soone brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me, (O God.)

6 Thou art my helper and my redeemer: O Lord make no long tarying.

In te Domine speravi. Psal. 71.

In thee, O Lord, have I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousness, encline thine eare vnto me, and saue me.

2 Be thou my strong hold, wherunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of y^e vnrighteous & cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I been holden vp euer since I was borne: thou art he that took me out of my mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: (that I may sing of thy glory) and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God haste thee to helpe me.

11 Let them be confounded and perish that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

12 As for me, I will patiently abide alway: and will praye thee more and more.

13 My mouth shall dayly speake of thy righteousness and saluation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me, from my youth vp vntill now: therefore will I tel of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me, & yet didst thou warne and refresh me: yea, and broughtest me from the deepe of the earth again.

19 Thou hast brought me to great honor: & comforted me on euery side.

20 Therefore will I praye thee and thy faithfulness (O God) playing vpon an instrument of musike: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousness all the day long: for they are confounded & brought vnto shame that seeke to doe me euill.

Deus iudicium Psal. 72.

Give the King thy iudgements (O God:) and thy righteousness vnto the Kings sonne.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hills righteousness vnto the people.

4 He shall keepe the simple folke by their right: defend children of the poore, & punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of woll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall bee also from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wilderness shall kneele before him: his enemies shall like the dust.

10 The kings of Tharsis & of the yles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shall be sauourable to the simple and needy: and shall preserve the soules of the poore.

14 He shall deliuer their soule from falsehood and wrong: and deare shall their blood be in his sight.

15 He shall lue, and vnto him shall be euen of the gold of Arabia: prayer shall be made euer vnto him, and dayly shall he be praised.

16 There shall bee an heape of corne in the earth high vpon the hills: his fruit shall shake like Libanus, & shall be green in the city, like grass vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which onely doth wondrous things.

19 And blessed bee the Name of his Maiestie for euer: and all the earth shall be filled with his Maiestie. Amen. Amen.

Quam bonus Israel Psal. 73.

Truly God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheles my feete were almost gone: my treadings had welnigh slip.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lusty and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they bee so holden with pride: and ouerwhelmed with cruelty.

7 Their eyes swell with fatnesse: and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemy: their talking is against the most highest.

9 For they stretch forth their mouth vnto heaven: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and therefore sucke they no small aduantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most highest?

12 Lo, these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocencie.

13 All the day long haue I been punished: and chastened euery morning.

14 Yea, and I had also said: men as they: but lo, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou dost let them in slippery places: and castest them downe, and destroyest them.

18 Oh, how suddenly do they consume: perish, and come to a fearefull end?

19 Yea, euen like as a dream while one awaketh: so shalt thou make their imageto vanish out of the city.
 20 Thus my heart was grieved: and it went euen through my reins.
 21 So foolishly was I and ignorant: euen as it were a beast before thee.
 22 Neuertheless I am alwayes by thee: for thou hast holden me by my right hand.
 23 Thou shalt guide me with thy counsell: and after that receiue me with glory.
 24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in coparison of thee.
 25 My flesh and my heart faileth: but God is the strength of my heart and my portion for euer.
 26 For lo, they y^e fortake thee that perish: thou hast destroyed all the that count fornication against thee.
 27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy works (in the gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feete, that thou mayest vtterly destroy euery enemy: which hath done euill in thy Sanctuary.

5 Thine aduersaries roare in the midst of thy congregations: and set vp their banners for tokens.

6 Hee that hewed timber afore out of the thicke trees: was known to bring it to an excellent worke.

7 But now they breake downe all the carved worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make haucke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemy blaspheme thy Name for euer?

12 Why withdrawest thou thy hand: why pluckest thou thy right hand out of thy bosome to consume the enemy?

13 For God is my King of old: the helpe that is done vpon earth he doth it himselfe.

14 Thou didst diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gauest him to be meate for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people haue blasphemed thy Name.

20 O deliuer nor the soule of the Turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Look vpon the Covenant: for all the earth is

full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

Vnto thee (O God) doe we giue thanks: yea, vnto thee doe we giue thanks.

2 Thy Name also is to high: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is awake, and all the inhabitants thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly set not vp your horne.

6 Set not vp your horne on high: and speake not with a stifte necke.

7 For promotion cometh neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: he putteth down one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them and sucke them out.

11 But I will talke of the God of Jacob: and praise him for euer.

12 All the horns of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notum in iudea. Psal. 76.

In Iury is God knowne: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hills of the rockes.

5 The proud are robbed, they haue slept their sleep: and all the men (whose handes were mighty) haue found nothing.

6 Arth rebuke (O God of Jacob) both the charret and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didst cause thy iudgements to bee heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the mecke vpon earth.

10 The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou reframe.

11 Promise vnto the Lord your God, and keepe it al ye that be round about him: bring presents vnto him that ought to be feared.

12 Hee shall reframe the spirit of princes: and is wondrous full among the Kings of the earth.

Vox mea ad Dominum. Psal. 77.

I will crie vnto God with my voice: euen vnto God I will crie with my voice, and he shall hearken vnto mee.

2 In the time of my trouble I sought the Lord: my fore ran, and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed I will complaine.

4 Thou holdest mine eyes waking: I am feeble

Morning prayer.

feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeres that are past.

6 I call to remembrance my song: & in the night I commune with mine owne heart, and teach out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vnto to an end for euer more?

9 Hath God forgotten to be gracious: and will he thut vp his louing kindnesse in displeasure?

10 And I said, It is mine owne inimicitie: but I will remember the yeres of the right hand of the most High: ft

11 I will remember the workes of the Lord: and call to mind thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God is holy: who is so great a God (as our God)?

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the tonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters sawe thee, and were afraid: the depths also were troubled.

17 The clouds powred out water, the ayre thundered: and thine arrowes went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued and shooke withall.

19 Thy way is in the Sea, & thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite popule. Psal. 78.

HEARE my Lawe, O my people: incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and known: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honor of the Lord, his mighty and wonderfull workes that he hath done.

5 Hee made a couenant with Iacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posterity may knowe it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his commandments.

9 And not to be as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not steadfastly vnto God.

10 Like as the children of Ephraim which being harnessed and carying bowes, turned themselves backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what he had done: and the wonderfull workes that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the land of Zoan.

14 He diuided the Sea, and let them goe through:

he made the waters to stand on an heape,

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He claue the hard rocks in the wilderness: and gaue them drinke thereof, as it had been out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most high in the wilderness.

19 They tempted God in their hearts: and required meate for their lust.

20 They spake against God also, saying: Shall God prepare a cable in the wilderness?

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth: so the fire was kindled in Iacob, and there came vp heated displeasure against Israel.

23 Because they beleueed not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue, and opened the doores of heauen.

25 He rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

26 So man did eate Angels food: for he sent them meate enough.

27 Hee caused the East wind to blow vnder heauen: and through his power hee brought in the South west wind.

28 Hee rained flesh vpon them as thicke as dust: and feathered foules like as the fawnd of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But whilest the meat was yet in their mouthes, the heauy wrath of God came vpon them, and slew the weakst of them: yea, and smote downe the chofen men that were in Israel.

32 But for all this they sinned yet more: and beleueed not his wonderous workes.

33 Therefore their dayes did he consume in vanity: and their yeres in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenant.

38 But hee was so mercifull, that hee forgave their mildeedes: and destroyed them not.

39 Yea, many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a wind that passeth away, and cometh not againe.

41 Many a time did they prouoke him in the wilderness: and grieved him in the desert.

42 They turned backe, & tempted God: and moued the holy one in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.

44 How hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 Hee sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the Caterpillar: and their labour vnto the grasshopper.

48 Hee destroyed their vines with hailestones: and their mulberry trees with frost.

49 He smote their cattell also with hailestones: and their flockes with hot thunde-bolts.

50 He call vpon them the vniuersities of his wrath, anger, displeasure and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soules from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth like sheepe: and caried them in the wilderness like a flocke.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which he purchased with his right hand.

56 He callt out the heathen also before the: scaued their land to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeaced the most High God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: & tooke sore displeasure at Israel.

61 So that he forsooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captivity: and their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maidens were not giuen to marriage.

65 Their Priests were slaine with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Ioseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Iuda: euen the hill of Zion, which he loued.

70 And there he builded his Temple on high: and laid the foundation of it like the ground which hee hath made continually.

71 Hee chose Dauid also his seruant: and tooke him away from the shepfold.

72 As he was following the Ewes great with yong ones, he tooke him: that he might feed Iacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them with prudence with all his power.

Deus uenerunt. Psal. 79.

O God, the heathen are come into thine inheritance: thy holy Temple haue they desired, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the ayre: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery

side of Hierusalem: & there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord how long wilt thou be angry: shal thy iellousie burne like fire for ever?

6 Powre out thine indignation vpon the heathen that haue not known thee: and vpon the kingdons that haue not called vpon thy Name.

7 For they haue deuoured Iacob: and layd waste his dwelling place.

8 O remember not our old finnes, but haue mercy vpon vs, & that soon for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our enemies for thy Names sake.

10 Wherefore doe the heathen say: Where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, (O Lord) seven fold into their bosome.

14 So we that be thy people & sheep of thy pasture, shal giue thee thanks for ever: & wil alway be shewing forth thy praise from generation to generation.

Queregu Israel. Psal. 80.

Hear O thou shepherd of Israel, thou that leadest Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that praye?

5 Thou feedest them with the bread of teares, and giurst them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe thou God of hostes: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest fountaine for it: when it had taken route, it filled the land.

10 The hills were couered with the shadow of it: & the boughs thereof were like goodly Cedar trees.

11 She stretched out her branches vnto the sea: and her boughes vnto the river.

12 Why hast thou then broken down her hedges: that all they that goe by plucke off her branches?

13 The wild Bore out of the wood doth reote it vp: and the wild beasts of the field deuoure it.

14 Turne thee againe thou God of hostes, looke downe from heauen: behold, and visiethis vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shal perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not we go backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate

Exultate Deo. Psal. 81.

Sing wee merrily vnto God our strength: make a cheerefull noyle vnto the God of Iacob.

2 Take the Psalme, bring thither the Tabret: the merrie Harpe with the Lute,

3 Blow vp the trumpet in the new Moone: euen in the time appointed, & vpon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Iacob,

5 This hee ordained in Ioseph for a testimonie: when he came out of the land of Egypt, & had heard a strange language,

6 I eased his shoulder from the burthen: and his hands were deliuered from making of the pots,

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I prouoed thee also: arthe waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obeye me.

13 So I gaue them vp vnto their own hearts lust: and let them follow their owne imaginations,

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes,

15 I should soone haue put downe their enemies: and turned my hand against their aduertaries.

16 The haers of the Lord should haue been found lyars: but their time should haue endured for euer.

17 Hee should haue led them also with the finest wheate floure: and with hony out of the stony rocke should I haue satisfied thee.

Deus Iteis. Psal. 81.

God standeth in the congregation of princes: he is a iudge amongst gods.

2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in need and needfull, haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue said, Ye are gods: and ye all are children of the most Highest.

7 Buteye shall die like men: and fall like one of the princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heauen: to thine inheritance.

Deus qui similes. Psal. 83.

Hold nor thy tongue, O God, keepe not still silence: refrainenot thy selfe, O God,

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue sayd, Come, and let vs rootethem out: that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites and Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philistines, with them: that dwell at Tyre,

8 Affur also is ioyned vnto them: and haue holpen the children of Lot,

9 But doe thou to them as vnto the Madianites: vnto Sifera, and vnto Iabin, at the brooke of Kilton,

10 Which perished at Endor, and became as the dung of the earth.

11 Make them & their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba & Salmama,

12 Which say, Let vs take to our selues the houses of God in possession,

13 O my God, make them like vnto a wheele: and as the stubble before the winde,

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name,

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Iehouah:) art only the most highest ouer all earth.

Quam dilectus. Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes?

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God,

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her yong: euen thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of misery, vie it for a well: and the pooles are filled with water.

7 They will go from strength to strength: & vnto the God of gods appeareth euerie one of the in Sion.

8 O Lord God of hosts, heare my prayer: hearken O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine Anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a doore keeper in the house of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord wil giue grace and worship, and no good thing shall be withhold from them that lue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

Lord, thou art become gracious vnto thy land: thou hast turned away the capitiuity of Iacob,

2 Thou hast forgotten the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Saviour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I wil hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace haue kissed each other.

11 Truth shall flourish out of the earth: and righteousness shall looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Isaiah Dominus. Psal. 86.

Bow downe thine eare, O Lord, and heare mee: for I am poore and in misery.

2 Preseue thou my soule, for I am holy: my God, saue thy seruant, that putteth his trust in thee.

3 Be mercifull vnto mee, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou, Lord, art good and gracious: and of great mercie vnto them that call vpon thee.

6 Giue eare Lord vnto my prayer: & ponde the voyce of my humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations who thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, & doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praile thy Name for euermore.

13 For great is thy mercie toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men haue fought after: my soule, and haue not let thee before their eyes.

15 But thou (O Lord God) art full of compassion & mercy: long suffering, plenteous in goodness & trueth.

16 Ourne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and help the sonne of thine handmaid.

17 Shew some good:oken vpon me for good, that they which hate me may see it: and be ashamed, because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

Her foundations are vpon the holy hills: the Lord loveth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee: thou Citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: & they of Tyre, with the Morians, for there was he borne.

5 And of Sion it shall be reported, that hee was borne in her: and the most high shall establish her.

6 The Lord shall rehearse it: when he writeth vp the people that he was borne there.

7 The singers also and trumpeters shall hee rehearse: all my fresh springs shall be in thee.

Dominus Deus. Psal. 88.

O Lord God of my saluation, I haue cried day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue veene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am lo fall in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out mine hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praile thee?

11 Shall thy louing kindnesse bee shewed in the graue: or thy faithfulness in destruction?

12 Shall thy wonderous workes be known in the darke: and thy righteousness in the land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my youth vp): thy terrors haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me: dayly like waters: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Miserere Domini. Psal. 89.

MY long shall be alway of the louing kindness of the Lord: with my mouth will I euer be shewing thy truth, from one generation to another.

2 For I haue said, Mercy shall be set vp for euer: thy truth shall thou establish in the heauens.

3 I haue made a covenent with my chosen: I haue sworn vnto David my seruant.

4 Thy seed will I establish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes: and thy truth in the Congregation of the Saints.

6 For who is he among the cloudes: that shall be compared vnto the Lord?

7 And what is hee among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy truth (most mightie Lord) is on euery side.

10 Thou wast the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righteousnes and equity is the habitation of thy grace: mercy and truth shall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shall walkein in light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnes thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometimes in visions vnto thy Saints, and saidst: I haue laid helpe vpon one that is mighty, I haue exalted one chosen out of 5 people.

21 I haue found David my seruant: with my holy oyle haue I anointed him.

22 My hand shall hold him fast: and mine arme shall strengthen him.

23 The enemy shall not bee able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me. Thou art my Father: my God and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercy will I keepe for him for euermore: and my Couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my law: and walke not in my iudgements.

32 If they breake my statutes, and keepe not my Commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not utterly take from him: nor suffer my truth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworn once by my Holinesse, that I will not faile David.

35 His seed shall endure for euer: and his seate is like as the Sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witness in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by spoyle him: and he is become a rebuke to his neighbours.

41 Thou hast let vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 O remember how short my times: wherefore hast thou made all men for nought?

47 What man is he that liueth, & shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lord, where are thy old louing kindneses: which thou wast vnto David in thy truth.

49 Remember (Lord) the rebuke that thy seruants haue: & how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footsteps of thine anointed: praised be the Lord for euermore. Amen, Amen.

Domine refugium Psal 90.

Lord, thou hast been our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasfe.

6 In the morning it is greene, & groweth vp: but in the evening it is cut down, dried vp and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret finnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men be so strong, that they come to fourescore yeeres: yet is their strength then but labor and sorrow, so soone passeth it away, & we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisdom.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe, now after the time that thou hast plagued vs: and for the yeeres wherein wee haue suffered aduersity.

16 Show thy seruants thy worke: and their children thy glory.

17 And the glorious maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our hardie worke.

Qui habitas Psal 91.

Who dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the hunter: and from the noyome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkenesse: nor for the sickness that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge over thee: to

Morning
prayer.

to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote againſt a ſtone.

13 Thou ſhalt go vpon the Lion & Adder: the yong Lion and the dragon ſhalt thou tread vnder thy feet.

14 Becauſe he hath ſet his loue vpon me, therefore ſhall I deliuer him: I ſhall ſet him vp becauſe he hath known my Name.

15 He ſhal call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him and bring him to honour.

16 With long life will I ſatiſſie him: and ſhew him my ſaluation.

Bonum & conſideri. Pſal. 92.

IT is a good thing to giue thanks vnto the Lord: and to ſing praifes vnto thy Name: O moſt Higheſt.

2 To tell of thy louing kindeſſe early in the morning: and of thy truth in the night ſeaſon.

3 Vpon an inſtrument of ten ſtrings, and vpon the Lute: vpon a lowd inſtrument, and vpon the harpe.

4 For thou Lord haſt made me glad through thy workes: and I will reioyce in giuing praife for the o- perations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwiſe man doth not well conſider this: and a foole doth not vnderſtand it.

7 When the vngodly are Greene as the graſſe, and when all the workers of wickedneſſe doe flouriſh: then ſhall they be deſtroyed for euer, but thou Lord art the moſt Higheſt for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies ſhall periſh: and all the workers of wickedneſſe ſhall be deſtroyed.

9 But my horne ſhall be exalted like the horne of an Vnicorne: for I am anointed with freſh oyle.

10 Mine eye alſo ſhal ſee his luſt of mine enemies: and mine eare ſhal heare his deſire of the wicked that riſe vp againſt me.

11 The righteous ſhall flouriſh like a Palme tree: and ſhall ſpread abroad like a Cedar in Libanus.

12 Such as bee planted in the houſe of the Lord: ſhall flouriſh in the courts (of the houſe) of our God.

13 They alſo ſhal bring forth more fruit in their age: and ſhall be ſafe and well liking.

14 That they may ſhewe how true the Lord my ſtrength is: and that there is no vnrighteouſneſſe in him.

Dominus regnauit. Pſal. 93.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himſelfe with ſtrength.

2 Hee hath made the round world to ſure: that it cannot be mooued.

3 Euer ſince the world began hath thy ſeat bene prepared: thou art from eueraſting.

4 The floods are riſen (O Lord) the floods haue liſt vp their voyce: the floods liſt vp their waues.

5 The waues of the ſea are mighty and rage horribly: but yett the Lord that dwelleth on high is mightier.

6 Thy teſtimonies, O Lord, are very ſure: cholineſſe becommeth thine houſe for euer.

Domus Vltionum. Pſal. 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth ſhew thy ſelfe.

2 Ariſe thou Iudge of the world: and reward the proud after their deſerting.

3 Lord, how long ſhall the vngodly; how long ſhall the vngodly triumph?

4 How long ſhall all wicked doers ſpeake to diſdaineſully: and make ſuch proud boaſting?

5 They ſmite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the ſtranger: and put the fatherleſſe to death.

7 And yett they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Iacob regard it.

8 Take heede ye vnwiſe among the people: O yee fooles, when will ye vnderſtand?

9 Hee that planted the eare, ſhall hee not heare: or he that made the eye ſhall hee not ſee?

10 Or he that nurtereth the Heathen: it is he that teacheth man knowledge, ſhall hee not be puniſh?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Bleſſed is the man whom thou chaſteſteſt (O Lord): and teacheſt him in thy law.

13 That thou maielt giue him patience in time of aduerſitie: vntill the pit be digged vp for the vngodly.

14 For the Lord will not taile his people: neither will he forſake his inheritance.

15 Vntill righteouſneſſe turne againe vnto judgement: all ſuch as be true in heart ſhall follow it.

16 Who will riſe vp with me againſt the wicked: or who will take my part againſt the euill doers?

17 If the Lord had not helped me: it had not failed but my ſoule had bene put to ſilence.

18 But when I ſaid, my foote hath ſlipped: thy mercy (O Lord) held me vp.

19 In the multitude of the ſorrowes that I had in my heart: thy comforts haue reſreſhed my ſoule.

20 Wilt thou haue any thing to do with the ſtoole of wickedneſſe: which imagineth miſchiefe as a law?

21 They gather them together againſt the ſoule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 Hee ſhall recompence them their wickedneſſe, and deſtroy them in their owne malice: yea the Lord our God ſhall deſtroy them.

Venite, exultemus. Pſal. 95.

O Come, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

2 Let vs come before his preſence with thankſgiuing: and ſhew our ſelues glad in him with Pſalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hilles is his alſo.

5 The ſea is his, and he made it: and his hands prepared the drie land.

6 O come, let vs worſhip & fall down: and kneele before the Lord our maker.

7 For he is the Lord our God: & we are the people of his paſture, and the ſheepe of his hands.

8 To day if ye will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderneſſe.

9 When your father ſtempted me: proued me, and ſaw my workes.

10 For tie yeres long was I grieved with this generation, and ſaid: it is a people that doe erre in their hearts, for they haue not known my wayes.

11 Vnto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate Domino. Pſal. 96.

O Sing vnto the Lord a new Song: ſing vnto the Lord all the while earth.

2 Sing vnto the Lord and praife his Name: bee telling

Morning
prayer.

Evening
prayer.

reling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all the people.

4 For the Lord his great, and I cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen they bee but idoles: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O ye kindreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world to fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heavens reioyce, and let the earth bee glad: let the sea make a noise, and all that therein is.

12 Let the field be ioyfull, & all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for hee commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his truth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may bee glad thereof: yea, the multitude of the yles may be glad thereof.

2 Cloudes and darkenesse are round about him: righteousnesse and iudgement are the habitation of his seat.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The hills melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded bee all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioycied: and the daughters of Iuda were glad because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted faire above all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preferreth the foules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light, for the righteous: and ioyfull gladnesse for such as bee ne hearted.

12 Reioyce in the Lord yee righteous: and giue thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

OSing vnto the Lord a new song: for hee hath done maruillous things.

2 With his owne right hand, and with his holy arme: hath hee gotten him selfe the vict'ry.

3 The Lord declared his saluation, his righteousnesse hath he openly shewed in the sight of the heathen.

4 Hee hath remembered his mercy and truth toward the house of Israel: and at the ends of the world haue seene the saluation of our God.

5 Shewy our felices ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thanks.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalm of thanksgiving.

7 With Trumpets also and Shawmes: O shewe

your felices ioyfull before the Lord the King.

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be ioyfull together before the Lord for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equite.

Dominus regnauit. Psal. 99.

THe Lord is King, bee the people neuer so vnpatient: hee sitteth betweene the Cherubims, bee the earth neuer so vquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thanks vnto thy Name: which is great, wonderfull and holy.

4 The King sheweth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Iacob.

5 O magnifie the Lord our God: and fall downe before his footstool, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: the called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudie pillar: for they kept his testimonies, & the law he gaue them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their owne iniquities.

9 O magnifie the Lord our God, and worship him, vpon his holy hill: for the Lord our God is holy.

Subilate Deo. Psal. 100.

OBe ioyfull in the Lord, all yee lands: serue the Lord with gladnesse, and come before his presence with a Song.

2 Be ye sure that the Lord he is God: it is he that hath made vs, and not we our felices, we are his people and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiving, and into his courts with praise: bee thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercie is everlasting: and his truth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY long shall bee of mercy and iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sins of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I wil not know a wicked person.

6 Who so piously slandereth his neighbour: him will I identify.

7 Who so hath also a proude looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life hee shall be my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies, shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the Citie of the Lord.

Domine exaudi. Psal. 102.

Hear my prayer, O Lord: and let my crying come vnto thee.

2 Hide

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my growning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernes: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparow: that sitteth alone vpon the houletop.

8 Mine enemies teile me all the day long: & they that are mad vpon me, are sorne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou O Lord shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The hea:en shall feare thy Name, O Lord: and all the Kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When hee turneth him vnto the prayer of the poore destitute, and despiseth not their desire.

18 This shall be written for those that came after: and y people which shall be borne, shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mourning of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdome also to serue the Lord.

23 He brought downe my strength in my journey: and thorned my dayes.

24 But I said, O my God: take mee not away in the midst of mine age: as for thy yeeeres, they endure through out all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perishe, but thou shalt endure: they all shall waxe old as doeth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeeres shall not faile.

28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic anima mea. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiveth all thy sinne: and healeth all thine infirmities.

4 Which saucth thy life from destruction: and crowneth thee with mercy and loving kindeesse.

5 Which satisfieth thy mouth with good things: making thee yong and lusty as an Eagle.

6 The Lord executeth righteousnesse and iudgement: to all them that are oppressed with wronge.

7 Hee shewed his wayes vnto Moyses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 He wil not alway be chiding: neither keepe he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy alio toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth wherof wee be made: he remembreth that we are but dust.

15 The daies of man are but as grasse: for hee flourisheth as a flower of the field.

16 For as soone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer: and euer, vpon them that feare him: and his righteousness vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his commandements to doe them.

19 The Lord hath prepared his seat in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfill his Commandement, and heare in vnto the voyce of his words.

21 O praise the Lord al yeec his kofls: yee seruants of his that see his pleasure.

22 O speake good of the Lord al ye works of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious: thou art clothed with Maiestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which is yerh the beames of his chamber in the waters: and maketh the cloudes his chariet, and walketh vpon the wings of the winde.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it neuer should moue at any time.

6 Thou coverdest it with the deepe like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hills, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hills.

11 All beastes of the field drinke thereof: and the wilde Ases quench their thirst.

12 Beside them, shall the fowles of the ayre haue their habitation: and sing among the braeshees.

13 He waretheth the hills from aboue: the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the cattel: & greene herbe for the seruice of men.

15 That he may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerful countenance, & bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hills are a refuge for the wild Goats: and so are the stonier rocks for the Conies.

19 Hee appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest larkenesse, that it may be night: wherein all the beasts of the Forrest doe moue.

21 The Lions roaring after their pray: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dens.

23 Man goeth forth to his worke, and to his labour: vntill the evening.

24 O Lord, how manifold are thy workes: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships & there is that Leviathan: whom thou hast made to take his pisme therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou givest it them, they gather it: and when thou openest thy fist, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou letteth thy breath goe forth, they shall be made: & thou shalt renew the face of the earth.

31 The glorious Maiesie of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hills, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, & the vngodly shall come to an end: praise thou the Lord, O my soule praise the Lord.

Confitemini Domino. Psalm 105.

O Give thanks vnto the Lord, and call vpon his Name: tell the people what things hee hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous workes.

3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.

4 Seek the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that he hath done: his wonders and the iudgements of his mouth.

6 O yee seed of Abraham his seruants: yee children of Iacob his chosen.

7 Hee is the Lord our God: his iudgements are in all the world.

8 He hath bene alwayes mindful of his Couenant: and promised that he made to a thousand generations.

9 Euen the Couenant that hee made with Abraham: and the oath that he sware vnto Ishaac.

10 And appointed the same vnto Iakob for a Law: and so Iured for an euermlasting Testament.

11 Saying, Vnto thee wil I giue the land of Cha-

naan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one Nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but re-proued euen Kings for their sakes.

15 Touch not mine Anointed, & doe my Prophets no harme.

16 Moreouer he called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Ioseph which was sold to be a bondseruant.

18 Whose feete they hurt in the stocks: the yron entred into his soule.

19 Vntill the time came that his cause was knowne: the word of the Lord triad him.

20 The King lent and deliuered him: the Prince of the people let him goe free.

21 Hee made him Lord also of his house: and Ruler of all his substance.

22 That he might enforme his Princes after his will: and teach his Senators wisdom.

23 Isaac also came into Egypt: and Iacob was a stranger in a land of Ham.

24 And hee encreased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so that they hated his people: and dealt vntuly with his seruants.

26 Then sent hee Moles his seruants: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and slewed their fish.

30 Their land brought forth frogges: yea, euen in their kings chambers.

31 Hee spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gaue them hailestones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grasshopper came, and caterpillars innumerable: and did eat vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with silver & gold: there was not one feeble person among the tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailles: and he filled them with the bread of heauen.

40 Hee opened the rocke of stone, and the waters flowed out: so that riuers ran in dry places.

41 For why? he remembered his holy promise: and Abraham his seruants.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they took the labours of the people in possession.

44 That they might keepe his statutes: and obserue his lawes.

Confitemini Domino. Psalm 106.

O Give thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

Morning
prayer.

Evening
prayer.

a Who

2 Who can expresse the noble actes of the Lord Lord: or shew forth all his praise?

3 Blessed are they that alway keepe Iudgement: and doe righteousnesse,

4 Remember me, O Lord, according to the fauor that thou bearest vnto thy people: O visit me with thy saluation.

5 That I may see the felicity of thy Chosen: and reioice in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance: but were disobedient at the sea, euen at the red Sea.

8 Neuerthelesse, hee helped them for his Names sake: that he might make his power to be knownen,

9 He rebuked the red sea also, and it was dried vp: so he led them thorow the deepe, as thorow a wilderness.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemye.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleued they his words: and sang praise vnto him.

13 But within a while they forgot his works: and would not abide his counsaile.

14 But lust came vpon them in the wilderness: and they tempted God in the desert.

15 And hee gaue them their desire: and sent leanness withall into their soule.

16 They angered Moses also in the Tents: and Aaron the Saint of the Lord.

17 So the earth opened, & swallowed vp Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their Tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wilderness.

27 To cast out their seed among the Nations: and to scatter them in the lands.

28 They ioyned themselves vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousness: among all posterities for euer more.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that hee spake vnadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their workes.

36 In so much that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood: euen the blood of their sons and of their daughters, whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their owne workes and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: in so much that hee abhorred his owne inheritance.

40 And hee gaue them ouer into the hand of the Heathen: and they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuerthelesse, when he saw their aduersitie, he heard their complaint.

44 He thought vpon his couenant & pitied them according vnto multitude of his mercies: yea, he made all those that had led them away captiue to pity them.

45 Deliuer vs (O Lord our God) & gather vs from among the heathen: that we may giue thanks vnto thy holy Name, and make our boate of thy praise.

46 Blessed be the Lord God of Israel, from everlasting, and world without end: and let all the people say, Amen.

Confitemini Domino, Psal. 107.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thanks, who the Lord hath redeemed: and deliuered from the hand of the enemy.

3 And gathered them out of the lands from the East & from the West, from the North, & from the South.

4 They went astray in the wilderness out of the way: and found no citie to dwell in.

5 Hungry and thirsty: their soules fainted in them.

6 So they cryed vnto the Lord in their troubles: and he deliuered them from their distresse.

7 Heeled them forth by the right way: that they might goe to the citie where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungry soule with goodness.

10 Such as sit in darkenesse and in the shadowe of death, being fast bound in miserie and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded his counsell of the most High.

12 Hee also brought downe their heart through heavinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death, & brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brass: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and

Morning prayer.

because of their wickednesse,

18 Their soules abhorred all manner of meat: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were sau'd from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing: and tell out his works with gladnesse.

23 They that goe downe to the Sea in ships: and occupie their businesse in great waters.

24 These men see the works of the Lord: and his wonders in the deepe.

25 For as his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen: and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: an' late at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuered them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they bee at rest: and so hee bringeth them to the haueu where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the feat of the Elders.

33 Which turneth the floods into a wildernes: and dryeth vp the water springs.

34 A fruitful land maketh he barren: for the wickednesse of them that dwell therein.

35 Again hee maketh the wildernes a standing water: and water springs of a dry ground.

36 And there hee seareth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yeld them fruits of increase.

38 Hee blesteth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are ministred & brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill intreated: through tyrants: and let them wander out of the way in the wildernes.

41 Yet helpeth he the poore out of misery: and maketh him households like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise, will ponder these things: and they shall vnderstand the louing kindnes of the Lord.

Paratum cor meum. Psal. 108.

O God, my heart is ready (my heart is ready:) I will sing and giue praise with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake rightearely.

3 I will giue thanks vnto thee, O Lord, among the people: I will sing praises vnto thee among the Nations.

4 For thy mercie is greater then the heauens: and

thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboute the heauens: and thy glory aboute all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasse is mine: Ephraim also is the strength of my head.

9 Iuda is my Lawginer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistians will I triumph.

10 Who will leade me into the strong Citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou, God, goe forth with our hosts?

12 O helpe vs against the enemies: for vaine is the helpe of man.

13 Through God we shall doe great acts: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

Hold not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe they take now my cōtrary part: but I giue my selfe vnto praiser.

4 Thus haue they rewarded me euil for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children bee fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and begge their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoile his labour.

11 Let there bee no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sione of his mother be done away.

14 Let them alway be before the Lord: that he may roote out the memorie of them from off the earth.

15 And that because his mind was not to do good: but persecuted the poore helpelesse man: that he might slay him that was vixed at the heart.

16 His delight was in cursing, and it shall happen vnto him: hee shal not be blessing, therefore shall it bee farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that hee hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: & to those that speake euill against my soule.

20 But deale thou with me (O Lord God) according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

The xxiii. day.

22 I goe hence like the shadow that departeth: and am driuen away as the grasshopper.

23 My knees are weak through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me (O Lord my God:) O saue me according to thy mercy.

26 And they shal know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruants reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselves with their own confusion, as with a cloake.

29 As for mee, I will giue great thanks vnto the Lord with my mouth: and praise him among the multitude.

30 For he shal stand at the right hand of the poore: to saue his soule from vnrighteous iudges.

Dixit Dominus. Psal. 110.

THe Lord said vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy foote stooke.

2 The Lord shall send the rod of thy power out of Zion: bee thou Ruler euen in the mids among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings with an holy worship: the dew of thy birth is as the wombe of the morning.

4 The Lord warre, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shal wound euen kings in the day of his wrath.

6 He shal iudge among the heathen, he shal fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

7 He shal drinke of the brooke in the way: therefore shal he lift vp his head.

Confitebor tibi. Psal. 111.

IWill giue thanks vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousness endureth for euer.

4 The mercifull and gracious Lord hath so done his marvellous workes: that they ought to be had in remembrance.

5 He hath giuen meate vnto them that feare him: he shal euer be mindfull of his Couenant.

6 He hath shewed his people y^e power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his hands are veritie and judgement: all his Commandements are true.

8 They stand fast for euer and euer: and are done in truth and equitie.

9 Hee sent redemption vnto his people: hee hath commanded his Couenant for euer, holy & reuerent is his Name.

10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

Blessed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousness endureth for euer.

4 Vnto the godly there ariseth vp light in the darkness: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will giue his words with discretion.

6 For he shall neuer be moued: and the righteous shal be had in an euerlasting remembrance.

7 He will not be afraid for any euil tidings: for his heart standeth fast, and belueth in the Lord.

8 His heart is stablished and will not shrink: vntill he see his desire vpon his enemies.

9 He hath dispensed abroad, & giuen to the poore: and his righteousness remaineth for euer, his honoure shall be exalted with honour.

10 The vngodly shall see it, and it shal grieve him: he shall gnash with his teeth, and consume away, the desire of the vngodly shal perish.

Laudate pueri. Psal. 113.

Praise the Lord (ye seruants:) O praise the Name of the Lord

2 Blessed be the Name of the Lord from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all Heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him vp with the Princes: euen with the Princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

Incipit Israel. Psal. 114.

When Israel came out of Egypt: and the house of Iacob from among the strange people.

2 Iuda was his Sanctuary: and Israel his dominion.

3 The Sea sawe that and fled: Iorden was driuen backe.

4 The mountaines skipped like rammes: and the little hilles like yong sheepe.

5 What aileth thee, O thou Sea, that thou fleddest: and thou Iordan, that thou wast driuen backe?

6 Yee mountaines that ye skipped like Rammes: and ye little hilles like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a spring well.

Non nobis Domine. Psal. 115.

Not vnto vs, O Lord, not vnto vs but vnto thy Name giue the praise: for thy louing mercy, and for thy truthes sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, hee is in heauen: hee hath done whatsoever pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares and heare not: noses haue they, and smell not.

7 They haue bandes and handle not, feete haue they, and walk not: neither speake they through their throat.

- 8 They that make them as like vnto them : and to are all such as put their trust in them.
- 9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.
- 10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.
- 11 Ye that feare the Lord, put your trust in the Lord: he is their helper and defender.
- 12 The Lord hath bin mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, hee shall blesse the house of Aaron.
- 13 Hee shall blesse them that feare the Lord, both small and great.
- 14 The Lord shall increase you more and more: you and your children.
- 15 Ye are the blessed of the Lord: which made heauen and earth.
- 16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.
- 17 The dead praise not thee, O Lord: neither all all they goe downe into the silence.
- 18 But wee will praise the Lord, from this time forth for euer more. Praise the Lord.

Dil ex quoniam, Psal. 116.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That hee hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gate hold vpon me.

4 I shall finde trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord, I beseech thee deliuer my soules.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preferueth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleueed, and therefore will I speake, but I was foretroubled: I saide in my haste, All men are lyars.

11 What reward shall I giue vnto the Lord: for all the benefites that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaide, thou hast broken my bonds in sunder.

15 I wil offer to thee the sacrifice of thanksgiuing: and will call vpon the name of the Lord.

16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the middes of thee, O Hierusalem, Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all yee nations.

2 For his mercifull kindnesse is euer more & more toward vs: and the trueth of the Lord endureth for euer, Praise yethe Lord.

Confitemini Domino, Psal. 118.

O Giue thanks vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that he is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the name of the Lord will I destroy them.

12 They came about me like bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust fore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voice of my ioy & health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preheminnence: the right hand of the Lord bringeth mightie things to passe.

17 I will not die but liue: and declare the workes of the Lord.

18 The Lord hath chastened and corrected mee: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteousness: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is maruillous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperitie.

26 Blessed bee hee that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: bind the sacrifice with cords, yea, euen vnto the hornes of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati, Psal. 119.

Blessed are those that are vndeliled in the way: and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies: and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou

Morning
prayer.

Evening
prayer.

4 Thou hast charged: that wee shall diligently keepe thy commandments.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not be confounded: while I haue respect vnto all thy commandments.

7 I will thanke thee with an vnfeined heart: when I shall haue learned the iudgements of thy righteousness.

8 I will keepe thy ceremonies: O forsake me not utterly.

In quo corriget.

WHerewith shall a yong man cleanse his waye: by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commandments.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talke of thy commandments: and haue respect vnto thy wayes.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue sermo tuo.

ODoe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderful things of thy Law.

3 I am a stranger vpon earth: O hide not thy commandments from me.

4 My soule breaketh out for the very seruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy commandments.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Adhæst pavimento.

My soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardst me: O teach me thy statutes.

3 Make me to vnderstand the way of thy commandments: & so shall I talke of thy wonderful works.

4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of truth: and thy iudgements haue I laid before me.

7 I haue sticken vnto thy testimonies: O Lord, confound me not.

8 I will tunne the way of thy commandments: when thou shalt set my heart at liberty.

Legem pone.

Teach me, O Lord, the way of thy statutes: and I shall keepe it vnto the end.

2 Giue me vnderstanding and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy commandments: for therein is my desire.

4 Incline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

Let thy louing mercy come also vnto me, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answer vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth vnto the end of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy commandments.

6 I will speake of thy testimonies also, euen before Kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I haue loued.

8 My hands also will I lift vp vnto thy commandments, which I haue loued: and my study shall be in thy statutes.

Memor esto verbi tui.

OThinke vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had me exceedingly in derision: yet haue I not shrinken from thy Law.

4 For I remembered thine euerslasting iudgments, O Lord: and received comfort.

5 I am horribly afraid, for the vngodly that forsake thy Law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy commandments.

Portio mea Domine.

Thou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy testimonies.

4 I made haste, and prolonged not the time to keepe thy commandments.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thanks vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonus autem scilicet.

OLord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O let me not trust vnderstanding and knowledge: for I haue beleieued thy commandments.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach mee thy statutes.

5 The proud haue imagined a lie against me: but I will keepe thy commandments with my whole heart.

6 Their

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.

7 It is good for me that I haue beene in trouble: that I may learne thy statutes.

8 The Law of thy mouth is dearer vnto me then thousand of gold and filuer.

Manus tu fecerunt me.

Thy hands haue made me and fashioned me: O giue mee vnderstanding that I may learne thy commandements.

2 They that feare thee will be glad when they see mee: because I haue put my trust in thy word.

3 I knew (O Lord) that thy iudgments are right: and that thou of very faithfullnesse hast caused me to be troubled.

4 O let thy mercifull kindeesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee, and haue knownen thy testimonies: be turned vnto me.

8 O let my heart be found in thy statutes: that I be not ashamed.

Deficit anima mea.

My soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long fore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet doe I not forget thy statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy commandements are true: they persecute me falsely, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forlooke not thy commandements.

8 O quicken mee after thy louing kindeesse: and so shall I keepe the testimonies of thy mouth.

In aeternum Domine.

O Lord thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bene in thy Law: I should haue perished in my trouble.

5 I will neuer forget thy commandements: for with them thou hast quickened me.

6 I am thine, oh laue me: for I haue sought thy commandements.

7 The vngodly laid waite for me to destroy me: but I will consider thy testimonies.

8 I see that all things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

Ord, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my study.

4 I am wiser then the aged: because I keepe thy commandements.

5 I haue restrained my feet from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O how sweet art thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Thy word is a lantern vnto my feet: and a light vnto my pathes.

2 I haue (worne and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled about measure: quicken me (O Lord) according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for me: but yet I swarued nor from thy commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: & why? they are my very ioy of my heart.

8 I haue applyed my heart to fulfill thy statutes alway: euen vnto the end.

Iniqui oculo habui.

I Hate them that imagine euill things: but thy lawe doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the commandements of my God.

4 O stablish me according vnto thy word, that I may liue: and let me not be disappointed of my hope.

5 Hold thou me vp and I shall be safe: yea, my delight shall be euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou putt'st away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Eci iudicium.

Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnes.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy statutes.

5 I am thy seruant, O grant mee vnderstanding: that I may know thy testimonies.

6 It is time for thee Lord, to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy commandements: aboue gold and precious stone.

8 Therefore hold I straight all thy Commandements: and all false wayes I vterly abhorre.

Mirabilia.

Thy testimonies are wonderfull: therefore doth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding to the simple.

3 I opened my mouth and drew in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be mercifull vnto me: as thou v'st to doe vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and so shall I keepe thy commandements.

7 Shew the light of thy countenance vpon thy seruants:

Evening
prayer.

Morning
prayer.

seruant: and teach me thy statutes,

8 Mine eyes gush out with water: because men keepe not thy Law.

Influs es Domine.

Righteous art thou, O Lord: and true is thy iudgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

4 Thy word is tryed to the vetermost: and thy seruant loeeth it.

5 I am small, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousness is an euerslasting righteousness: and thy Law is the truth.

7 Trouble and heaviness haue taken hold vpon me: yet is my delight in thy commandements.

8 The righteousness of thy testimonies is euerslasting: O grant me vnderstanding, and I shall liue,

Clamavi in toto corde meo.

I Call with my whole heart: heare mee, O Lord, I will keepe thy statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy testimonies.

3 Early in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voice, O Lord, according vnto thy louing kindnesse: quicken mee according as thou art woont.

6 They draw nigh that of malice persecute mee: and are as farr from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue known long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersity, and deliuer mee: for I do not forget thy Law.

2 Auenge thou my cause, and deliuer me: quicken me according vnto thy word.

3 Health is far from the vngodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken mee as thou art woont.

5 Many there are that trouble me, and persecute me: yet doe I not fwarre from thy testimonies.

6 It grieueth mee when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy commandements: O quicken mee according to thy louing kindnesse.

8 Thy word is true from euerslasting: all the iudgements of thy righteousness endure for euermore.

Principes persecuti sunt.

Princes haue persecuted mee without a cause: but my heart standeth in awe of thy words.

2 I am as glad of hand: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seven times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy law: and they are not offended at it.

6 Lord, I haue looked for thy saving health: and done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquat deprecatio.

Let my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou shalt taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy commandements.

6 I haue longed for thy saving health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: O seeke thy seruant, for I do not forget thy commandements.

Ad Dominum. Psalm. 120.

When I was in trouble, I called vpon the Lord: and hee heard me.

2 Deliuer my soule, O Lord, from lying tyts: and from a deceitfull tongue.

3 What reward shall be giuen or done vnto thee, thou false tongue: euen mighty and sharpe arrows, with hot burning coals.

4 Woe is me that I am constrained to dwell with Mesch: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them: therof: they make them ready to battell.

Leuamus oculos Psalm. 121.

I Will lift vp mine eyes vnto the hills: from whence I cometh my helpe.

2 My helpe cometh euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepeth thy soule.

8 The Lord shall preserue thy going out and thy conning in: from this time forth for euer.

Letatus sum. Psalm. 122.

I Was glad when they said vnto me: we will goe into the house of the Lord.

2 Our feet shall stand in thy getes: O Ierusalem: Ierusalem is builded as a citie: that is at vnty in it selfe.

3 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

4 For there is the seate of iudgement: euen the seate of the house of David.

5 O pray for the peace of Ierusalem: they shall prosper that loue thee.

6 Peace be within thy walles: and plenty in thy palaces.

7 For my brethren and companions sakes: I will wish thee prosperitiu.

8 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuauis oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vterly despised.

4 Our soule is filled with the scornfull reproofe of the wealthy: and with the despitfullnesse of the proud,

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not bene on our side (now may Israel say): if the Lord himselfe had not been on our side, when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our forde.

4 The deepe waters of the proude: had gone euen ouer our soule.

5 But prayed be the Lord: which hath not given vs ouer for a pray vnto their teeth.

6 Our soule is escaped euen as a bird out of the snare of the fowler: the snare is broken and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THEY that put their trust in the Lord shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hills stand about Ierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true heart.

5 As for such as turne backe vnto their own wickednesse: the Lord shall lead them forth with the euil doers: but peace shall be vpon Israel.

Inconuertendo. Psal. 126.

WHen the Lord turned againe y captiuitie of Sion: then were we like vnto them that dreame

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the Heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs alreadie: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carelesnesse: for so he giueth his beloued sleepe.

4 Lo, children and the fruit of thy wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrows in the hand of the Giant: euen so are the yong children.

6 Happy is the man that hath his quier full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall bee as the fruitfull Vine: vpon the wallles of thy house.

4 Thy children like the Oliue brances: round about thy Table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord shal out of Sion shal so blesse thee: that thou shalt see Ierusalem in prosperitie all thy life long.

7 Yea that thou shalt see thy childrens children: and peace vpon Israel.

Sepe expugnauerunt. Psal. 129.

MAny a time haue they fought against mee from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed mee from my youth vp: but they haue not preuailed against mee.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the grasie growing vpon the house tops: which withereth afore it be plucked vp.

7 Whero: the mower filleth not his hand: neither he that bindeth vp the sheaves his bosome.

8 So that they which goe by, say not so much as the Lord prosper you: we wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 Oh, let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt be extreme to marke what is done amisse: Oh Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared:

5 I looke for the Lord, my soule doth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: & with him is plenteous redemption.

8 And he shall redeeme Israel: from all his finnes.

Domine non es. Psal. 131.

Lord, I am not high minded: I haue no proude lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refrain my soule, and keep it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

Lord remember Dauid: and all his trouble.

2 How he sware vnto the Lord: and vowed a vow vnto the Almighty God of Iacob.

3 I will not come within the tabernacle of my house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber: neither the temples of my head to take any rest.

5 Vauil

Evening
prayer.Morning
prayer.

5 Vntill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Iacob.

6 Loc., wee heard of the same at Ephrata: and found it in the wood.

7 We will go into his Tabernacle: and fall low on our knees before his footstole.

8 Arise, O Lord, into thy resting place: thou and the Aske of thy strength.

9 Let thy Priests be clothed with righteousnesse: and let thy Saints sing with ioyfulness.

10 For thy seruant Dauid's sake: turne not away the presence of thine anoynted.

11 The Lord hath made a faithfull oath vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body: shall I set vpon thy seat.

13 If thy children wil keepe my couenant and my testimonies: that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shall bee my rest for euer: heere will I dwell, for I haue a delight therein.

16 I will blesse her vitales with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine anoynted.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Eccen quoniam bonum. Psal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnity.

2 It is like the precious oymnt vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For theretoe the Lord promised his blessing: and life for euermore.

Eccen uenit. Psal. 134.

BEhold (now) praise the Lord: all yee seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 Lift vp your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O praise the Lord, laud yee the Name of the Lord: praise it, O yee seruants of the Lord.

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing prayes vnto his Name, for it is louely.

4 Fo why? the Lord ha. h. chosen Iacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, & in all deepe places.

7 He bringeth forth the cloudes from the ends of the world: and sendeth forth lighteninges with the raine, bringing the winds out of his treasures.

8 He smote the first borne in Egypt: both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers nations: & slew mighty kings.

11 Schon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name O Lord, endureth for euer: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the Heathen, they are but silver and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that makethem, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron,

20 Praise the Lord, ye house of Levi: ye that feare the L. o. d., praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Ierusalem.

Confitemini. Psal. 136.

O Giue thanks vnto the Lord, for hee is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord, of all lords: for his mercie endureth for euer.

4 Which only doth great wonders: for his mercie endureth for euer.

5 Which by his excellent wisdom made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercie endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand and stretched out arme: for his mercy endureth for euer.

13 Which diuided the red sea in two parts: for his mercy endureth for euer.

14 And made Israel to go through the midst of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.

16 Which led his people through the wilderness: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty kings: for his mercy endureth for euer.

19 Schon king of the Amorites: for his mercy endureth for euer.

20 And Og the king of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruants: for his mercy endureth for euer.

23 Which remember I vs when wee were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his

*Evening
prayr.*

his mercy endureth for euer.

15 Which giueth food to all flesh : for his mercy endureth for euer.

16 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

17 O giue thanks vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

Dy the waters of Babylon we sate downe and wept: When we remembered (thee) O Sion.

1 As for our haipes, wee hanged them vp: vpon the trees that are therein.

2 For they that led vs away captiue, required of vs then a song and melodie in our heauens: sing vs one of the songs of Sion.

3 How shal we sing y Lords song in a strange land.

4 If I forget thee, O Ierusalem: let my right hand forget her cunning.

5 If I do not remember thee, let my tongue cleaue to the roofof my mouth: yea, if I preferre not Ierusalem in my mirth.

6 Remember the children of Edom, O Lord, in the day of Ierusalem: how they said, Downe with it, downe with it, euen to the ground.

7 O daughter of Babylō, wast thou misery: yea, happy shal he be y rewarder: thee as thou hast serued vs.

8 Blessed shal he be that taketh thy children: and throweth them against the stones.

Consolator tibi. Psal. 138.

I Wil giue thanks vnto thee, O Lord, with my whole heart: euen before y gods wil sing praise vnto thee.

1 Wil worship toward thy holy temple, & praise thy Name, because of thy louing kindnes & truth: for thou hast magnified thy name, & thy word aboue all things.

2 When I called vpon thee, thou heardest me: and enduedst my soule with much strength.

3 All the kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

4 Yea they shall sing in the wayes of the Lord: that great is the glory of the Lord.

5 For though the Lord be high, yet hath hee respect vnto the lowly: as for the proud, hee beholdeth them asure off.

6 Though I walke in the midst of trouble, yet shalt thou rescue me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

7 The Lord shall make good his louing kindnes toward me: yea, thy mercy, O Lord, endureth for euer, despite not then the works of thine owne hands.

Domine probasti. Psal. 139.

O Lord thou hast searched me out, and known me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before.

1 Thou art about my path, and about my bed: and spiest out all my wayes.

2 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

3 Thou hast fashioned mee behind and before: and laid thine hand vpon me.

4 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

5 Whither shall I goe then from thy Spirit: or whither shall I goe then from thy presence?

6 If I clime vp in o heauen, thou art there: if I goe downe to hell, thou art there also.

7 If I take the wings of the morning: and remaine in the vitermost parts of the Sea.

8 Euen then also shal thy hand lead me: and thy right hand shall hold me.

Morning prayer.

10 If I say, Peradventure the darkenesse shall couer me: then shall my night be turned to day.

11 Yea, the darkenesse is no darkenesse with thee: but the night is as cleare as the day: the darkenes and light (to thee) are both alike.

12 For my reins are thine: thou hast couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: maruelous are thy works, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfected: & in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I awake vp, I am present with thee.

19 Wilt not thou slay the wicked, O God: depart from me, ye blood-thirstie men.

20 For they speake vnto thee: against thee: and thine enemies take thy Name in vaine.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Lookes well if there be any of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

Deliver me, O Lord, from the euill man: and preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lips.

4 Keepe mee, O Lord, from the hands of the vngodly: preserve mee from the wicked men which are purposed to ouerthrow my goings.

5 The proud haue laid a snare for mee, and spread a net abroad with cordes: yea, and set trappes in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischicuous imagination prosper, lest they be too proud.

9 Let the mischief of their owne lippes fall vpon the head of them: that compass me about.

10 Let hote burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of wordes shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine clamasti. Psal. 141.

Lord, I call vpon thee, heare thee vnto me: and consider my voyce, when I cry vnto thee.

2 Let my prayer bee set forth in thy sight, as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let me not be occupied in vngodly works, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse,

7 Let their iudges be ouerthrowen in stony places: that they may heare my words, for they are sweet.

8 Our bones lie scattered before the pie: like as when one breaketh & heweth wood vpon the earth.

9 But mine eyes looke vpon thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Vocet tua ad Dominum. Psal. 142.

I Cryed vnto the Lord with my voice: yea, euen vnto the Lord did I make my supplication.

2 I powered out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heavines, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked alio vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, for I may giue thanks vnto thy Name: which thing if thou wilt grant me, then shall the righteous resort vnto my company.

Dominicaudi. Psal. 143.

Hear me prayer, O Lord, and consider my desire: hearken vnto mee for thy truth and righteousness sake.

2 And enter not into iudgment with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life down to the ground: he hath laid me in the darknesse, as the men that haue bin long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past. I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gapeth vnto thee as a thistleland.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me: lest I belike vnto them that goe downe into the pit.

8 O let me heare thy louing kindeste betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doerh thing that pleaseeth thee, for thou art my God: let thy louing spirit leade me forth into the land of righteousness.

11 Quickene me, O Lord, for thy Names sake: & for thy righteousness sake bring my soule out of trouble.

12 And of thy goodness lay mine enemies: and de-

stroy al them that vex my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Blessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuer, my defender, in whom I trust: which subdeth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the Son of man? thou forgettest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightening, and teare them: shoot out thine arrowes, and consume them.

7 Send down thine hand from aboue: deliuer me and take me out of the great waters, from the hand of strange children.

8 Whole mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victorie vnto kings: and hast deliuered Dauid thy seruant (to the perill of the word)

11 Save me & deliuer me from the hand of strange children: whole mouth talketh of vanitie, and their right hand is a right hand of iniquity.

12 That our sonnes may grow vp as the yong plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with all manner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streetes.

15 Happy are the people that be in such a case: yea, blessed are they people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifiethee, O God, my King: and I will praise thy Name for euer and euer.

2 Euerly day will I giue thanks vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and maruelous worthy to be praised: there is no end of his greatnessse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for mee, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy maruelous acts: and I will also tell of thy greatnessse.

7 The memorial of thine abundant kindeste: shall be shewed: and men shall sing of thy righteousnessse.

8 The Lord is gracious and mercifull: long suffering, and of great goodnessse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thanks vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse: of thy Kingdome: might be known vnto men.

13 Thy kingdome is an everlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifeth vp all those that be downe.

15 The eyes of all looke vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with righteousnessse

Morning
prayer.

Evening
prayer.

17 The Lord is righteous in all his wayes: and holy in all his workes.
 18 The Lord is high vnto all them that call vpon him: yea, all such as call vpon faithfully.
 19 He will fulfill the desire of them that feare him: he also will heare their cry and will helpe them.
 20 The Lord preferreth all them that loue him: but scattereth abroad all the vngodly.
 21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

Praise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing prayes vnto my God.

2 O put not your trust in princes, nor in any child of man: for there is no helpe in them.
 3 For when the breath of man goeth forth, he shall turne againe to bis earth: and then all his thoughtes perish.

4 Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vnder side downe.

10 The Lord thy God, O Syon, shall beking for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

O praise the Lord, for it is a good thing to sing prayes vnto our God: yea, a ioyfull and pleasant thing it is to be thankesfull.

2 The Lord doth build vp Ierusalem: and gather together the outcasts of Israel.

3 Hee healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the Starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord letteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing praises vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mane legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Ierusalem: praise thy God, O Syon.

13 For he hath made fast the barres of thy gates: and hath blessed all children within thee.

14 Hee maketh peace in thy borders: and filleth thee with the flower of wheat.

15 Hee sendeth forth his commandement vpon earth: and his word runneth very swiftly.

16 He giueth snow like wooll: and scattereth the

hoare frost like ashes.

17 He casteth forth his yce like morfels, who is able to abide his frost?

18 He fendeth out his word and melteth them: he bloweth with his wind, and the waters flow.

19 Hee sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.

2 Praise him all yee Angles of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all yestaries and light.

4 Praise him all yee beaueus: and yce waters that be aboute the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for euer and euer: hee hath giuen them a Law which shall not be broken.

7 Praise the Lord on earth: yee dragons and all deapes.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his word.

9 Mountaines and all hilles: fruitfull trees and all Cedars.

10 Beasts and all cattell: wormes and feathered foules.

11 Kings of the earth, and all people: Princes, and all iudges of the world.

12 Yong men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboute heauen and earth.

13 Hee shall exalt the borne of his people, all his Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To bee auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their Nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the stringes and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath praise the Lord.

¶ A prayer conteining the duty of
euery true Christian.



Most mighty God, mercifull and
louing Father, I wretched sin-
ner come vnto thee in the Name
of thy dearely beloued Sonne Je-
sus Christ, my onely Sauour
and Redeemer: and most hum-
bly beseech thee for his sake, to
be mercifull vnto me, and to cast

all my finnes out of thy sight and remembrance,
through the merits of his bloody death and passion.

Powre vpon mee, (O Lord) thy holy Spirit of
wisdome and grace: Gouverne and lead me by thy holy
Word, that it may bee a lantern vnto my teete, and a
light vnto my steps. Shewe thy mercy vnto me, and
so lighten the naturall blindnes and darkenesse of my
heart through thy grace, that I may daily be renewed
by the same Spirit and grace. By the which (O Lord)
purge the grossenes of my hearing & vnderstanding,
that I may profitably read, heare, and vnderstand, thy
word and heauenly wil, beleuee and practise the same
in my life and conuersation, and euermore hold fast
that blessed hope of euerslasting life.

Mortifie and kill all vice in me, that my life may ex-
presse my faith in thee: mercifully heare the humble
suite of thy seruant, and grant mee thy peace all my
dayes: graciously pardon mine infirmities, and defend
me in all dangers of body, goods, & name: but chiefly
my soule, against all assaults, temptations, accu-
sations, subtil baits and sleights of that old enemy of
mankind, Satan that roaring Lion, euer seeking
whom he may deuoure.

And here (O Lord) I prostrate, with most humble
mind, craue of thy diuine Maiessty to be mercifull vnto
the vniuersall Church of thy Son Christ: And espe-
cially according to my bounden duty, beseech thee
for his sake to blesse, saue and defend the principall
member thereof, thy seruant our most deare and Soue-
raigne Lord King James, increase in his royall heart
true faith, godly zeale, & loue of the same: And grant
him victory ouer all his enemies, a long prosperous
and honourable life vpon earth, a blessed end, and life
euerslasting.

Moreover, O Lord, grant vnto his maiesties most
honourable Counsellours, and euery other member of
this thy Church of England, that they and we in our
seuerall callings, may truly & godly serue thee. Plant
in our hearts true feare and honour of thy Name, obe-
dience to our Prince, and loue to our neighbours: In-
crease in vs true Faith and Religion: Replenish our
minds with all goodnes, and of thy great mercy keepe
vs in the same till the end of our liues: giue vnto vs a
godly zeale in prayer, true humility in prosperitie,
perfect patience in aduersity, and continual ioy in the
holy Ghost.

And lastly, I commend vnto thy Fatherly protegi-
on, all that thou hast giuen me, as wife, children, and
seruants: Aide me, O Lord, that I may gouerne, nour-
rish, and bring them vp in thy feare and seruice. And
forasmuch as in this world I must alwayes be at war
and strife, not with one sort of enemies, but with an
infinite number: not onely with flesh and blood, but
with the deuil which is the Prince of darknes, & with
wicked men, executors of his most damnable will,
grant me therefore thy grace, that being armed with
thy defence, I may stand in this battell with an inui-
cible constancie against all corruption, which I am
compassed with on euery side, vntill such time as I ha-

uing ended the combat which during this life I must
sustaine, in the end I may attaine: to thy heauenly cit,
which is prepared for me, & all thine elect, through
Christ our Lord and onely Sauour, Amen.

¶ Certaine godly prayers for
sundry times.

Munday.

Almighty God the Father of mercy, and God
of all comfort, which onely forgiest sin: for-
giue vnto vs our finnes, good Lord, forgiue
vnto vs our finnes, that by the multitude of thy mer-
cies they may be couered, and not imputed vnto vs,
and by the operation of the holy Ghost we may haue
power and strength hereafter to resist sin, by our Sa-
uour and Lord Iesus Christ, Amen.

Tuesday.

O Lord God, which despisest not a contrite heart,
and forgettest the sins and wickednesse of a sin-
ner in what houre soeuer hee doth mourne & lament
his old maner of liuing: grant vnto vs (O Lord) true
contrition of heart, that we may vehemently despise
our sinful life past, and wholly be conuerted vnto thee
by our Sauour and Lord Iesus Christ, Amen.

Wednesday.

O Mercifull Father, by whose power and strength
we may overcome our enemies both bodily and
ghostly: grant vnto vs, O Lord, that according to our
promise made in our baptisme, we may overcome the
chiefe enemies of our soule, that is, the desires of the
world, the pleasures of the flesh, and the suggestions
of the wicked spirit: and to after leade our liues in ho-
liness and righteounesse, that we may eternally be in
spirit and truth, and that by our Sauour and Lord
Iesus Christ, Amen.

Thursday.

O Almighty and euersliuing God, which ner onely
giueth euery good & perfect gift, but also increa-
sest those gifts that thou hast giuen: we most humbly
beseech thee (mercifull God) to increase in vs the gift
of faith, that we may truly beleuee in thee, and in thy
promise made vnto vs: and that neither by our negli-
gence, nor infirmities of the flesh, nor by grieuousnesse
of temptation, neither by the subtil crafts & assaults
of the deuil, wee be driuen from faith in the blood of
our sauour and Lord Iesus Christ, Amen.

Friday.

Grant vnto vs, O mercifull God, (we most heartily
beseech thee) knowledge and true vnderstanding
of thy word, that al ignorance expelled, we may know
what thy will and pleasure is in all things, and how to
doe our duties, and truly to walke in our vocation
& that also we may expresse in our liuing those things
that we doe knowe, that we be not onely knowers of
thy word, good Lord, but also bee workers of the
same, by our Sauour and Lord Iesus Christ, Amen.

Saturday.

O Almighty God, which hast prepared euerslasting
life to all those that bee thy faithfull seruants:
grant vnto vs, Lord, sure hope of the life euerslasting,
that we being in this miserable world, may haue some
taste and feeling of it in our hearts, and that not by
our deservings, but by the merits and deservings of our
Sauour and Lord Iesus Christ, Amen.

F

O mercifull

O Mercifull God our only aide, succour & strength at all times: grant vnto vs, O Lord, that in the time of prosperitie we be not proud, & so forget thee, but that with our whole heart and strength we may cleaue vnto thee, and in the time of aduersity that we fall not into infidelity and desperation, but that alwayes with a constant faith, we may call for helpe vnto thee: grant this, O Lord, for our aduocates sake, and Sauour Iesus Christ, Amen.

— Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heavenly kingdome: Grant vnto vs, O Lord, thy holy spirit, that hee may beare witness with our spirit, that we be thy children, and heires of thy kingdome, and that by the operation of this Spirit, wee may kill all carnall lusts, vnlawfull pleasures, concupiscences, euill affections, contrary vnto thy will, by our Sauour and Lord Iesus Christ, Amen.

A prayer for trust in God.

The beginning of the sal of man, was trust in himselfe. The beginning of the restoring of man, was distrust in himselfe, and trust in God O most gracious and most wise guide our Sauour Christ, which doest lead them by right way to immortal blessednes, which truly and vntainedly trusting in thee, commit themselves to thee: Grant vs, that like as we be blinde and feeble indeed, so we may take and repute our selues, that we presume not of our selues, to see to our selues, but so far to see, that alway we may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the way, mayest lead vs the same way vnto our heavenly desires: to thee with the Father and the holy Ghost, be glory for euer, Amen.

¶ Certaine Godly prayers to be vsed for sundry purposes.

A generall confession of finnes to be saide euery Morning.



Almighty God our heavenly Father, I confesse and acknowledge, that I am a miserable and a wretched sinner, & haue manifold waies most grievously transgressed thy most godly commandements through wicked thoughts, vngodly lusts, sinfull words and deeds committed all my whole life. In sinne am I borne and conceived, and there is no goodnesse in me, in as much as if thou shouldst enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needs perish and be damned for euer. So little helpe, comfort, or succour, is there either in me, or in any other creature. Onely this is my comfort (O heavenly father) that thou didst not spare thy onely deare beloued Sonne, but diddest giue him vp vnto the most bitter, and most vile and slanderous death of the crosse for me, that hee might loyallye ransom for my finnes, satisfie thy iudgment, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euertlasting life. Wherefore through the merit of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heavenly Father, that thou

wilt vouchsafe to be gracious & mercifull vnto me, to forgive and pardon me of all my sins, to lighten my heart with thy holy spirit, to renew, confirme, and strengthen me with a right and perfect faith, & to inflame me in loue toward thee & my neighbour, that I may henceforth with a willing and glad heart walke as it becometh mee, in thy most godly commandements, and to glorifie and praise thee euertlastingly. And also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities & euen in the very pangs of death, cry boldly and merrily vnto thee, and say, *I beleue in God the Father almighty maker of heauen and earth, and in Iesus Christ, &c.* But, O Lord God heavenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayrd vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, *Our Father which art in heauen, hallowed be thy Name, &c.*

Prayers to be said in the Morning.

O Mercifull Lord God, heavenly Father, I tender most high laudes praise, and thanks vnto thee, that thou hast preferred me both this night, and all the times and daies of my life hitherto vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from henceforth into thy tuition, ruling and governing me with thy holy Spirit, that al manner of darkenesse, of misbeliefe, infidelity and of carnall lusts and affections may be vterly chased and driuen out of my heart, and that I may be iustified and saved both body and soule through a right and perfect faith and so walke in the light of thy most godly truth, to thy glory and praise, and to the profit & furtherance of my neighbour, through Iesus Christ our Lord and Sauour, Amen.

All possible thanks that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past, to be prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs for thy glory, and for the health of our soule, and that thou which art the true Light, not knowing any going downe, and which art the Sonne eternall, giuing life, food and gladnes vnto all things, vouchsafe to shine into our mindes, that wee may not any where stumble to fall into any sinne, but through thy good guiding and conducting, come to the life euertlasting, Amen.

O Lord Iesus Christ, which art the true Sonne of world, euertmore rising, & neuer going downe, which by thy most wholeome appearing and sight, dost bring forth, preferre, nourish & refresh all things as well that are in heauen, as also that are on earth: we beseech thee mercifully & fauorably to shine into our hearts, that the night and darkenesse of finnes, and the mists of errors on euery side driue away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, & may decetly and safely walke (as in the day time) being pure and cleane from the works of darkenesse, and abounding in all good works which God hath prepared for vs to walke in, which with the Father and with the holy Ghost liue & reigne for euer and euer. Amen.

O God

O God and Lord Iesus Christ, thou knowest, yea, and hast also taught vs how great the infirmity and weaknesse of man is, and how certaine a thing it is that it can do nothing without thy good helpe. If man trust to himselfe, it cannot be auoyded, but that he must runne headlong, and fall into a thousand vndoings and mischies. O our Father, haue thou pity and compassion vpon the weaknesse of vs thy children, bee thou preit and ready to helpe vs, alwayes shewing thy mercy vpon vs, and prospering whatsoever we godly go about, so that thou giuing vs light, we may see what things are truly good indeed: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obtaine them: for we hauing nothing but mistrust in our selues, do yeeld and commit our selues full and wholly vnto thee alone, which worketh all things in all creatures, to thy honour and glory. So be it.

A prayer against temptation.

O Lord Iesus Christ, the onely stay and fence of our mortal state, our onely hope, our onely saluation, our glory, and our triumph, who in the flesh (which thou hadst for our onely cause taken vpon thee) diddest suffer thy selfe to bee tempted of Satan, and who onely and alone of all men diddest vtterly overcome and vanquish sin, death, the world, the deuill, and all the kingdome of hell: and whatsoever thou hast to overcome, for our behoofe it is that thou hast recommended: neither hath it bene thy will to haue any of thy seruants to keepe battell, or fight with any of the foresaid euils, but of purpose to reward vs with a crowne of the more glory for it. And to the intent that thou mightest likewise overthrow Satan in thy members, as thou haddest afore done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers (O Lion most victorious of the tribe of Iuda) strength against the roaring Lyon, which continually wandreth out and fro, seeking whom hee may deuore. Thou being that same Serpent, the true giuer of health and life, that was nailed on high vpon a tree, giue vnto vs thy filly ones, wilnesse against the deceitfull awaiting of the most subtille Serpent. Thou being a Lamb as white as snow, the vanquisher of Satans tyranny, giue vnto vs thy little sheepe the strength and vertue of thy Spirit, that being in our owne selues weak and feeble, and in thee strong and valiant, we may with stand and overcome all assaults of the deuill, so that our ghostly enemy may not glory on vs, but being conquered through thee, we may giue thanks to thy mercy, which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer without end. Amen.

A prayer for the obtaining of wisdom.

O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, & ordered man through thy wisdom, that he should haue dominion ouer creatures which thou hast made, that hee should order the world according to equity & righteousness, & execute iudgment with a true heart: giue me wisdom, which is euer about thy seate, and put me not out from among thy children: for I thy seruant and sonne of thy handmaide, am a feeble person, of a short time, and too young to the vnderstanding of thy iudgement and lawes: yea, though a man bee neuer perfected among the children of men, yet if thy wisdom be not with him, he shall be nothing worth. O send thy wisdom out of thy holy heauens, and from the throne of thy Maieste, that he may be with me, and labour with me, that I may know what is accep-

table in thy sight, for thee knoweth and vnderstandeth all things, and the shall condukt me right soberly in thy works, and preferre me in her power, so that my workes be acceptable. Amen.

A prayer against worldly carelesnesse.

O Most deare and tender Father, our defender and nourisher, indue vs with thy grace that wee may cast off the great blindness of our minds, and carefulnesse of worldly things, and may put our whole stuy and care in keeping of thy holy Law, and that we may labour and trauaile for our necessities in this life, like the birds of the ayre, and the Lillies of the field without care. For thou hast promised to be careful for vs, and hast commanded that vpon thee wee should cast all our care: which liuest and reignest world without end, Amen.

A prayer necessary for all persons.

O Merciful God, I a wretched sinner reknowlege my self bound to keepe thy holy comandements, but yet vnahle to performe them, & to be accepted for iust without the righteousnes of Iesus Christ thy onely Sonne, who hath perfectly fulfilled thy Law, to iustifie all men that beleue and trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good works, which thou comandest in holy Scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercy, and in Christs merits, to be purged from my sins, and not in my good works, be they neuer so many. Giue mee grace to loue thy holy word feruently, to search the Scriptures diligently, to reade them humbly to vnderstand them truly, to liue after them effectually. Order my life. O Lord, that it may be alway acceptable vnto thee. Giue me grace not to reioyce in any thing that displeaeth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray that my petitions may be graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgements in the world, that I neuer swaue from thy truth taught in holy Scripture. In prosperitie, O Lord, faue me, that I woe not proud. In aduersity helpe me, that I neither dispaire nor blasphem thy holy Name, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may bee free without desperation, to trust in thy mercy without presumption, that I may amend my life, and become truly religious without hypocrisie, lowly in heart without faining, faithfull and trustie without deceit, merry without lightnesse, fast without mistrust, sober without slouthfulness, content with mine owne without couetousnesse, to tel my neighbour his faults charitably without dissimulation, to instruct my household in thy laws truly, to obey our King and all gouernours vnder him vnfaidely to receiue all lawes and common ordinances (which disageeth not from thy holy word) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, loosing all goodnesse earnestly. O Lord grant me thus to dee, for the glory of thy holy Name, Amen.

A prayer for patience in trouble.

How hast thou (O Lord) vmbled and plucked me downe? dare now vneaths make my prayers vnto thee, for thou art angry w me, but not without my deserving. Certainly I haue sinned, Lord I confesse it: I will not denie it: but oh my God, pardon my trespasses, releas my debts, render now thy grace againe vnto me, stoppe my wounds, for I am all to plagued and

and beaten: yet Lord this notwithstanding I abide patiently, & giue mine attendance on thee continually waiting for reliefe at thy hand, and that not without kill, for I haue receiued a toké of thy fauour and grace toward me, I meane thy word of promise concerning Christ, who for me was offered on the Crosse for a ransom, a sacrifice and price for my finnes: wherefore according to that thy promise, defend me Lord by thy right hand, and giue a gracious care to my requests, for all mans stayes are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art my onely ayder and protector, O Lord God Almighty. Amen.

¶ A Prayer to be said at night going to bed.

O Mercifull Lord God heauenly Father, whether wee sleepe or wake, liue or die, wee are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darkenes, but to kindle the light of thy countenance in my heart, that thy godly knowledg may daily increase in me through a right & pure faith, & that I may alwayes be found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Saviour. Amen.

¶ A Prayer to be said at the houre of death.

O Lord Iesus, which art the onely health of all men liuing, & the euermolting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed wil. And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile & wicked flesh in hope of the resurrection, which in better wise shall restore it to me againe. I beseech thee, most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou

wilt couer and defend mee with the buckler of thy mercy against all the assaults of the deuill I see and knowledg that there is in my selfe no hope of saluation, but all my confidence, hope, and trust is in thy mercifull goodnes. I haue no merits nor good works which I may alledge before thee. O finnes and euill workes (alas) I see a great heape, but through thy mercy I trust to be in the number of them to whom thou wilt not impute their finnes, but take and accept me for righteous & iust, and to be the inheritor of euermolting life. Thou mercifull Lord wast borne for my sake, thou didst suffer both hunger and thirst for my sake, thou didst preach and teach, thou didst pray and fast for my sake, thou didst al good works and deeds for my sake, thou sufferedst most grieuous paines and torments for my sake. And finally thou gauest thy most precious body to die, and thy blood to be shed on the Crosse for my sake. Now most mercifull Saviour, let all these things profit me, which thou freely hast giuen me, that hast giuen thy selfe for me. Let thy blood cleanse and wash away the spots and foulness of my finnes. Let thy righteousnesse hide and couer mine vnrighteousnesse. Let the merits of thy passion and blood, be the satisfaction for my sine. Giue me Lord thy grace, that my faith and saluation in thy blood wauer not in mee, but bee euermolting and constant, that the hope of thy mercy and life euermolting neuer decay in me, that charitie waxe not cold in me. Finally, that the weaknesse of my flesh bee not ouercome with the feare of death. Grant me mercifull Saviour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee, that when death hath taken away the vse of my tongue and speech, yet that my heart may cry and say vnto thee, *In manus tuas Domine, commendo spiritum meum*, (that is to say) O Lord, in to thy hands I giue and commit my soule: *Domine Iesu accipe spiritum meum*: Lord Iesu receiue my soule vnto thee, Amen.

F I N I S.



Ann Eyre THE *Ann Eyre*
BOOKE OF
PSALMES:

COLLECTED INTO ENGLISH

**Meetre, by THOMAS STERNHOLD, IOHN
HOPKINS, and others : conferred with
the Hebrew; with apt Notes to sing
them withall.**

**Set forth and allowed to be sung in all
Churches, of the people together, before and after Morning
and Euening Prayer: As also before and after Sermons; and more-
ouer in priuate houses, for their godly solace and comfort,
laying apart all vngodly Songs and Ballads, which
tend onely to the nourishment of vice, and
corrupting of youth.**

JAMES V.

If any be afflicted let him pray: if any be merry let him sing Psalmes.

COLLOSSIANS III.

*Let the word of God dwell plenteously in you, in all wisdom, teach-
ing and exhorting one another, in Psalmes, Hymnes, and spiritu-
all Songs, and sing vnto the Lord in your hearts,*



LONDON:

Imprinted for the Companie of Stationers. 1617.

Cum Priuilegio.

Veni Creator.



One holy Ghost eter-

nall God, proceeding

from above, both from the Father and the

Sonne, the God of peace and loue. Visi-

our minds, and into vs thy heauenly grace

inspire, charis all truth and godlinesse we

may haue true desire.

Thou art the very Comforter
in all woe and distresse :

The heauenly gift of God most high,
which no tongue can expresse.

The fountaine and the liuely spring
of ioy celestiall :

The fire so bright, the loue so cleare,
and vnctioa spirituall.

Thou in thy gifts art manifest,
whereby Christs Church doth stand :
In faithfull hearts writing thy Law
the finger of Gods hand.

According to thy promise made,
thou giuest speech of grace :
That through thy helpe the praise of God
may stand in euery place.

O holy Ghost into our mindes
send downe thy heauenly light :
Kindle our hearts with seruent loue,
to serue God day and night.

Strength and stablish all our weaknesse
so feeble and so fraile,
That neyther flesh, the world, nor diuell,
against vs doe preuaile.

Put backe our enemies farre from vs,
and grant vs to obtaine :
Peace in our hearts with God and man,
without grudge or disdain.

And grant O Lord, that thou being
our leader and our guide :
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plenty of thy grace,
good Lord grant we thee pray :
That thou maiest be our comforter
at the last dreadfull day.

Of all strife and dissention
O Lord dissolve the bands :

The humble suite of a Sinner.

And make the knots of peace and loue,
throughout all Chrillian Lands.

Graunt vs O Lord, through thee to know
the Father most of might :
That of his deere beloved sonne,
we may attaine the sight.
And that with perfect faith also,
we may acknowledge thee :
The spirit of them both alway,
one God in persons three.

Laud and praise be to the Father,
and to the sonne equall :
And to the holy spirit also,
one God coeternall.
And pray we that thy onely Sonne,
vouchsafe his spirit to send,
To all that doe profess his name,
vnto the worlds end.

The humble suite of a Sinner.

O Lord of whom I doe depend, behold
my careful heart, And when thy will and

pleasure is, release me of my sinart. Thou
feelt my sorrowes what they are, my grieue

is knowne to thee: And there is none that
can remoue or take the same from me.

But onely thou whose aide I craue,
whose mercy still is prest :
To ease all those that come to thee,
for succour and for rest.
And sith thou feelt my relesse eyes,
my tears and grievous grone :
Attend vnto my suite O Lord,
marke well my plaint and mone.

For sinne hath so enclosed me,
and compast me about,
That I am now remedilesse,
if mercy helpe not out :
For mortall man cannot expresse,
or mitigate this paine :
But euen thy Christ my Lord, and God,
which for my sinne was slain.

Whose bloody wounds are yet to see,
though not with mortall eye :

Venite exultemus.

Yet doe thy Saints behold them all,
and so I trust shall I.
Though sinne doth hinder me a while,
when thou shalt see it good,
I shall enioy the sight of him,
and see his wounds and blood.

And as thine Angels and thy Saints,
doe now behold the same :
So trust I to possesse that place,
with them to praise thy name.
But while I liue here in this vaile,
where sinners doe frequent,
Assist me euer with thy grace,
my sinnes still to lament.

Left that I tread in sinners trace,
and giue them my consent,
To dwell with them in wickednesse;
where to nature is bent.
Onely thy grace must be my stay,
left that I fall downe flat :
And being downe, then of my selfe,
cannot recouer that.

Wherefore, this is yet once againe,
my suite and my request,
To grant me pardon for my sinnes,
that I in thee may rest.
Then shall my heart, my tongue and voice,
be instruments of praise,
And in the Church and house of Saints,
sing Psalmes to thee alwaies.

Venite exultemus. Psal. xcv.

Sing this as the Benedicte.

○ Come and let vs now reioyce,
And sing vnto the Lord,
And to our onely Saviour :
Also with one accord.

O let vs come before his face,
With inward reuerence ;
Confessing all our former sinnes,
And that with diligence.

To thanke him for his benefits,
Alway distributing.
Wherefore to him right ioyfully,
In Psalmes now let vs sing :

And that because that God alone,
Is Lord magnificent,
And eke aboue all other Gods,
A King omnipotent.

His people doth not he forsake,
At any time or tide :
And in his hands are all the coasts
Of all the world so wide.

And with his louing countenance
He looketh euery where :
And doth behold the tops of all,
The mountaines farre and neere.

The sea and all that is therein
Are his, for he them made :
And eke his hand hath fashioned,
The earth which doth not fade.

O come therefore and worship him,
And downe before him fall,
And let vs kneele before the Lord,
The which hath made vs all.

Te Deum.

He is our God, our Lord and King,
And we his people are :
His flockes and sheepe of his pasture,
On whom he taketh care.

This day if ye will heare his voice,
Yet harden not your heart.
As in their bitter murmuring,
When ye were in desert.

Which thing was of their negligence
Committed in the time
Of trouble in the wilderness :
A great and grieuous crime.

Whereas your Fathers tempted me,
And tried me euery way :
They proued me and saw my workes,
What I could doe or say.

These forty yeeres I haue beene grieved,
With all this generation :
And euermore I said they erred
In their imagination.

Wherewith their hearts were sore cumbered
Long time and many daies,
Wherefore I know assuredly,
They haue not knowne my waies.

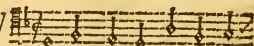
To whom I in my anger swore,
That they should not be blest,
Nor see my ioy celestiall,
Nor enter in my rest.

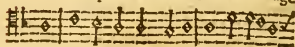
Gloria patriæ.

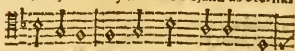
All laud and praise be to the Lord,
O that of might art most :
To God the Father, and the Sonne,
And to the holy Ghost.

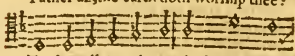
As it in the beginning was,
For euer heretofore,
And is now at this present time,
And shall be euermore.

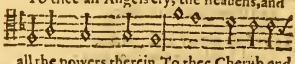
The song of S. Ambrose, called, Te Deum.

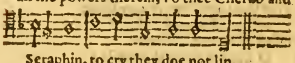
VV 

E praise thee God, we knowledge


thee, the onely Lord to be, and as eternal


Father all, the earth doth worship thee :


To thee all Angels cry, the heavens, and


all the powers therein, To thee Cherub and


Seraphin, to cry they doe not lin.

O holy, holy, holy Lord,
of Sabbath Lord the God,
Through heauen & earth thy praise is spread,
and glory all abroad.

The Apostles glorious company
yeeld praises vnto thee:
The Prophets goodly fellowship
praise thee continually.

The noble and victorious hoast
of Martyrs sound thy praise:
The holy Church throughout the world,
doth knowledge thee alwayes.
Father of endlesse Maiestie
they doe acknowledge thee,
Thy Christ, thine honourable, true,
and onely sonne to be.

The holy Ghost the Comforter,
of glory thou art King.
O Christ and of the Father art
the sonne euerlasting.
When sinfull mans decay in hand
thou tookest to restore;
To be inclos'd in virgins wombe
thou diddest not abhorre.

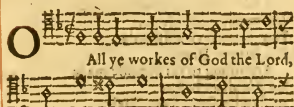
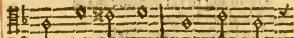
When thou hadst ouercome of death
the sharpe and cruell might,
Thou heauens kingdome didst set ope
to each beleeuing wight.
In glory of the Father thou
doest sit on Gods right hand:
We trust that thou shalt come our Iudge,
our cause to vnderstand.

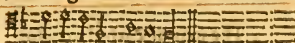
Lord helpe thy seruants whom thou hast
bought with thy precious blood:
And in eternall glory set
them with thy Saints so good.
O Lord doe thou thy people saue,
blesse thine inheritance:
Lord gouerne them, and Lord doe thou
for euer them aduance.

We magnifie thee day by day,
and world without an end
Adore thy holy name, O Lord,
vouchsafe vs to defend
From sinne this day. Haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.

O Lord I haue reposed all
my confidence in thee:
Put to confounding shame therefore,
Lord let me neuer be.

The song of the three children,
praising God, prouoking all crea-
tures to doe the same.


All ye workes of God the Lord,

blesse yee the Lord, praise him, and



magnifie him for euer.

- 1 O all ye Angels of the Lord,
blesse ye the Lord, &c.
- 2 O ye starry heauens hie,
blesse ye the Lord, &c.
- 3 O ye the waters about the skie,
blesse ye the Lord, &c.
- 4 O all ye powers of the Lord,
blesse ye the Lord, &c.
- 5 O ye the shining Sunne and Moone,
blesse ye the Lord, &c.
- 6 O ye the glistering stars of heauen,
blesse ye the Lord, &c.
- 7 O ye the showres and dropping dew,
blesse ye the Lord, &c.
- 8 O ye the blowing winde of God,
blesse ye the Lord, &c.
- 9 O ye the fire and warming heate,
blesse ye the Lord, &c.
- 10 Ye winter and the summer tide,
blesse ye the Lord, &c.
- 11 O ye the dewes and binding frosts,
blesse ye the Lord, &c.
- 12 O ye the frosts and chilling cold,
blesse ye the Lord, &c.
- 13 O ye congealed ice and snow,
blesse ye the Lord, &c.
- 14 O ye the nights and lightsome dayes,
blesse ye the Lord, &c.
- 15 O ye the darknesse and the light,
blesse ye the Lord, &c.
- 16 O ye the lightnings and the clouds,
blesse ye the Lord, &c.
- 17 O let the earth eke blesse the Lord,
yea, blesse the Lord, &c.
- 18 O ye the mountaines and the hills,
blesse ye the Lord, &c.
- 19 O all ye greene things of the earth,
blesse ye the Lord, &c.
- 20 O ye the euer springing wels,
blesse ye the Lord, &c.
- 21 O ye the seas, and ye the floods,
blesse ye the Lord, &c.
- 22 Whales and all that in the waters moue,
blesse ye the Lord, &c.
- 23 O all ye flying fowles of the ayre,
blesse ye the Lord, &c.
- 24 O all ye beasts and cattle eke,
blesse ye the Lord, &c.
- 25 O ye the children of mankinde,
blesse ye the Lord, &c.
- 26 Let Israel eke blesse the Lord,
blesse ye the Lord, &c.
- 27 O ye the Priests of God the Lord,
blesse ye the Lord, &c.
- 28 O ye the seruants of the Lord,
blesse ye the Lord, &c.
- 29 Ye spirits and soules of righteous men,
blesse ye the Lord, &c.
- 30 Ye holy, and ye mecke of heart,
blesse ye the Lord, &c.
- 31 O Ananias blesse the Lord,
blesse thou the Lord, &c.
- 32 O Azarias blesse the Lord,
blesse thou the Lord, &c.
- 33 O Misael blesse the Lord,
blesse thou the Lord, &c.

Benedictus.

The song of Zacharias, called Benedictus.

T He onely Lord of Israel be praised
euermore: For through his visitation and
mercy kept in store, His people now he
hath redeem'd, that long hath beene in
thrall: And spread abroad his sauing health
vpon his seruants all.

In Dauids house his seruant true,
According to his minde:
And also his annoynted King,
As we in Scripture finde,
As by his holy Prophets all,
Oft times he did declare:
The which were since the world began,
His wayes for to prepare.

That we might be deliuered
From those that make debate:
Our enemies, and from the hands,
Of all that doe vs hate.

The mercies which he promised
Our Fathers, to fulfill:
And thinke vpon his couenant made
According to his will.

And also to performe his oath,
Which he before had sworne
To Abraham our Father deare,
For vs that were forlorne.

That he would giue himselfe for vs,
And vs from bondage bring,
Out of the hands of all our foes,
To serue our heauenly King.

And that without all manner feare,
And eke in righteousnesse:
And also for to lead our liues
In stedfast holinesse.

And thou O childe which now art borne,
And of the Lord elect,
Shalt be the Prophet of the highest,
His wayes for to direct.

For thou shalt goe before his face
For to prepare his wayes:
And also for to teach his will
And pleasure all thy dayes.

To giue them knowledge how that their
saluation is neere:
And that remission of their sinnes
Is through his mercy meere.

Magnificat.

Whereby the Day-spring from on high
Is come vs for to visit:
And those for to illuminate,
Which doe in darknesse sit.
To lighten those that shadowed be
With death and eke opprest:
And also for to guide their feet
The way to peace and rest.

The Song of the blessed Mary, called Magnificat.

MY soule doth magnifie the Lord, my
spirit eke euermore, Reioyceth in the Lord
my God, which is my Sauour. And why
because he did regard, and gaue respect
vnto, So base estate of his handmaid and
let the mighty goe.

For now behold all nations,
And generations all,
From this time forth for euermore
Shall me right blessed call.

Because he hath me magnified
Which is the Lord of might:
Whose name be euer sanctified,
And praised day and night.

For with his mercy and his grace
All men he doth enflame,
Throughout all generations,
To such as feare his name.

He shewed strength with his great arme,
And made the proud to start,
With all imaginations
That they bare in their heart.

He hath put downe the mighty ones
From their supernall seat:
And did exalt the meeke in heart,
As he hath thought it meet.

The hungry he replenished
With all things that were good:
And through his power he made the rich
Oft times to want their food.

And calling to remembrance
His mercy euery deale,
Hath holpen vp assistantly
His seruant Israel.

According to his promise made
To Abraham before.
And to his seede successively,
To stand for euermore.

The Song of Simeon,

called, *Nunc dimittis.*

O Lord because my hearts desire,

hath wished long to see, My onely Lord

and Saviour, thy Sonne before I die:

The ioy & health of all mankind, desired

long before, which now is come into

the world, of mercy bringing store.

Thou sufferest thy servant now,
In peace for to depart,

According to thy holy word,
Which lighteneth my heart :

Because mine eies which thou hast made,
To giue my body light :

Haue now beheld thy saving health
Which is the Lord of might.

Whom thou mercifully hast set,
Of thine abundant grace ;

In open sight and visible,
Before all peoples face.

The Gentiles to illuminate,
And Sathan ouerquell :

And eke to be the glory of
Thy people Israell.

The Symbole or Creed of *Athanasius*,
called, *Quicumque vult.*

V Who man soeuer he be that, salua-

tion will attaine, the Catholike Beliefe

he must before all things retaine : Which

faith vntlesse he holy keep & vndefiledly :

Without all doubt eternally, he shall be

sure to die.
The Catholike beliefe is this,
that God we worship one
In Trinity, and Trinity
in vinity alone.

So as we neither doe confound
the persons of the three.

Quicumque vult.

Nor yet the substance whole of one,
in sunder parted be :

One person of the father is,
another of the sonne :

Another person proper of
the holy Ghost alone.

Of father, sonne and holy Ghost,
but one the Godhead is :

Like glory coeternall eke,
the Maiestie likewise.

Such as the father is, such is
the sonne in each degree :

And such also we doe beleue
the holy Ghost to be.

Vncreate is the father, and
vncreate is the sonne :

The holy Ghost vncreate so,
vncreate is each one.

Incomprehensible father is,
incomprehensible sonne :

And comprehensible also is,
the holy Ghost of none.

The father is eternall, and
the sonne eternall so :

And in like sort eternall is,
the holy Ghost also.

And yet though we beleue that each
of these eternall be ;

Yet there but one eternall is,
and not eternals three.

As ne incomprehensible we,
ne yet vncreate three.

But one incomprehensible, one
vncreate hold to be.

Almighty so the Father is,
the sonne almighty so :

And in like sort almighty is,
the holy Ghost also.

And albeit that euery one,
of these almighty be :

Yet there but one almighty is,
and not almighties three.

The father God is, God the sonne,
God holy Ghost also :

Yet there are not three Gods in all,
but one God and no more :

So likewise Lord the father is,
and Lord also the sonne,

And Lord the holy Ghost, yet are
there not three Lords but one.

For as we are compelde to grant
by Christian verity :

Each of the persons by himselfe,
both God and Lord to be.

So Catholike Religion,
forbiddeth vs alway,

That either Gods be three, or that
there Lords be three to say.

Of none the father is ne made,
ne create nor begot :

The sonne is of the father, not
create, ne made, but got.

The holy Ghost is of them both
the father and the sonne :

Ne made, ne create, nor begot,
but doth proceede alone.

So we one Father hold not three,
 one Sonne also not three :
 One holy Ghost alone, and not
 three holy Ghosts to be.
 None in this Trinitie before,
 nor after other is,
 Ne greater any then the rest,
 ne lesser is likewise.

But every one among themselves,
 of all the persons three,
 Together coeternall all,
 and all coequall be :
 So vnity in trinity,
 as said it is before,
 And trinity in vnity,
 in all things we adore.

Therefore what man soeuer that
 saluation will attaine :
 This faith touching the trinity,
 of force we must retaine.
 And needfull to eternall life,
 it is that euery wight :
 Of the incarnating of Christ
 our Lord, belecue aright.

For this the right faith is, that we
 belecue and eke doe know,
 That Christ our Lord the Sonne of God,
 is God and man also :
 God of his fathers substance got
 before the world began,
 And of his mothers substance borne,
 in world a very man.

Both perfect God and perfect man,
 in one, one Iesus Christ,
 That doth of reasonable soules,
 and humane flesh subsist.
 Touching his Godhead equall with,
 his father God is he,
 Touching his manhood lower then,
 his father in degree.

Who though he be both very God,
 and very man also :
 Yet is he but one Christ alone,
 and is not persons two.
 One not by turning of Godhead,
 into the flesh of man :
 But by taking manhood to God,
 this being one began.

All one, not by confounding of
 the substance into one,
 But onely by the vnity,
 that is one person.
 For as the reasonable soule,
 and flesh but one man is.
 So in one person God and man,
 is but one Christ likewise.

Who suffered for to saue vs all,
 to hell he did descend :
 The third day rose againe from death,
 to heauen he did ascend.
 He sits at the right hand of God,
 the Almighty father there.
 From thence to iudge the quicke and dead,
 againe he shall reire.

At whose returne all men shall rise,

with bodies new restorde :
 And of their owne workes they shall giue
 account vnto the Lord.
 And they into eternall life
 shall goe, that haue done well,
 Who haue done ill, shall goe into
 eternall fire to dwell.

This is the Catholike beliefe,
 who doth not faithfully
 beleue the same, without all doubt,
 he saued cannot be.
 To Father, Sonne, and holy Ghost,
 all glory be therefore,
 As in beginning was, is now,
 and shall be euermore.

The Lamentation of a Sinner. M.

Lord turne not away thy face, from
 him that lieth prostrate, Lamenting
 fore his sinfull life, before thy mercy
 gate, which gate thou openest wide
 to those, that doe lament their sin. Shut
 not that gate against me Lord, but let
 me enter in.

And call me not to mine accounts,
 How I haue liued here :
 For then I know night well O Lord,
 How vile I shall appeare :
 I need not to confesse my life,
 I am sure thou canst tell :
 What I haue beene, and what I am,
 I know thou knowest it well.

O Lord thou knowest what things be past,
 And eke the things that be,
 Thou knowest also what is to come,
 Nothing is hid from thee :
 Before the heauens and earth were made
 Thou knowest what things were then :
 As all things else that hath beene since,
 Among the Sonnes of men.

And can the things that I haue done,
 Be hidden from thee then :
 Nay, nay thou knowest them all O Lord,
 Where they were done and when :
 Wherefore with teares I come to thee,
 To beg and to intreat :

The Lords Prayer.

Euen as the Child that hath done euill,
And feareth to be beat :

So come I to thy mercy gate
Where mercy doth abound,
Requiring mercy for my sinne,
To heale my deadly wound.

O Lord I neede not to reapeate,
What I doe beg or craue :
Thou know'st, O Lord, before I aske,
The thing that I would haue.

Mercy good Lord, mercy I aske,
This is the totall summe :
For mercy Lord is all my suite,
Lord let thy mercy come.

The Lords Prayer, or Pater Noster.

O Vr Father which in heauen art, Lord

hallowed be thy name, thy Kingdome

come, thy will be done in earth, euen as

the same in heauen is. 2. Giue vs O Lord

our daily bread this day. As we forgiue

our debtors, so forgiue our debts we

pray. Into temptation lead vs not, from

euill make vs free: For kingdome, power

and glory thine, both now and euer be.

The X Commandments.

Audi Israel, Exod. 20.

Hearke Israel, and what I say, giue heed

to, vnderstand, I am the Lord thy God that

brought thee out of Egypt land, euen from

The X Commandments.

the house wherein thou did'st in thraldoine

liue a slaue: None other Gods at al before

my presence shalt thou haue.

No maner grauen image shalt
thou make at all to be :
Nor any figure like by thee,
shall counterfeited be.
Or any thing in heauen aboue,
nor in the earth below :
Nor in the waters beneath the earth,
to them thou shalt not bow,

Nor shalt thou serue. The Lord thy God,
a iecalous God am I,
That punish parents faults vnto,
the third and fourth degree.
Vpon their children that me hate,
and mercy doe display
To thousands of such as me loue,
and my precepts obey :

The name thou of thy Lord thy God.
in vaine shalt neuer vie :
For him that takes his name in vaine,
the Lord will not excuse.
Remember that thou holy keepe,
the sacred Sabbath day :
Sixe daies thou labour shalt and doe,
thy needfull workes alway.

The seuenth day is set by the Lord,
thy God to rest vpon ;
No worke then shalt thou doe in it,
ne thou, nor yet thy sonne:
Thy daughter, seruant, nor handmaid,
thine Oxe nor yet thine Ass :
Nor stranger that within thy gates,
hath his abiding place :

For in sixe daies God heauen and earth,
and all therein did make :
And after those his rest he did
vpon the seuenth day take.
Wherefore he blest the day that he
for resting did ordaine :
And sacred to himselfe alone,
appointed to remaine.


Yield honour to thy parents that,
prolonged thy daies may be :
Vpon the land the which the Lord,
thy God hath giue thee :
Thou shalt not murder: thou shalt not
commit adultery :
Thou shalt not steale, nor witnesse false
against thy neighbour be.

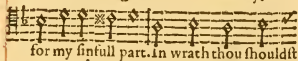
Thou shalt not couet house that to
thy neighbour doth belong :
Ne couet shalt in hauing of
his wife to doe him wrong.

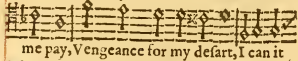
The Complaint of a Sinner.

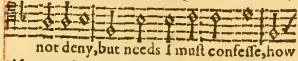
Nor his man-feruant, nor his maide:
Nor oxe, nor asse of his,
Nor any other thing that to
thy neighbour proper is.

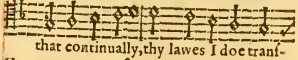
The Complaint of a Sinner, who cra-
ueth of Christ, to be kept vnder
his mercie.

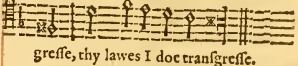
VV 
Here righteousnesse doth say, Lord


for my sinfull part. In wrath thou shouldst


me pay, Vengeance for my defart, I can it


not deny, but needs I must confesse, how


that continually, thy lawes I doe trans-


gresse, thy lawes I doe transgresse.

But if it be thy will
With sinners to contend,
Then all thy flocke shall spill,
And be lost without end.
For who liueth here so right,
That rightly he can say,
He sinnes not in thy sight,
Full oft and every day?

The Scripture plaine tels me
The righteous man offendeth
Seuen times a day to thee,
Whereon thy wrath dependeth.
So that the righteous man,
Doth walke in no such path,
But he fall'th now and than
In danger of thy wrath.

Then sith the case so stands,
That euen the man right wise
Fall'th oft in sinfull bands,
Whereby thy wrath may rise.
Lord I that am vniust,
And righteousnesse none haue,
Wherto then shall I trust,
My sinfull soule to saue?

But truly to that poist,
Wherto I cleane and shall,
Which is thy mercy most,
Lord let thy mercy fall.
And mitigate thy moode,
Or else we perish all,
The price of this thy blood,
Wherein mercy I call.

The Scripture doth declare,
No drop of blood in thee,
But that thou didst not spare,
To shed each drop for me.
Now let those drops most sweet,

Psalme I.

So moist my heare so drie.
That I with sinne repleat,
May liue and sinne may die.

That being mortified,
This sinne of mine in me:
I may be sanctified,
By grace of thine in thee:
So that I neuer fall,
Into such mortall sinne,
That my foes infernall,
Reioyce my death therein.

But vouchsafe me to keepe
From those infernall foes,
And from that lake so deepe,
Whereas no mercie growes.
And I shall sing the songs,
Confirmed with the iust,
That vnto thee belongs,
Which are mine onely trust.

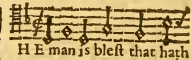
FINIS.

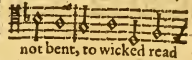
THE PSALMES of DAVID.

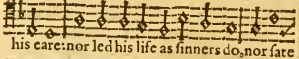
Beatus vir. Psal. I. T.S.

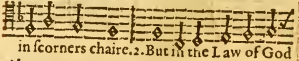
This Psalme is set first, as a Preface, to exhort all
godly men to studie and meditate the heavenly
wisdomme: for they are blessed that so doe, but
the wicked contemners thereof as length shall
come to misery.

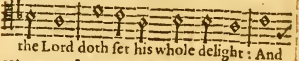


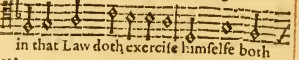

H E man is blest that hath

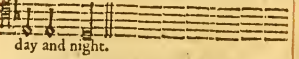

not bent, to wicked read


his care: nor led his life as sinners do, nor sate


in scorners chaire. 2. But in the Law of God


the Lord doth set his whole delight: And


in that Law doth exercise himselfe both


day and night.

3 He shall be like the tree that growes
fast by the riuer side:
Which bringeth forth most pleasant fruit,
in her due time and tide.
Whose lease shall neuer fade nor fall,
but flourish still and stand:
Euen so all things shall prosper well
that this man takes in hand.

4 So shall not the vngodly men,
they shall be nothing to

But as the dust which from the earth
the winde drue to and fro.
5 Therefore shall not the wicked men
in iudgement stand vpright:
Nor yet the sinners with the iust,
shall come in place or sight.

6 For why? the way of godly men
vnto the Lord is knowne:
And eke the way of wicked men
shall quite be ouerthrowne.

Quare fremuerunt? Psal. ij. T. S.

*Dauid reioyeth, that albeis enemies and worldly
power rage, God will aduance his kingdome, euen
to the farthest end of the world. Therefore hee ex-
horteth Princes humbly to submit themselves vnder
the same. Herein is signified Christ and his
Kingdome.*

Sing this as the 1. Psalme.

Why did the Gentiles tumult raise?
what rage was in their braine?
Why did the Iewish people muse,
seeing all is but vaine?

2 The Kings and rulers of the earth
conspire, and are all bent,
Against the Lord and Christ his Sonne,
which he among vs sent.

3 Shall we be bound to them, say they?
let all their bonds be broke:
And of their doctrine and their law
let vs reiect the yoke.

4 But he that in the heauen dwels
their doings w'll deride:
And make them all as mocking stockes
throughout the world fo wide.

5 For in his wrath the Lord will say
to them vpon a day:
And in his fury trouble them,
and then the Lord will say:
6 I haue annointed him my King,
vpon my holy hill:
I will therefore, Lord, preach thy lawes,
and eke declare thy will.

7 For in this wise the Lord himselfe
did say to me I wor:
Thou art my deare and onely Sonne,
to day I thee begot.

8 All people I will giue to thee,
as heyres at thy request:
The ends an' coasts of all the earth,
by thee shall be possesst.

9 Thou shalt them bruiſe euen with a mace,
as men vnder foot trod:
And as the potters sheards shalt breake
them with an iron rod.

10 Now yee, O Kings and rulers all,
be wise thereloſe and learn'd:
By whom the matter of the world
be iudged and discern'd.

11 See that ye ſerue the Lord about
in trembling and in feare:
See that with reuerence yee reioyce
to him in like manner.

12 See that ye kilde and eke embrace
his blessed Sonne I say:
Left in his wrath ye ſodainly
perish in the mid way.

13 If once his wrath neuer so finally,
shall kindle in his breſt:
Oh then all they that trust in Christ
shall happy be and bleſt.

Domine quid? Psal. iij. T. S.

*Dauid driven out of his Kingdome by his son Abs-
olon, as greatly tormented in his minde for his
ſin. Therefore he calleth vpon God, and v baid in
his promiſes, ag'ſt the terror loſe of enemies
and preſent death. Then he reioyeth for the vi-
ctory giuen to him and the Church, ouer their
enemies.*

O Lord how are my foes increaſt, which

vexe me more and more? 1. They kill mine

heart when as they ſay, God can him not re-

ſore. But thou O Lord, art my defence, when

I am hard beſet: My worſhip and mine

honour both, and thou holdſt vp mine head.

4 Then with my voyce vpon the Lord,
I did both call and cry:
And he out of his holy hill
did heare me by and by.

5 I laid me downe, and quietly
I ſlept and roſe againe:
For why? I know aſſuredly
the Lord will me ſuſtaine.

6 If ten thouſand had hem'd me in,
I could not be afraid:
For thou art ſtill my Lord, my God,
my Sauour and mine aide.

7 Riſe vp therefore, ſaue me my God,
for now to thee I call:
For thou haſt broke the cheekes and teeth
of theſe wicked men all.

8 Salvation onely doth belong
to thee O Lord about:
Thou doſt beſtow vpon thy folke
thy bleſſing and thy loue.

Cum inuocarem. Psal. iij. T. S.

*Dauid perſecuted by Saul, calleth vpon God, with
aſſured truſt, reſproueth his enemies for reſiſting
his dominion, and preferreth the ſauiour of God
before all treaſure.*

Sing this as the 1. Psalme.

O God that art my righteousneſſe,
Lord heare me when I call:
Thou haſt ſet me at liberty

when

- when I was bound and thrall.
 2 Haue mercy Lord therefore on me,
 and grant me my request :
 For vnto thee vnconstantly
 to cry I will not rest.
 3 O mortall men how long will ye,
 my glory thus despise ?
 Why wander ye in vanities,
 and follow after lyes ?
 4 Know ye that good and godly men,
 the Lord doth take and chuse :
 And when to him I make my plaint
 he doth me not refuse.
 5 Sinne not but stand in awe therefore,
 examine well your heart :
 And in your chamber quietly
 see you your felues conuert.
 6 Offer to God the sacrifice
 of righteousnesse, I say :
 And looke that in the liuing Lord
 you put your trust alway.
 7 The greater sort craue worldly goods,
 and riches doe embrace :
 But Lord grant vs thy countenance,
 thy fauour and thy grace.
 8 For thou thereby shalt make my heart
 more ioyfull and more glad,
 Then they that of their corne and wine,
 full great increase haue had.
 9 In peace therefore lye downe will I,
 taking my rest and sleepe :
 For thou onely wilt me O Lord,
 alone in safety keepe.

Verba mea auribus. Psal. v. T. S.

Dauid persecuted by Doeg and Achitophel, Sauls flatterers, calleth vpon God to punish their malice. Then assured of successe, he receiveth comfort.

Sing this as the 3. Psalme.

- I**Ncline thine eare vnto my word,
 O Lord my plaint consider :
 2 And heare my voyce, my King, my God,
 to thee I make my prayer.
 3 Heare me betime, Lord tarry not,
 for I will haue respect
 My prayer early in the morne
 to thee for to direct.
 4 And I will trust through patience,
 in thee my God alone :
 That art not pleased with wickednesse,
 and ill with thee dwels none.
 5 And in thy sight shall neuer stand
 these furious fooles, O Lord :
 Vaine workers of iniquitie
 thou hast alwayes abhord.
 6 The lyers and the flatterers,
 thou shalt destroy them than :
 And God will hate the bloud-thirstie,
 and the deceifull man.
 7 Therefore will I come to thy house,
 trusting vpon thy grace :
 And reuerently will worship thee,
 toward thy holy place.
 8 Lord lead me in thy righteousnesse,
 for to confound my foes :

- And eke the wayes that I shall walke,
 before my face disclose.
 9 For in their mouthes there is no truth,
 their hearts are foule and vaine :
 Their throat an open sepulchre,
 their tongues doe glofe and faine.
 10 Destroy their false conspiracies,
 that they may come to nought :
 Subuert them in their heapes of sinne,
 which haue rebellion wrought.
 11 But those that put their trust in thee,
 let them be glad alwayes :
 And render thanks for thy defence,
 and giue thy name the praise.
 12 For thou with fauour wilt increase
 the iust and righteous still :
 And with thy grace as with a shield,
 defend him from all ill.

Domine ne in furore. Psal. vj. T. S.

Dauid for his finnes sels Gods hand, and conceiveth the horror of euermasting death. Therefore he desireth forgiveness, and not to dye in Gods indignation : then sodainly feeling Gods mercy, he rebuketh his enemies, who reioiced as his affliction.

Sing this as the 1. Psalme.

- L**ord in thy wrath reprove me not,
 though I deserue thine ire :
 Nor yet correct me in thy rage,
 O Lord I thee desire :
 2 For I am weake, therefore O Lord,
 of mercy me forbear :
 And heale me Lord, for why ? thou knowest,
 my bones doe quake for feare.
 3 My soule is troubled very sore,
 and vexed vehemently :
 But Lord how long wilt thou delay
 to cure my misery ?
 4 Lord turne thee to thy wonted grace,
 my silly soule vp take :
 O saue me nor for my deserts,
 but for thy mercies sake.
 5 For why ? no man among the dead
 remembreth thee one whil :
 Or who shall worship thee O Lord,
 in the infernall pit ?
 6 So grievous is my plaint and moane,
 that I waxe wondrous faint :
 All the night long I wash my bed
 with teares of my complaint.
 7 My sight is dim, and waxeth old
 with anguish of my heart :
 For feare of those that be my foes,
 and would my soule subuert.
 8 But now away from me all ye,
 that worke iniquitie :
 For why ? the Lord hath heard the voyce
 of my complaint and cry.
 9 He heard not onely the request,
 and prayer of my heart :
 But it receiued at my hand,
 and tooke it in good part.
 10 And now my foes that vexed me
 the Lord will soone defame :
 And sodainly confound them all,
 to their rebuke and shame.

Domine Deus meus. Psal. vij. T.S.

*David falsely accused by Chush Sauls kinsman, cal-
leth God to be his defender. First, for that his con-
science did not accuse him of any euill towards
Saul. Next that it toucheth Gods glory to award
sentence against the wicked. And so vpon Gods
mercies, and promises he waxeth bold, threatening
that it shall fall vpon their necks, that which his
enemies purposed for others.*

Sing this as the 3. Psalme.

O Lord my God, I put my trust,
and confidence in thee:

Save me from them that me pursue,
and eke deliuer me.

2 Left like a Lion they me teare,
and rent in pieces small:

Whilest there is none to succour me,
and rid me out of thrall.

3 O Lord my God, if I have done
the thing that is not right:

Or else if I be found in fault,
or guilty in thy sight:

4 Or to my friend rewarded ill,
or left him in distresse,

Which me pursue most cruelly,
and hated me causelesse:

5 Then let my foes pursue my soule,
and eke my life downe thrust

Vnto the earth, and also lay
maine honour in the dust

6 Start vp, O Lord, now in thy wrath,
and put my foes to paine:

Performe thy kingdome promised,
to me which wrong sustaine.

7 Then shall great nations come to thee,
and know thee by this thing:

If thou declare for loue of them
thy selfe as Lord and King.

8 And thou that art of all men Iudge,
O Lord now iudge thou me

According to thy righteousnessse,
and mine integrity.

The second part.

9 Lord cease the hate of wicked men,
and be the iust mans guide:

By whom the secrets of all hearts
are searched and descride.

10 I take mine helpe to come of God,
in all my griefe and smart:

That doth preserve all those that be
of pure and perfect heart.

11 The iust man and the wicked both
God iudgeth by his power:

So that he feeleth his mighty hand
euery day and houre.

12 Except he change his minde, I die,
for euery as he should smite:

He whets his sword, his bow he bends,
ayming where he may hit.

13 And doth prepare his mortall darts,
his arrowes keene and sharpe:

For them that doe me persecute,
whiles he doth mischief warpe.

14 But loe, though he in trauell be
of his diuellish fore cast:

And of his mischief once conceiued,
yet brings forth nought at last.

15 He digs a ditch, and delues it deepe,
in hope to hurt his brother:

But he shall fall into the pit,
that he digd vp for other.

16 Thus wrong returneth to the hurt
of him in whom it bred:

And all the mischief that he wrought
shall fall vpon his head,

17 I will giue thanks to God therefore,
that iudgeth righteously:

And with my song will praise the name,
of him that is most hie.

Domine Deus noſter. Psal. viij. T.S.

*The Prophet considering the excellent liberality,
and fatherly prouidence of God towards man,
whom hee made as it were a God ouer all his
works, giueth thanks, and is astonied with the
admiration of the same.*

Sing this as the 3. Psalme.

O God our Lord how wonderfull,
are thy workes euery where:

Whose fame surmounts in dignity,
about the heauens cleare.

2 Euen by the mouthes of sucking babes,
thou wilt confound thy foes:

For in these babes thy might is scene,
thy graces they disclose.

3 And when I see the heauens high,
the workes of thine owne hand:

The Sunne, the Moone, and all the Starres,
in order as they stand.

4 What thing is man, Lord, thinke I then,
that thou dost him remember:

Or what is mans posterity,
that thou dost him consider:

5 For thou hast made him little lesse,
then Angels in degree:

And thou hast crowned him also
with glory and dignity:

6 Thou hast prefer'd him to be Lord
of all thy workes of wonder:

And at his feet hast set all things,
that he should keepe them vnder.

7 As sheepe, and neate, and all beasts else,
that in the fields doe feede:

8 Fowles of the aire, fish of the sea,
and all that therein breed.

9 Therefore must I say once againe,
O God that art our Lord:

How famous and how wonderfull,
are thy workes through the world:

Confitebor tibi Domine. Psal. ix. T.S.

*David giuing thanks for his manifold victories re-
ceiued, desireth the same vromed helpe againe,
against his new enemies, and their malicious ar-
rogancie to be destroyed.*

Sing this as the 4. Psalme.

With heart and mouth vnto thee, Lord,
will I sing laud and praise:

And speake of all thy wondrous workes,
and them declare alwaies.

2 I will be glad and much reioyce,
in thee O Lord most hie:

And make my songs extoll thy name,
about the starrie skie.

- 3 For that my foes are dinen backe,
and turned vnto flight:
They fall downe flat, and are destroid
by thy great force and might.
- 4 Thou hast reuenged all my wrongs,
my griefe and all my grudge:
Thou dost with iustice heare my cause,
most like a righteous Iudge.
- 5 Thou dost rebuke the heathen folke,
and wicked to confound:
That afterward the memory
of them cannot be found.
- 6 My foes thou hast made good dispatch,
and all their townes destroyd:
Thou hast thine fame with them defac'd,
through all the world so wide.
- 7 Know thou that he which is aboue,
for euermore shall raigne:
And in the seat of equity,
true iudgement will maintaine.
- 8 With iustice he will keepe and gaide;
the world and euery wight:
And so will yeeld with equity,
to euery man his right.
- 9 He is Protector of the poore,
what time they be oppressd:
He is in all aduersitie,
their refuge and their rest:
- 10 All they that know thy holy Name,
therefore shall trust in thee:
For thou forsakest not their suite,
in their necessitie.

The second part.

- 11 Sing Psalmes therefore vnto the Lord,
that dwells in Sion hill:
Publish among all Nations
his noble acts and will.
- 12 For he is mindfull of the blood
of those that be oppressd,
Forgetting not the afflicted heart,
that seekes to him for rest.
- 13 Haue mercy Lord on me poore wretch,
whose enemies still remaine:
Which from the gates of death art wont
to raise me vp againe.
- 14 In Sion that I may set forth
thy praise with heart and voice:
And that in thy saluation Lord,
my soule may still reioyce.
- 15 The heathen sticke fast in the pit,
that they themselues prepare:
And in the net that they did set,
their owne feet fast are snarede.
- 16 God sheweth his iudgements which were
for euery man to marke: (good,
When as ye see the wicked man
lie trapt in his owne warke.
- 17 The wicked, and the sinfull men
goe downe to hell for euer:
And all the people of the world,
that will not God remember.
- 18 But sure the Lord will not forget
the poore mans griefe and paine:
The patient people neuer looke
for helpe of God in vaine.
- 19 O Lord arise, lest men preuaile

that be of worldly might.
And let the heathen folke receiue
their iudgement in thy sight.

20 Lord, strike such terrour, feare and dread
into the hearts of them,
That they may know assuredly
they be but mortall men.

Vt quid Domine. Psal. x. T. S.

Hee complaineth of all the wrongs which worldly men vs because of their prosperity, who therefore without all feare of God, thinke they may doe all things vnccontrolled. He calleth for remedie against such, and is comforted with the hope thereof.

Sing this as the 3. Psalm.

- What is the cause, that thou, O Lord,
art now so farre from thine:
And keepst close thy countenance,
from vs this troublous time?
- 2 The poore doo perish by the proud,
and wicked mens desire:
Let them be taken in the craft,
that they themselues conspire.
- 3 For in the lust of their owne heart,
th'vngodly doth delight:
So doth the wicked praise himselfe,
and doth the Lord despite.
- 4 He is so proud, that right and wrong
he setteth all apart:
Nay, nay, there is no God, saith he:
for thus he thinks in heart.
- 5 Because his waies doe prosper still,
he doth thy lawes neglect:
And with a blast doth puffe against
such as would him correct.
- 6 Tush, tush, saith he, I haue no dread,
least mine estate should change:
And why? for all aduersity
to him is very strange.
- 7 His mouth is full of cursdnesse,
of fraud, deceit, and guile:
Vnder his tongue doth mischief sit,
and trauell all the while.
- 8 He lieth hid in waies and holes,
to slay the innocent:
Against the poore that passe him by,
his cruell cies are bent.
- 9 And like a Lion prillily,
lies lurking in his den:
(If he may snare them in his net)
to spoile poore simple men.
- 10 And for the nonce full craftily
he croucheth downe, I say:
11 So are great heapes of poore men made,
by his strong power, his pray.
- The second part.*
- 12 Tush, God forgetteth this, saith he,
therefore may I be bold:
His countenance is cast aside,
he doth it not behold.
- 13 Arise, O Lord, O God in whom
the poore mans hope doth rest:
Lift vp thine hand, forget not Lord,
the poore that be oppressd.
- 14 What blasphemy is this to thee,
Lord dost thou not abhorre it?

- To heare the wicked in their hearts
say, Tush, thou carest not for it.
15 But thou seest all their wickednesse,
and well dost vnderstand :
16 That friendlesse and poore fatherlesse
are left into thy hand.
17 Of wicked and malicious men,
then breake the power for euer :
That they with their iniquitie
may perill all together.
18 The Lord shall taigne for euermore,
as King and God alone :
And he will chase the heathen folke,
out of his land each one.
19 Thou hearest (O Lord) the poore mens
their prayers and request : (plaint,
Their hearts thou wilt confirme vntill
thine cares to heare be prest.
20 To iudge the poore and fatherlesse,
and helpe them to their right :
That they may be no more oppress
with men of worldly might.

In Domino. Psal. xj. T. S.

*This Psalme sheweth first what assaults of temptation
and anguish of minde he sustained in perse-
cution. Next, he reioyeth that God sent him suc-
cour in necessitie, declaring his iustice as well in
governing the good and wicked men, as the
whole world.*

Sing this as the 3. Psalme.

- T**rust in God : how dare ye then
say thus my soule vntill,
Flee hence as fast as any fowle
and hide you in your hill :
2 Behold the wicked bend their bowes,
and make their arrowes prest,
To shoot in secret, and to hurt
the sound and hamelesse brest.
3 Of worldly hope all stayes were shrunke,
and clearly brought to nought :
Alas, the iust and righteous man,
what euill hath he wrought :
4 But he that in his temple is,
most holy and most hie :
And in the heauens hath his seate
of royall maiestie,
The poore and simple mans estate
considereth in his minde :
And searcheth out full narrowly
the manners of mankinde.
5 And with a chearefull countenance
the righteous man will vse :
But in his heart he doth abhorre
all such as mischief vse.
6 And on the sinners casteth snares,
as thicke as any raine :
Fire and brimstone, and whirle-windes thicke,
appointed for their paine.
7 Ye see then how a righteous God
doth righteousness embrace :
And to the iust and vpright man
shewes forth his pleasant face,

Saluum me fac. Psal. xij. T. S.

*The Prophet seeing the miserable decay of all good
order, desireth God speedily to send reformation.
Then comforted with the assurance of Gods helpe*

*and promises, concludeth that when all orders are
most corrupted, then God will deliuer his.*

Sing this as the 3. Psalme.

- H**elp, Lord, for good and godly men
doe perill and decay :
And faith and truth from worldly men,
is parted cleane away.
2 Who so doth with his neighbour talke,
his talke is all but vaine.
For euery man bethinketh how
to flatter, lie, and faine.
3 But flattering and deceifull lips,
and tongues that be so stout,
To speake proud words, & make great brags,
the Lord soone cuts them out.
4 For they say still, we will preuaile,
our tongues shall vs extoll :
Our tongues are ours, we ought to speake,
what Lord shall vs controll :
5 But for the great complaint and crye
of poore and men oppress :
Arise will I, now saith the Lord,
and them restore to rest.
6 Gods word is like to silver pure,
that from the earth is tride :
And hath no lesse then seauen times
in fire beene purified.
7 Now since thy promise is to helpe,
Lord keepe thy promise then :
And saue vs now and euermore
from this ill kinde of men.
8 For now this wicked world is full
of mischiefs manifold,
When vanitie with mortal men
so highly is extold.

Vique quo Domine. Psal. xiiij. T. S.

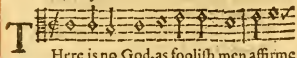
*David as it were overcome with afflictions, flyeth
to God his onely refuge, and encouraged through
Gods promises, becometh confidence against
the extreame horrors of death.*

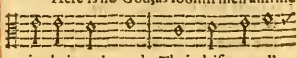
Sing this as the 3. Psalme.

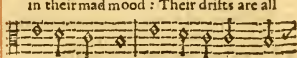
- H**ow long wilt thou forget me Lord :
shall I ne'er be remembered ?
How long wilt thou thy visage hide,
as though thou wert offended :
2 In heart and minde how long shall I
with care tormented be :
How long eke shall my deadly foe
thus triumph ouer me :
3 Behold me now O Lord my God,
and heare me sore oppress :
Lighen mine eyes, lest that I sleepe,
as one by death possesse.
4 Lest thus mine enemy lay to me,
behold I doe preuaile :
Lest they also which hate my soule
reioyce to see me quaille.
5 But from thy mercies and goodnesse
my hope shall neuer start :
In thy reliefe and sauing health,
right glad shall be mine heart.
I will giue thanks vnto the Lord,
and praises to him sing :
6 Because he hath heard my request,
and granted my wishing.

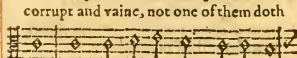
Dixit insipiens. Psal. xliij. T. S.

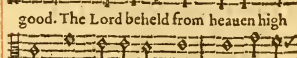
He describeth the wickednesse of men, so growne to such licentiousnesse, that God was brought to utter contempt, for which albeit he was greatly grieved, yet perswaded that God would redresse it, he is comforted.

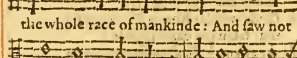
T  Here is no God, as foolish men affirme

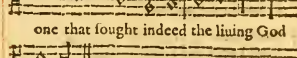
 in their mad mood : Their drifts are all

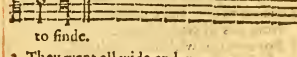
 corrupt and vaine, not one of them doth

 good. The Lord beheld from heauen high

 the whole race of mankind : And saw not

 one that sought indeed the living God

 to finde.

 to finde.

3 They went all wide and were corrupt,
and truly there was none;
That in the world did any good,
I say there was not one.

4 Is all their iudgement so far lost,
that all worke mischief still :
Eating my people euen as bread,
not one to seeke Gods will :

5 When they thus rage, then suddenly
great feare on them shall fall :
For God doth loue the righteous men,
and will maintaine them all.

6 Yee mocke the doings of the poore,
to their reproach and shame :
Because they put their trust in God,
and call vpon his name.

7 But who shall giue thy people health,
and when wilt thou fulfill
The promise made to Israel
from out of Sion hill :

8 Euen when thou shalt restore againe
such as were captiue lad :
Then Jacob shall therein reioyce,
and Israel shall beglad.

Domine quis ? Psal. xv. T. S.

Here is taught why God chose the Iewes his peculiar people, and placed his temple among them, which was, that they by liuing uprightly, might witnesse, that they were his holy speciall people.

Sing this as the 3. Psalme.

O Lord within thy tabernacle
who shall inhabit still :
Or whom wilt thou receive to dwell
in thy most holy hill :

1 The man whose life is vncorrupt,

whose workes are iust and straight :
Whose heart doth thinke the very truth,
whose tongue speakes no deceit.

3 Nor to his neighbour doth none ill
in body, goods, or name :
Nor willingly doth moue false tales
which might impair the same.

4 That in his heart regarded not
malicious wicked men :
But those that loue and feare the Lord
he maketh much of them.

5 His oath and all his promises
that keepeth faithfully :
Although he make his couenant so,
that he doth lose thereby.

6 That putteth not to vsury
his money and his coyne :
Ne for to hurt the innocent,
doth bribe or else purloine.

7 Who so doth all things as you see,
that here is to be done,
shall neuer perishe in this world,
nor in the world to come.

Conferva me. Psal. xvj. T. S.

David praith to God for succour, not for his workes but for his faiths sake, protesting that hee hateth all idolatry, taking God onely for his comfort and security, who suffereth him to lacke nothing.

Sing this as the 14. Psalme.

Lord keepe me, for I trust in thee,
and doe confesse indeed,
Thou art my God, and of my goods
O Lord thou hast no neede.

2 I giue my goods vnto the Saints
that in the world doe dwell :
And namely to the faithfull stocke
in vertue that excell.

3 They shall heape sorrowes on their heads
which runne as they were mad
To offer to the Idoll Gods :
alas it is too bad.

4 As for their bloudy sacrifice,
and offerings of that sort :
I will not touch, nor yet thereof
my lips shall make report.

5 For why : the Lord the portion is
of mine inheritance :
And thou art he that dost maintaine
my rent, my lot, my chance.

6 The place wherein my lot did fall,
in beautie did excell :
Mine heritage assigne to me
doth please me wondrous well.

7 I thanke the Lord, that caused me
to vnderstand the right :
For by this means my secret thoughts
doe teach me euery night.

8 I set the Lord still in my sight,
and trust him ouer all :
For he doth stand on my right hand,
therefore I shall not fall.

- 7 Wherefore my heart and tongue also,
doe both reioyce together :
My flesh and body rest in hope,
when I this thing consider,
3 Thou wilt not leaue my soule in graue,
(for Lord thou louest me)
Nor yet wilt giue thy holy one
corruption for to see.
11 But wilt teach me the way to life,
for all treasure and store
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Psal. xvij. T. S.

*Here he complaineth to God of the cruel pride and
arrogancy of Saul, who rag'd without any cause,
therefore we desireth God to reuenge his innocen-
cie, and deliuer him.*

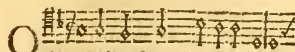
Sing this as the 3. Psalme.

- O Lord giue care to my iust cause,
attend when I complaine :
And heare the prayer that I put forth
with lips that doe not faine.
2 And let the iudgement of my cause
proceede alwaies from thee:
And let thine eyes behold and cleare
this my simplicitie.
3 Thou hast well tride me in the night,
and yet couldst nothing finde,
That I haue spoken with my tongue,
that was not in my minde.
4 As for the workes of wicked men,
and paths peruerse and ill,
For loue of thy most holy word,
I haue refrained still.
5 Then in the paths that be most pure,
stay me Lord and preferre :
That from the way wherein I walke
my steps ma, neuer swerue.
6 For I doe call to thee O Lord,
surely thou wilt me aide :
Then heare my prayer, and weigh right well
the words that I haue said.
7 O thou the Saviour of all them
that put their trust in thee:
Declare thy strength on them that spurne
against thy Maiestie.
8 O keepe me Lord, as thou wouldst keepe
the apple of thine eye :
And vnder couert of thy wings
defend me secretly.
The second part.
9 From wicked men that trouble me,
and daily me annoy :
And from my foes that goe about
my soule for to destroy.
10 Which wallow in their worldly wealth,
so full and eke so far :
That in their pride they doe not spare
to speake they care not what.
11 They lie in waite where I should passe,
with craft me to confound :
And musing mischiefs in their mindes,
to cast me on the ground.

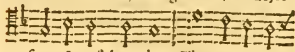
- 12 Much like a Lion greedily,
that would his prey embrace :
Or lurking like a Lions whelp
within some secret place.
13 Vp Lord, with haste preuent my foe,
and cast him at my feet :
Sawe thou my soule from the ill man,
and with the sword him smite.
14 Deliuer me Lord by thy power,
out of these tyrants hands :
Which now so long time raign'd haue,
and kept vs in their bands.
15 I meane from worldly men, to whom
all worldly goods are rise :
That haue no hope or part of ioy,
but in this present life.
16 Thou of thy store their bellies fillst
with pleasures to their minde :
Their children haue enough, and leaue
to theirs the rest behinde.
17 But I shall with pure conscience,
behold thy gracious face :
So when I wake I shall be full
of thine image and grace.

Diligam te Domine. Psal. xvij. T. S.

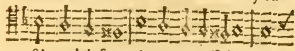
*Dauid giueth thanks, entring into his kingdome,
extolling the maruellous graces of God in his
preseruatiou : wherein is the image of Christs
Kingdome, which shal conquere through Christ,
by the unspeakable lone of God, though all the
world resist.*



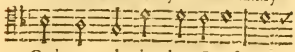
God my strength & fortitude, of



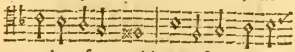
force I must loue thee : Thou art my ca-



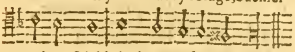
ble and defence in my necessitie. 2. My



God, my rocke, in whom I trust, the



worker of my wealth: My refuge, buckler



and my shield, the horne of all my health.

- 3 When I sing laud vnto the Lord,
most worthy to be seru'd :
Then from my foes I am right sure
that I shall be prefer'd.
4 The pangs of death did compasse me,
and bound me enery where :
The flowing waues of wickednesse
did put me in great feare.
5 The slie and subtil snares of hell
were round about me set :

And for my death there was prepar'd
a deadly trapping net.

6 I thus beset with paine and griefe,
did pray to God for grace :

And he forthwith did heare my plaint
out of his holy place.

7 Such is his power, that in his wrath,
he made the earth to quake :

Yea, the foundation of the mount
of Basan for to shake.

8 And from his nostrils came a smoake,
when kindled was his ire :

And from his mouth came kindled coales
of hot consuming fire.

9 The Lord descended from aboue,
and bowed the heavens hie :

And vnderneath his feet he cast
the darknesse of the skie.

10 On Cherubs and on Cherubins
full royally he rode :

And on the wings of all the windes
came flying all abroad.

The second part.

11 And like a den most darke he made
his hid and secret place :

With waters blacke, and ayrie clouds,
enuironed he was.

12 But when the presence of his face
in brightnesse shall appeare :

The clouds consume, and in their stead,
come haile and coales of fire.

13 The fiery darts and thunder-bolts,
disperse them here and there :

And with his often lightnings
he puts them in great feare.

14 Lord at thy wrath and threatnings,
and at thy chiding cheare,

The springs and the foundations
of all the world appeare.

15 And from aboue the Lord sent downe,
to fetch me from below :

And pluckt me out of waters great,
that would me ouerflow.

16 And me deliuered from my foes,
that would haue made me thrall :

Yea, from such foes as were too strong
for me to deale withall.

17 They did preuent me to oppresse,
in time of my great griefe :

But yet the Lord was my defence,
my succour and reliefe.

18 He brought me forth in open place,
whereas I might be free :

And kept me safe, because he had
a fauour vnto me.

19 And as I was an innocent,
so did he me regard :

And to the cleanness of my hands
he gaue me my reward.

20 For that I walked in his wayes,
and in his paths haue trod :

And haue not wauered wickedly
against the Lord my God.

The third part.

21 But euermore I haue respect
to his law and decree :

His statutes and commandements
I cast not out from me.

22 But pure and cleane, and vncorrupt,
appear'd before his face :

And did refraine from wickednesse,
and sinne in any case.

23 The Lord therefore will me reward,
as I haue done aright :

And to the cleanness of my hands,
appearing in his sight.

24 For Lord with him that holy is
wilt thou be holy to :

And with the good and vertuous man,
right vertuously wilt doe.

25 And to the louing and elect
thy loue thou wilt reuerce :

And thou wilt vse the wicked men,
as wicked men deserue.

26 For thou dost saue the simple folke,
in trouble when they lie :

And doest bring downe the countenance
of them that looke full hie.

27 The Lord will light my candle so,
that it shall shine full bright :

The Lord my God will make alse
my darknesse to be light.

28 For by thy helpe an host of men
discomfit Lord I shall :

By thee I scale and ouerleape
the strength of any wall.

29 Vnsported are the wayes of God,
his word is purely true :

He is a sure defence to such
as in his faith abide.

30 For who is God except the Lord ?
for other there is none :

Or else who is omnipotent
sauius our God alone ?

The fourth part.

31 The Lord that girdeth me with strength,
is he that I doe meane :

That all the wayes wherein I walke
doth euermore keepe cleane.

32 That made my feet like to the Harts,
in swiftnesse of my pace :

And for my suretie brought me forth
into an open place.

33 He did in order put my hands,
to battell and to fight :

To breake in sunder Lars of brasse
he gaue my arme the might.

34 Thou teachest me thy sauius health,
thy right hand is my tower :

Thy loue and familiaritie
doth still increase my power.

35 And vnder me thou makest plaine
the way where I should walke :

So that my feet shall neuer slip,
nor stumble at a balke.

36 And fiercely I pursue and take
my foes that me annoy :

And from the field doe not returne
till they be all destroyed.

37 So I suppress and wound my foes,
that they can rise no more :

For at my feet they fall downe flat,
I strike them all so fore :
38 For thou dost gird me with thy strength
to warre in such a wise :
That they be all scattered abroad
that vp against me rise.
39 Lord thou hast put into my hands,
my mortall enemies yoke :
And all my foes thou dost decide,
in sunder with thy stroke :
40 They call'd for helpe, but none gaue eare,
nor helpt them with reliefe :
Yea, to the Lord they call'd for helpe,
yet heard he not their grieffe.

The fifth part.

41 And still like dust before the wind,
I drive them vnder feet :
And sweepe them out like filthy clay,
that sticketh in the street.
42 Thou keep'st me from seditious folke
that still in strife be led :
And thou dost of the heathen folke,
appoint me to be head.
43 A people strange to me vnknowne,
and yet they shall me serue :
And at the first obey my word,
wheras mine owne will swerue.
44 I shall be irksome to mine owne,
they will not see my light :
But wander wide out of the way,
and bide them out of sight.
45 But blessed be the liuing Lord,
most worthy of all praise :
That is my rocke and sauing health,
praised be he alwaies.
46 For God it is that gaue me power
reuenged for to be :
And with his holy word subdued
the people vnto me.
47 And from my foe deliuered me,
and set me higher then those :
That cruell and vngodly were,
and vp against me rose.
48 And for this cause O Lord my God,
to thee giue thanks I shall :
And sing out praises to thy name,
among the Gentiles all.
49 Thou gauest great prosperitie,
vnto the King I say :
To Dauid thine annointed King,
and to his seed for aye.

Cœli enarrant. Psal. xix. T. S.

*His mouth the faithfull to glorifie God by the
workmanship, proportion, and ornaments of the
heavens, and by the law wherein God is reuolued
familiarily to his chosen people.*

Sing this as the 14. Psalme.

THe heavens and the firmaments,
doe wondrously declare :
The glory of God omnipotent,
his workes and what they are.
3 The wondrous workes of God appeare,
by euery daies successe :
The nights likewise which their race run,
the selfe same thing expresse.

3 There is no language, tongue or speech,
where their found is not heard :
In all the earth and coasts thereof,
their knowledge is conferrd.
4 In them the Lord made for the Sunne,
a place of great renowne :
Who like a Bridegroom ready trimde
doth from his chamber come.
5 And as a valiant Champion,
who for to get a prise :
With ioy doth haste to take in hand,
some noble enterprise.
6 And all the skie from end to end,
he compasseth about :
Nothing can hide it from his heate,
but he will finde it out.
7 How perfect is the law of God,
how is his couenant sure :
Conuerting foules and making wise
the simple and obscure.
8 Iust are the Lords commandements,
and glad both heart and minde :
His precepts pure and giue light
to eyes that be full blinde.
9 The feare of God is excellent,
and doth endure for euer ;
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be imbrac'd alwaies,
then fined gold I say ;
The hony and the hony combe,
are not so sweet as they.

11 By them thy seruant is forwar'd,
to haue God in regard ;
And in performance of the same,
there shall be great reward.
12 But Lord what earthly man doth know,
the errors of his life :
Then cleanse my soule from secret sinnes,
which are in me most ripe.
13 And keepe me that presumptuous sinnes
preuaile not ouer me :
And then shall I be innocent
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one :
For my redeemer and my strength,
O Lord thou art alone.

Exaudite Deus. Psal. xx. T. S.

*The people pray to God to heare their King, and re-
ceiue his sacrifice, which hee offered before hee
went to battell against the Ammonites, declar-
ing that the heathen put their trust in horses,
but they trust onely in his name : Wherefore the
other shall fall, but the King and his people shall
stand.*

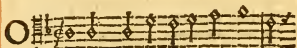
Sing this as the 14. Psalme.

IN trouble and aduersitie,
the Lord God heare thee still :
The maiestie of Iacobs God,
defend thee from all ill.
2 And send thee from his holy place
his helpe at euery need.
And so in sion stablish thee,
and make thee strong indeed,

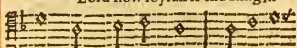
- 3 Remembring well the sacrifice,
that now to him is done,
And to receiue right thankfully
thy burnt offrings each one :
- 4 According to thy hearts desire,
the Lord grant vnto thee :
And all thy counsell and deuice
full well performe may he.
- 5 We shall reioyce when thou vs sauest,
and our banners display ;
Vnto the Lord which thy requests
fulfilled hath alway.
- 6 The Lord will his annointed saue,
I know well by his grace :
And send him health by his right hand,
out of his holy place.
- 7 In chariots some put confidence,
and some in hories trust :
But we remember God our Lord,
that keepeth promise iust.
- 8 They fall downe flat, but we doe rise,
and stand vp stedfastly :
Now saue and helpe vs Lord and King,
on thee when we doe crie.

Domine in virtute. Psal.xxj. T.S.

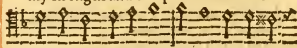
David in the person of the people praised God for the victory giuen them against the Syrians and Ammonites. Sam. 21. when hee was crowned with the crowne of the king of Ammon. 2. Sam. 12. and indued with the manifold blessings of God.



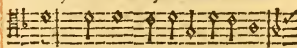
Lord how ioyfull is the King in



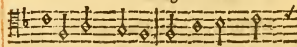
thy strength and thy power : How veh-



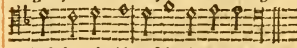
mently doth he reioyce in thee his Sau-



our 12. For thou hast giuen vnto him his



godly hearts desire, To him nothing



hast thou denide, of that he did require.

- 3 Thou didst preuent him with thy gifts,
and blessings manifold :
And thou hast set vpon his head,
a crowne of perfect gold.
- 4 And when he asked life of thee,
thereof thou mad'st him sure,
To haue long life, yea such a life,
as euer should endure.
- 5 Great is his glory by thy helpe,
thy benefits and aide :
Great worship and great honour both,

- thou hast vpon him laid :
- 6 Thou shalt giue him felicity,
that neuer shall decay :
And with thy cheerefull countenance,
wilt comfort him alway.
- 7 For why : the King doth strongly trust
in God for to preuaile :
Therefore his goodnesse and his grace,
will not that he shall quail :
- 1 But let thine enemies feeble thy force,
and those that thee withstand :
Finde out thy foes and let them feeble,
the power of thy right hand.
- 9 And like an Owen burne them Lord
in fiery flame and fume :
Thine anger shall destroy them all,
and fire shall them consume.
- 10 And thou wilt root out of the earth,
their fruit that should encrease,
And from the number of thy folke,
their seed shall end and cease.
- 11 For why : much mischief they doe muse,
against thy holy name :
Yet did they faile, and had no power,
for to performe the same.
- 12 But as a marke thou shalt them set,
in a most open place :
And charge thy bow-string ready
against thine enemies face.
- 13 Be thou exalted Lord therefore,
in thy strength euery houre :
So shall we sing right solemnely,
praising thy might and power.

Deus Deus meus. Psal.xxij. T.S.

David complaineth of his desperate extremities, and declareth whereby hee recovereth himselfe from temptation. Vnder his person Christ is figured.

Sing this as the 21. Psalme.

- God my God wherefore doest thou
forsake me vriterly :
And helpest not when I doe make,
my great complaint and crie :
- 2 To thee my God euen all day long,
I doe both crie and call :
I cease not all the night, and yet
thou hearest not at all.
- 3 Euen thou that in thy sanctuary,
and holy place doest dwell :
Thou art the comfort and the ioy,
and glory of Israel.
- 4 And he in whom our fathers old,
had all their hope for euer,
And when they put their trust in thee,
so didst thou them deliuer.
- 5 They were deliuered euer when
they called on thy name :
And for the faith they had in thee,
they were not put to shame.
- 6 But now I am become a worme,
more like then any man :
An outcast whom the people scorne,
with all the sight they can.
- 7 And me despise, as they behold
me walking on the way :

They grin, they mow, they nod their heads,
and in this wife they say;

8 This man did glory in the Lord,
his fauour and his loue:
Let him redeeme and help him now,
his power if he will proue.

9 But Lord, out of my mothers wombe
I came by thy behest:
Thou didst preferue me still in hope,
while I did sucke her brest.

10 I was committed from my birth,
with thee to haue aboad:
Since I was in my mothers:
thou hast beene euer my God.

The second part.

11 Then Lord depart not now from mee,
in this my wretched griefe:
Since I haue none to be my helpe,
my succour and reliefe.

12 So many buls doe compass me,
that be full strong of head:
Yea, buls so far, as though they had
in Basan field beene fed.

13 They gape vpon me greedily,
as though they would me slay:
Much like a Lion roaring out,
and ramping for his prey.

14 But I drop downe as water shed,
my ioynts in sunder breake:
My heart doth in my body melt
like waxe against the heat.

15 And like a potheard drieth my strength,
my tongue it cleaueth fast
vnto my iawes, and I am brought
to dust of death at last.

16 And many dogs doe compass me,
and wicked counsell eke
Conspire against me cursedly,
they pierce my hands and feet.

17 I was tormented, so that I
might all my bones haue told:
Yet still vpon me did they looke,
and still they me behold.

18 My garments they diuided eke
in parts among them all:
And for my coat they did cast lots,
to whom it might befall.

19 Therefore I pray thee be not farre
from me at my great neede:
But rather sith thou art my strength,
to help me Lord make speede.

20 And from the sword Lord saue my soule
by thy might and thy power:
21 And keepe my soule, thy darling deare
from dogs that would deuoure.

22 And from the Lions mouth that would
me all in sunder thiner:
And from the hornes of Vnicornes
Lord safely me deliuer.

23 And I shal to my brethren all
thy maiestie record:
And in thy Church shall praise the name
of thee the liuing Lord.

The third part.

24 All yee that feare him praise the Lord,
thou Iacob honour him:

And all yee house of Israel,
with reuerence worship him.

25 For he despiseth not the poore,
he turneth not awry
His countenance when they doe call,
but granteth to their crye.

26 Among the flocke that feare the Lord
I will therefore proclaime
Thy praise, and keepe thy promise made
for setting forth thy name.

27 The poore shall eate, and be suffic'd,
and those that doe their deuer
To know the Lord and praise his name,
their hearts shall liue for euer.

28 All coasts of earth shall praise the Lord,
and turne to him for grace:
The heathen folke shall worship him
before his blessed face.

29 The kingdom of the heathen folke
the Lord shall haue therefore:
And hee shall be their gouernour,
and King for euermore.

30 The rich men of his goodly gifts
shall feede and taste also:
And in his presence worship him,
and bow their knees full low.

31 And all that shall goe downe to dust,
of life by him must taste:
My feede shall serue and praise the Lord,
while any world shall last.

32 My feede shall plainly shew to them
that shall be borne hereafter,
His iustice and his righteoufnesse,
and all his workes of wonder.

Dominus regit. Psal. xxijj. W. W.

*David hauing tryed Gods manifold mercies diuers
simes, gathereth a assurance that God will continue
his goodnesse for euer.*

Sing this as the 21. Psalm.

THe Lord is onely my support,
and he that doth me feede:
How can I then lacke any thing
whereof I stand in neede?

2 He doth me fold in coats most safe:
the tender grasse fast by:
And after driues me to the streames,
that runne most pleasantly.

3 And when I feelee my selfe neare lost,
then doth he me home take,
Conducting me in the right pathes,
euen for his owne name sake.
And though I were euen at deaths doore,
yet would I feare none ill:
For with thy rod and shepheards crooke
I am comforted still.

4 Thou hast my table richly deckt
in despite of my foe:
Thou hast my head with balme refresht,
my cup doth ouerflow.

5 And finally while breath doth last,
thy grace shall me defend:
And in the house of God will I
my life for euer spend.

Another of the ſame by Th. Stern.

Sing this as the 21. Pſalme.

- M**Y ſhepherd is the liuing Lord,
nothing therefore I neede:
In paſtures faire, with waters calme
he ſets me for to feede.
- 2 He did conuert and glad my ſoule,
and brought my minde in frame:
To walke in paths of righteouſneſſe,
for his moſt holy name.
- 3 Yea, though I walke in vale of death,
yet will I feare none ill:
Thy rod, thy ſtaffe doth comfort me,
and thou art with me ſtill.
- 4 And in the preſence of my foes,
my table thou ſhalt ſpread:
Thou ſhalt O Lord fill full my cup,
and eke annoint my head.
- 5 Through all my life thy fauour is
ſo frankly ſhewed to me:
That in thy houſe for euermore
my dwelling place ſhall be.

Domini eſt terra. Pſal. xxiiij. I. H.

*The grace of God being now uttered in the temple
more glorious then before in the tabernacle. Da-
uid with exclamation ſtretcheth forth the honour
thereof, moving the conſideration of the eternall
maxims prepared in heauen, whereof this was a
figure.*

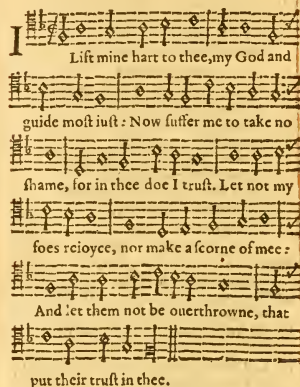
Sing this as the 21. Pſalme.

- T**He earth is all the Lords, with all
her ſtore and furniture:
Yea, his is all the world, and all
that therein doth endure.
- 2 For he hath ſtrongly founded it,
about the ſea to ſtand:
And laid alow the liquid floods,
to flow beneath the land.
- 3 For who is he, O Lord, that ſhall
aſcend into thy hill?
And paſſe into thy holy place,
there to continue ſtill.
- 4 Whoſe hands are hanneleſſe, and whoſe
no ſpot there doth deſile: (heart,
His ſoule not ſet on vanitie,
who hath not ſworne to guile.
- 5 Him that is ſuch a one, the Lord
ſhall place in bliſſefull plight:
And God his God and Sauour,
ſhall yeeld to him his right.
- 6 This is the brood of trauellers
in ſeeking of his grace:
As Iacob did the Iſraelites,
in that time of his race.
- 7 Ye Princes open your gates, ſtand open
the euerlaſting gate:
For there ſhall enter in thereby
the King of glorious ſtate.
- 8 What is the King of glorious ſtate?
the ſtrong and mightie Lord:
The mightie Lord in battell ſtout,
and triall of the ſword.
- 9 Ye Princes open your gates, ſtand open
the euerlaſting gate:
For there ſhall enter in thereby
the King of glorious ſtate.

- 10 What is the King of glorious ſtate?
the Lord of heahts he is:
The Kingdome and the royaltie
of glorious ſtate is his.

Ad te Domine. Pſal. xxv. T. S.

*Dauid grieved at his ſinne and malicious enemies,
moſt ſeruenly prayeth for ſorgewortheſſe, eſpecially
of ſuch ſinnes as he committed in his youth.*



Lift mine hart to thee, my God and
guide moſt iuſt: Now ſuffer me to take no
ſhame, for in thee doe I truſt. Let not my
foes reioyce, nor make a ſcorne of mee:
And let them not be ouerthrowne, that
put their truſt in thee.

- 3 But ſhame ſhall them befall,
which harme them wrongfully:
Therefore thy paths and thy right waies
vnto me Lord diſcrie.
- 4 Direct me in thy truth,
and teach me I thee pray:
Thou art my God and Sauour,
on thee I waite alway.
- 5 Thy mercies manifold:
I pray thee Lord remember:
And eke thy pittie plenteuſſe,
for they haue benee for euer.
- 6 Remember not the faults,
and frailtie of my youth:
Remember not how ignorant
I haue benee of thy truth.
- Nor after my deſerts
let me thy mercie finde:
But of thine owne benignitie
Lord haue me in thy minde.
- 7 His mercie is full ſweet,
his truth a perfect guide:
Therefore the Lord will ſinners teach
and ſuch as goe aſide.
- 8 The humble he will teach
his precepts for to keepe:
He will direct in all his waies
the lowly and the meeke.
- 9 For all the waies of God
are truth and mercie both,
To them that keepe his teſtament,
the witneſſe of his troth.

The second part.

- 10 Now for thy holy Name,
O Lord I thee intreat :
To grant me pardon for my sinne,
for it is wondrous great.
11 Who so doth feare the Lord,
the Lord doth him direct :
To leade his life in such a way,
as he doth best accept.
12 His soule shall cuermore,
in goodnesse dwell and stand :
His seede and his posterity,
inherit shall the land ;
13 All those that feare the Lord,
know his secret intent :
And vnto them he doth declare,
his Will and Testament.
14 Mine eyes and eke my heart,
to him I will aduance :
That plucke my feet out of the snare,
of sinne and ignorance :
15 With mercie me behold,
to thee I make my mone :
For I am poore and desolate,
and comfortlesse alone.
16 The troubles of my heart,
are multiplied indeed :
Bring me out of this miserie,
necessitie and need.
17 Behold my povertrie,
mine anguish and my paine ;
Remit my sinne and mine offence,
and make me cleane againe.
18 O Lord behold my foes,
how they doe still increase :
Pursuing me with deadly hate,
that saine would liue in peace,
19 Preferue and keepe my soule,
and eke deliuer me :
And let me not be ouerthrowne,
because I trust in thee.
20 Let my simple purenesse,
me from mine enemies shend,
Because I looke as one of thine,
that thou shouldst me defend :
21 Deliuer Lord thy folke,
and send them some reliefe.
I meane thv chosen Israel,
from all their paine and griefe.

Iudica me Dom. Psal.xxvj. I. H.

David intireously oppressed and helpeless, yet assured of his integrity to Saith, calleth God to defend him causeless affected, when he desireth to be in the company of the faithfull in the congregation of God, when he was banished by Saul, promising godly life, open praises, thanksgiving and sacrifice for his deliuerance.

Sing this as the 14. Psalm.

- L Ord be my iudge, and thou shalt see,
my pathes be right and plaine :
I trust in God, and hope that he,
will strength me to remaine.
2 Proue me my God I thee desire,
my waies to search and trie :
As men doe proue their gold with fire,
my reines and heart episic.

- 3 Thy goodnesse laid before my face,
I durst behold alwaies :
For of thy ruth I tread the trace,
and will doe all my daies.
4 I doe not lust to haunt or vse,
with men whose deeds are vaine :
To come in house I doe refuse,
with the deceitfull traine.
5 I much abhorre the wicked sort,
their deeds I doe despise :
I doe not once to them resort,
that hurtfull things deuise.
6 My hands I wash and doe proceed,
in works to walke vp right ;
Then to thine altar I make speed,
to offer thee in sight.
7 That I may speake and preach the praise,
that doth belong to thee :
And so declare how wondrous waies,
thou hast beene good to me.
8 O Lord thy house I loue most deare,
to me it dorth excell :
I haue delight and would be neere,
whereas thy grace doth dwell.
9 O shut not vp my soule with them,
in sinne that take their fill :
Nor yet my life among those men,
that seeke much loud to spill.
10 Whose hands are heapt with craft & guile
their lips thereof are full,
And their right hand with wrench and wise,
for bribes both pluck and pull.
11 But I in righteousness intend,
my time and daies to serue :
Haue mercy Lord and me defend,
so that I doe not swarue.
12 My foot is staid for all affaies,
it standeth well and right :
Wherefore to God will I giue praise,
in all the peoples sight.

Dominus illum. Psal.xxvij. I. H.

David deliuered from great perill, giueth thanks, wherein we see his constant faith against the assaults of all enemies, and the end why he desireth to liue, and to be deliuered : Then he exhorteth to faith, and to attend vpon the Lord.

Sing this as the 18. Psalm.

- T He Lord is both my health and light,
shall man make me dismayd :
Sith God doth giue me strength and might,
why should I be afraid :
2 While that my foes with all their strength
begin with me to braille :
And thinke to cate me vp, at length
themselves haue caught the fall.
3 Though they in campe against me lie,
my heart is not afraid ;
In bartell fight if they will trie,
I trust in God for aid.
4 One thing of God I doe require,
that he will not denie :
For which I pray and will desire,
till he to me apply.
5 That I within his holy place,
my life throughout may dwell,

To see the beauty of his face,
and view his temple well :
6 In time of dread he shall me hide,
within his place most pure,
And keepe me secret by his side,
as on a rocke most sure.
7 At length I know the Lords good grace,
shall make me strong and stout :
My foes to foile and cleane deface,
that compasse me about.
8 Therefore within his house will I,
giue sacrifice of praise :
With Psalmes and Songs I will apply,
to laud the Lord alwaies.

The second part.

9 Lord heare the voyce of my request,
for which to thee I call :
Haue mercy Lord on me oppressd,
and send me helpe withall.
10 My heart doth knowledge vnto thee,
I sue to haue thy grace :
Then seeke my face say'it thou to me,
Lord I will seeke thy face.
11 In wrath turne not thy face away,
nor suffer me to slide :
Thou art my helpe still to this day,
be still my God and guide.
12 My parents both their sonne forsooke,
and cast me off at large :
And then the Lord himselfe yet tooke,
of me the care and charge.
13 Teach me, O Lord the way to thee,
and leade me on forth-right :
For feare of such as watch for me,
to trap me if they might
14 Doe not betake me to the will,
of them that be my foes :
For thy surmise against me still,
false witness to depose.
15 My heart would faint, but that in me
this hope is fixed fast :
The Lord Gods good grace shall it see,
in life that aye shall last.
16 Trust still in God whose whole thou art,
his will abide thou must :
And he shall ease and strength thy heart,
if thou in him doe trust.

Ad te Domine. Psal.xxviii. T.S.

Being in fcare and persuiuers to see God dishonoured by wicked men, hee crieth for vengeance against them, and being assured that God hath heard him, he commendeth all the faithfull to his tuition.

Sing this as the 21. Psalm.

THou art O Lord my strength and stay,
the succour which I craue :
Neglect me not lest I be like
to them that goe to graue.
1 The voyce of thy suppliant heare,
that vnto thee doth erie,
When I lift vp my hands vnto
thy holy Arke most hie.
3 Repute me not among the sort,
of wicked and peruerse :
That speake right faire vnto their friends,
and thinke full ill in heart,
4 According to their handy worke,

as they deserue indeed :
And after their inuentions,
let them receiue their meed.
5 For they regard nothing Gods word,
his law, ne yet his lore :
Therefore he will them and their seed,
destroy for euermore.
6 To render thanks vnto the Lord,
how great a cause haue I :
My voice, my prayer and my complaint,
that heard so willingly.

7 He is my shield and fortitude,
my buckler in distresse,
My hope, my health, my hearts reliefe,
my song shall him confesse.
8 He is our strength and our defence,
our enemies to resist :
The health and the saluation,
of his elect by Christ.
9 Thy people and thy heritage,
Lord blesse, guide, and preserue :
Increase them Lord and rule their hearts,
that they may neuer swerue.

Afferte Domino. Psal.xxix. T.S.

Dauid exhorteth Princes, (who for the most part thinke there is no God) at the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. And albeit it threatneth sinners ; yet it moueth him to praise his name.

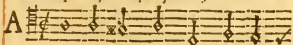
Sing this as the 30. Psalm.

GIVE to the Lord ye Potentates,
ye rulers of the world,
Giue ye all praise, honour and strength,
vnto the liuing Lord.
2 Giue honour to his holy name,
and honour him alone :
Worship him in his maiestie,
within his holy throne.
3 His voice doth rule the waters all,
euen as himselfe doth please,
He doth prepare the thunder-claps,
and gouernes all the seas.
4 The voice of God is of great force,
and wondrous excellent :
It is most mighty in effect,
and most magnificent.
5 The voice of God doth rend and breake,
the Cedar trees so long :
The Cedar trees of Libanus,
which are most high and strong.
6 And makes them leape like as a calfe,
or else the Vnicorne :
Not onely trees but mountains great,
whereon the trees are borne.
8 His voice diuides the flames of fire,
and shakes the wilderness :
It makes the desert quake for feare,
that called is Cades.
9 It makes the Hinds for feare to calue,
and makes the couert plaine :
Then in his temple euery man,
his glory doth proclaime.
10 The Lord was set about the foulds,
ruling the raging sea :
So shall he raigne as Lord and King,
for euer and for aye.

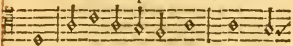
11 The Lord will giue his people power,
in vertue to encrease :
The Lord will blesse his chosen folke,
with euertlasting peace.

Exaltabo te Domine. Psal. xxx. T. S.

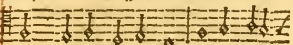
*When David should dedicate his house to the Lord,
he fell extreme sicke, with us all hope of life, and
therefore after recovery he thanketh God, exhort-
ing others to doe the like, and to learne by him
that God is rather mercifull then seuer towards
his, also that aduersity is sadaine : Then he pray-
eth and promisseth to praise God for euer.*



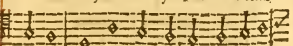
LL laud and praise with heart and



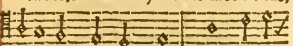
voyce, O Lord I giue to thee : which didst



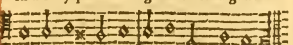
not make my foes reioyce, but hast exal-



ted me, 2. O Lord my God to thee I ride,



in all my paine and griefe. Thou gauest an



care & didst prouide to ease me with reliefe.

3 Of thy good will thou hast call'd back
my soule, from hell to saue :

Thou didst reuiue when strength did lack,
and kep'st me from the graue.

4 Sing praise ye Saints that proue and see
the goodnesse of the Lord,

In memory of his maiestie,
reioyce with one accord :

5 For why ? his anger but a space
doth last and slake againe :

But in his fauour and his grace,
alwaies doth life remaine.

Though gripes of griefe and pangs full sore,
shall lodge with vs all night :

The Lord to ioy shall vs restore,
before the day be light.

6 When I enioy'd this world at will,
thus would I boast and say :

Tush, I am sure to feele none ill,
this wealth shall not decay.

7 For thou O Lord of thy good grace,
hast sent me strength and aid :

But when thou turn'dst away thy face,
my minde was sore dismayd.

8 Wherefore againe yet did I crie,
to thee O Lord of might :

My God with plaints I did apply,
and pray'd both day and night.

9 What gaine is in my bloud said I,
if death destroy my doies ?

Doth dust declare thy maiestie ?
or yet thy truth doth praise ?

13 Wherefore my God some pittie take,
O Lord I thee desire :
Doe not this simple soule forsake ;
of helpe I thee require.

11 Then didst thou turne my griefe and woe
into a cheerefull voice :
The mourning weed thou tookest me fro,
and mad'st me to reioice.

12 Wherefore my soule vnrestfully,
shall sing vnto thy praise,
My Lord my God, to thee will I,
giue laud and thanks alwaies.

In te Domine speraui. Psal. xxxj. T. S.

*David deliuered from great danger, sheweth first
what meditations hee had by the power of faith,
when death was before his eies, and how the fa-
uour of God alwaies is ready to thes that feare
him. He exhorteth the faithfull to trust in God,
because he preserveth them.*

Sing this as the 18. Psalm.

O Lord I put my trust in thee,
let nothing worke me shame.

As thou art iust deliuer me,
and set me quite from blame.

2 Heare me O Lord and that anone,
to helpe me make good speed.

Be thou my rocke and house of stone,
my fence in time of need.

3 For why ? as stones thy strength is tride,
thou art my fort and tower :

For thy names sake be thou my guide,
and leade me in thy power.

4 Plucke forth my feet out of the snare,
which they for me haue laid :

Thou art my strength, and all my care
is for thy might and aid.

5 Into thy hands Lord I commit
my spirit, which is thy due .

For why ? thou hast redeemed it,
O Lord my God most true.

6 I hate such folke as will not part,
from things to be abhord :

When they on trifles set their heart,
my trust is in the Lord.

7 For I will in thy mercy ioy,
I see it doth excell :

Thou testest when ought would me annoy,
and knowest my soule full well.

8 Thou hast not left me in their hand,
that would me ouercharge :

But thou hast set me out of band,
to walke abroad at large.

The second part.

9 Great griefe O Lord doth me assaile,
some pittie on me take :

Mine eies waxe dim, my sight doth faile,
my wombe for woe doth ake.

10 My life is worne with griefe and paine,
my yeares in woe are past.

My strength is gone and through dislaine,
my bones corrupt and wast.

11 Among my foes I am a scorn,
my friends are all dismayd :

My neighbours and my kinsmen borne,
to see me are afraid.

- 12 As men once dead are out of minde,
so am I now forgot :
As small effe& in me they finde,
as in a broken pot.
- 13 I heard the brags of all the rout,
their threats my minde did fray :
How they conspird, and went about,
to take my life away.
- 14 But Lord I trust in thee for aide,
not to be over-trod :
For I confesse and still haue faid,
thou art my Lord my God.
- 15 The length of all my life and age,
O Lord is in thy hand :
Defend me from the wrach and rage,
of them that me wishland.
- 16 To me thy seruaunt Lord expresse,
and shew thy ioufull face :
And saue me Lord for thy goodnesse,
thy mercy and thy grace.

The third part.

- 17 Lord let me not be put to blame,
for that on thee I call,
But let the wicked beare their shame,
and in the grave to fall.
- 18 O how great good hast thou in store,
laid vp full fast for them,
That feare and trust in thee therefore,
before the sonnes of men.
- 19 Thy presence shall them fence and guide
from all proud brags and wrongs :
Within thy place thou shalt them hide,
from all the strife of tongues.
- 20 Thanks to the Lord that hath declar'd,
on me his grace so farre :
Me to defend with watch and ward,
as in a towne of warre.
- 21 This did I say both day and night,
when I was sore oppress'd :
Loe I was cleane cast out of sight,
yet heardst thou my request.
- 22 Ye Saints loue ye the Lord I say,
the faithfull he doth guide :
And to the proud he will repay,
according to their pride.
- 23 Be strong and God shall stay your heart,
be bold and haue a lust :
For sure the Lord will take your part,
sich ye in him doe trust.

Beati quorum. Psal. xxxij. T.S.

David punished with grievous sickness for his sins, counteth them happy to whom God doth not impute their transgressions, and after that hee had confessed his finnes, and obtained pardon, he exhorteth the wicked men to liue godly, and the good to reioyce.

Sing this as the 30. Psalm.

- T**He man is blest whose wickednesse,
the Lord hath cleane remitted,
And he whose sinne and wretchednesse,
is hid and also couered.
- 2 And blest is he, to whom the Lord,
imputeth not his sinne :
Which in his heart hath hid no guile,
nor fraud is found therein.

- 3 For whilst that I kept close my sinne,
in silence and contraint :
My bones did weare and wast away,
with daily mone and plaint.
- 4 For night and day thy hand on me,
so grievous was and smart.
That all my blood and humours moist,
to drinckesse did conuart.
- 5 I did therefore confesse my fault,
and all my sinnes discover :
Then thou O Lord didst me forgiue,
and all my sinnes passe ouer.
- 6 The humble man shall pray therefore,
and seeke thee in due time :
So that the floods of water great,
shall haue no power on him.
- 7 When trouble and aduersitie,
doe compass me about :
Thou art my refuge and my ioy,
and thou dost rid me out.
- 8 Come hither and I shall thee teach,
how thou shalt walke aright,
And will thee guide as I my selfe,
haue learn'd by prooffe and sight.
- 9 Be not so rude and ignorant,
as is the horse and mule :
Whose mouth without a reyne or bit,
from harme thou canst not rule.
- 10 The wicked man shall manifold
sorrowes and griefe sustaine :
But vnto him that trusts in God,
his goodnesse shall remaine.
- 11 Be merrie therefore in the Lord,
ye iust lift vp your voyce :
And ye of pure and perfect heart,
be glad and eke reioyce.

Exultate iusti. Psal. xxxij. T.S.

Hee exhorteth good men to praise God for creating and gouerning all things, and his faithfull promise, for scattering the counsell of the wicked, teaching that no creature preserveth any man but onely his mercy.

Sing this as the 30. Psalm.

- Y**E righteous in the Lord reioyce,
it is a seemely sight :
That vpright men with thankfull voyce,
should praise the Lord of might.
- 2 Praise ye the Lord with harpe and song,
in Psalmes and pleasant things :
With Lute and instrument among,
that soundeth with ten strings.
- 3 Sing to the Lord a song most new,
with courage giue him praise :
For why his word is euer true,
his workes and all his waies.
- 4 To iudgement, equitie and right,
he hath a great good will,
And with his gifts he doth delight,
the earth throughout to fill.
- 6 For by the word of God alone,
the heaucns all were wrought,
Their hostes and powers euery one,
his breath to passe hath brought.
- 7 The waters great gathered hath he,
on heapes within the store,
And hid them in the depth to be,
as in a house of store.

- 1 All men on earth, both least and most,
fear God, and keepe his Law:
Ye that inhabite in each coast,
dread him, and stand in awe.
- 2 What he commaunded wrought it was,
at once with present speede:
What he doth will is brought to passe
with full effect indeede.
- 3 The counsels of the Nations rude
the Lord doth bring to nought:
He doth defeat the multitude,
of their deuise and thought.
- 4 But his decrees continue still,
they neuer slacke nor swage:
The motions of his minde and will
take place in euery age.

The second part.

- 5 And blest are they to whom the Lord,
as God and guide is knowne:
Whom he doth chuse of meere accord
to take them as his owne.
- 6 The Lord from heauen cast his sight
on men mortall by birth:
7 Considering from his seat of might
the dwellers on the earth.
- 8 The Lord, I say, whose hand hath wrought
mans heart, and doth it frame:
For he alone doth know the thought
and working of the same.
- 9 A King that truileth in his host
shall nought preuaile at length:
The man that of his might doth boast
shall faile for all his strength.
- 10 The troopes of horse-men eke shall faile,
their sturdie steeds shall sterue:
The strength of horse shall not preuaile
the rider to preferue.
- 11 But loe the eyes of God intend,
and watch, to aide the iust:
With such as feare him to offend,
and on his goodnesse trust.
- 12 That he of death and great distresse,
may set their soule from dread:
And if that dearth their land oppresse,
in hunger them to feed.
- 13 Wherefore our soules doe still depend
on God our strength and stay:
He is our shield, vs to defend,
and driue all darts away.
- 14 Our soule in God hath ioy and game,
reioicing in his might:
For why is in his most holy name
we hope and much delight.
- 15 Therefore let thy goodnesse O Lord,
still present with vs be:
As we alwaies with one accord,
doe onely trust in thee.

Benedicam Dom. Psal xxxiiij. T.S.

*David hauing escape d Achis (1 Sam. 21) praiseth
God for his iuriance, giueth others example
to trust in God, to saue and serue him, who de-
scendeth the eadly with his Angels, and visiter
defegeth the wicked in his finnes.*

Sing this as the 30. Psalm.

I will giue laud and honour both
vnto the Lord alwaies:

- And eke my mouth for euermore
shall speake vnto his praise.
- 2 I doe delight to laud the Lord
in soule, and eke in voice:
That humble men and mortified
may heare, and to reioyce.
- 3 Therefore see that ye magnifie
with me the liuing Lord:
And let vs now exalt his name,
together with one accord.
- 4 For I my selfe besought the Lord,
he answered me againe:
And me deliuered incontinent
from all my feare and paine.
- 5 Who so they be that him behold,
shall see his light most cleare:
Their countenance shall not be dasht,
they neede it not to feare.
- 6 This fillie wretch for some reliefe
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.
- 7 The Angell of the Lord doth pitch
his tents in euery place:
To saue all such as feare the Lord,
that nothing them deface.
- 8 Taste and consider well therefore,
that God is good and iust:
O happy man that maketh him
his onely stay and trust.

- 9 Feare ye the Lord, ye holy ones,
about all earthly thing:
For they that feare the liuing Lord
are sure to lacke nothing.
- 10 The Lions shall be hunger-bit,
and pin'd with famine much:
But as for them that feare the Lord
no lacke shall be to such.

The second part.

- 11 Come neare therefore my children deare,
and to my words giue care:
I shall you teach the perfect way
how ye the Lord should feare.
- 12 Who is the man that would liue long,
and lead a blessed life?
- 13 See thou refraine thy tongue and lips
from all deceit and strife.
- 14 Turne backe thy face from doing ill,
and doe the godly deed:
Inquire for peace and righteousness,
and follow it with speed.
- 15 For why is the eyes of God about
vpon the iust are bent:
His cares likewise doe heare the plaint
of the poore innocent.
- 16 But he doth frowne and bend the browes
vpon the wicked traine:
And cuts away the memorie
that should of them remaine.
- 17 But when the iust doe call and crie,
the Lord doth heare them so,
That out of paine and miserie
forthwith he lets them goe.
- 18 The Lord is kinde, and straight at hand,
to such as be contrite:

The second part.

He saues also the sorrowfull,
the meeke and poore in spirit.
19 Full many be the miseries
that righteous men doe suffer :
But out of all aduersities
the Lord doth them deliuer.

20 The Lord doth so preserve and keepe
his very bones alway,
That not so much as one of them
doth perill and decay.

21 The sinne shall slay the wicked man,
which he himselfe hath wrought :
And such as hate the righteous man
shall soone be brought to nought.

22 But they that serue the liuing Lord,
the Lord doth saue them found :
And who that put their trust in him,
nothing shall them confound.

Iudica me Domine. Psal. xxxv. I. H.

*Sauls flatterers persecuted David, who prayeth for
revenge, that his innocency may be declared, and
that such as take his part may reioyce, for which
he promisseth to magnifie Gods name at the dayes
of his life.*

Sing this as the humble suit of a Sinner.

Lord plead my cause against my foes,
confound their force and might :
Fight on my part against all those
that seeke with me to fight.

2 Lay hand vpon the speare and shield,
thy selfe in armour dresse :
Stand vp for me, and fight the field,
to keepe me from distresse.

3 Gird on thy sword, and stop the way,
mine enemies to withstand :
That thou vnto my soule maist say,
loe I thy helpe at hand.

4 Confound them with rebuke and blame,
that seeke my soule to spill :
Let them turne backe and flie with shame,
that thinke to worke me ill.

5 Let them disperse and flie abroad,
as winde doth driue the dust :
And that the Angell of our God,
their might away may thrust.

6 Let all their waves be void of light,
and slipperie like to fall :
And send thine Angell with thy might,
to persecute them all.

7 For why & without my fault they haue
in secret set their gin :
And for no cause haue digd a caue
to catch my soule therein.

8 When they thinke least, and haue no care,
O Lord destroy them all :
Let them be trapt in their owne snare,
and in their mischief fall :

9 And let my soule, my heart, and voice,
in God haue ioy and wealth :
That in the Lord I may reioyce,
and in his sauing health.

10 And then my bones shall speake and say,
my parts shall all agree :
O Lord though they doe seeme full gay,
what man is like to thee &

11 Thou didst defend the weake from them
that are both stout and strong :
And rid the poore from wicked men,
that spoile and doe them wrong.
12 My cruell foes against my rise,
to witnesse things vnttrue :
And to accuse me they deuise,
of what I neuer knew.

13 Where I to them did owe good will,
they quite me with disdain :
That they should pay my good with ill,
my soule doth fore complaine.

14 When they were sick I mourn'd therefore,
and clad my selfe with sacke :
With fasting I did faint full fore,
to pray I was not slacke.

15 As they had beene my brethren deare,
I did my selfe behaue :
As one that maketh wofull cheare
about his mothers graue.

16 But they at my disease did ioy,
and gather on a rout :
Yea, abie& slaues at me did toy,
with mockes and checkes full stout.

17 The belly-gods, and flattering traine,
that all good things diride :
At me did grin with great disdain,
and plucke their monthes aside.

18 Lord, when wilt thou amend this geare &
why dost thou stay and pause &
O rid my soule, mine onely deare,
out of the Lions clawes.

19 And then I will giue thanks to thee,
before thy Church alwaies .
And whereas most of people be,
there will I shew thy praise.

20 Let not my foes preuaile on me,
which hate me for no fault :
Nor yet to winke or turne their eye,
that causelesse me assault.

The third part.

21 Of peace no word they thinke or say ;
their talke is all vnttrue :
They still consult, and would betray
all those that peace ensue.

22 With open mouthes they runne at me,
they gape, they laugh, they scerne :
Well, well, say they, our eye doth see
the thing that we desire.

23 But Lord thou seest what waies they take,
cease not this geare to mend :
Be not farre off, nor me forsake,
as men that faile their friend.

24 Awake, arise, and stirre abroad,
defend me in my right :
Revenge my cause, my Lord, my God,
and aide me with thy might.

25 According to thy righteousness,
my Lord God set me free :
And let not them their pride expresse,
nor triumph ouer me.

26 Let not their hearts reioice and crie;
there, there, this geare goes trim :
Nor giue them cause to say on high,
we haue our will on him,

27 Confound them with rebuke and shame,
that ioy when I doe mourne :
And pay them home with spite and blame,
that brag at me with scorne.
28 Let them be glad and eke reioyce,
which loue mine vpright way.
And they all times with heart and voice,
shall praise the Lord and say,
29 Great is the Lord and doth excell,
for why ? he doth delight
To see his seruants prosper well,
that is his pleasant fight.
30 Wherefore my tongue I will apply,
thy righteoufnesse to praise :
Vnto the Lord my God will I,
sing laud and thanks alwaies.

Dixit iniustus. Psal. xxxvj. I. H.

Dauid vexed by the wicked, complaineth of their malice, but considering Gods great mercy to all creatures, specially towards his children, by faith thereof he is comforted and assured of his deliuerance.

Sing this as the humble suite of a sinner.

THE wicked with his workes vnjust,
doth thus perfwade his heart,
That of the Lord he hath no trust,
his feare is set a part.
2 Yet doth he ioy in his estate,
to walke as he began :
So long till he deserue the hate,
of God and eke of man.
3 His words are wicked, vile, and naught,
his tongue no truth doth tell
Yet at no hand will he be taught,
which way he may doe well.
4 When he should sleep then doth he muse
his mischiefe to fulfill :
No wicked waies doth he refuse,
nor nothing that is ill.
5 But Lord thy goodnesse doth ascend,
about the heauens high :
So doth thy truth it selfe extend,
vnto the cloudy skie.
6 Much more then hills so hie and steepe,
thy iustice is exprest :
Thy iudgements like to seas most deepe,
thou sauest both man and beast.
7 Thy mercy is about all things,
O God it doth excell :
In trust whereof as in thy wings,
the sonnes of men shall dwell.
8 Within thy house they shall be fed,
with plenty at their will .
Of all delights they shall be sped,
and take thereof their fill.
9 For why ? the well of life so pure,
doth ouerflow from thee :
And in thy light we are full sure,
the lasting light to see.
10 From such as thee desire to know,
let not thy grace depart,
Thy righteoufnesse declare and shew,
to men of vpright heart.
11 Let not the proud on me preuaile
O Lord of thy good grace :

Nor let the wicked me assaile,
to throw me out of place.

12 But they in their deuise shall fall,
that wicked workes maintaine :
They shall be ouerthrowne with all,
and neuer rise againe.

Noli emulari. Psal. xxxvij. W.W.

Because the godly should not be daunted to see wicked men prosper, Dauid sheweth that all things shall be granted euen with hearts desire to them that loue and feare God : but the wicked, altho they flourish for a time, shall at long hyperish.

Sing this as the 23. Ps. Luc.

GRudge not to see the wicked men
in wealth to flourish still ;
Nor yet enuie such as to ill
haue bent and set their will.
2 For as greene grasse and flourishing herbes
are cut and wither away :
So shall their great prosperity,
soone passe, fade and decay.
3 Trust thou therefore in God alone,
to doe well giue thy minde :
So shalt thou haue the land as thine,
and there sure food shalt finde.
4 In God set all thy hearts delight,
and looke what thou wouldest haue,
Or else canst wish in all the world,
thou needst it not to craue.
5 Cast both thy selfe and thine affaires,
on God with perfect trust :
And thou shalt see with patience,
the effect both sure and iust.
6 Thy perfect life and godly name,
he will cleare as the light :
So that the Sunne euen at noone daies,
shall not shine halfe so bright.
7 Be still therefore and stedfastly,
on God see thou wait then,
Not shrinking for the prosperous state,
of lewd and wicked men.
8 Shake off despight, enuie and hate,
at least in any wise,
Their wicked steps auoid and flee,
and follow not their guife.
9 For euery wicked man will God,
destroy both more or lesse.
But such as trust in God are sure,
the land for to possesse.
10 Watch but a while and thou shalt see
no more the wicked traine :
No not so much as house or place,
where once they did remaine.

The second part.

11 But mercifull and humble men,
enjoy shall sea and land :
In rest and peace they shall reioyce,
for nought shall them withstand,
12 The lewd men and malicious,
against the iust conspire :
They gnash their teeth at him as men
which doe his bane desire.
13 But while that lewd men thus doe thinke
the Lord laughs them to scorne.
For why ? he seeth their terme approach,
when they shall sigh and mourne :

- 14 The wicked haue their sword our drawne
their bow eke haue they bent :
To ouerthrow and kill the poore,
as they the right way went.
- 15 But the same sword shall pierce their hartes
which was to kill the iust :
Likewise the bow shall breake in shiuers,
wherein they put their trust.
- 16 Doubtlesse the iust mans poore estate,
is better a great deale more,
Then all these lewd and worldly mens,
rich pompe and heaped store.
- 17 For be their power neuer so strong,
God will it ouerthrow :
Where contrary he doth preferue
the humble men and low :
- 18 He seeth by his great providence,
the good mans trade and way.
And will giue them inheritance,
which neuer shall decay.
- 19 They shall not be discouraged,
when some are hard bestead :
When other shall be hunger bit,
they shall be clad and fed.
- 20 For whosoer wicked is,
and enemie to the Lord :
Shall quaille, yea melt euen as lambes grease,
or smoke that flies abroad.

The third part.

- 21 Behold the wicked borroweth much,
and neuer payeth againe :
Whereas the iust by liberrall gifts,
make many glad and faine.
- 22 For they whom God doth blesse, shal haue
the land for heritage,
And they whom he doth curse likewise,
shall perish in his rage.
- 23 The Lord the iust mans cause doth guide,
and giues him good successe
To euery thing he takes in hand,
he sendeth good adresse.
- 24 Though that he fall, yet is he sure,
not vterly to quaille.
Because the Lord stretcheth out his hand
at need, and doth not faile.
- 25 I haue beene young and now am old,
yet did I neuer see,
The iust man left, nor yet his seede
to beg for misery.
- 26 But giues alwaies most liberally,
and lends whereas is neede,
His children and posterity,
receiue of God their meede.
- 27 Flie vice therefore and wickednesse,
and vertue doe embrace :
So God shall grant thee long to haue,
on earth a dwelling place.
- 28 For God so loueth equity,
and sheweth to his such grace,
That he preferres them euermore,
but stroyes the wicked race.
- 29 Whereas the good and godly men,
inherit shall the land:
Hauing as Lords all things therein,
in their owne power and hand.
- 30 The iust mans mouth doth euer speake,
of matters wise and bie :

His tongue doth talke to edifie,
with truth and equity.

- 31 For in his heart the law of God
his Lord doth fill abide :
So that whereas euer he goe or walke,
his foot can neuer slide.
- 32 The wicked like a rauening wolfe,
the iust man doth beset :
By all meanes seeking him to kill,
if he fall in his net.

The fourth part.

- 33 Though he should fall into his hands,
yet God would succour send,
Though men against him sentence giue,
God will him yet defend.
- 34 Waite thou on God and keepe his way,
he shall preferue thee then ;
The earth to rule, and thou shalt see
destroy'd these wicked men.
- 35 The wicked haue I scene most strong,
and placed in high degree :
Flourishing in all wealth and store,
as doth the Lawrell tree.
- 36 But sodainly he passeth away,
and loe he was quite gone :
Then I him sought but could scarce finde,
the place where dwelt such one.
- 37 Marke and behold the perfect man,
how God doth him increase :
For the iust man shall haue at length,
great ioy with rest and peace.
- 38 As for transgressours woe to them,
destroy'd they shall all be :
God will cut off their budding race,
and rich posterity.
- 39 But the saluation of the iust,
doth come from God above,
Who in their trouble sends them aide,
of his meere grace and loue.
- 40 God doth him helpe, saue and deliuer,
from lewd men and vniust.
And still will saue them while that they
in him doe put their trust.

Domine ne in furore. Psal. xxxvij. I. H.

*Dauid sick of some grievous disease, acknowledgeth
himselfe to be chastised of the Lord for his sins :
and therefore prayeth God to turne away his
wrath; but in the end with firme confidence com-
mending his cause to God, hopeth for speedie
helpe at his hand.*

Sing this as the humble suite of a Sinner.

- P**Vt me not to rebuke (O Lord)
in thy provoked ire :
Ne in thy heauie wrath (O Lord)
correc& me I desire.
- 2 Thine arrowes doe sticke fast in me,
thy hand doth presse me sore :
And in my flesh no health at all,
appeareth any more.
- 3 And all this is by reason of
thy wrath that I am in :
Nor any rest is in my bones,
by reason of my sinne.
- 4 For loe my wicked doings Lord,
aboue my head are gone :
A greater loaden then I can beare,
they lie me sore vpon.

5 My wounds stincke and are festered sore,
as loathsome for to see:
Which all through mine owne foolishnesse
betideth vnto me.
6 And I in carefull wise am brought
in trouble and distresse:
That I goe wailing all the day
my dolefull heauinesse.
7 My loynes are fill'd with sore disease,
my flesh hath no whole part:
8 I feeble am, and broken sore,
I roare for griefe of heart.
6 Thou know'st Lord my desire, my groanes
are open in thy sight:
10 My hart doth paine, my strength hath faild,
mine eyes haue lost their light.
11 My louers and my wonted friends
stand looking on my woe:
And eke my kinsmen farre away
are me departed fro.
12 They that did seeke my life laid snares,
and they that sought the way
To doe me hurt, spake lies, and thought
on treason all the day.

The second part.

13 But as a deafe man I became,
that cannot heare at all:
14 And as one dumbe that opens not
his mouth to speake withall.
15 For all my confidence O Lord
is wholly set on thee:
16 O Lord, thou Lord that art my God,
thou shalt giue eare to me.
17 This did I erane, that they my foes
triumph not ouer mee:
For when my foot did slip, then they
did ioy my fall to see.
And truly I poore wretch am set
in place a wofull wight:
And eke my grieuous heauinesse
is euer in my sight.
18 For while that I my wickednesse
in humble wise confesse:
And while I for my sinfull deedes
my sorrowes doe expresse.
19 My foes doe still remaine aliue,
and mighty are also:
And they that hate me wrongfully
in number hugely grow.
20 They stand against me that my good,
with euill doe repay:
Because that good and honest things
I doe ensue alway.
21 For sake me not my Lord my God,
be thou not farre away:
Haste me to helpe, my Lord my God,
my safety and my stay.

Dixi custodiam. Psal. xxxix. I. H.

Dauid being determined silence, yet brast forth
into word, that he would not, through his bitter
griefe. For hee maketh certaine requests which
taste of mans infirmities, yet mixed with many
prayers, and all to shew a minde wonderfully
troubled, that it might appeare how he did strue
mightily against death and desperation.

Sing this is the humble suite of a Sinner.

I said I will looke to my wayes:
for feare I should goe wrong:

I will take heed all times that I
offend not in my tongue.
2 As with a bit I will keepe fast
my mouth with force and might:
Not once to whisper all the while
the wicked are in sight.
3 I held my tongue, and spake no word,
but kept mine close and still:
Yea from good talke I did reframe,
but fore against my will.
4 My heart waxt hot within my breast,
with musing, thought, and doubt:
Which did increafe and stire the fire,
at last these words burst out.
5 Lord number out my life and dayes,
which yet I haue not past:
So that I may be certified
how long my life shall last.
6 Lord thou hast pointed out my life,
in length much like a span:
Mine age is nothing vnto thee,
so vaine is euery man.
7 Man walketh like a shade, and doth
in vaine himselfe annoy:
In getting goods, and cannot tell
who shall the same ioy.
8 Now Lord sith things this wise doe frame,
what helpe doe I desire?
Of truth my helpe doth hang on thee,
I nothing else require.

The second part.

9 From all the sinnes that I haue done
Lord quite me out of hand:
And make me not a scorner to fooles
that nothing vnderstand.
10 I was as dumbe, and to complaine
no trouble might me moue:
Because I knew it was thy worke,
my patience for to proue.
11 Lord, take from me thy scourge & plague
I can them not withstand:
I faint and pine away for feare
of thy most heauy hand.
12 When thou for sinne dost man rebuke
he waxeth woe and wan:
As doth a cloath that moths haue frer,
so vaine a thing is man.
13 Lord heare my suite, and giue good heed,
regard my teares that fall:
I sojourne like a stranger here,
as did my fathers all.
14 O spare a little, giue me space
my strength for to restore:
Before I goe away from hence,
and shall be scene no more.

Expectans expectavi. Psal. xl. I. H.

Dauid deliuered from great danger, doth magnifie
God therefore, and commendeth his providence
towards all mankind. Then he promiseth to giue
himselfe wholly to Gods seruice, and declareth
how God is truly worshipped, afterward hee giueth
thanks, and hauing complained of his enmi-
nies he calleth for aide and succour.

Sing this as the 35. Psalme.

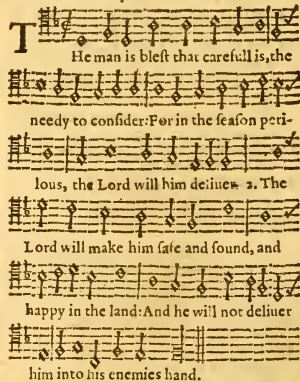
I waited long, and sought the Lord,
and patiently did beare
At length to me he did accord,

- my voice and cry to heare.
- 2 He pluckt me from the lake so deepe,
out of the mire and clay :
And on a rocke did set my feet,
and he did guide my way.
- 3 To me he taught a Psalm of praise,
which I must shew abroad :
And sing new songs of thanks alwaies,
vnto the Lord our God.
- 4 When all the folke these things shall see,
as people much afraid :
Then they vnto the Lord will flee,
and trust vpon his aid.
- 5 O blest is he whose hope and heart
dorth in the Lord remaine :
That with the proud doth take no part,
nor such as lye and faine.
- 6 For Lord my God thy wondrous deedes
in greatnesse farre doe passe :
Thy fauour towards vs exceeds
all things that euer was.
- 7 When I intend, and doe deuise
thy workes abroad to shew :
To such a reckoning they doe rise,
thereof no end I know.
- 8 Burnt offerings thou delightst not in,
I know thy whole desire :
With sacrifice to purge his sinne,
thou dost no man require,
- 6 Meat offerings and sacrifice,
thou wouldst not haue at all :
But thou O Lord hast open made
mine eares to heare wicall.
- 10 But then said I, behold and looke,
I come a meane to be :
For in the volume of thy Booke,
thus is it said of me;
- 11 That I O God should doe thy minde,
which thing doth like me well :
For in my heart thy Law I finde,
fast placed there to dwell.
- 12 Thy iustice and thy righteousness
in great resorts I tell :
Behold my tongue no time doth cease,
O Lord thou knowst full well.
- The second part.*
- 13 I haue no hid within my breast
thy goodnesse as by stealth :
But I declare and haue exprest,
thy truth and sauing health.
- 14 I keepe not close thy louing minde,
that no man should it know :
The trust that in thy truth I finde,
to all the Church I shew.
- For I with mischiefs many one
am fore beset about :
My sinnes increase, and so come on,
I cannot spie them out.
- 15 For why : in number they exceede
the hayres vpon my head :
My heart doth faint for very dread,
that I am almost dead.
- 16 With speede send helpe, and set me free,
O Lord I thee require :
Make haste with aide to succour me,
O Lord at my desire.

- 17 Let them sustaine rebuke and shame,
that seeke my soule to spill :
Drive backe my foes, and them defame
that wish and would me ill.
- 18 For their ill feates doe them deserie,
that would deface my name :
Alwaies at me they raile and crye,
sie on him, sie for shame.
- 19 Let them in thee haue ioy and wealth,
that seeke to thee alwaies :
That those that loue thy sauing health,
may say, to God be praise.
- 20 But as for me, I am but poore,
opprest, and brought full low :
Yet thou O Lord, wilt me restore
to health full well I know :
- 21 For why : thou art my hope and trust,
my refuge, helpe, and stay :
Wherefore my God, as thou art iust,
with me no time delay.

Beatus qui intelligit. Psal. xlj. T.S.

David grievously afflicted, blesteth them that pity his case, complain'g of faithlesse friends, such as Judas, Ioh. 15. Then he giueth thanks for Gods mercy, in chastising him gently, not suffering his enemies to triumph.



- 3 And in his bed when he lies sicke,
the Lord will him restore :
And thou O Lord wilt turne to health
his sicknesse and his fore.
- 4 Then in my sicknesse thus say I,
haue mercie Lord on me :
And heale my soule, which is full woe
that I offended thee.
- 3 Mine enemies wisht me ill in heart,
and thus of me did say :
When shall he die, that all his name
may vanish quite away :
- 6 And when they come to visit me,
they aske if I doe well :
But in their hearts mischiefe they hatch,
and to their mates it tell.
- 7 They bite their lips, and whispe so,
as though they would me charme :

And cast their fetches how to trap
me with some mortall harme.
8 Some grievous fiaine hath brought him to
this sicknesse say they plaine:
He is so low that without doubt
rise can he not againe.
9 The man also that I did trust,
with me did vse deceit:
Who at my table ate my bread,
the same for me laid wait.
10 Have mercy Lord on me therefore,
and let me be preserved:
That I may render vnto them,
the things they haue deserued.
11 By this I know assuredly,
I am beloued of thee:
When that mine enemies haue no cause
to triumph ouer me.
12 But in my right thou hast me kept,
and maintained alway:
And in thy presence place assign'd,
where I shall dwell for aye.
13 The Lord the God of Israel
be praised euermore:
Euen so be it, Lord will I say,
euen so be it therefore.

Quemadmodum. Psal. xliij. I.H.

*Dauid grieued that through persecution he could
not be present in the congregation, protesting
his presence in heart, albeit in body separate: as
last hee sheweth, that notwithstanding these
sorrows and thoughts, yet hee continually putteth
his confidence in the Lord.*

Sing this as the 35. Psalm.

LIke as the Hart doth breathe and bray
the wellspring to obtaine:
So doth my soule desire alway
with thee Lord to remaine.
2 My soule doth thirst, and would draw neare
the liuing God of might:
Oh when shall I come and appeare
in presence of his sight?
3 The teares all times are my repast,
which from mine eyes doe slide:
When wicked men crie out so fast,
where now is God thy guide?
4 Alas, what griefe is this to thinke
what freedome once I had:
Therefore my soule as at pits brinke
most heauie is and sad.
When I did march in good aray,
furnished with my traine,
Vnto the temple was our way,
with songs and hearts most faine.
5 My heart why art thou sad alwaies,
and farest thus in my brest?
Trust still in God, for him to praise
I hold it ever best.
By him I haue succour at need
against all paine and griefe:
He is my God which with all speede
will haste to send reliefe,
6 And thus my soule within me Lord
doth faint to thinke vpon
The land of Iordan, and record
the little hill Hermon.

7 One griefe another in doth call,
as clouds burst out their voice:
The fouds of euill that doe fall,
runne ouer me with noise.
8 Yet I by day felt thy goodnesse,
and helpe at all assaies:
Likewise by night I did not cease
the liuing God to praise.
9 I am perswaded thus to say
to him with pure pretence:
O Lord, thou art my guide and stay,
my rocke, and my defence.
Why doe I then in pensiuenesse
hanging the head thus walke?
While that mine enemies me oppresse
and vex me with their talke.
10 For why? they vex mine inward parts,
with pangs to be abhor'd:
When they crie out with stubborn hearts,
where is thy God thy Lord?
11 So soone why dost thou faint and quail,
my soule, with paine oppress?
With thoughts why dost thy selfe assaile,
so sore within my brest?
12 Trust in the Lord thy God alwaies,
and thou the time shalt see,
To giue him thanks with laud and praise,
for health restor'd to thee.

Iudicame Dom. Psal. xliij. T.S.

*He prayeth to be deliuered from them which con-
spire with Absolon, to the end that he might ioy-
fully praise God in his holy congregation.*

Sing this as the 35. Psalm.

IVdge and reuenge my cause O Lord,
from them that euill be:
From wicked and deceitfull men,
O Lord deliuer me.
2 For of my strength thou art the God
why putt thou me thee fro?
And why walke I so heauily
oppressed with my foe.
3 Send out thy light, and eke thy truth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then shall I to the Altar goe
of God my joy and cheare:
And on my Harpe giue thanks to thee,
O God my God most deare.
5 Why art thou then so sad my soule,
and farest thus in my brest?
Still trust in God, for him to praise
I hold it alwaies best.
6 By him I haue deliuerance
against all paine and griefe:
He is my God, which doth alway
at need send me reliefe.

Deus auribus. Psal. xliij. T.S.

*A most earnest prayer made in the name of the
faithfull in persecution. for sustaining the quar-
rels of Gods word, as in Paul, Rom. 8.*

O Vr eares haue heard our fathers tell,
C and

and reuerently record, The wondrous works
that thou haſt done in alder time (O Lord.)

2. How thou didſt caſt the Gentiles out,

and ſtroid them with ſtrong hand: Planting

our fathers in their place, and gau't to them

their land.

3 They conquer'd not by ſword, nor ſtrength,
the land of thy beſeſt:

But by thy hand, thine arme, and grace:
becauſe thou loueſt them beſt.

4 Thou art my King, O God, that holpe
Iacob in ſundry wiſe:

5 Led with thy power, we threw downe ſuch
as did againſt vs riſe.

6 I truſted not in bow, ne ſword,
they could not ſaue me ſound:

7 Thou kept'ſt vs from our enemies rage,
thou didſt our foes confound.

8 And ſtill we boaiſt of thee our God,
and praife thy holy name:

9 Yet now thou goeſt not with our hoaiſt,
but leaueſt vs to ſhame.

10 Thou mad'ſt vs flee before our foes,
and ſo were ouer-trod:

Our enemies rob'd and ſpoil'd our goods,
while we were ſperſt abroad.

11 Thou haſt vs giuen to our foes
as ſheepe for to be ſlaine:

Among the heathen euery where
ſcattered we doe remaine.

12 Thy people thou haſt ſold like ſlaues,
and as a thing of nought:

For profit none thou haſt thereby,
no gaine at all was fought.

13 And to our neighbours thou haſt made
of vs a laughing ſtocke:

And that they round about vs dwell,
at vs doe grin and mocke.

The ſecond part.

14 Thus we ſerne for none other uſe,
but for a common talke:

They mock, they ſcorn, they nod their heads,
where euer they goe or walke:

15 I am aſham'd continually,
to heare theſe wicked men:

Yea, ſo I bluſh that all my face
with red is couered then.

16 For why? we heare ſuch ſlandrous words,
ſuch falſe reports and lies:

That death it is to ſee their wrongs,
their threatnings and their cries,

17 For all this we forget not thee,
nor yet thy couenant breake:
18 We turne not backe our hearts from thee,
nor yet thy paths forſake.

19 Yet thou haſt trod vs downe to duſt,
where dens of Dragons be:
And couered vs with ſhade of death
and great aduerſitie.

20 If we had our Gods name forgot;
and helpe of Idols fought:

21 Would not God then haue tride this our
for he doth know our thought.

22 Nay, nay, for thy names ſake O Lord,
alwaies are we ſlaine this:

As ſheepe vnto the ſhambles ſent,
right to they deale with vs.

23 Vp Lord, why ſleepeſt thou & awake,
and leaue vs not for all:

24 Why hideſt thou thy countenance,
and doſt forget our thrall?

25 For downe to duſt our ſoule is brought,
and we now at laſt caſt:

Our belly like as it were glude,
vnto the ground cleaues faſt.

26 Riſe vp therefore for our defence,
and helpe vs Lord at neede:

We thee beſeech of thy goodneſſe,
to reſcue vs with ſpeeche.

Eructauit cor meum. Pſal. xlv. I. H.

*Salomon his maiesty, honor, strength, beauty, riches
and power are praised, his marriage with the
Egyptian and beaſten woman is bleſt, if that ſhe
renounce her people and countrey, and giue her
ſelfe wholly to her husband. Here is figured the
wonderful maiesty and increaſe of Chriſts king-
dome, and the Church his Spouſe, now taken of
the Gentiles.*

Sing this as the 25. Pſalme.

MY heart doth take in hand
ſome godly ſong to ſing:
The praife that I ſhall ſhew therein
pertaineth to the King.
My tongue ſhall be as quicke,
his honour to indite,
As is the pen of any Scribe
that vſeth faſt to write.

2 O faireſt of all men,
thy ſpeech is pleaſant pure:
For God hath bleſſed thee with gifts
for euer to endure.

3 About thee gird thy ſword,
O Prince of might elect:
With honour, glory, and renowne,
thy petſon pure is deckt.

4 Goe forth with godly ſpeeche,
in meekneſſe, truth, and right:
And thy right hand ſhall thee inſtruct
in workes of dreadfull might.

5 Thine arrowes ſharpe and keene,
their hearts ſo ſore ſhall ſting:
That folke ſhall fall, and kneele to thee,
yea, all thy foes O King.

6 Thy royall ſeate O Lord,
for euer ſhall remaine:
Be cauſe the ſcepter of thy Realme

doth righteousness maintaine.
 7 Because thou louest the right
 and dost the ill detest:
 God euen thy God hath nointed thee,
 with ioy above the rest.
 8 With mirhe and fauours sweer,
 thy clothes are all bespred:
 When thou dost from thy palace passe,
 therein to make thee glad,
 9 Kings daughters doe attend,
 in fine and rich array:
 At thy right hand the Queene doth stand,
 in gold and garments gay.

The second part.

10 O daughter take good heed,
 encline and giue good care;
 Thou must forget thy kindred all,
 and fathers house most deare:
 11 Then shall the King desire,
 thy ioye faire and true,
 For why? he is the Lord thy God,
 and thou must worship him.
 12 The daughters then of Tirc,
 with gifts full rich to see;
 And all the wealthy of the land,
 shall make their suite to thee.
 13 The daughter of the King,
 is glorious to behold:
 Within her closet she doth sit,
 all deckt with beateu gold.
 14 In robes well wrought with needle,
 and many a pleasant thing:
 With Virgins faire on her to wait,
 she commeth to the King.
 15 Thus are they brought with ioy
 and mirth on euery side:
 Into the palace of the King,
 and there they doe abide.
 16 In stead of parents left,
 (O Queene thy chance so stands)
 Thou shalt haue sounes whom thou maist set,
 as Princes in all lands.
 17 Wherefore thy holy name,
 all ages shall record:
 Thy people shall giue thanks to thee,
 for euermore O Lord.

Deus nostrum. Psal. xlvj. I. H.

A song of thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his armie was driven away, or some other like sadate & marvellous deliuerance, by the mighty hand of God, whereby the Prophet commendeth this great benefite, doth exhort the faithfull to giue themselves wholly into the hands of God, doubting nothing but that vnder his protection, they shall be safe against all the assaults of their enemies.

T He Lord is our defence and aide,
 the strength whereby we stand: when we
 with woe are much dismayd, he is our helpe

at hand. 2. Though th'earth remoue, we
 will not feare, though hills so high and
 steepe, be thrust and hurled heare and
 there, within the sea so deepe.

3 No though the waues doe rage so sore,
 that all the bankes ir spoils:
 And though it overflow the shore,
 and beate downe mighty hills,
 4 For one faire flood doth send abroad,
 his pleasant streames apace:
 To fresh the Cicie of our God,
 and wash his holy place.
 5 In midst of her the Lord doth dwell,
 she can no whit decay:
 All things against her that rebell,
 the Lord will truly slay.
 6 The heathen folke the kingdomes feare,
 the people make a noise:
 The earth doth melt and not appeare,
 when God puts forth his voice.
 7 The Lord of hosts doth take our part,
 to vs he hath an eie,
 Our hope of health with all our heart,
 on Iacobs God doth lie.
 8 Come neare and see with mind & thought
 the working of our God:
 What wonders he himselfe hath wrought,
 through all the earth abroad.
 9 By him all warres are hushd and gone,
 which countries did conspire;
 Their bowes he brake and speares each one,
 their Chariots burnt with fire:
 10 I came off therefore (saith he) and know
 I am a God most stout:
 Among the heathen high and low,
 and all the earth throughout.
 11 The Lord of hosts doth vs defend,
 he is our strength and tower,
 On Iacobs God doe we depend,
 and on his might and power.

Omnes Gentes. Psal. xlvj. I. H.

An exhortation to worship God for his mercies towards Iacobs posterity. Herin is prophesied the kingdome of Christ in the time of the Gospell.
Sing this as the 46. Psalme.

YE people all with one accord,
 clap hands and cke reioyce:
 Be glad and sing vnto the Lord,
 with sweet and pleasant voice.
 2 For he the Lord and dreadfull is,
 with wonders manifold:
 A mighty King he is also,
 in all the earth extold.

5 The people he ſhall make to be,
 vnto our bondage thrall:
 And vnderneath our feet he ſhall,
 the nations make to fall.
 6 For vs the heritage he choſe,
 which we poſſeſſe alone:
 The flouriſhing worſhip of Iacob,
 his welbeloued one.
 7 Our God aſcendeth vp on hie,
 with ioy and pleaſant noiſe:
 The Lord goeth vp about the ſkie,
 with trumpets royall voice.
 8 Sing praifes to our God, ſing praife,
 ſing praifes to our King:
 9 For God is King of all the earth,
 all ſkilfull praifes ſing.
 10 God on the heathen raignes, and ſits
 vpon his holy throne:
 11 The Princes of the people haue,
 them ioyned euery one,
 To Abrahams people, for our God
 which is exalted hie:
 As with a buckler doth defend,
 the earth continually.

Magnus Dom. Pſal. xlvij. I.H.

Thankes are giuen to God for the notable deliuerance of Ieruſalem from the hands of many kings, the eſtate whereof is praiſed, for that God is preſent at all times to defend it: this Pſalme ſeemeth to be made in the time of Aſax, Iſa-phat, Aſa, or Ezekiꝰas, for then chiefly was the Citie by foraine Princes aſſaulted.

Sing this as the 46. Pſalme.

GREAT is the Lord, and with great praife,
 to be aduanced ſtill:
 Within the Citie of our God,
 vpon his holy hill.
 2 Mount Sion is a pleaſant place,
 it gladdeth all the land:
 The Citie of the mighty King,
 on her North ſide doth ſtand.
 3 Within the Pallaces thereof,
 God is a refuge knowne:
 For loe the Kings are gathered, and
 together eke are gone.
 4 But when they did behold it ſo,
 they wondred, and they were
 Aſtonied much, and ſodainly,
 were driuen backe with feare.
 5 Great terrors then on them doe fall,
 for very woe they crye:
 As doth a woman when ſhe ſhall,
 goe trauell by and by.
 6 As thou with Eaſterne winde the ſhips,
 vpon the ſea doſt breake:
 So they were ſtaid, and euen as
 we heard our fathers ſpeake.
 7 Loe in the Citie of our God,
 we ſaw as it was tould:
 Yea in the Citie which our God,
 for euer will vphold.
 8 O Lord we wait and doe attend,
 on thy good help and grace,
 For which we doe all times attend
 within thy holy place.

9 O Lord according to thy name,
 for euer is thy praife:
 And thy right hand O Lord is full
 of righteouſneſſe alwaies.
 10 Let for thy iudgement Sion mount,
 fulfilled be with ioyes:
 And eke of Iuda grant O Lord,
 the daughters to reioyce.
 11 Goe walke about all Sion hill,
 ye around about her goe:
 And tell the towers that thereupon
 are builded on a row.
 12 And marke ye well her bulwarks all,
 behold her towers there:
 That ye may tell thereof to them,
 that after ſhall be here.
 13 For this God is our God, our God
 for euermore is he:
 Yea and vnto the death alſo,
 our guider ſhall he be.

Audite hæc. Pſal. xlix. I.H.

Gods ſpirit moueth the conſideration of mans life, ſhewing that the wealthie are not happieſt, but noteth how all things are ruled by Gods prouidence, who as he iudgeth theſe worldly miſers to euerlaſting torment, ſo hee preſerueti hū, and will reward them in the day of reſurrection.
 1 Theſe.

Sing this as the 46. Pſalme.

ALL people hearken and giue care,
 to that that I ſhall tell:
 2 Both high and low, both rich and poore,
 that in the world doe dwell.
 3 For why ſ my mouth ſhall make diſcourſe,
 of many things right wiſe:
 In vnderſtanding ſhall my heart,
 his studie exerciſe.
 4 I will encline mine eares to know,
 the parable ſo darke:
 And open all the doubtfull ſpeech,
 in metre on my harpe.
 5 Why ſhould I feare afflictions,
 or any carefull toiles:
 Or elſe my foes which at my heeles,
 are preſt my life to ſpoile:
 6 For as for ſuch as riches haue,
 wherein their truſt is moſt:
 And they which of their treaſures great,
 themſelues doe brag and boaiſt.
 7 There is not one of them that can,
 his brothers death redeeme:
 Or that can giue a price to God,
 ſufficient for him.
 8 It is too great a price to pay,
 none can thereto attaine,
 9 Or that he might his life prolong,
 or not in graue remaine.
 10 They ſee wiſe men as well as fooles,
 ſubiect vnto deaths bands:
 And being dead, ſtrangers poſſeſſe
 their goods, their rents, their lands.
 11 Their care is to build houſes faire,
 and to determine ſure
 To make their name right great on earth,
 for euer to endure.
 12 Yet ſhall no man alwaies enioy,
 high honour, wealth, and reſt,

But shall at length taste of deaths cup,
as well as the brute beast.

The second part.

13 And though they trie their foolishnesse
to be most lewd and vaine:

Their children yet approue their talke,
and in like sinne remaine.

14 As sheepe into the fould are brought,
so shall they into graue:

Death shall them eate, and in that day,
the iust shall Lordship haue.

Their image and their royall port
shall fade and quite decay:

When as from house to pit they passe
with woe and well-away.

15 But God shall surely preserue me
from death and endless paine:

Because he will of his good grace
my soule receiue againe.

16 If any man waxe wondrous rich,
feare not I say therefore:

Although the glory of his house
encreaseth more and more.

17 For when he dyeth, of all these things
nothing shall he receiue:

His glory will not follow him,
his pompe will take her leaue.

18 Yet in this life he takes himselfe
the happiest vnder Sunne:

And others likewise flatter him,
and say all is well done.

19 And presuppose he liue as long
as did his fathers old:

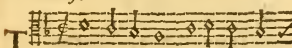
Yet must he needes at length giue place,
and be brought to deaths fould.

20 Thus man to honour God hath call'd,
yet doth he not consider:

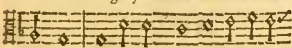
But like brute beasts so doth he liue,
which turne to dust and powder.

Deus Deorum. Psal. L. W.W.

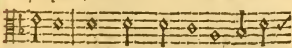
He prophesieth that God will call all nations by the Gospel, and require no other sacrifice of his people, but confession of his benefits, and thanksgiving; and how he detesteth all such as serue zealous of ceremonies, and not of the pure word of God onely.



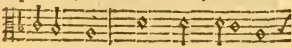
He mighty God th'eternall hath



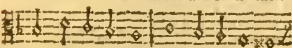
thus spoke, And all the world he wil call and



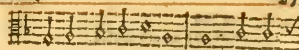
prouoke, Euen from the East, and so forth



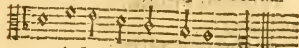
to the West. 2. From toward Sea which



place him liketh best: God will appeare in



beauty most excellent. 3. Our God will



come before that long time be spent.

Deuouring fire

shall goe before his face,

A great tempest

shall round about him trace.

4 Then shall he call

the earth and heauens bright,

To iudge his folke

with equitie and right.

5 Saying, goe to,

and now my Saints assemble:

My peace they keepe,

their gifts doe not dissemble.

6 The heauens shall

declare his righteousness:

For God is iudge

of all things more and lesse.

7 Heare my people,

for I will now reueale:

Lift Israel,

I will thee nought conceale;

Thy God, thy God

am I, and will not blame thee,

8 For giuing not

all manner offerings to me.

9 I haue no neede

to take of thee at all

Goats of thy fould,

or Calfe out of thy stall:

10 For all the beasts

are mine within the woods;

On thousand hills

Cattell are mine owne goods.

11 I know for mine

all birds that are on mountaines:

All beasts are mine

that haunt the fields and fountaines.

12 Hungry if I were

I would not thee it tell:

For all is mine

that in the world doth dwell.

13 Eate I the flesh

of great buls and bullocks;

Or drinke the bloud

of Goates, and of the flockes;

14 Offer to God

praise and hearty thanksgiving:

And pay thy vowes

vnto God euertliuing.

15 Call vpon me

when troubled thou shalt be:

Then will I helpe,

and thou shalt honour me.

16 To the wicked

thus saith th'eternall God;

Why dost thou preach

my lawes and hefts abroad?

Seeing thou hast
them with thy mouth abused,
17 And ha'st to be
by discipline reformed.

My words I say,
thou dost rectify and hate :

18 If that thou see
a theefe, as with thy mate,

Thou runn'st with him
and so your prey doe seeke :

And art all one
with bawds and ruffians eke.

19 Thou giu'st thy selfe
to backbite and to slander,

And how thy tongue
deceiveth it's a wonder.

20 Thou sitt'st musing
thy brother how to blame,

And how to put
thy mothers sonne to shame.

21 These things thou dost,
and whilst I held my tongue

Thou dost me iudge,
because I staid so long,

Like to thy selfe :

yet though I keepe long silence,
Once shalt thou feele

of thy wrongs iust recompence.

22 Consider this
ye that forget the Lord :

And feare not when
he threatneth with his word ;

Left without helpe
I spoyle you as a prey.

23 But he that thankes
offieth, praiseth me aye,

Saith the Lord God :

and he that walketh this trace,
I will him teach

Gods saving health to embrace.

Another of the same by J.H.

THE God of Gods, the Lord,
hath call'd the earth by name :
From where the Sunne doth rise, vnto
the setting of the same.

2 From Sion his faire place,
his glory bright and cleare :

The perfect beauty of his grace,
from thence it did appeare.

3 Our God shall come in haste,
to speake he shall not doubt :

Before him shall the fire waste,
and tempest round about.

4 The heauens from on hie
the earth below likewise :

He will call forth to iudge and trie
his folke he doth deuise.

5 Bring forth my Saints (saith he)
my faithfull flocke so deare :

Which are in bond and league with me,
my Law to loue and feare.

6 And when these things are tride
the heauens shall record :

That God is iust, and all must bide
the iudgement of the Lord.

7 My people O giue heede,
Israel to thee I crie :

I am thy God, thy helpe at neede,
thou canst it not denie.

8 I doe not say to thee,
thy sacrifice is slacke :

Thou offerest daily vnto me
much more then I doe lacke.

9 Think'st thou that I doe neede
thy cattell young or old ?

Or else desire so much to feede
on Goates out of thy fold ?

10 Nay, all the beasts are mine,
in woods that cate their fil.

And thousands more of meate and kine
that runne wilde on the hills.

The second part.

11 The birds that build on high
in hills, and out of sight :

And beasts that in the fields doe lye,
are subiect to my might.

12 Then though I hungred sore,
what neede I ought of thine :

Sith that the earth with her great store,
and all therein is mine ?

13 To buls flesh haue I minde,
to cate it, dost thou thinke ?

Or such a sweetnesse doe I finde
the bloud of Goates to drinke ?

14 Giue to the Lord his praise,
with thanks to him apply :

And see thou pay thy vowes alwayes
vnto the God most hie.

15 Then seeke and call to me,
when ought would worke thee blame :

And I will sure deliuer thee,
that thou maist praise my name.

16 But to the wicked traine,
which talke of God each day :

And yet their workes are foule and vaine,
to them the Lord will say ;

17 With what a face dar'st thou
my word once speake or name ?

Why dost thou talke my Law allow ?
thy deedes denie the same.

18 Whereas for to amend
thy life thou art so slacke :

My word the which thou dost pretend,
is cast behinde thy backe.

The third part.

19 When thou a theefe dost see
by theft to liue in wealth :

With him thou runst, and dost agree
likewise to thriue by stealth.

20 When thou dost them behold,
that wiles and maids defile :

Thou lik'st it well, and waxest bold,
to leade that life most vile.

21 Thy lips thou dost apply
to slander and defame :

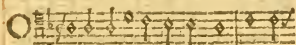
Thy tongue is taught to craft and lye,
and still doth vse the same.

22 Thou studi'st to requite,
thy friends to thee to requite,
With slander thou would'st needs defile,
thy mothers sonne most deere,
23 Hereat while I doe winke,
as though I did not see:
Thou goest on still, and so dost thinke,
that I am like to thee:
24 But sure I will not let,
to strike when I begin:
Thy faults in order I will set,
and open all thy sinne.

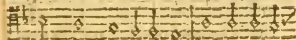
25 Marke this I you require,
that haue not God in minde:
Lest when I plague you in mine ire,
your helpe be farre to finde,
26 He that doth giue to me,
the sacrifice of praise:
Doth please me well, and he shall see,
to walke in godly waies.

Miserere mei. Psal. Lj. W.W.

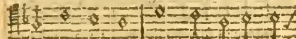
David rebuked by the prophet Nathan for his great
offences, acknowledged the same to God, profess-
ing his naturall corruption, wherefore he prayeth
God to forgive his sins, and renew in him his ho-
ly spirit, promising that hee will not be unminde-
full of those great graces. Finally, fearing lest
God would punish the whole Church for his
sins, he requies that he would rather increase
his grace towards the same.



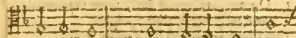
Lord consider my distresse and now



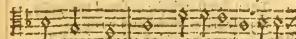
with speed some pittie take, My sins deface,



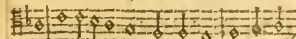
my faults redresse, good Lord for thy great



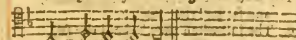
mercies sake. 1. Wash mee O Lord, and



make me cleane, from this vniust & shauall



act, and purifie yet once againe my hainous



crime and bloody fact.

3 Remorse and sorrow doth constraîne,
me to acknowledge mine excesse:
My sinnes alas doe still remaine,
before my face without release:
4 For thee alone I haue offended,
committing euill in thy sight,

And if I were therefore condemned,
yet were thy iudgements iust and right.

5 It is too manifest alas,
that first I was conceived in sinne:
Yea of mother so borne was,
and yet vile wretch remaine therein,
6 Also behold Lord thou dost loue,
the inward truth of a pure heart:
Therefore thy wife doing from above,
thou hast reueal'd me to conuert.

7 If thou with I stop purge this blot,
I shall be cleaner then the glasse,
And if thou wast away my spot,
the snow in whitenesse shall I passe.
8 Therefore O Lord (such loy me send,
that inwardly I may finde grace:
And that my strength may now amend,
which thou hast swag'd for my trespassse.

9 Turne backe thy face and frowning ire,
for I haue felt enough thy hand:
And purge my finnes: I thee desire,
which doe in number passe the sand.
10 Make new my heart within my brest,
and frame it to thy holy will:
Thy constant spirit in me let rest,
which may these raging enemies kill.

The second part.

11 Cast me not Lord out from thy face,
but speedily my torment end:
Take not from me thy spirit and grace,
which may from dangers me defend.
12 Restore me to those ioyes againe,
which I was wont in thee to finde:
And let me thy free spirit retaine,
which vnto thee may flint my minde,
13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are likewise brought low,
by mine example shall sie sinne,
14 O God that of my health art Lord,
forgiue me this my bloodie vice:
My heart and tongue shall then accord,
to sing thy mercies and iustice,

15 Touch thou my lips, my tongue vntie,
O Lord which art the onely key:
And then my mouth shall testifie,
thy wondrous works and praise alway.
16 And as for outward sacrifice,
I would haue offered many one:
But thou esteemest them of no price,
and therein pleasure takest none.

17 The heauie heart, the minde oppress,
O Lord thou neuer dost reiect:
And to speake truth it is the best,
and of all sacrifice the effect.
18 Lord vnto Sion turne thy face,
powre out thy mercy on thy hill,
And on Ierusalem thy grace,
build vp the walls and loue it fill.

12 Thou shalt accept then our offerings,
of peace and righteousness: I say:
Yea calues and many other things,
vpon thine altar will we lay.

Another of the same by T.S.

Sing this as the Lamentation.

HAue mercy on me God after,
thy great abundant grace:
After thy mercies multitude,
doe thou my finnes deface.
2 Yea, wash me more from mine offence,
and cleanse me from my sinne,
For I doe know my faults, and still
my finnes are in mine eyne.

3 Against thee, thee alone I haue
offended in this case:
And euill haue I done before
the presence of thy face.
4 That in the things that thou dost say,
vpright thou maist be tride:
And eke in iudgement that the doome
may passe vpon thy side.

5 Behold in wickednesse my kinde,
and shape I did receiue:
And loe my sinfull mother eke,
in sinne did me conceiue.

6 But loe the truth in inward parts,
is pleasant vnto thee:
And secrets of thy wisdom thou,
reuealed hast to me.

7 With Ilope Lord besprinkle me,
I shall be cleansed so:
Yea, wash thou me, and so shall I,
be whiter than the snow.

8 Of ioy and gladnesse make thou me,
to heare the pleasant voyce:
That so the brused bone, which thou
hast broken may reioyce.

9 From the beholding of my finnes,
Lord turne away thy face:
And all my deeds of wickednesse,
doe vtterly deface.

10 O God create in me a heart,
vnspotted in thy sight:
And eke within my bowels Lord,
renue a stabled spire.

11 Ne cast me from thy sight, nor take
thy holy spirit away:
The comforts of thy sauing helpe,
giue me againe I pray.

12 With thy free spirit establish me,
and I will teach therefore
Sinners thy waies, and wicked shall,
be turn'd vnto thy lore.

The second part.

13 O God that art my God of health,
from bloud deliver me:
That praises of thy righteousness,
my tongue may sing to thee,

14 My lips that yet fast elased be,
doe thou O Lord vnloose:
The praises of thy maiestie,
my mouth shall so disclose.

15 I would haue offered sacrifice,
if that had pleased thee:
But pleased with burnt offerings,
I know thou wilt not be:

16 A troubled spirit is sacrifice,
delightfull in Gods cies.

A broken and an humble heart,
God thou wilt not despise.

17 In thy good will deale gently Lord,
to Sion, and withall:

Grant that of thy Ierusalem,
vpreard may be the wall.

18 Burnt offrings, gifts, and sacrifice,
of iustice in that day:

Thou shalt accept, and Calues they shall
vpon thine altar lay.

Quid gloriaris? Psal. Lij. I.H.

Dauid describeth the arrogant tyrannie of Dauid Sauls chiefe shepheard, who by falsse surmises caused Abimelech and the Priests to be slaine. hee propheseth his destruction, encourageth the faithfull to trust in God, who must sharply reuengeth him, and vendeth thanks for his deliuerance. Herein is liuely set forth the kingdome of Antichrist.

VV

For why I my trust all times hath beene
vpon the liuing God.

For this therefore will I giue praise,
to thee with heart and voyce :
I will set forth thy name alwaies,
wherein thy Saints reioyce.

Dixit insipiens. Psal. Lijj. T.S.

Dauid describeth the crooked nature, cruelty and punishment of the wicked, when they looke not for it, and desireth the deliuerance of the godly, that they may reioyce together.

Sing this as the 46. Psalme.

THE foolish man in that which he,
within his heart hath said,
That there is any God at all,
bath vtterly denaid.

They are corrupt, and they also,
a haynous worke haue wrought :
Among them all there is not one,
of good that worketh ought.

The Lord lookt downe on sons of men,
from heauen all abroad,
To see if any were that would
be wise, and seeke for God.

They are all gone out of the way,
they are corrupted all :
There is not one doth any good,
there is not one at all.

Doe not all wicked workers know,
that they doe feed vpon,
My people as they feed on bread,
the Lord they call not on.

Euen there they were afraid, and stood,
with trembling all dismayd :
Whereas there was no cause at all,
why they should be afraid.

For God his bones, that thee besieg'd,
hath scattered all abroad :
Thou hast confounded them, for they
reioiced are of God.

O Lord giue thou thy people health,
and thou O Lord fulfill :
Thy promise made to Isracell,
from out of Sion hill.

When God his people shall restore,
that east was captiue lad.
Then Iacob shall therein reioyce,
and Isracell shall be glad.

Deus in nomine. Psal. Lijj. I.H.

Dauid in great danger through Ziphians, calleth vpon God to destroy his enemies, promising sacrifice for his deliuerance.

Sing this as the 46. Psalme.

GOD saue me for thy holy name,
and for thy goodnesse sake :
Vnto the strength Lord of the same,
I doe my cause betake.

Regard O Lord, and giue an care
to me when I doe pray,
Bow downe thy selfe to me and heare,
the words that I doe say.

For strangers vp against me rise,
and tyrants vex me still,

Which haue not God before their eyes,
they seeke my soule to spill.

But loe, my God doth giue me aide,
the Lord is straight at hand :
With them by whom my soule is laid,
the Lord doth euer stand.

With plagues repay againe all those,
for me that lie in waite :

And in thy truth destroy my foes,
with their owne snare and baite.

An offering of free heart and will,
then I to thee shall make :
And praise thy name, for therein still
great comfort I doe take.

Lord at length doe set me free,
from them that craft conspire :
And now mine eyes with ioy doe see,
on them my hearts desire.

Exaudi Deus. Psal. Lv. I.H.

Dauid in great distresse, complaineth of Sauls cruelty, and falshood of his familiar acquaintance, effectually mouing the Lord to pity him. Then assured of deliuerance, he setteth forth the grace of God, as if he had already obtained his request.

Sing this as the 46. Psalme.

O God giue care, and doe apply,
to heare me when I pray :
And when to thee I call and cry,
hide not thy face away.

Take heed to me, graunt my request,
and answer me againe :
With plaints I pray, full sore oppress,
great griefe doth me constraîne.

Because my foes with threats and cries,
oppresse me through despight :
And to the wicked sort likewise,
to vex me haue delight.

For they in counsell doe conspire,
to charge me with some ill :
So with their hastes wrath and ire,
they doe pursue me still.

My heart doth faint for want of breath,
it panteth in my brest :
The terrors and the dread of Death,
doth worke me much vnrest.

Such dreadfull feare on me doth fall,
that I therewith doe quake :
Such horror whelmeth me withall,
that I no shift can make.

But I doe say, who will giue me
the swift and pleasant wings,
Of some faire doue that I may flye,
and rest me from these things ?

Loe then I would goe farre away,
to flie I would not cease :
And I would hide my selfe and stay,
in some great wilderness.

I would be gone in all the fast,
and not abide behinde :
That I were quite and ouerpast,
these blasts of boisterous winde.

Denide them Lord, and from them pull,
their diuellish double tongue :
For I haue spide their Citie full,
of rapine, strife and wrong.

- 11 Which things both night & day thought-
did cloſe her as a wall; (out
In miſd of her is miſchiefe ſtout,
and ſorrow eke withall.
12 Her priuie parts are wicked plaine,
her deeds are much too vile:
And in her ſtreets there doth remaine,
all craftie fraud and guile.

The ſecond part.

- 13 If that my foes did ſecke my ſhame,
I might it well abide:
From open enemies check and blame,
ſome where I could me hide:
14 But thou it was my fellow deare,
which frienſhip didſt pretend:
And didſt my ſecret counsell heare,
as my familiar friend.
15 With whom I had delight to talke,
in ſecret and abroad:
And we together oft did walke,
within the houſe of God.
16 Let death in haſt vpon them fall,
and ſend them quick to hell:
For miſchiefe raineth in their hall,
and parlour where they dwell.
17 But I vnto my God doe erie,
to him for helpe I flee:
The Lord doth heare me by and by,
and he doth ſuccour me.
18 At morning, noone, and euening tide,
vnto the Lord I pray:
When I ſo inſtantly haue eride,
he doth not fay me nay.
19 To peace he ſhall reſtore me yet,
though warres be neere at hand:
Although the number be full great,
that would againſt me ſtand.
20 The Lord that firſt and laſt doth raigne,
both now and euermore.
Will heare when I to him complaine,
and puniſh them full fore.
21 For ſure there is no hope that they
to turne will once accord:
For why, ſ they will not God obey,
nor doe not feare the Lord.
22 Vpon their friends they laid their hands,
which were in couenant knit:
Of frienſhip to neglect the bands,
they paſſe or care no whit.
23 While they haue war within their hearts,
as butter are their words:
Although their words were ſmooth as oile,
they cut as ſharpe as ſwords.
24 Caſt thou thy care vpon the Lord,
and he ſhall nourish thee:
For in no wiſe will he accord,
the iuſt in thral to ſee.
25 But God ſhall caſt them deepe in pit,
that thiſt for blood alwaies:
He will no guilefull man permit,
to liue out halſe his daies.
26 Though ſuch be quite deſtroi'd and gone,
in thee O Lord I truſt:
I ſhall depend thy grace vpon,
with all my heart and luſt.

Miferere mei. Pſal. Lvij. I. H.

*David being brought to Achis the King of Gath,
1 Sam. 21. 12. complaineth of his enemies, de-
mandeth ſuccour, truſteth in God, and promiſeth
to performe his vow, which was to praiſe God
in his Church.*

Sing this as the Lamentation.

- H**Anc mercy Lord on me I pray,
for man would me deuoure:
He fighteth with me day by day,
and troubleth me each houre.
2 Mine enemies dayly enterpriſe,
to ſwallow me outright:
To fight againſt me many riſe,
O thou moſt high of might.
3 When they would make me moſt afraid
with boatts and brags of pride:
I truſt in thee alone for aide,
by thee will I abide:
4 Gods promiſe I doe minde and praiſe,
O Lord I ſticke to thee:
I doe not care at all aſiaies,
what man can doe to me.
5 What things I either did or ſpake,
they wreſt them at their will:
And all the counſell that they take,
is how to worke me ill.
6 They all conſent themſelues to hide,
cloſe watch for me to lay:
They ſpie my patches, and ſnares haue laid,
to take my life away.
7 Shall they thus ſcape on miſchiefe ſet
thou God in their wilt frowne:
For in his wrath he doth not let,
to throw whole kingdomes downe.
8 Thou ſeeſt how oft they make me ſee,
and on my teares doſt looke:
Reſerue them in a glaſſe by thee,
and write them in thy booke.
9 When I doe call vpon thy name,
my foes away doe ſtart:
I well perceiue it by the ſaine,
that God doth take my part.
10 I glory in the word of God,
to praiſe it I accord:
With ioy I will declare abroad,
the promiſe of the Lord.
11 I truſt in God and yet I ſay,
as I before began:
The Lord he is my helpe and ſtay,
I doe not care for man.
12 I will performe with heart ſo free,
to God my vowes alwaies:
And I (O Lord) all times to thee,
will offer thankes and praiſe.
13 My ſoule from death thou doſt defend,
and keepſt my feet vpriſt:
That I before thee may aſcend,
with ſuch as liue in liſt.

Miferere mei. Pſal. Lvij. I. H.

*David in the deſert of Ziph, betrayed by the inha-
bitants, and in the ſame came with Saul, calleth
to God, with full confidence that hee will per-
forme his promiſe, and ſhew his glory in heauen,
and in earth, againſt his cruell enemies, therefore
he reuerſeth laud and praiſe.*

Sing this as the 44. Psalm.

TAKE pity for thy promise sake,
haue mercy Lord on mee:
For why? my soule doth her betake
vnto the helpe of thee.
2 Within the shadow of thy wings
I let my selfe full fast:
Till mischiefe, malice, and like things,
be gone and ouerpast.
3 I call vpon the God most high,
to whom I sticke and stand:
I meane the God that will stand by
the cause I haue in hand.
4 From heauen he hath sent his aide,
to saue me from their spight:
That to deuoure me haue assaid,
his mercie, truth, and right.
5 I lead my life with Lions fell,
all set on wrath and ire:
And with such wicked men I dwell,
that fret like flames of fire.
6 Their teeth are speeres and arrowes long,
as sharpe as I haue seene:
They wound and cut with their quick tongue
like swords and weapons keene.
7 Set vp and shew thy selfe O God,
aboue the heauens bright:
Exalt thy praise in earth abroad,
thy maiestie and might.
8 They lay their nets, and doe prepare
a priuie caue and pit:
Wherein they thinke my soule to snare,
but they are fallen in it.
9 My heart is set to laud the Lord,
in him to ioy alwayes:
My heart I say doth well accord
to sing his laud and praise.
10 Awake my ioy, awake I say,
my lute, my harpe, and string:
For I my selfe before the day
will rise, reioyce, and sing.
11 Among the people I will tell
the goodnesse of my God:
And shew his praise that doth excell,
in heathen lands abroad.
12 His mercie doth extend as farre
as heauens all are hie:
His truth as high as any starre,
that shineth in the skie.
13 Set forth and shew thy selfe O God,
aboue the heauens bright:
Extoll thy praise on earth abroad,
thy maiestie and might.

Si vere vtique. Psal. Lviij. I.H.

Hee describeth his malicious enemies, Sauls flatterers, who secretly and openly sought his destruction, from whom he appealed to Gods iudgment, shewing that the iust shall reioyce at the punishment of the wicked, to Gods glory.

Sing this as the 48. Psalm.

YE rulers which are put in trust
to iudge of wrong and right:
Be all your iudgements true and iust,
not knowing neede or might:
2 Nay, in your hearts ye marke and muse
in mischiefe to consent.

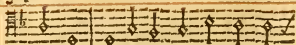
And where ye should true iustice vse,
your hands to bribes are bent.

3 The wicked fort from their birth-day
haue erred on this wise:
And from their mothers wombe alway
haue vsed craft and lies.
4 In them the poyson and the breath
of Serpents doe appeare:
Yea, like the Adder that is deafe
and fast doth stop her eare,
5 Because she will not heare the voyce
of one that charneth well:
No though he were the chiefe of choise,
and did therein excell.
6 O God breake thou their teeth at once,
within their mouthes throughout:
The tuskes that in their great chaw-bones,
like Lions whelpes hang out,
7 Let them consume away and waste,
as water runs soorth right:
The shafts that they doe shoot in hast,
let them be broke in sight:
8 As Snailles doe waste within the shell,
and vnto slime doe turne:
As one before his time that fell,
and neuer saw the Sunne.
9 Before the thornes that now are young
to bushes big shall grow:
The stormes of anger waxing strong,
shall take them ere they know.
10 The iust shall ioy, it doth them good
that God doth vengeance take:
And they shall wash their feet in blood
of them that him forsake.
11 Then shall the world shew forth and tell
that good men haue reward:
And that a God on earth doth dwell,
that iustice doth regard.

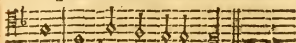
Eripe me. Psal. Lix. I.H.

David in great danger of Saul, who sear to slay him in his bed, declareth his innocencie, and their fury, praying God to destroy all malicious sinners, who lue for a time to vex his people: but in the end consume in his wrath, to Gods glory. For this he singeth praise to God, assured of his mercies.

S End aide and saue mee from my
foes, O Lord I pray to thee: Defend
and keepe me from all those, that rise
and strue with mee. 2. O Lord preferue
me from those men, whose doings are



not good: And set me sure and safe from



them that still thirst after blood.

- 3 For loe they waite my soule to take,
they rage against me still:
Yea, for no fault that I did make:
I neuer did them ill.
- 4 They runne, and doe themselves prepare,
when I no whit offend:
Arise, and saue me from their snare,
and see what they intend.
- 5 O Lord of hostes of Israel
arise and strike all lands:
And pittie none that doe rebell,
and in their mischiefe stands.
- 6 At night they stirre and seeke about,
as hounds they howle and grin:
And all the Citie cleane throughout,
from place to place they runne.
- 7 They speake of me with mouthe alway,
but in their lips are swords:
They greed my death, and then would say,
what? none doth heare our words.
- 8 But Lord thou hast their wayes espyde,
and laught thereat apace:
The heathen folke thou shalt deride,
and mocke them to their face.
- 9 The strength that doth my foes withstand,
O Lord doth come of thee:
My God he is my helpe at hand,
a fort of fence to me.
- 10 The Lord to me doth shew his grace
in great abundance still:
That I may see my foes in case
such as my heart doth will.

The second parte.

- 11 Destroy them not at once O God,
lest it from minde doe fall:
But with thy strength drue them abroad,
and so consume them all.
- 12 For their ill words & truthlesse tongues,
confound them in their pride:
Their wicked oaths, with lyes and wrong,
let all the world deride.
- 13 Consume them in thy wrath O Lord,
that nought of them remaine:
That men may know throughout the world
that Iacobs God doth raigene.
- 14 At euening they returne apace,
as dogs they grin and crie:
Throughout the streets in euery place,
they runne about and spie.
- 15 They seeke about for meate I say,
but let them not be fed:
Nor finde a house wherein they may
be bold to put their head.
- 16 For I will shew thy strength abroad,
thy goodnesse I will praise:
For thou art my defence and God,
at neede in all assaies.

- 17 Thou art my strength, thou hast me staid,
O Lord I hang to thee:
Thou art my fort, my fence, and aid,
a louing God to mee.

Deus repulisti Psal. Lx. I. H.

Dauid now king ouer Iudah, after many victories, sheweth by euident signes, that God elected him King, assuring the people, that God will prosper them if they approve the same. After he prayeth vnto God to finish that that he had begun.

Sing this as the 59. Psalme.

- O Lord, thou didst vs cleane forsake,
and scattered'st vs abroad:
Such great displeasure thou didst take:
returne to vs O God.
- 2 Thy might did moue the land so sore,
that it in sunder brake:
The hurt thereof O Lord restore;
for it doth bow and quake.
- 3 With heauy chance thou plaguest thus
the people that are thine:
And thou hast giuen vnto vs
a drinke of deadly wine.
- 4 But yet to such as feare thy name
a token shall ensue:
That they might triumph in the same,
because thy word is true.
- 5 So that thy might may keepe and saue
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord grant this to mee.
- 6 The Lord did speake from his owne place,
this was his ioyfull tale:
I will diuide Sichein by pace,
and mete out Succoth vale.
- 7 Gilead is giuen to my hand,
Manasses mine beside:
Ephraim the strength of all my land,
my Law doth Iuda guide.
- 8 In Moab I will wash my feete,
ouer Edom throw my thooce:
And thou Palestine ought'st to seeke,
for fauour me vnto.
- 9 But who will bring me at this tide,
vnto the City strong:
Or who to Edom will me guide,
so that I goe not wrong.
- 10 Wilt thou O God which didst forsake,
thy flocke, their land and coasts:
Our warres in hand thou wouldest not take,
nor walke among our hostis.
- 11 Giue aide O Lord, and vs relieue,
from them that vs disdain:
The helpe that hostis of men can giue,
it is but all in vaine.
- 12 But through our God we shall haue might
to take great things in hand:
He will tread downe, and put to flight
all those that vs withstand.

Exaudi Deus. Psal. Lxj. I. H.

Whether hee were in danger of the Ammonites, or pursued of Absolon, here hee cryeth to be deliuered, and comforted with his kingdome, promising perpetuall praises.

Sing this as the 59. Psalme.

Regard O Lord, for I complaine,
and make my suit to thee,
Let not my words returne in vaine,
but giue an eare to me.
2 From off the coasts and vtmost parts,
of all the earth abroad
In griefe and anguish of my heart,
I crie to thee O God.

3 Vpon the rock of thy great power,
my wofull minde repose:
Thou art my hope, my fort, and tower,
my fence against my foes.
4 Within thy tents I lust to dwell,
for euer to endure:
Vnder thy wings I know right well,
I shall be safe and sure.

5 The Lord doth my desire regard,
and doth fulfill the same:
With goodly gifts doth he reward,
all them that feare his name.
6 The king shall he in health maintaine,
and so prolong his daies:
That he from age to age shall raigne,
for euermore alwaies.

7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercy, truth, and grace,
defend him from decay.
8 Then shall I sing for euer still,
with praise vnto thy name:
That all my vowes I may fulfill,
and dayly pay the same.

Nonne Deo. Psal. Lxij. I.H.

*Dauid declareth by his example and the nature of
God, that he and all people must trust in God al-
one, seeing that al without God goes to naught,
who only is of power to saue, and that he rewar-
deth man according to his workes.*

Sing this as the 59. Psalme.

My soule to God shall giue good heed,
and him alone attend:
For why? my health and hope to speed,
doth whole on him depend.
3 For he alone is my defence,
my rocke, my health and aide:
He is my stay, that no pretence,
shall make me much dismayd.
3 O wicked folke how long will ye
use craft? sure you must fall,
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth loue, ye seeke alwaies,
to put him to the worse,
Ye loue to lie, with mouth ye praise,
and yet your heart doth curse.
5 Yet still my soule doth whole depend,
on God my chiefe desire:
From all ill feares me to defend,
none but him I require.
6 He is my rocke, my strength and tower,
my health is of his grace:
He doth support me, that no power
can moue me out of place.

7 God is my glory and my health,
my soules desire and lust:
My fort, my strength, my stay, my wealth,
God is mine onely trust.
8 Oh haue your hope in him alway,
ye folke with one accord:
Powre out your hearts to him and say,
our trust is in the Lord.
9 The sonnes of men deceitfull are,
on ballance but a sight:
With things most vile doe them compare,
for they can keepe no weight.
10 Trust not in wrong, robbery or stealth,
let vaine delights be gone:
Though goods well got flow in with wealth,
set not your hearts thereon.
11 The Lord long sith one thing did tell,
which here to minde I call:
He spake it oft, I heard it well,
that God alone doth all.
12 And that thou Lord art good and kinde,
thy mercy doth exceed:
So that all sorts with thee shall finde,
according to their need.

Deus Deus meus. Psal. Lxij. I.H.

*Dauid after his danger of Ziph, giueth God thanks
for his wonderfull deliuerance, in whose mercies
hee trusteth euen in the midst of misery, proph-
esying the destruction of Gods enemies, and con-
trariwise happinesse to all them that trust in the
Lord. 1 Sam. 3.*

Sing this as the 44. Psalme.

O God my God I watch betime,
to come to thee in hast:
For why? my soule and body both,
doe thirst of thee to tast.
2 And in this barren wildernesse,
where waters there are none:
My flesh is parcht for thought of thee,
for thee I wish alone.
3 That I might see yet once againe,
thy glory, strength and might,
As I was wont it to behold,
within thy temple bright.
4 For why? thy mercies farre surmount,
this life and wretched daies:
My lips therefore shall giue to thee,
due honour, laud and praise.
5 And whilst I liue I will not faile,
to worship thee alway:
And in thy name I shall lift vp,
my hands when I doe pray.
6 My soule is fill'd as with marrow,
which is both fat and sweet,
My mouth therefore shall sing such songs,
as are for thee most meet.
7 When as in bed I thinke on thee,
and eke all the night tide:
For vnder couert of thy wings,
thou art my ioyfull guide.
8 My soule doth surely sticke to thee,
thy right hand is my power,
9 And those that seeke my life to stroy,
them death shall soone deuoure.

- 10 The sword shall them deuoure each one,
their carcases shall feede
The hungry foxes which doe runne,
their prey to seeke at need.
11 The King and all men shall reioyce,
that doe professe Gods word :
For liars mouthes shall then be stoppt,
which haue the truth disturb'd.

Exaudi Deus. Psal. Lxiiij. I.H.

David prayeth against the false reporters and slanderers; hee declareth their punishment and destruction, to the comfort of the iust, and the glory of God.

Sing this as the 18. Psalme.

- O** Lord vnto my voice giue care,
with plaints when I doe pray :
And rid my life and soule from dread,
off soes that threat to slay.
2 Defend me from that sort of men,
which in deceits doe lurke :
And from the frowning face of them,
that all ill seates doe worke.
3 Who whet their tongues as we haue seene
men whet and sharpe their swords :
They shoot abroad their arrowes keene,
I ragane most bitter words.
4 With priuie sleights shoot they their darts
the vpright man to hit :
The iust vnware to hit by craft,
they care or feare no whit.
5 A wicked worke they haue decreed,
in counsell thus they erie :
To vse deceit let vs not dread,
what ? who can it espie ?
6 What waies to hurt they talke and muse,
all times within their heart :
They all consult what feats to vse,
each doth inuent his part.
7 But yet all this shall not auail,
when they thinke least vpon :
God with his dart shall sure assault,
and wound them euery one.
8 Their crafts and their ill tongues withall,
shall worke themselues such blame :
That they which then behold their fall,
shall wonder at the same.
9 Then all that see shall know right well,
that God the thing hath wrought :
And praise his wittie workes, and tell
what he to passe hath brought.
10 Yet shall the iust in God reioyce,
still trusting in his might :
So shall they ioy with minde and voice,
whose heart is pure and right.

Te dect hymnus. Psal. Lxv. I.H.

A thanksgiving vnto God by the faithfull, who are signified by Sion and Ierusalem, for the chusing, preservation, and gouernance of them, and for the plentifull blessings poured forth vpon all the earth.

Sing this as the 30. Psalme.

- T**hy praise alone (O Lord) doth raigne,
in Sion thine owne hill.
Their vowes to thee they doe maintaine,
and their benefitts fulfill.
2 For that thou dost their prayers heare,
and dost thereto agree.

Thy people all both farre and neere,
with trust shall come to thee.

- 3 Our wicked life so farre exceeds,
that we should fall therein :
But Lord forgie our great misdeeds,
and purge vs from our sinne.
4 The man is blest whom thou dost chuse,
within thy courts to dwell :
Thy house and temple he shall vse,
with pleasures that excell.
5 Of thy great iustice heare vs God,
our health of thee doth rise :
The hope of all the earth abroad,
and the sea coasts likewise.
6 With strength thou art beset about,
and compait with thy power :
Thou mak'st the Mountaines strong & stout,
to stand in euery shower.
7 The swelling seas thou dost assuage,
and make their streames full still :
Thou dost restraîne the peoples rage,
and rule them at thy will.
8 The folke that dwell full farre on earth,
shall dread thy signes to see :
Which morne and euening in great mirth,
doe passe with praise to thee.
9 When that the earth is chopt and dry,
and thirsteth more and more :
Then with thy drops thou dost apply,
and much increase her store.
The flood of God doth ouerflow,
and so doth cause to spring :
The seed and corne which men doe sow,
for he doth guide the thing.
10 With wet thou dost her furrowes fill,
whereby her clods doe fall :
Thy drops on her thou dost distill,
and blest her fruit withall.
12 Thou deckst the earth of thy good grace,
with faire and pleasant crop :
Thy clouds distill their dew apace,
great plenty they doe drop.
12 Whereby the desert shall begin,
full great increase to bring :
The litle hills shall ioy therein,
much fruit in them shall spring.
13 In places plaine the flocke shall feed,
and couer all the earth :
The vales with corne shall so exceed,
that men shall sing for mirth.

Iubilare Deo. Psal. Lxvj. I.H.

Hee exhorteth to praise the Lord in his wonderfull works, hee sets forth the power of God to affray rebels, and sheweth Gods mercy to Israel, to prouoke all men to heare and praise his name.

Sing this as the 18. Psalme.

- Y**E men on earth in God reioyce,
with praise set forth his name :
2 Extoll his might with heart and voice,
giue glory to the same.
3 How wonderfull (O Lord) say ye,
in all thy workes thou art :
Thy foes for feare doe seeke to thee,
full fore against their heart.
4 All men that dwell the earth throughout,
doe praise the name of God,

The laud thereof the world about
is shew'd and set abroad:
5 All folke come forth, behold and see
what things the Lord hath wrought:
Make well the wondrous workes that he
for man to passe hath brought.

6 He laid the sea like heapes on hie,
therein a way they had:
On foot to passe both faire and drie,
whereof their hearts were glad.

7 His might doth rule the world alway,
his eyes all things behold:
And such as would him disobey,
by him shall be controul'd.

8 Ye people give vnto our God
due laud and thanks alwaies:
With ioyfull voyce declare abroad,
and sing vnto him praise.

9 Which doth endue our soules with life,
and it preferue withall:
He staieeth our feet, so that no strife
can make vs slip or fall.

10 The Lord doth proue our deeds with fire,
if that they will abide:
As workemen doe when they desire
to haue their mettals tride.

11 Although thou suffer vs so long
in prison to be cast:
And there with chaines and fetters strong
to lye in bondage fast.

The second part.

12 Although I say thou suffer men
on vs to ride and raigne:
Though we through fire and water runne
of very griefe and paine.

Yet sure thou dost of thy good grace
dispose it to the best:
And bringst vs out into a place
to liue in wealth and rest.

13 Vnto thy house resort I will,
to offer and to pray:
And there I will my selfe apply
my vowes to thee to pay.

14 The vowes that with my mouth I spake
in all my griefe and smart:
The vowes I say which I did make
in dolour of my heart.

15 Burnt offerings I will giue to thee
of Oxen fat and Rams:
None other sacrifice shall be,
of Bullockes, Goates and Lambs.
16 Come forth and harken here full soone,
all yee that feare the Lord:
What he for my poore soule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth crie:
And thou my tongue make speede apace,
to praise him by and by.

18 But if I feele my heart within,
in wicked workes reioyce:
Or if I haue delight to sinne
God will not heare my voice.

19 But surely God my voice hath heard,
and what I doe require:
My prayer he doth well regard,
and granteth my desire.

20 All praise to him that hath not put,
nor cast me out of minde:
Nor yet his mercy from me shut,
which I did euer finde.

Deus misereatur. Psal. Lxvij. I. H.

*A sweet prayer for all the faithfull to obtaine the
fauour of God, and to be comforted with his coun-
tenance to the end that his wayes & iudgements
may be knowne throughout the earth: a reioy-
cing that God is the gouernour of all nations.*

Sing this as the 30. Psalm.

HAVE mercy on vs Lord,
and grant to vs thy grace:

To shew to vs doe thou accord
the brightnesse of thy face.

2 That all the earth may know
the way to godly wealth:

And all the nations on a row
may see thy fauing health.

3 Let all the world O God,
giue praise vnto thy name:

O let the people all abroad,
extoll and laud the same.

4 Throughout the world so wide,
let all reioyce with mirth:

For thou with truth and right dost guide
the nations of the earth.

5 Let all the world O God,
giue praise vnto thy name:

O let the people all abroad,
extoll and laud the same.

6 Then shall the earth increase,
great store of fruit shall fall:

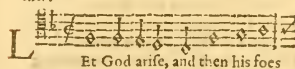
And then our God the God of peace,
shall blesse vs eke withall.

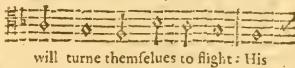
7 God shall vs blesse I say,
and then both farre and neere,

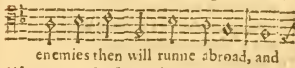
The folke throughout the earth alway,
of him shall stand in feare.

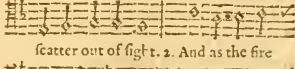
Exurgat Deus. Psal. Lxvij. T. S.

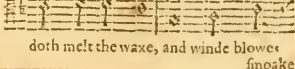
*David expresseth the wonderfull mercies of God
towards his people, who by all means and most
strange sort, declareth himselfe vnto them. Gods
Church therefore by reason of his promises, grace
and victories, doth excell all worldly things:
wherefore all men are moued to praise God for
euer.*

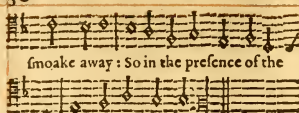
L  Et God arise, and then his foes

 will turne themselves to fight: His

 enemies then will runne abroad, and

 scatter out of sight. 2. And as the fire

 doth melt the waxe, and winde blowe
smoke



ſmoake away : So in the preſence of the

Lord, the wicked ſhall decay.

3 But righteous men before the Lord,
ſhall heartily reioyce :

They ſhall be glad, and merrie all,
and chearefull in their voice.

4 Sing praiſe, ſing praiſe vnto the Lord,
who rideth on the ſkie :
Extoll the name of Iah our God,
and him doe magnifie.

5 The ſame is he that is aboue
within his holy place :

That father is of fatherleſſe,
and iudge of widowes caſe.

6 Houſes he giues, and iſſue both,
vnto the comfortleſſe :
He bringeth bond-men out of thrall,
and rebels to diſtreſſe.

7 When thou didſt march before thy folke,
the Egyptians from among :
And brought'ſt them through the wildernes,
which was both wide and long.

8 The earth did quake, the rain pour'd down,
heard were great claps of thunder :
The mount Sinai ſhook in ſuch ſort,
as it would cleave in ſunder.

9 Thine heritage with drops of raine
abundantly was waſht :
And iſſo be it barren wakt,
by thee it was reſreſht.

10 Thy choſen ſlocke doth there remaine,
thou haſt prepar'd that place :
And for the poore thou doſt prouide
of thine eſpeciall grace.

The ſecond part.

11 God will giue women cauſes iuſt
to magnifie his name :

When as his people triumphs make,
and purchaſe brute and fame.

12 And pauſant Kings for all their power,
ſhall ſie, and take the ſoile :
And women which remaine at home,
ſhall helpe to part the ſpoile.

13 And though ye were as blacke as pots,
your hew ſhall paſſe the Doue :
Whoſe wings and feathers ſeeme to haue
ſiluer and gold aboue.

14 When in this land God ſhall triumph
ouer Kings both hie and low :
Then ſhall it be like Salmon hill,
as white as any ſnow.

15 Though Baſan be a fruitfull hill,
and in height others paſſe :
Yet Sion Gods moſt holy hill
doth farre excell in grace.

16 Why brag ye thus, ye hills moſt hie,
and leape for pride together :
The hill of Sion God doth loue,
and there will dwell for euer.

17 Gods armie is two millions
of warriours good and ſtrong :

The Lord alſo in Sinai

is preſent them among.

18 Thou didſt O Lord aſcend on high,
and captiue led them all,
Which in time paſt thy choſen ſlocke
in priſon kept and thrall.

Thou mad'ſt them tribute for to pay,
and ſuch as did repine,

Thou didſt ſubdue that they might dwell
in thy temple diuine.

19 Now praiſed be the Lord, for that
he poures on vs ſuch grace :
From day to day he is the God
of our health and ſolace.

The third part.

20 He is the God from whom alone,
ſaluation commeth plaine :

He is the God, by whom I ſcape
all dangers, death, and paine.

21 Thus God will wound his enemies head,
and breake the hayrie ſcalpe
Of thoſe that in their wickedneſſe
continually doe walke.

22 From Baſan will I bring ſaid he
my people and my ſheepe :
And all mine owne, as I haue done
from danger of the deepe.

23 And make them dip their feet in blood
of thoſe that hate thy name :
And dogs ſhall haue their tongues imbrued
with licking of the ſame.

24 All men haue ſene how thou O God,
thine enemies doſt deſace :
And how thou goeſt as God and King,
into thine holy place :

25 The fingers goe before with ioy,
the minitrels follow after :
And in the midſt the damſels play,
with timbrell and with taber.

26 Now in the congregation,
(O Iſrael) praiſe the Lord :

And Iacobs whole poſteritie,
giue thanks with one accord.

27 Their chiefe was little Benjamin,
but Iuda made their boſt :
With Zabulon and Neptalim,
which dwell about their coaſt.

28 As God hath giuen power to thee,
ſo Lord make firme and ſure
The thing that thou haſt wrought in vs,
for euer to endure.

29 And in thy temple gifts will wee
giue vnto thee O Lord :
For thine vnto Ieruſalem,
ſure promiſe made by word.

The fourth part.

Yea, and ſtrange Kings to vs ſubdued,
ſhall doe like in thoſe dayes :

I meane to thee they ſhall preſent
their gifts of laud and praiſe.

30 He ſhall deſtroy the ſpeare-mens rancks,
their calues and buls of might :
And cauſe them tribute pay, and daunt
all ſuch as loue to fight.

31 Then ſhall the Lords of Egypt come,
and preſents with them bring :

The Moores most blacke shall stretch their
vnto their Lord and King. (hands)

33 Therefore ye kingdomes of the earth
giue praise vnto the Lord :

Sing Psalmes to God with one consent,
thereto let all accord.

34 Who though he ride, and euer hath,
above the heauens bright :

Yet by the fearefull thunder claps
men may well know his might.

35 Therefore the strength of Israel
ascriber to God on hie :

Whose might and power doth farre extend
about the cloudy skie.

36 O God thy holinesse and power
is dread for euermore :

The God of Israel giues vs strength,
praised be God therefore.

Saluum me fac. Psal. Lxix. I. H.

Christ and his elect are figured in Davids reals & anguish, the malicious cruelty of whose enemies and their punishment, Iudas and such traitors noteth, who are accused : then gathereth hee courage in afflictions, and offereth prayes to God, which are more acceptable then all sacrifices. Finally, he doth prouoke all creatures to praises, prophesying of the kingdome of Christ and building of Iudea, where all the faithfull and their seede shall dwell for euer.

S Aue me O God, and that with speed, the

waters flow full fast: So nigh my soule doe

they proceed, that I am sore agast. 2. I sticke

full deepe in filth and clay, whereas I feele

no ground : I fall into such fouds I say,

that I am like be drown'd.

3 With crying oft I faint and quail,
my throat is hoarse and drie:

With looking vp my sight doth faile,
for helpe of God on hie.

4 My foes that guiltlesse doe oppresse
my soule, with hate are led :

In number sure they are no lesse,
then hayres are on my head.

5 Though for no cause they vex me sore,
they prosper and are glad :

They doe compell me to restore
the things I neuer had.

6 What I haue done for want of wit,
thou Lord all times canst tell :

And all the faulces that I commit
to thee are knowne full well.

7 O God of hosts, defend and stay
all these that trust in thee :

Let no man doubt or shrink away
for ought that chanceth me.

8 It is for thee and for thy sake
that I doe beare this blame :

In spight of thee they would me make
to hide my face for shame.

9 My mothers' sonnes, my brethren all
forsake me on a row :

And as a stranger they me call,
my face they will not know.

10 Vnto thy house such zeale I beare,
that it doth pine me much :

Their checkes and taunts at thee to heare
my very heart doth grutch.

The second part.

11 Though I doe fast my flesh to chafe,
yea, if I weepe and mone :

Yet in my teeth this gear is cast,
they passe not thereupon.

12 If I for griefe and paine of heart,
in sack-cloth vse to walke :

Then they anon will it peruert,
thereof they iest and talke.

13 Both high and low, and all the throng
that sit within the gate :

They haue me euer in their tongue,
of me they talke and prate.

14 The drunkards which in wine delight,
it is their chiefe pastime

To seeke which wayes to worke me spight,
of me they sing and time.

15 But thee the while O Lord I pray,
that when it pleaseth thee,

For thy great truth thou wilt alway
send downe thine aide to mee.

16 Plucke thou my feet out of the mire,
from drowning doe me keepe :

From such as owe me wrath and ire,
and from the waters deepe.

17 Left with the waues I should be drown'd,
and depth my soule deuoure :

And that the pit should me confound,
and shut me in her power.

18 O Lord of hosts to me giue eare,
as thou art good and kinde :

And as thy mercy is most deare,
Lord haue me in thy minde.

19 And doe not from thy seruant hide,
nor turne thy face away :

I am oppress'd on euery side,
with hate giue eare I say.

20 O Lord vnto my soule draw nie,
the same with aide repose :

Because of their great tyrannie,
acquite me from my foes.

The third part.

21 That I abide rebuke and shame
thou know'st, and thou canst tell :

For those that seeke and worke the same,
thou seest them all full well.

22 When they with brags doe break my hart,
I seeke for helpe anone :

But finde no friends to ease my smart,
to comfort me not one.

22 But in my meate they gaue me gall,
too cruell for to thinke:

And gaue me in my thirst withall
strong vinegar to drinke.

23 Lord turne their table to a snare,
to rake themselves therein:
And when they thinke full well to fare,
then trap them in the gin.

24 And let their eyes be darke and blinde,
that they may nothing see:
Bow downe their backe, and doe them binde
in thraldome for to be.

25 Pour out thy wrath as hot as fire,
that it on them may fall:
Let thy displeasure in thine ire,
take hold vpon them all.

26 As desert dry their house disgrace,
their off-spring eke expell:
That none thereof possesse their place,
nor in their tents doe dwell.

27 If thou dost strike the man to tame,
on him they lye fell fore:
And if that thou dost wound the same,
they seeke to hurt him more.

28 Then let them heape vp mischief still,
sith they are all peruert:
That of thy fauour and good will
they neuer haue no part.

29 And dash them cleane out of the booke
of life, of hope, of trust:
That for their names they neuer looke,
in number of the iust.

The fourth part.

30 Though I (O Lord) with woe and griefe,
haue beene full sore oppress:
Thy helpe shall giue me such reliefe,
that all shall be redrest.

31 That I may giue thy name the praise,
and shew it with a song:
I will extoll the same alwayes,
with hearty thanks among.

32 Which is more pleasant vnto thee,
such minde thy grace hath borne:
Then eyther Oxe or Calfe can be
that hath both hoofe and horn.

33 When simple folke doe this behold,
it shall reioyce them sure:
All yee that seeke the Lord, behold,
your life for aye shall dure.

34 For why? the Lord of hoasts doth heare
the poore when they complaine:
His prisoners are to him full deare,
he doth them nor disdain.

35 Wherefore the skie and earth below,
the sea with floud and streame,
His praise they shall declare and shew,
with all that liue in them.

36 For sure our God will Sion saue,
and Iudaes Cities build:
Much folke possession there shall haue,
her streets shall all be filld.

37 His seruants seede shall keepe the same
all ages out of minde:

And there all they that loue his name
a dwelling place shall finde.

Deus in adiutor. Psal. Lxx. I. H.

Hee prayeth to be right speedily deliuered, his enemies to be abhained, and all that seeke the Lord to be comforted.

Sing this as the 72. Psalm.

O God to me take heede:
of help I thee require:

O Lord of hoasts with haste make speed,
helpe, helpe, I thee desire.

2 With shame confound them all,
that seeke my soule to spill:
Rebuke them backe with blame to fall,
that thinke and wish me ill.

3 Confound them that apply,
and seeke to worke me shame:
And at my harme doe laugh and cry,
so, so, there goeth the game.

4 But let them ioyfull be
in thee with ioy and wealth:
Which onely trust and seeke to thee,
and to thy sauing health.

5 That they may say alwayes,
in mirth and one accord:
All glory, honour, laud, and praise
be giuen to thee O Lord.

6 But I am weake and poore,
come Lord, thine aide I lacke:
Thou art my stay and helpe, therefore
make speed and be not slacke.

In te Domine. Psal. Lxxj. I. H.

Hee prayeth in faith, established by promise, and confirmed by the worke of God from his youth, to be deliuered from his wicked and cruell sonne Absolon, with his confederacie, promising to be thankfull therefore.

Sing this as the 69. Psalm.

MY Lord my God in all distresse,
my hope is whole in thee:
Then let no shame my soule oppress,
nor once take hold on me:

2 As thou art iust defend me Lord,
and rid me out of dread:
Giue care, and to my suite accord,
and seud me helpe at need.

3 Be thou my rocke, to whom I may
for aide all times resort:
Thy promise is to helpe alway,
thou art my fence and fort.

4 Saue me my God from wicked men,
and from their strength and power:
From folke vniust, and eke from them,
that cruelly denoure.

5 Thou art the stay, wherein I trust,
thou Lord of hoasts art hee:
Yea, from my youth I had a lust,
still to depend on thee.

6 Thou hast me kept euen from my birth,
and I through thee was borne:
Wherefore I will thee praise with mirth,
both euening and at morne.

7 As to a monster seldome scene,
much folke about me throng:
But thou art now, and still hast beene

my fence and aide so strong.
 8 Wherefore my mouth no time shall lack,
 thy glory and thy praise:
 And eke my tongue shall not be slack,
 to honour thee alwaies.
 9 Refuse me not O Lord I say,
 when age my limbs doth take:
 And when my strength doth waste away,
 doe not my soule forsake.
 10 Among themselves my foes enquire,
 to take me through deceit:
 And they against me doe conspire,
 that for my soule laid waite.

The second part.

11 Lay hand and take him now they said,
 for God from him is gone:
 Dispatch him quite, for to his aide,
 I wis there commeth none,
 12 Doe not absent thy selfe away,
 O Lord, when need shall be:
 But that in time of griefe thou mayst
 in hast giue helpe to me.
 13 With shame confound and ouerthrow,
 all those that seeke my life:
 Oppresse them with rebuke also,
 that faine would worke me strife.
 14 But I will patiently abide,
 thy helpe at all affaires,
 Still more and more each time and tide,
 I will set forth thy praise.
 15 My mouth thy iustice shall record,
 that daily helpe doth send:
 But of thy benefits O Lord,
 I know no count nor end.
 16 Yet I will goe and seeke forth one,
 with thy good helpe O God:
 The sauing health of thee alone,
 to shew and set abroad.

17 For of my youth thou tookest the care,
 and dost instruct me still:
 Therefore thy wonders to declare,
 I haue great minde and will.
 18 And as in youth from wanton rage,
 thou didst me keepe and stay,
 Forsake me not vnto mine age,
 and till my head be gray.

The third part.

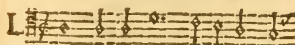
19 That I thy strength and might may shew
 to them that now be heere:
 And that our seed thy power may know,
 hereafter many a yeere.
 20 O Lord thy iustice doth exceed,
 thy doings all may see:
 Thy workes are wonderfull indeed,
 oh who is like to thee?
 21 Thou madst me feeble affliction sore,
 and yet thou didst me saue:
 Yea, thou didst helpe and me restore,
 and tookest me from the graue.
 22 And thou mine honour dost encrease,
 my dignitie maintaine:
 Yea, thou dost make all strife to cease,
 and comfort'st me againe.
 23 Therefore thy faithfullnesse to praise,
 I will both lute and sing:
 My harpe shall sound thy laud alwaies,
 O Israels holy King.

24 My mouth shall ioy with pleasant voyce,
 when I shall sing to thee:
 And eke my soule shall much reioyce,
 for thou hast made me free.

25 My tongue thy vprightnesse shall sound,
 and speake it daily still:
 For griefe and shame doe them confound,
 that sought to worke me ill.

Deus iudicium. Psal. Lxxij. I.H.

*Gods kingdome by Christ is represented by Salomon,
 vnder whom shall be righteousness, peace and
 silencie, vnto whom all kings and nations shall
 doe homage, whose name and power shall endure
 for euer.*



Ord giue thy iudgements to the King,
 therein instruct him well: And with his son

that princely thing, Lord let thy iustice dwell

1. That he may gouerne vprightly, and rule

thy folke aright. And so defend through

equity, the poore that haue no might.

3 And let the mountaines that are high,
 vnto their folke giue peace,
 And eke the little hills apply,
 in iustice to increase:

4 That he may helpe the weak and poore
 with aide, and make them strong:
 And eke destroy for euermore
 all those that doe them wrong.

5 And then from age to age shall they
 regard and feare thy might:
 So long as Sunne shall shine by day,
 or else the Moone by night.

6 Lord make the King vnto the iust,
 like raine to fields new mowne:
 And like to drops that lay the dust,
 and fresh the land new sowne.

7 The iust shall flourish in his time,
 and all shall be at peace:
 Vntill the moone shall leaue to prime,
 waste, change, and to increase.

8 He shall be Lord of Sea and land,
 from shore to shore throughout,
 And from the fouds within the land,
 through all the earth about.

9 The people that in desert dwell,
 shall kneele to him full thicke:

And all his enemies that rebell,
the earth and dust shall lick.
10 The Lords of all the Iles thereby,
great gifts to him shall bring :
The Kings of Saba and Araby,
giue many a costly thing.

The second part.

11 All Kings shall seeke with one accord,
in his good grace to stand :
And all the people of the world,
shall serue him at his hand.
12 For he the needie sort doth saue,
that vnto him doe call :
And eke the simple folke that haue
no helpe of man at all.
13 He taketh pitie on the poore,
that are with need oppress :
He doth preferue them euermore,
and brings their soule to rest.
14 He shall redeeme their life from dread,
from fraud, from wrong, from might.
And eke the bloud that they shall bleed,
is precious in his sight.
15 But he shall liue, and they shall bring
to him of Sabas gold :
He shall be honoured as a King,
and daily be extold.
16 The mighty mountaines of his land,
of corne heall beare such throng :
That like Cedar trees shall stand,
in Libanus full long.

17 Their Cities eke full well shall speed,
the fruits thereof shall passe :
In plenty it shall faire exceede,
and spring as greene as grasse.
18 For euer they shall praise his name,
while that the sunne is light :
And thinke them happy through the same,
all folke shall blesse his might.
19 Praise ye the Lord of hostes and sing,
to Israels God each one :
For he doth euery wondrous thing,
yea, he himselfe alone.
20 And blessed be his holy Name,
all times eternally,
That all the earth may praise the same,
Amen, Amen say I.

Quam bonus Deus. Psa. Lxxij. T.S.

*Dauid teacheth that neither the prosperity of the
ungodly, nor the affliction of the good ought to
discourage Gods children, but rather moue them
to consider Gods providence, and to reuerence his
iudgements, for that the wicked vanisheth away
like smoke, and the godly enter into life euers-
lasting, in hope and rest hee resigneth himselfe to
Gods hands.*

Sing this as the 44. Psalme.

HOW euer it be, yet God is good,
and kinde to Israel :

And to all such as safely keepe
their conscience pure and well.

2 Yet like a foole I almost slippe,
my feete began to slide :

And ere I wist ereen at a pinch,
my steps awry ganglde.

3 For when I saw such foolish men,
I grudge'd and did disdain :

That wicked men all things should haue,
without turmoile or paine.

4 They neuer suffer pangs nor grieue,
as if death should them smite :
Their bodies are both stout and strong,
and euer in good plight.

5 And free from all aduersity,
when other men be fient :

And with the rest they take no part
of plague or punishment.

6 Therefore presumption doth embrace
their necks as doth a chaine :
And are euen wrapt as in a robe,
with rapine and disdain.

7 They are so fed that euen for fat,
their eies oft times out-start :

And as for worldly goods they haue,
more then can with their heart.

8 Their life is most licentious,
boasting much of the wrong
Which they haue done to simple men,
and euer pride among.

9 The heauens and the liuing Lord,
they spare not to blasphem :
And prate they doe of worldly things,
no wight they doe esteeme.

10 The people of God oft times turne backe,
to see their prosperous state :
And almost drinke the selfe same cup,
and follow the same race.

The second part.

11 How can it be that God say they,
should know or vnderstand
These worldly things, since wicked men
be Lords of sea and land :

12 For we may see how wicked men,
in riches still increase :
Rewarded well with worldly goods,
and liue in rest and peace.

13 Then why doe I from wickednesse,
my fantasie reframe :

And wash my hands with innocents,
and cleanse my heart in vaine :

14 And suffer scourges every day,
as subiect to all blame :

And euery morning from my youth,
sustaine rebuke and shame :

15 And I had almost said as they,
misliking mine estate :

But that I should thy children iudge,
as folke vnfortunate.

16 Then I bethought me how I might,
this matter vnderstand :

But yet the labour was too great
for me to take in hand.

17 Vntill the time I went vnto
thy holy place, and then,

I vnderstood right perfectly,
the end of all these men.

18 And namely, how thou testest them,
vpon a slipperie place :

And at thy pleasure and thy will,
thou dost them all deface.

19 Then shall men muse at that strange sight,
to see how suddenly,

They are destroy'd, dispatcht, consumed,
and dead so horribly.

20 Much like a dreame when one awakes,
so shall their wealth decay:

Their famous names in all mens sight,
shall ebbe and passe away.

The third part.

21 Yet thus my heart was grieved then,
my minde was much oppressit :

22 So fond was I and ignorant,
and in this point a beast.

23 Yet neuertheless by my right hand,
thou hold'st me euer fast :

24 And with thy counsell dost me guide
to glory at the last.

25 What thing is there that I can wish,
but thee in heauen aboue :
And in the earth there is no thing
like thee that I can loue.

26 My flesh and eke my heart doth faile,
but God doth faile me neuer :

For of my heart God is the strength,
my portion eke for euer.

27 And loe, all such as thee forsake,
thou shalt destroy each one :

And those that trust in any thing,
sauiug in thee alone.

28 Therefore will I draw neare to God,
and euer with him dwell :

In God alone I put my trust,
his wonders I will tell.

Vt quid Deus ? Psal. Lxxiiij. I. H.

A complaint of the destruction of the Church and true Religion, vnder the name of Sion, and the Altars destroyed. But trusting in the might and free mercies of God by his couenant, he requirerh helpe and succour, to the glory of his name, the saluation of his poore afflicted seruants, and the confusion of his proud enemies.

Sing this as the 72. Psalme.

Why art thou Lord so long from vs,
in all this danger deepe :

Why doth thine anger kindele thus
at thine owne pasture sheepe :

1 Lord call the people to thy thought
which haue bene thine so long :

The which thou hast redeem'd and brought
from bondage fore and strong.

Haue minde I say, and thinke vpon,
remember it full well :

Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.

3 Lift vp thy foot, and come in haste,
and all thy foes deface :

Which now at pleasure rob and waste
within thy holy place.

4 Amid the congregations all
thy enemies roare O God :

They set as signes on euery wall
their banners spai'd abroad.

5 As men with axes hew downe trees,
that on the hills doe grow :

So shine the bills and swords of these,
within thy temple now.

6 The feeling saw'd, the carued boards,
the goodly grauen stones,

With axes, hammers, bills, and swords,
they beat them downe at once.

7 Thy places they consume with flame,
and eke in all this toile

The house appointed to thy name,
they raze downe to the soile.

8 And thus they said within their heart,
dispatch them out of hand :

Then burnt they vp in euery place,
Gods houses through the land.

9 Yet thou no signe of help dost send,
our Prophets all are gone :

To tell when this our plague shall end
among vs there is none.

10 When wilt thou Lord once end this shame
and cease thine enemies strong :

Shall they alway blaspheme thy name,
and raile on thee so long :

11 Why dost with-draw thy hand abacke,
and hide it in thy lap :

O plucke it out, and be not slacke
to giue thy foes a rap.

The second part.

12 O God thou art my King and Lord,
and euermore hast bene :

Yea, thy good grace throughout the world,
for our good helpe hath scene.

13 The seas that are so deepe and dead,
thy might did make them dry :

And thou didst breake the serpents head,
that he therein did die.

14 Yea, thou didst breake the head so great
of Whales that are so fell :

And gau'st them to thy folke to eate,
that in the deserts dwell.

15 Thou mad'st a spring with streames to rise
from rocks both hard and hie :

And eke thy hand hath made likewise
deepe riuers to be drie.

16 Both day and eke the night are thine,
by thee they were begun :

Thou set'st to serue vs with their shine
the light and eke the Sunne.

17 Thou dost appoint the ends and coasts
of the earth about :

Both summer heates, and winter frosts,
thy hand hath found them out.

18 Thinke on O Lord, no time forget
thy foes that thee defame :

And how the foolish folke are set
to raile vpon thy name.

19 O let no cruell beast deuoure
the Turtle that is true :

Forget not alwayes in thy power
the poore that much doe rue.

20 Regard thy couenant, and behold
thy foes possesse the land :

All sad and darke, forworne and old,
our realme as now doth stand.

21 Let not the simple goe away
with disappointed shame :

But let the poore and needy aye,
giue praise vnto thy name.

22 Rise Lord, let be by thee maintain'd
the cause that is thine owne :

Remember how that thou blasphem'd
art by the foolish one :

23 The voice forget not of thy foes,
for the presuming hie,

Is more and more increas'd of those,
that hate thee sightfully.

Confitebimur tibi. Psal. Lxxv. N.

The faithfull praise the Lord, who shall come to iudge at his time, when the wicked shall drinke the cup of his wrath, but the righteous shall be exalted to honour.

Sing this as the 45. Psalm.

Vnto thee God we will giue thanks,
we will giue thanks to thee :

Sith thy name is so neare, declare
thy wondrous workes will we.

I will vprightly iudge, when get
conuenient time I may :

The earth is weake, and all therein,
but I her pillars stay.

I did to the mad people say,
deale not so furiously :

And vnto the vagodly ones,
set not your hornes on high.

I said vnto them, set not vp
your raised hornes on hie :

And see that you doe with stiffe necke,
not speake presumptuously.

For neither from the Easterne part
nor from the Westerne side :

Nor from forsaken wildernesse,
protection doth proceede.

For why? the Lord our God he is
the righteous Iudge alone :

He putteth downe the one, and sets
another in the throne.

For why? a cup of mighty wine
is in the hand of God :

And all the mighty wine therein
himselfe doth poure abroad.

As for the lees and filthy dregs,
that doe remaine of it :

The wicked of the earth shall drinke,
and sucke them euery whit.

But I will talke of God I say,
of Iacobs God therefore :

And will not cease to celebrate
his praise for euermore.

In Iunder breake the hornes of all
vngodly men will I :

But then the hornes of righteous men
shall be exalted hie.

Gloria Patri.

To Father, Sonne, and holy Ghost,
all glory be therefore :

As in beginning was, is now,
and shall be euermore.

In Iudea. Psal. Lxxvj. I.H.

Here is described the power of God, and care for the defence of his people, by the destruction of Senacheribs army, for which the faithfull are exhorted to be thankfull.

Sing this as the 66. Psalm.

TO all that now in Iurie dwell
the Lord is clearely knowne :

His name is great in Israel
a people of his owne.

At Salem he his tents hath pight,
to tarry there a space :

In Sion eke he hath delight,
to make his dwelling place.

And there he brake both shaft and bow,
the sword, the speare and shield :

And brake the ray to ouerthrow,
in battell on the field.

4 Thou art more worthy honour Lord,
more might in thee doth lie,

Then in the strongest of the world,
that rob on mountaines hie.

5 But now the prond are spoild through thee,
and they are fallen on sleepe :

Through men of warre no helpe can be,
themselves they could not keepe.

6 At thy rebuke O Iacobs God,
when thou didst them reprove :

As halfe asleepe their chariots stood,
no horseman once did moue.

7 For thou art dreadfull Lord indeede,
what man the courage hath

To bide thy sight, and doth not dread
when thou art in thy wrath :

8 When thou dost make thy judgments heard
from heauen through the ground :

Then all the earth full fore afraid,
in silence shall be found.

9 And that when thou O God dost stand,
in iudgement for to speake :

To saue th' afflicted of the land,
on earth that are full weake.

10 The fury that in man doth raigne,
shall turne vnto thy praise :

Hereafter Lord doe thou restrain
their wrath and threats alwaies.

11 Make voves and pay them to your God,
ye folke that nigh him be :

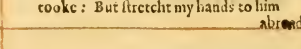
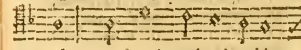
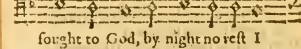
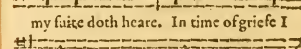
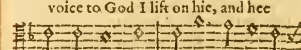
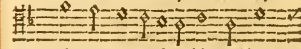
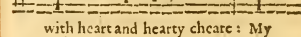
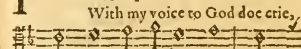
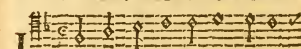
Bring gifts all ye that dwell abroad,
for dreadfull sure is he.

12 For he doth take both life and might
from Princes great of birth :

And full of teriour is his sight,
to all the Kings on earth.

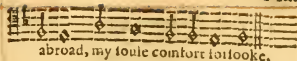
Voce mea ad. Psal. Lxxvij. I.H.

David rehearseth his great afflictions and grievous temptations, whereby he is driuen to consider his former conuersion, and the course of Gods workes in the preservation of his seruants, and so he confirmeth his faith against these temptations.



took : But stretcht my hands to him

abroad



abroad, my soule comfort forlooke.
 3 When I to thinke on God endend,
 my trouble then is more :
 I spake but could not make an end,
 my breath was stopt so fore.
 4 Thou holdst mine eies alwaies from rest,
 that I alwaies awake :
 With feare am I so fore opprest,
 my speech doth me forsake.
 5 The daies of old in minde I cast,
 and oft did thinke vpon
 The times and ages that are past,
 full many yeeres agone.
 6 By night my songs I cail to minde,
 once made thy praise to shew :
 And with my heart much talke I finde,
 my spirits doe search to know.
 7 Will God said I, at once for all,
 cast off his people thus :
 so that henceforth no time he shall
 be friendly vnto vs :
 8 What is his goodnesse cleane decayd,
 for euer and a day :
 Or is his promise now delaid :
 and doth his truth decay :
 9 And will the Lord our God forget
 his mercies manifold :
 Or shall his wrath increase so hot,
 his mercies to withhold :
 10 At last I said, my weakenesse is
 the cause of this mistrust :
 Gods mighty hand can helpe all this,
 and change it when he list.

The second part.

11 I will regard and thinke vpon :
 the working of the Lord,
 Of all his wonders past and gone,
 I gladly will record.
 12 Yea, all his workes I will declare,
 and what he did deuise :
 To tell his facts I will not spare,
 and eke his counsell wise.
 13 Thy workes O Lord are all vpight,
 and holy all abroad :
 What one hath strength to match the might
 of thee O Lord our God :
 14 Thou art a God that oft dost shew
 thy wonders euery houre :
 And so dost make thy people know,
 thy vertue and thy power.
 15 And thine owne folke thou dost defend
 with strength and stretched arme :
 The sonnes of Iacob that descend,
 and Iosephs seed from harme.
 16 The waters Lord perceined thee,
 the waters saw thee well :
 And they for feare aside did flee,
 the depths on trembling fell.
 The clouds that were both thicke and blacke
 did raine full plenteously :
 The thunder in the aire did cracke,
 thy shafts abroad did flie,
 17 The thunder in the aire was heard,
 the lightnings from above :

18 With flashes great made them asfeard,
 the earth did quake and moue.

19 Thy waies within the sea doe lie,
 thy pathes in waters deepe :

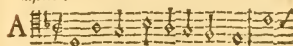
Yet none can there thy steps espie,
 nor know thy pathes to keepe.

20 Thou leadest thy folke vpon the land,
 as sheepe on euery side,

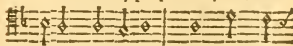
Through Moses and through Aarons hand,
 thou didst them safely guide.

Attendite populi. Psal. Lxxviii. T. S.

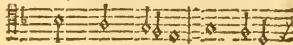
*He sheweth how God of his mercy chose his Church
 of the posterity of Abraham, casting in their
 teeth the rebellion of their fathers, that their
 children might acknowledge Gods free mercies,
 and be ashamed of their perverser ancestors. The
 holy Ghost hath comprehended as it were the
 summe of all Gods benefits, that the grosse people
 might see in few words the effect of the whole
 historie.*



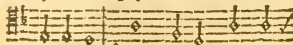
Tend my people to my law, and



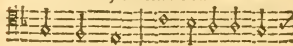
to my words incline. 2. My mouth shall



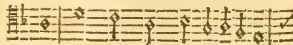
speake strange parables, and senten-



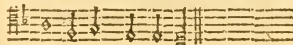
ces diuine. 3. Which we our felues haue



heard and leard, euen of our Fathers



old, and which for our instruction



our Fathers haue vs told.

4 Because we should not keepe it close,
 from them that should come after :
 Who should Gods power to their race praise,
 and all his workes of wonder.

5 To Iacob he commandement gaue,
 how Israel should liue :

Willing our Fathers should the same
 vnto their children giue.

6 That they and their posterity,
 which were not sprung vp tho :

Should haue the knowledge of the law,
 and teach their seed also,

7 That they may haue the better hope
 in God that is above,

And not forget to keepe his lawes,
 and his precepts in loue.

8 Not being as our Fathers were,
 rebelling in Gods sight :

And would not frame their wicked hearts
 to know their God aright.

How went the people of Ephraim
their neighbours for to spoile :
Shooting their darts the day of warre,
and yet they tooke the foile :
For why they did not keepe with God,
the couenant that was made :
Nor yet would walke or leade their liues,
according to his trade.
But put into obliuion,
his counsell and his will :
And all his works most magnifique,
which he declared still.

The second part.

What wonders to our forefathers,
did he himfelfe difclose :
In Egypt land within the field,
that called is Thancois :
He did diuide and cut the sea,
that they might paffe at once :
And made the water stand as still,
as doth an heape of stones.
He led them secret in a cloud
by day, when it was bright :
And in the night when darke it was,
with fire he gaue them light.
He brake the rocke in wilderneffe,
and gaue the people drinke,
As plentifull as when the deepes
doe flow vp to the brinke.

He drew out riuers out of rocks,
that were both dry and hard :
Of such abundance that no floods,
to them might be comparde.
Yet for all this against the Lord,
their sinne they did increafe :
And stirred him that is most hie,
to wrath in wilderneffe.
They tempted him within their hearts,
like people of mistrust :
Requiring such a kinde of meate,
as serued to their lust,
Saying with murmuration,
in their vnfaithfulnesse,
What can this God prepare for vs,
a feast in wilderneffe :
Behold he strake the stonie rocke,
and floods forth-with did flow :
But can he now giue to his folke,
both bread and flesh also :
When God heard this he waxed wroth,
with Iacob and his seed.
So did his indignation
on Israel proceed.

The third part.

Because they did not faithfully
beleue, and hope that he
Could alwaies helpe and succour them
in their necessity.
Wherefore he did command the clouds,
forthwith they brake in sunder :
And rained downe Manna for them to eat,
a food of mickle wonder.
When earthly men with Angels food,
were fed at their request :
He bad the East winde blow away,
and brought in the South-west.
And rain'd downe flesh as thick as dust,

and fowle as thicke as sand :
Which he did cast amidst the place,
where all their tents did stand.
Then did they eate exceedingly,
and all men had their fill,
Yet more and more they did desire,
to serue their lusts and wils.
But as the meate was in their mouthes,
his wrath vpon them fell :
And slew the flower of all their youth,
and choise of Israel,
Yet fell they to their wonted sinne,
and still they did him grieve,
For all the wonders that he wrought,
they would him nor beleue.
Their daies therefore he shortened,
and made their honour vaine :
Their yeeres did waste and paffe away,
with terroure and with paine.
But euer when he plagued them,
they sought him by and by :
Remembring then he was their strength,
their helpe and God most hie.
Though in their mouthes they did but
and flatter with the Lord : (glose,
And with their tongues and in their hearts,
dissembled euery word.

The fourth part.

For why : their hearts was nothing bent
to him, nor to his trade :
Nor yet to keepe nor to performe,
the couenant that was made.
Yet was he still so mercifull,
when they deserued to die :
That he forgave them their misdeeds,
and would not them destroy.
Yea many a time he turn'd his wrath,
and did himfelfe aduise :
And would not suffer all his whole
displeasure to arise.
Considering that they were but flesh,
and euen as a winde,
That passeth away, and cannot well
returne by his owne kinde.
How oftentimes in wilderneffe,
did they the Lord prouoke :
How did they moue and stirre the Lord,
to plague them with his stroke :
Yet did they turne againe to sinne,
and tempted God oft-soone :
Prescribing to the holy Lord,
what things they would haue done.
Not thinking of his hand and powre,
nor of the day when he
Delivered them out of the hands,
of the fierce enemy.
Nor how he wrought his miracles,
as they themselues beheld
In Egypt, and the wonders that
he did in Zoan field.
Nor how he turned by his power,
their waters into blood,
That no man might receiue his drinke
at riuier nor at flood.
Nor how he sent them swarms of flies,
which did them fore annoy.

And kild their country full of frogs,
which did their land destroy.

The fifth part.

46 Nor how he did commit their fruits
vnto the Caterpillar :
And all the labour of their hands,
he gaue to the Grasshopper.
47 With hailestones he destroyed their vines,
so that they were all lost :
And not so much as wilde figge trees,
but he consumed with froit.

48 And yet with hailestones once againe,
the Lord their cattell smote :
And all their flocks and herds likewise,
with thunderbolts full hot.
49 He cast vpon them in his ire,
and in his fury strong :
Displeasure, wrath, and euill spirits,
to trouble them among.

50 Then to his wrath he made a way,
and spared not the least :
But gaue vnto the pestilence,
the man and eke the beast.

51 He strake also the first borne all,
that vp in Egypt came :
And all the chiefe of men and beasts,
within the tents of Ham.

52 But as for all his owne deare folke,
he did preserve and keepe.
And carried them through wilderness,
euen like a flocke of sheepe.

53 Without all feare, both safe and sound,
he brought them out of thrall :
Whereas their foes with rage of seasas,
were overwhelmed all.

54 And brought them out into the coasts,
of his owne holy land :
Euen to the mount which he had got,
by his strong arme and hand.

55 And there cast out the heathen folke,
and did their land diuide :
And in their tents he set the tribes
of Israel to abide.

56 Yet for all this their God most hie,
they sinned and tempted still :
And would not keepe his testament,
nor yet obey his will.

57 But as their fathers turned backe,
euen so they went astray,
Much like a bow that would not bend,
but slip, and start a way.

The sixth part.

58 And grieved him with their hill altars,
with offerings and with fire,
And with their Idols vehemently,
prouoked him to ire.

59 Therewith his wrath began againe,
to kindle in his breast :
The naughtinesse of Israel,
he did so much detest.

60 Then he forsooke the tabernacle
of Silo, where he was
Right conuersant with earthly men,
euen as his dwelling place.

61 Then suffred he his might and power,
in bondage for to stand :
And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the sword,
wroth with his heritage :

63 The young men were deuour'd with fire,
maides had no marriage.

64 And with the sword the Priests also,
did perish euery one :

And not a widow left aliue,
their death for to bemoene.

65 And then the Lord began to wake,
like one that slept a time :

And as a valiant man of warre,
refreshed after wine.

66 With Emrods in the hinder parts,
he strake his enemies all :

And put them then vnto a shame,
that was perpetuall.

67 Then he the tent and tabernacle,
of Ioseph did refuse :

As for the tribe of Ephraim,
he would in no wise chuse.

68 But chose the tribe of Iehuda,
whereas he thought to dwell :

Euen the noble mount Sion,
which he did loue so well.

69 Whereas he did his temple build,
both sumptuously and sure :

Like as the earth, which he hath made
for euer to endure.

70 Then chose he Dauid him to serue,
his people for to keepe :

Whom he tooke vp and brought away,
euen from the folds of sheepe.

71 As he did follow the Ewes with young,
the Lord did him aduance :

To feed his people Israel,
and his inheritance.

72 Then Dauid with a faithfull heart,
his flocke and charge did feed :

And prudently with all his power,
did gouerne them indeed.

Deus venerunt. Psal. Lxxix. I. H.

*The Israelites complaine to God for the calamitie
that they suffered, when Antiochus destroyed
their Temple and Citie, desiring ayde against his
tyrannie, lest God and religion should be con-
demned by the heathen, who should see them for-
saken and perish.*

Sing this as the 79. Psalme.

O Lord the Gentiles doe invade,
thine heritage to spoile,
Ierusalem an heape is made,
thy Temple they desile.

2 The bodies of thy Saints most deare
abroad to birds they cast :

The flesh of such as doe thee feare,
the beasts deuoure and waste.

3 Their blood throughout Ierusalem,
as water spilt they haue,

So that there is not one of them,
to lay their dead in graue.

4 Thus are we made a laughing stocke,
almost the world throughout :

The enemies at vs iest and mocke,
which dwell our coast about.

5 Wilt thou O Lord thus in thine ire,
against vs euer fume ?

And shew thy wrath as hot as fire,
thy folke for to consume :
6 Vpon those people powre the same,
which did thee neuer know :
All realmes which call not on thy name,
consume and overthrow.
7 For they haue got the vpper hand,
and Iacobs seed destroyed :
His habitation and his land,
they haue left waste and void.
8 Beare not in minde our former faults,
with speed some pitie shew :
And aide vs Lord in all assaults,
for we are weake and low.

The second part.

9 O God that giu'st all health and grace,
on vs declare the same :
Weigh not our works, our sinnes deface,
for honour of thy name.
10 Why shall the wicked still alway,
to vs as people dumbe :
In thy reproach reioyce and say,
where is their God become :
11 Requite O Lord, as thou see'st good,
before our eyes in sight :
Of all those folke thy seruants blood,
which they spilt in despight.
12 Receiue into thy sight in haist,
the clamours, griefe and wrong,
Of such as are in prison cast,
sustaining yrons strong.
Thy force and strength to celebrate,
Lord set them out of band,
Which vnto death are destinate,
and in their enemies hand.
13 The nations which haue become so bold,
as to blasphemie thy name :
Into their laps with seuen fold,
repay againe the same.
14 So we thy folke and pasture sheepe,
will praise thee euermore :
And teach all ages for to keepe,
for thee like praise in store.

Qui regis Israel. Psal. Lxxx. I.H.

A lamentable prayer to God to help the miseries of the Church, desiring him to consider the first estate when his fauour shined towards them, that hee might finish that worke which he had begun.

Sing this as the 67. Psalme.

Thou Heard that Israel dost keepe,
giue care and take good heed :
Which leade'st Ioseph like a sheepe,
and dost him watch and feed.
2 Thou Lord I say, whose seate is set,
on Cherubins so bright,
Shew forth thy selfe, and doe not let,
send downe thy beames of light.
3 Before Ephraim and Benjamin,
Manasses eke likewise :
To shew thy power doe thou begin,
come helpe vs Lord arise.
4 Direct our hearts vnto thy grace,
conuert vs Lord to thee :
Shew vs the brightnesse of thy face,
and then full safe are we.
5 Lord God of hosts of Israel,

how long wilt thou I say,
Against thy folke in anger swell,
and wilt not heare them pray :
6 Thou dost them feed with sorrowes deepe,
their bread with teares they eate,
And drinke the teares that they doe weepe,
in measure full and great.
7 Thou hast vs made a very strife
to those that dwell about :
And that our foes doe loue a life,
they laugh and iest it out.
8 O take vs Lord vnto thy grace,
conuert our mindes to thee :
Shew forth to vs thy ioyfull face,
and we full safe shall be.
9 From Egypt where it grew not well,
thou brought'st a vine full deare :
The heathen folke thou didst expell,
and thou didst plant it there.
10 Thou didst prepare for it a place,
and set her rootes full fast :
That it did grow and spring apace,
and fill'd the land at last.

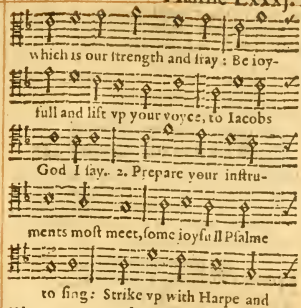
The second part.

11 The hills were couered round about,
with shade that from it came,
And eke the Cedars high and stout,
with branches of the same.
12 Why then didst thou her wall destroy :
her hedge pluckt vp thou hast :
That all the folke that passe thereby,
thy vine may spoile and waste.
13 The Bore out of the wood so wild,
dorth dig and root it out :
The furious beaists out of the field
deuoure it all about.
14 O Lord of hosts returne againe,
from heauen looke betime :
Behold and with thy helpe sustaine,
this poore vineyard of thine.
15 Thy plant I say, thine Israel,
whom thy right hand hath set :
The same which thou didst loue so well,
O Lord doe not forget.
16 They lop and cut it downe apace,
they burne it eke with fire :
And through the frowning of thy face,
we perish in thine ire.
17 Let thy right hand be with them now,
whom thou hast kept so long :
And with the sonne of man, whom thou,
to thee hast made so strong.
18 And so when thou hast set vs free,
and saued vs from shame,
Then will we neuer fall from thee,
but call vpon thy name.
19 O Lord of hosts through thy good grace
conuert vs vnto thee :
Behold vs with a pleasant face,
and then full safe are we.

Exultate Deo. Psal. Lxxxj. I.H.

An exhortation to praise God for his benefitts, condemning their ingratitude.

Be light and glad in God reioyce,
which



which is our strength and pray : Be ioy-
full and lift vp your voyce, to Jacobs
God I say. 2. Prepare your instru-
ments most meet, some joyfull Psalme
to sing : Strike vp with Harpe and

Lute so sweet, on euery pleasant string.
3 Blow as it were in the new Moone,
with Trumpets of the best :
As it is vsed to be done
at any solemne feast.

4 For this is vnto Israel
a statute and a trade :
A law that must be kept full well
which Jacobs God hath made.

5 This clause with Ioseph was decreed,
when he from Egypt came :
That as a witness all his seede
should still obserue the same.

6 When God I say had thus prepar'd
to bring him from that land :
Whereas the speech which he had heard
he did not vnderstand.

7 I from his shoulders tooke faith he,
the burden cleane away :
And from the furnace quit him free,
from burning bricke of clay.

8 When thou in griefe didst cry and call
I holpe thee by and by :
And I did answere thee withall
in thunder secretly.

9 Yea, at the waters of discord,
I did thee tempt and proue :
Whereas the goodnesse of the Lord
with muttering thou didst moue.

10 Heare O my folke, O Israel,
and I assure it thee :
Regard and marke my words full well,
if thou wilt cleaue to me.

The second part.

11 Thou shalt no God in thee reuerse
of any land abroad :
Nor in no wise to bow or serue
a strange and foraine God.

12 I am the Lord thy God, and I
from Egypt see thee free :
Then aske of me abundantly,
and I will giue it thee.

13 And yet my people would not heare
my voice, when that I spake :
Nor, Israel would not obey,
but did me quite forsake.

14 Then did I leaue them to their will,
in hardnesse of their heart :

To walke in their owne counsell still,
themselues they might peruert,

15 O that my people would haue heard
the words that I did say :
And eke that Israel would regard
to walke within my way.

16 How soone would I confound their foes,
and bring them downe full low :
And turne my hand vpon all those
that would them ouerthrow :

17 And they that at the Lord doe rage,
as flanes should seeke him ill :
But of his folke the time and age
should flourish euer still.

18 I would haue fed them with the crop
and finest of the wheate :
And made the rocke with hony drop,
that they their fils should eate.

Deus stetit. Psal. Lxxxij. I. H.

*Dauid declaring God to be present with Iudges
and Magistrates, reprimeth their partialitie and
vnrightheousnesse, and exhorteth them to doe ius-
tice, but seeing no amendment, he desireth God
to execute iustice himselfe.*

Sing this as the 77. Psalme.

A Mid the praise with men of might,
the Lord himselfe did stand :
To plead the cause of truth and right,
with Iudges of the land.

2 How long, said he, will you proceede,
false iudgement to award :
And haue respect for loue of meede,
the wicked to regard :

3 Whereas of due you should defend
the fatherlesse and weake :
And when the poore man doth contend
in iudgement iustly speake.

4 If ye be wise, defend the cause
of poore men in their right :
And rid the needy from the clauies
of tyrants force and might.

5 But nothing will they know or learne,
in vaine to them I talke :
They will not see, or ought discerne
but still in darknesse walke.

For loe euen now the time is come
that all things fall to nought :
And likewise lawes both all and some,
for gaine are sold and bought.

6 I had decreed it in my sight,
as Gods to take you all :
And children to the most of might
for loue I did you call.

7 But notwithstanding ye shall dye
as men, and so decay :
O tyrants I shall you destroy,
and plucke you quite away.

8 Vp Lord, and let thy strength be knowne,
and iudge the world with might :
For why : all nations are thine owne,
to take them as thy right.

Deus quis similis ? Psal. Lxxxij. I. H.

*The Israelites pray the Lord to deliuer them from
their enemies both at home and far off : also that
all such wicked people be stricken with his ster-
my tempests that they may know his power.*

Sing

Sing this as the 77. Psalm.

Do not O God refraine thy tongue,
in silence doe not stay:
With-hold not Lord thy selfe so long,
nor make no more delay.
2 For why? behold thy foes, and see
how they doe rage and drie:
And those that beare an hate to thee
hold vp their heads on hie.

3 Against thy folke they vse deccit,
and craftily enquire:
For thine elect to lie in wait
their counsell doth conspire.
4 Come on, say they, let vs expell,
and plucke these folke away:
So that the name of Israel
may vtterly decay.

5 They all conspire within their hearts
how they may thee withstand:
Against the Lord to take a part
they are in league and band.
6 The tents of all the Edomites,
the Ismaelites also:
The Haggarens, and Moabites,
with diuers others mee.

7 Geball with Ammon, and likewise
doth Awelecke conspire:
The Philistims against thee rise,
with them that dwell at Tire.
8 And Assur eke is well afraid,
with them in league to be:
And doth become a fence and aid
to Lots posteritie.
9 As thou didst to the Madianites,
so serue them Lord each one:
As to Siser, and to Iabin,
beside the brooke Kison.
10 Whom thou in Endor didst destroy,
and waste them through thy might:
That they like dung on earth did lie,
and that in open sight.

The second part.

11 Make them now and their Lords appeare
like Zeb and Oreb than:
As Zeba and Zalmana were,
the Kings of Madian.
12 Which said, let vs throughout the land
in all the coasts abroad,
Possesse and take into our hand
the faire houses of God.
13 Turne thee O God with stormes as fast
as wheeles that haue no stay:
Or like the chaffe which men doe cast
with windes to flie away.
14 Like as the fire with rage and fume,
the mighty forrests spils:
And as the flame doth quire consume
the mountaines and the hills.
15 So let the tempest of thy wrath
vpon their neckes be laid:
And of thy stormy wrath and shower
Lord make them all afraid.
16 Lord bring them all I thee desire
to such rebuke and shame:
That it may cause them to enquire,
and learne to seeke thy name.

17 And let them euermore daily
to shame and slander fall:
And in rebuke and obloquie
to perish eke withall.

18 That they may know and feele full well,
that thou art called Lord:
And that alone thou dost excell
and raigne throughout the world.

Quam dilecta? Psal. Lxxxiiij. I.H.

Dauid exiled his country, desireth ardently to returne to Gods Tabernacle, and assembly of the Saints, to praise God: then hee praiseth the courage of the people that passe the wilderness, to assemble themselves in Sion.

Sing this as the 67. Psalm.

How pleasant is thy dwelling place,

O Lord of hoasts to me:
The Tabernacles of thy grace,
how pleasant Lord they be?

2 My soule doth long full fore to goe
into thy Courts abroad:
My heart doth lust, my flesh also
in thee the liuing Lord.

3 The Sparrowes finde a roome to rest,
and saue themselves from wrong:

And eke the Swallow hath a nest
wherein to keepe her yong.

4 These birds full nigh thine Altar may
haue place to sit and sing:
O Lord of hoasts, thou art I say,
my God and eke my King.

5 O they be blessed that may dwell
within thy house alwayes:
For they all times thy facts doe tell,
and euer giue thee praise.

6 Yea, happy sure likewise are they,
whose stay and strength thou art:
Which to thy house doe minde the way,
and seeke it in their heart.

7 As they goe through the vale of teares
they digge vp fountaines still:
That as a spring it all appeares,
and thou their pits dost fill.

8 From strength to strength they walke full
no faintnesse there shall be: (fast,
And so the God of Gods at last
in Sion they doe see.

9 O Lord of hoasts to me giue heede,
and heare when I doe pray:
And let it through thine cares proceede,
O Jacobs Gods I say.

10 O Lord our shield, of thy good grace
regard and so draw neare:
Regard I say, behold the face
of thine annointed deare.

11 For why? within thy Courts one day
is better to abide:
Then other-where to keepe or stay
a thousand dayes beside.

12 Much rather would I keepe a dore
within the house of God,
Then in the tents of wickednesse
to settle mine abroad.

13 For God the Lord light and defence,
will grace and worship giue:
And no good thing will he with-hold
from them that purely liue.

14 O Lord of hostes that man is blest,
and happy sure is he :
That is perished in his brest,
to trust all times in thee.

Bene dixisti Deo. Psal. Lxxxv. I.H.

*Because God withdrew not his rod from his Church
after the returne from Babilon, first they put him
in minde, that he should not leave the work of his
grace imperfect, and complaine of their long af-
fliction. Thens they reioyce in hope of promised de-
liverance, which was a figure of Christs king-
dome, under which should be perfect felicity.*

Sing this as the 81. Psalme.

Thou hast bene mercifull indeed,
O Lord vnto thy land :

For thou restorest Iacob's seed,
from thralldome out of band.

2 The wicked waies that they were in,
thou didst them cleane remit :

And thou didst hide thy peoples sinne,
full close thou coueredst it.

3 Thine anger eke thou didst assuage,
that all thy wrath was gone :

And so didst turne thee from thy rage,
with them to be at one.

4 O God of health, doe now conuert
thy people vnto thee :

Put all thy wrath from vs apart,
and angry cease to be.

5 Why ? shall thine anger neuer end,
but still proceed on vs ?

And shall thy wrath it selfe extend,
vpon all ages thus ?

6 Wilt thou not rather turne therefore,
and quicken vs, that we

And all thy folke may euermore,
be glad and ioy in thee ?

7 O Lord on vs doe thou declare,
thy goodnesse to our wealth :

Shew forth to vs and doe not spare,
thine aide and sauing health.

8 I will hearken what God saith, for he
speakes to his people peace :

And to his Saints that neuer they,
returne to foolishnesse.

9 For why ? his helpe is still at hand,
to such as doe him feare :

Whereby great glory in the land
shall dwell and flourish there.

10 For truth and mercy there shall meete,
in one to take their place :

And peace shall iustice with kisse greet,
and there they shall embrace,

11 As truth from earth shall spring apace,
and flourish pleasantly :

So righteousnesse shall heau her face,
and looke from heauen hie.

12 Yea, God himselfe doth take in hand,
to giue vs each good thing :

And through the crafts of all the land,
the earth her fruits shall bring.

13 Before his face shall iustice goe,
much like a guide or way :

He shall direct his steps also,
and keepe them in the way.

Inclina Dom. Psal. Lxxxvj. I.H.

*David sore afflicted, prayeth seriously for delive-
rance, sometimes rehearsing his miseries and mer-
cies receiued, desiring also to be instructed of the
Lord, that hee may feare and glorifie his name.
He complaineth also of his aduersaries, and re-
qureth to be delivered from them.*

Sing this as the 81. Psalme.

L Ord bow thine eare to my request,
and heare me by and by :

With grievous paine and griefe oppress,
full poore and weake am I.

2 Prefeue my soule, because my waies,
and doings holy be :

And saue thy seruant, O my Lord,
that puts his trust in thee.

3 Thy mercy Lord on the expresse,
defend me eke withall :

For through the day I doe not cease,
on thee to cry and call.

4 Comfort O Lord thy seruants soule,
that now with paine is pinde :

For vnto thee Lord I extoll,
and lift my soule and minde.

5 For thou art good and bountifull,
thy gifts of grace are free :

And eke thy mercie plentifull,
to all that call on thee.

6 O Lord likewise when I doe pray,
regard and giue an eare :

Marke well the words that I doe say,
and all my prayers heare.

7 In time when trouble doth me moue,
to thee I doe complaine :

For why ? I know and well doe proue,
thou answerest me againe.

8 Among the Gods (O Lord) is none,
with thee to be compare :

And none can doe as thou alone,
the like hath not bene heard.

The second part.

9 The Gentiles and the people all,
which thou didst make and frame :

Before thy face on knees will fall,
and glorifie thy name.

10 For why ? thou art so much of might,
all power is thine owne.

Thou workest wonders still in fight,
for thou art God alone.

11 O teach me Lord the way, and I
shall in thy truth proceed :

O ioyne my heart to thee so nie,
that I thy name may dread.

12 To thee my God will I giue praise,
with all my heart O Lord :

And glorifie thy name alwaies,
for euer through the world.

13 For why ? thy mercie shewed to me
is great, and dorth excell :

Thou sett'st my soule at liberty,
out from the lower hell.

14 O Lord, the proud against me rise,
and heapes of men of might,

That seeke my soule, and in no wise,
will haue thee in their sight.

15 Thou Lord art mercifull and meeke,
full slacke and slow to wrath :

Thy goodnesse is full great, and eke
thy truth no measure hath.
16 O turne to me, and mercy grant,
thy strength to me apply :
O helpe, and saue thine owne seruante,
thy handmaids sonne am I.
17 On me some signe of fauour show,
that all my foes may see :
And be ashamed, because Lord thou
dost helpe and comfort me.

Fundamentum eius. Psal. Lxxxvij. I. H.

The holy Ghost promisseth that the Church as yet in misery after the captiuiety of Babylon, should be restored to great excellencie, so that nothing should be more comfortable then to be numbered among the members thereof.

Sing this as the 81. Psalme.

THE Citie shall full well endure,
her ground worke still doth stay :
Vpon the holy hill full sure,
it can no time decay.

2 God loues the gates of Sion best,
his grace doth there abide,
He loues them more then all the rest,
of Jacobs tents beside.

3 Full glorious things reported be,
in Sion and abroad :
Great things I say are said of thee,
thou Citie of our God.

4 On Rahab I will cast an eye,
and beare in minde the same,
And Babylon shall eke apply,
and learne to know my name.

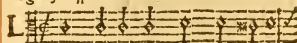
5 Loe Palestine and Tyre also,
with Ethiopie likewise,
A people old full long agoe,
were borne, and there did rise.
6 Of Sion they shall say abroad,
that diuers men of fame,
Haue there sprung vp, and the high God
hath founded fast the same.

7 In their records to them it shall,
through Gods deuise appeare :
Of Sion that the chiefe of all
had his beginning there.

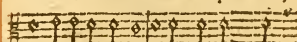
8 Their trumpeters with such as sing,
therein great plenty be :
My fountaines and my pleasant springs,
are compass all in thee.

Domine Deus. Psal. Lxxxvij. I. H.

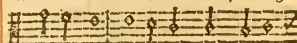
The faithfull sore afflicted by sickness, persecution, aduersity, and as it were left of God without any consolation: yet call on God by faith, and strive against desperation.



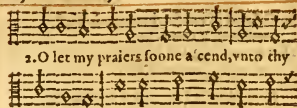
Ord God of health the hope and stay



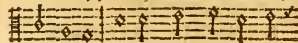
thou art alone to me, I call and cry through



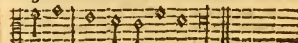
out the day, and all the night to thee,



1. O let my prayers soone ascend, vnto thy



sight on hie : Encline thine care, O Lord



entend, and harken to my crie.

3 For why? my soule with woe is filld,
and doth in trouble dwell :
My life and breath almost doth yeeld,
and draweth nie to hell.

4 I am esteem'd as one of them,
that in the pit doe fall :
And made as one among those mea,
that haue no strength at all.

5 As one among the dead and free
from things that here remaine :
It were more ease for me to be,
with them the which were slaine ;
As those that lie in graue I say,
whom thou hast cleane forgot :
The which thy hand hath cut away,
and thou regardst them not.

6 Yea, like to one shut vp full sure,
within the lower pit,
In places darke and all obscure,
and in the depth of it.

7 Thine anger and thy wrath likewise,
full sore on me doth lie :
And all thy stormes against me rise,
my soule to vex and trie.

8 Thou puttst my friends farre off from me,
and makest them hate me sore :
I am shut vp in prison fast,
and can come forth no more.

9 My sight doth faile through grieve & wo,
I call to thee O God
Throughout the day, my hands also
to thee I stretch abroad.

The second part.

10 Doeest thou vnto the dead declare,
thy wondrous works of fame ?
Shall dead to life againe repaire,
and praise thee for the same ?

11 Or shall thy louing kindnesse Lord,
be preached in the graue ?
Or shall with them that are destitute,
thy truth her honour haue ?

12 Shall they that lie in darke full low,
of all thy wonders wor ?
Or there shall they thy iustice know,
where all things are forgot ?

13 But I O Lord to thee alway,
doe crie and call apace :
My prayer eke ere it be day,
shall come before thy face.

14 Why dost thou Lord abhorre my soule,
in grieve that seeketh thee ?
And now O Lord why dost thou hide,
thy face away from me ?

15 I am afflic't as dying still,
from youth this many a yeere,

Thy terrours which doe vex me ill
with troubled minde I beare.

16 The furies of thy wrathfull rage
full fore vpon me fall :

Thy terrours eke doe not assuage,
but me oppresse withall.

17 All day they compass me about
as water at the tide :

And all at once with streames full stout
beset me on each side.

18 Thou settest farre from me my friends,
and louers euery one :

Yea, and mine old acquaintance all
out of my sight are gone.

Miserecordias. Psal. Lxxxix. I. H.

*David praisth God for his rowenant made be-
tweene him and his elect by Iesus Christ: then he
complained of the desolation of his kingdome, so
that the promise seemed to be broken. Finally, he
prayeth to be deliuered from afflictions, mention-
ing the shortnesse of mans life, and confirming
himselfe by Gods promises.*

Sing this as the 67. Psalme.

TO sing the mercies of the Lord,
my tongue shall neuer spare :
And with my mouth from age to age,
thy truth I will declare.

2 For I haue said, that mercy shall
for euermore remaine :

In that thou dost the heauens stay
thy truth appeareth plaine.

3 To mine elect, saith God, I made
a souenant and behest :

My seruant David to perswade,
I swore and did protest.

4 Thy seed for euer I will stay,
and stablish it full fast :

And still vphold thy throne alway,
from age to age to last.

5 The heauens shew with ioy and mirth,
thy wondrous workes, O Lord :

Thy Saints within thy Church on earth,
thy faith and truth record.

6 Who with the Lord is equal then
in all the clouds abroad :

Among the sonnes of all the Gods
what one is like our God :

7 God in assembly of the Saines
is greatly to be dread :

And ouer all that dwell about,
in terrour to be had.

8 Lord God of heaues in all the world,
what one is like to thee :

On euery side most mighty Lord
thy truth is seene to be.

9 The raging sea by thine aduise,
thou rulest at thy will :

And when the waues thereof arise,
thou mak'st them calme and still.

10 And Egypt thou Lord hast subdued,
and thou hast it destroid :

Yea, thou thy foes with mighty arme,
hast scattered all abroad.

The second part.

11 The heauens are cehine, and still haue been
likewise the earth and land :

The world with all that is therein,
thou foundest with thy hand.

12 Both North & South, with East & West,
thy selfe didst make and frame :

Both Tabor Mount, and eke Hermon,
reioyce and praise thy name.

13 Thine arme is strong and full of power,
all might therein doth lye :

The strength of thy right hand each houre,
thou listest vp on hie.

14 In righteousnesse and equike,
thou hast thy seate and place :

Mercy and truth are still with thee,
and goe before thy face.

15 That folke is blest that knoweth aright
thy present power O God :

For in the fauour of thy sight
they walke full safe abroad.

16 For in thy name throughout the day,
they ioy and much reioyce :

And though thy righteousnesse haue they
a pleasant fame and noise.

17 For why ? their glory, strength and aide
in thee alone doth lie :

Thy goodnesse eke that hath vs staid,
shall lift our horne on hie.

18 Our strength that doth defend vs well,
the Lord to vs doth bring :

The holy one of Israel
he is our guide and King.

19 Sometime thy will vnto thy Saines
in visions thou didst shew :

And thus then didst thou say to them,
thy minde to make them know.

A man of might I haue erect
your King and guide to be :

And set him vp whom I elect,
among the folke to me.

The third part.

20 My seruant David I appointe,
whom I haue searched out :

And with my holy oyle anoint
him King of all the rout.

21 For why ? my hand is ready still
with him for to remaine :

And with mine arme also I will
him strengthen and sustaine.

22 The enemies shall not him oppresse,
they shall him not deuoure :

Ne yet the sonnes of wickednesse,
on him shall haue no power.

23 His foes likewise I will destroy,
before his face in sight :

And those that hate him I will plague,
and strike them with my might.

24 My truth and mercy eke withall,
shall still vpon him lie :

And in my name his horne eke shall
be lifted vp on hie.

25 His kingdome I will set to be
vpon the sea and land :

And eke the running foulds shall he
embrace with his right hand.

26 He shall depend with all his heart
on me, and thus shall say :

My Father and my God thou art,
my rocke of health and stay.

And to thy name O thou most high,
to sing with one accord,
2 To shew the kindnesse of the Lord
betime ere day be light:
And eke declare his truth abroad,
when it doth draw to night.
3 Vpon ten stringed instruments,
on Lute and Harpe so sweet:
With all the mirth you can inuent,
of instruments most meet.
4 For thou hast made me reioyce
in things so wrought by thee:
And I haue ioy in heart and voyce
thy handy workes to see.
5 O Lord, how glorious and how great
are all thy workes so stout:
So deeply are thy counsels set:
that none can try them out.
6 The man vnwise hath not the wit
this geare to passe to bring:
And all such fooles are nothing fit
to vnderstand this thing.
7 When so the wicked at their will,
as grasse doe spring full fast:
They when they flourish in their ill
for euer shall be waste.
8 But thou art mighty Lord most high,
yea, thou dost raigne therefore:
In euerie time eternally,
both now and euermore.
9 For why? O Lord, behold and see,
behold thy foes I say:
How all that worke iniquitie
shall perish and decay.
10 But thou like as an Vnicorne,
shalt lift my horne on hie:
With fresh and new prepared oyle,
thine oynted King am I.
11 And of my foes before mine eyes
shall see the fall and shame:
Of all that vp against me rise,
mine ear shall heare the same.
12 The iust shall flourish vp on hie,
as Date trees bud and blow:
And as the Cedars multiply
in Libanus that grow.
13 For they are planted in the place
and dwelling of our God:
Within his courts they spring apace,
and flourish all abroad.
14 And in their age much fruit shall bring,
both fat and well besene:
And pleasantly both bud and spring,
with boughes and branches greene.
15 To shew that God is good and iust,
and vp right in his will:
He is my rocke, my hope and trust,
in him there is none ill.

Dominus regnavit. Psal. xCiiij. I. H.

He praiseth the power of God, in the creation of the world, and beateth downe all people which lift themselves against his Maiesty, and prouoketh to consider his premises.

Sing this as the 77. Psalm.

THe Lord as King aloft doth raigne,
in glory goodly dight:

And he to shew his strength and maine
hath girt himselfe with might.
2 The Lord likewise the earth hath made,
and shaped it so large:
No might can make it moue or fade,
at stay it doth endure.
3 Ere that the world was made or wrought,
thy seate was set before:
Beyond all time that can be thought,
thou hast bene euermore.
4 The fouds O Lord, the fouds doe rise,
they roare and make a noyse:
The fouds (I say) did enterprise,
and lifted vp their voyce.
5 Yea, though the stormes arise in sight,
though seas doe rage and swell:
The Lord is strong and more of might,
for he on high doth dwell.
6 And looke what promise he doth make
his houshold to defend,
For iust and true they shall it take
all times without an end.

Deus ultionum. Psal. xCiiij. I. H.

He prayeth God against the violence of tyrants, and comforteth the afflicted, by the good issue of their afflictions, and by the ruine of the wicked.

Sing this as the 78. Psalm.

O Lord thou dost reuenge all wrong,
that office longs to thee:
Sith vengeance doth to thee belong,
declare that all may see.
2 Set forth thy selfe, for thou of right
the earth dost iudge and guide:
Reward the proud and men of might
according to their pride.
3 How long shall wicked men beare sway,
with lifting vp their voyce?
How long shall wicked men I say,
thus triumph and reioyce?
4 How long shall they with brags burst out,
and proudly prate their fill?
Shall they reioyce which be stout,
whose workes are euer ill?
5 Thy flocke O Lord, thine heritage,
they spoile and vex full sore:
Against thy people they doe rage
still daily more and more.
6 The widowes which are comfortlesse,
and strangers they destroy:
They slay the children fatherlesse,
and none doth put them by.
7 And when they take these things in hand
this taile they haue of thee:
Can Iacobs God this vnderstand?
tush no, he cannot see.
8 O folke vnwise and people rade,
some knowledge now discern:
Ye fooles among the multitude,
at length begin to learne.
9 The Lord which made the care of man,
he needes of right must heare:
He made the cyne, all things must than
before his sight appeare.
10 The Lord doth all the world correct,
and make them vnderstand:
Shall he not then your deeds detect?
how can ye scape his hand?

The second part.

- 11 The Lord doth know the thoughts of man
his heart he seeth full plaine :
- The Lord I say mens thoughts doth scan,
and findeth them but vaine.
- 12 But Lord that man is happy sure,
whom thou doest keepe in awe :
- And through correction doest procure,
to teach him in thy law.
- 13 Whereby he shall in quiet rest,
in time of trouble sit :
- When wicked men shall be suppress,
and fall into the pit.
- 14 For sure the Lord will not refuse,
his people for to take :
- His heritage whom he did chuse,
he will no time forsake.
- 15 Vntill that iudgement be decreed,
to iustice to conuert :
- That all may follow her with speed :
- that are of vpright heart.
- 16 But who vpon my part shall stand,
against the cursed traine :
- Or who shall rid me from their hand,
that wicked works maintaine :
- 17 Except the Lord had bene mine aide,
mine enemies to expell :
- My soule and life had now bene laid
almost as low as hell.
- 18 When I did say, my foote doth slide,
and I am like to fall :
- Thy goodnesse Lord did so provide,
to stay me vp withall.
- 19 When with my selfe I mused much,
and could no comfort finde :
- Then Lord thy goodnesse did me teuch,
and that did ease my minde :
- 20 Wilt thou inhabit thy selfe and draw
with wicked men to fit :
- Which with pretence in stead of law,
much mischief doe commit :
- 21 For they consult against the life
of righteous men and good :
- And in their counsels they are wise,
to shed the guiltlesse blood.
- 22 But yet the Lord he is to me
a strong defence or rocke :
- He is my God, to him I flee,
he is my strength and rocke.
- 23 And he shall cause their mischiefes all
themselues for to annoy :
- And in their malice they shall fall,
our God shall them destroy.

Venite exultemus. Psal. XCv. I. H.

An earnest exhortation to praise God for the government of the world & election of his Church, to rebuke the rebellion of the old fathers, who tempted God in the wilderness, and therefore entered not the land of promise.

Sing this as the 77. Psalme.

- Come let vs lift vp our voyce,
and sing vnto the Lord :
- In him our rocke of health reioyce
let vs with one accord.
- 2 Yea, let vs come before his face,
to giue him thanks and praise :

In singing Psalmes vnto his grace,
let vs be glad alwaies.

- 3 For why : the Lord he is no doubt,
a great and mighty God,
A king aboue all Gods throughout,
in all the world abroad.
- 4 The secrets of the earth so deepe,
and corners of the land :
- The tops of hills that are so steepe,
he hath then in his hand.
- 5 The sea and waters all are his,
for he the same hath wrought,
The earth and all that therein is,
his hand hath made of nought.
- 6 Come let vs bow and praise the Lord,
before him let vs fall :
- And kneele to him with one accord,
the which hath made vs all.
- 7 For why : he is the Lord our God,
for vs he doth prouide :
- We are his flocke, he doth vs feed,
his sheepe, and he our guide.
- 8 To day if ye his voyce will heare,
then harden not your heart :
- As ye with grutching many a yeere
prouokt me in desert.
- 9 Whereas your fathers tempted me,
my power for to proue :
- My wondrous works when they did see,
yet still they would me moue.
- 10 Twice twenty yeeres they did me grieue,
and I to them did say :
- They erre in heart, and not beleue,
they haue not knowne my way.
- 11 Wherefore I sweare when that my wrath
was kindled in my brest :
- That they should neuer tread the path,
to enter in my rest.

Cantate Dom. Psal. XCvj I. H.

An exhortation both to the Iewes and Gentiles to praise God for his mercie: and thus specially ought to be referred to the kingdome of Christ.

Sing this as the 77. Psalme.

- S Ing ye with praise vnto the Lord
new songs of ioy and mirth :
- Sing vnto him with one accord,
all people on the earth.
- 2 Yea, sing vnto the Lord, I say,
praise ye his holy name :
- Declare and shew from day to day,
saluation by the same.
- 3 Among the heathen eke declare
his honour round about :
- To shew his wonders doe not spare,
in all the world throughout.
- 4 For why : the Lord is much of might,
and worthy praise alway :
- And he is to be dread of right,
aboue all Gods I say.
- 5 For all the Gods of heathen folke,
are Idols that will fade :
- But yet our God he is the Lord,
that hath the heauens made.
- 6 All praise and honour eke doe dwell,
for aye before his face :

Both power and might likewise excell
within his holy place.

7 Ascribe vnto the Lord alway,
ye people of the world,
All might and worship eke, I say,
ascribe vnto the Lord.

8 Ascribe vnto the Lord also,
the glory of his name :
And eke into his courts doe goe,
with gifts vnto the same.

The second part.

9 Fall downe, and worship ye the Lord,
within his temple bright:
Let all the people of the world,
be fearefull at his sight.

10 Tell all the world, be not agast,
the Lord doth raigne aboute :
Yea, he hath set the earth so fast,
that it can neuer moue.

11 And that it is the Lord alone,
that rules with princely might,
To iudge the nations euery one,
with equity and right.

12 The heauens shall great ioy begin,
the earth eke shall reioyce :
The sea withall that is therein,
shall shout and make a noyse.

13 The field shall ioy, and euery thing
that springeth on the earth:
The wood and euery tree shall sing,
with gladnesse and with mirth.

14 Before the presence of the Lord,
and comming of his might,
When he shall iustly iudge the world,
and rule his folke with right.

Dominus reg. Psal. XCvij. I.H.

*David exhorteth all to reioyce for the comming of
the kingdome of Christ, dreadfull to the rebels and
Idolaters, and ioyfull to the iust, whom he exhor-
teth to innocency, to reioicing and thanksgiuing.*

Sing this as the 95. Psalm.

THe Lord doth raigne, whereat the earth
may ioy with pleasant voyce :

And eke the Illes with ioyfull mirth,
may triumph and reioyce.

2 Both clouds and darknesse eke doe swell,
and round about him beat :

Yea, right and iustice ener dwell,
and bide about his seat.

3 Yea, fire and heate at once doe runne,
and goe before his face :

Which shall his foes and enemies burne,
abroad in euery place.

4 His lightnings eke full bright did blaze,
and to the world appeare :

Whereat the earth did looke and gaze,
with dread and deadly feare.

5 The hils like waxe did melt in sight,
and presence of the Lord :

They fled before that rulers might,
which guideth all the world.

6 The heauens eke declare and shew
his iustice all abroad :

That all the world may see and know
the glory of our God.

7 Confusion sure shall come to such,

as worship Idols vaine :

And eke to those that glory much,
dumbe pictures to maintaine.

8 For all the Idols of the world,
which they as Gods doe call :
Shall feele the power of the Lord,
and downe to him shall fall.

9 With ioy shall Sion heare this thing,
and Iuda shall reioyce :

For at thy iudgement they shall sing,
and make a pleasant noyse.

10 That thou O Lord art set on high,
in all the earth abroad,

And art exalted wondrously,
about each other God.

11 All ye that loue the Lord doe this,
hate all things that are ill :

For he doth keepe the soules of his,
from such as would them spill.

12 And light doth spring vp to the iust,
with pleasure for his part :
Great ioy with gladnesse, mirth and lust,
to them of vpriht heart.

13 Ye righteous in the Lord reioyce,
his holinesse proclaim :

Be thankfull eke with heart and voyce,
and mindfull of the same.

Cantate Dom. Psal. XCvij. I.H.

*An earnest exhortation to all creatures to praise
the Lord for his power, mercy and fidelity in his
promise by Christ by whom he hath communica-
ted his saluation to all nations.*

Sing this as the 95. Psalm.

O Sing ye now vnto the Lord
a new and pleasant song :

For he hath wrought throughout the world,
his wonders great and strong.

2 With his right hand full worldlyly,
he doth his foes deuoure :

And gets himselfe the victory,
with his owne arme and power.

3 The Lord doth make the people know
his sauing health and might.

The Lord doth eke his iustice show,
in all the heathens sight.

4 His grace and truth to Israel,
in minde he doth record :

That all the earth hath scene right well,
the goodnesse of the Lord.

5 Be glad in him with ioyfull voyce,
all people on the earth :

Giue thanks to God, sing and reioyce
to him with ioy and mirth.

6 Vpon the harpe vnto him sing,
giue thanks to him with Psalmes :

Reioyce before the Lord our King :
with trumpets and with shalmes.

7 Yea, let the sea with all therein,
for ioy both roare and swell :

The earth likewise let it begin,
withall that therein dwell.

8 And let the founts reioyce their fil,
and clap their hands apace.

And eke the mountaines and the hils,
before the Lord his face.

9 For he shall come to iudge and try
the world and euery wight :
And rule the people mightily
with iustice and with right.

Dominus regnauit. Psal. xcix. I. H.

*He commendeth the power, equitie, and excellency
of the kingdomes of God by Christ, ouer the Iewes
and Gentiles, prouoking them to magnifie the
same, and to feare the Lord as the ancient Fa-
thers, Moses, Aaron, and Samuel, who calling
upon God, were heard in their prayers.*

Sing this as the 65. Psalme.

The Lord doth raigne, although at it
the people rage full sore :

Yea, he on Cherubins doth sit,
though all the world doe roare.

2 The Lord that doth in Sion dwell,
is high and wondrous great :
Abooue all folke he doth excell,
and he aloft is set.

3 Let all men praise thy mighty name,
for it is fearefull sure :
And let them magnifie the same,
that holy is and pure.

4 The Princely power of our King
doth loue iudgement and right :
Thou rightly rulest euery thing
in Iacob through thy might.

5 To praise the Lord our God denise,
all honour to him doe :
His foot-stoole worship him before,
for he is holy to.

6 Moses, Aaron and Samuel,
as Priests on him did call :
When they did pray, he heard them well,
and gaue them answer all.

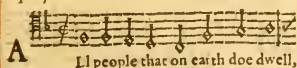
7 Within the cloud to them he spake,
then did they labour still :
To keepe such lawes as he did make
and pointed them vntill.

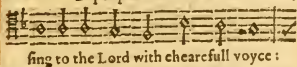
8 O Lord our God thou didst them beare,
and answerdst them againe :
Thy mercy did on them appeare,
their deeds didst not maintaine.

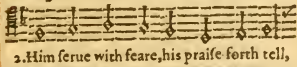
9 O laud and praise our Lord and God,
within his holy hill :
For why ? our God throughout the world
is holy euer still.

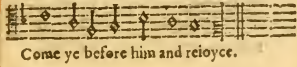
Iubilatio Deo omnes Psal. C.

*He exhorteeth all men to serue the Lord, who hath
made vs to enter into his courts and assemblies, to
praise his name.*

A  All people that on earth doe dwell,

 sing to the Lord with chearefull voyce :

 2. Him serue with feare, his praise forth tell,

 Come ye before him and reioyce.

3 The Lord ye know is God indeed,
without our aid he did vs make :
We are his flocke he doth vs feede,
and for his sheepe he doth vs take.

4 O enter then his gates with praise,
approach with ioy his courts vnto,
Praise, laud and blesse his name alwaies,
for it is seemely so to doe.

5 For why ? the Lord our God is good,
his mercy is for euer sure :
His truth at all times firmly stood,
and shall from age to age endure.

Another of the same.

Sing this as the 68. Psalme.

IN God the Lord be glad and light,
praise him throughout the earth :
Serue him and come before his sight,
with singing and with mirth.

2 Know that the Lord our God he is,
he did vs make and keepe :
Not we our selues, for we are his
owne flocke and pasture sheepe.

3 O goe into his gates alwaies,
giue thanks within the same :
Within his courts set forth his praise,
and laud his holy name.

4 For why ? the goodnesse of the Lord
for euermore doth raigne :
From age to age throughout the world
his truth doth still remaine.

Misericordiam. Psal. Cj. N.

*Dauid describeth what gouernments he will obserue
in his house and Kingdome, by rooting out the
wicked, and cherishing the godly persons.*

Sing this as the 81. Psalme.

I Mercy will and iudgement sing
O Lord God vnto thee :

2 And wisely doe in perfect way,
vntill thou come to me.

3 And in the midst of my house walke,
in purenesse of my spirit :
And I no kinde of wicked thing
will set before my sight.

4 I hate their workes that fall away,
it shall not cleaue to me :
From me shall part the froward heart,
none euill will I see

5 Him will I stroy that slandereth
his neighbour priuily :
The lofty heart I cannot beare,
nor him that looketh hie.

6 Mine eyes shall be on them, within
the land, that faithfull be :
In perfect way who walketh shall
be seruant vnto me.

7 I will no guilefull person haue
within my house to dwell :
And in my presence he shall not
remain that lyes doth tell.

8 Betimes I will destroy euery all
the wicked of the land :
That I may from Gods Citie cut
the wicked workers hand.

Domine exaudi. Psal. Cij. I.H.

It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babilon. A consolation for the building of the Church, whereof followeth the praise of God to be published vnto all posterities. The conuersion of the Gentiles, and stabilitie of the Church.

Sing this as the 67. Psalme.

O Heare my prayer Lord, and let my cry come vnto thee :

2 In time of trouble doe not hide thy face away from me.

3 Incline thine eares to me, make haste to heare me when I call :

For as the smoake doth fade, so doe my dayes consume and fall.

4 And as a harth my bones are burnt, my heart is smitten dead :

And withers as the grasse, that I forget to eate my bread.

5 By reason of my groaning voyce, my bones cleaue to my skin :

6 As Pelican in wilderness, such case now am I in.

7 And as an Owle in desert is, loe I am such a one :

7 I watch, and as a Sparrow on the house top am alone.

8 Loe daily in reproachfull wise mine enemies doe me scorne :

And they that doe against me rage, against me they haue sworne.

9 Surely with ashes as with bread, my hunger I haue sild :

And mingled haue my drinke with teares, that from mine eyes haue stild.

10 Because of thy displeasure Lord, thy wrath, and thy didaine :

For thou hast lifted me aloft, and cast me downe againe.

11 The dayes wherein I passe my life, are like the fleeting shade :

And I am withered like the grasse, that soone away doth fade.

12 But thou O Lord for euer dost remaine in steady place :

And thy remembrance euer doth abide from race to race.

The second part.

13 Thou wilt arise, and mercy thou to Sion wilt extend :

The time of mercy, now the time fore-set, is come to end.

14 For euen in the stones thereof thy seruants doe delight :

And on the dust thereof they haue compassion in their spirit.

15 Then shall the heathen people feare the Lords most holy name :

And all the Kings on earth shall dread thy glory, and thy fame.

16 Then when the Lord the mighty God againe shall Sion reare :

And then when he most nobly in his glory shall appeare,

17 To prayer of the desolare when he himselfe shall bend :

When he shall not disdain vnto their prayers to attend.

18 This shall be written for the age that after shall succede :

The people yet vncreated the Lords renowne shall spread.

19 For he from his high Sanctuary hath looked downe below :

And out of heauen hath the Lord beheld the earth also.

20 That of the mourning captiue he might heare the wofull crye :

And that he might deliuer those that damned are to dye.

21 That they in Sion might declare the Lords most holy name :

And in Ierusalem set forth the praises of the same.

22 Then when the people of the land, and Kingdomes with accord,

Shall be assembled for to doe their seruice to the Lord.

The third part.

23 My former force and strength he hath abated in the way :

And shorter he did cut my dayes, thus I therefore did say :

24 My God in midst of all my dayes now take me now away :

Thy yeares endure eternally, from age to age for aye.

25 Thou the foundation of the earth before all times hast laid :

And Lord the heauens are the worke, which thine owne hands haue made.

26 Yea, they shall perish and decay, but thou shalt tarry still :

And they shall all in time waxe old, euen as a garment will.

27 Thou as a garment shalt them change, and changed shall they be :

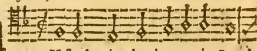
But thou dost still abide the same, thy yeares doe neuer flee.

28 The children of thy seruants shall continually endure :

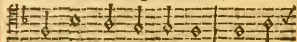
And in thy sight their happy feede for euer shall stand sure.

Benedic anima. Psal. Cij. T. S.

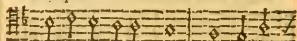
The Prophet praueth men and Angels, and all creatures to praise the Lord for his fatherly mercies, in deliuerance of his people from euill, in his providence ouer all things, and in preservation of the faithfull.

M 

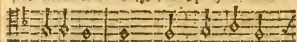
Y soule giue laud vnto the Lord,



my spirit shall doe the same : And all

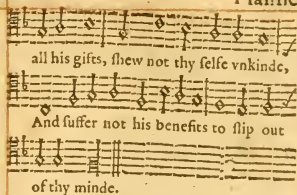


the secrets of my heart, prayse ye his



holy name, Giue thanks to God for

all



all his gifts, ſhew not thy ſelfe vnkinde,
And ſuffer not his benefites to ſlip out
of thy minde.

3 That gaue thee pardon for thy faults,
and thee reſtor'd againe :
For all thy weake and fraile diſeaſe,
and heald thee of thy paine,
4 That did redeem thy life from death,
from which thou couldeſt not flee,
His mercy and compaſſion both,
he did extend to thee.

5 That fill'd wiſh goodneſſe thy deſire,
and did prolong thy youth :

Like as the Eagle caſts her bill,
whereby her age reneweth :

6 The Lord wiſh iuſtice doth repay
all ſuch as be oppreſt :
So that their ſufferings and their wrongs,
are turned to the beſt.

7 His waies and his commandements,
to Moſes he did ſhew.

His counſels and his valiant acts,
the Iſraelites did know.

8 The Lord is kinde and mercifull,
when ſinners doe him grieue,
The ſloweſt to conceive a wrath,
and readieſt to forgive.

9 He chides not vs continually,
though we be full of ſtrife :
Nor keeps our faults in memory,
for all our ſinfull life.

10 Nor yet according to our ſinnes
the Lord doth vs regard :
Nor after our iniquities,
he doth not vs reward.

11 But as the ſpace is wondrous great,
twixt earth and heauen above :
So is his goodneſſe much more large,
to them that doe him loue.

12 God doth remote our ſinnes from vs,
and our offences all :

As farre as is the ſunne riſing,
full diſtant from his fall.

The ſecond part.

13 And looke what pitie parents deare
vnto their children beare :
Like pitie beareth God to ſuch
as worſhip him in feare.

14 The Lord that made vs knowes our ſhape,
our mould and faſhion iuſt :
How weake and fraile our nature is,
and how we be but duſt.

15 And how the time of mortall men,
is like the withering hay :

Or like the flower right faire in field,
that fades full ſoone away.

16 Whoſe gloſſe and beauty ſtormy windeſ,
doe vtterly diſgrace.

And make that after their aſſaults,
ſuch bloſſomes haue no place.

17 But yet the goodneſſe of the Lord,
with his ſhall euer ſtand :

Their childrens children doe receiue,
his righteouſneſſe at hand.

18 I meane which keepe his covenant,
with all their whole deſire :
And not forget to doe the thing,
that he doth them require.

19 The heauens high are made the ſeate,
and footſtoole of the Lord :

And by his power imperiall,
he gouernes all the world.

20 Ye Angels which are great in power,
praiſe ye and bleſſe the Lord :

Which to obey and doe his will,
immediatly accord.

21 Ye noble hoſts and Miniſters,
ceafe not to laud him ſtill :

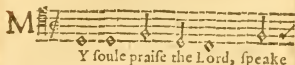
Which ready are to execute,
his pleaſure and his will :

22 Ye all his workes in euery place,
praiſe ye his holy name :

My heart, my minde, and eke my ſoule,
praiſe ye alſo the ſame.

Benedic. anima. Pſal. Ciiij. W.K.

*A thankſgiving for the creation of the world, and
gouernance of the ſame, by his maruelous pro-
vidence : alſo a prayer againſt the wicked, who
are occaſions that God ſhould in ſhew his bleſſings.*



Y ſoule praiſe the Lord, ſpeake
good of his name: O Lord our great

God, how doſt thou appeare : So paſſe

ſing in glory, that great is thy fame,

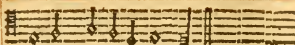
Honour and maielte in thee ſhine moſt

clear: With light as a robe, thou haſt

thee beclad, whereby all the earth thy

greatneſſe may ſee, the heauens in ſuch

fort thou alſo haſt ſpread, That it to a



curtaine compared may be.

- 3 His chamber beames lie,
in the cloudes full sure:
Which as his chariot,
are made him to beare.
And there with much swiftnesse
his course doth endure:
Vpon the wings riding,
of winde in the ayre.
4 He maketh his spirits
as heralds to goe:
And lightnings to serue,
we see alio preit.
His will to accomplish,
they runne to and fro.
To saue or consume things
as seemeth him best.
5 He grounded the earth
so firmly and fast,
That it once to moue,
none shall haue such power:
The deepe a faire covering,
for it made thou hast:
Which by his owne nature
the hills would deuourc.
7 But at thy rebuke,
the waters doe flie,
And so giue due place,
thy word to obey.
At thy voice of thunder
so fearefull they be.
That in their great raging,
they haste soone away.
8 The mountaines fullhie,
they then vp ascend:
If thou doe but speake
thy word they fulfill.
So likewise the waues
most quickly descend.
Where thou them appointest,
remaine they doe still.
9 Their bounds thou hast set,
how farre they shall runne.
So as in their rage,
not that passe they can.
For God hath appointed,
they shall not returne,
The earth to destroy more,
which was made for man.

The second part.

- 10 He sendeth the springs
to strong streames and lakes:
Which runne doe full swift
among the huge hills.
11 Where both the wilde asses
their thirst oft-times slakes:
And beasts of the mountaines,
thereof drinke their fill.
12 By these pleasant springs,
or fountaines full faire:
The fowles of the aire
abide shall and dwell.
13 Who moued by nature,
to hop here and there:
Among the greene branches
their songs shall excell.

- 14 The mountaines to moyft
the cloudes he doth vse:
The earth with his workes,
are wholly replcate.
15 So as the brute cattell
he doth not refuse:
But grasse doth provide them,
and hearbe for mans meate.
Yea bread, Wine and Oyle,
he made for mans sake.
His face to refresh
and heart to make strong.
16 The Cedars of Liban,
this great God did make.
Which trees he doth nourish,
that grow vp so long.
17 In those may birds build
and make there their nest:
In firre trees the Storkes
remaine and abide.
18 The high hills are succours
for wilde Goates to rest:
And eke the rocks stonie,
for Conies to hide.
19 The Moone then is set,
her seasons to runne:
The daies from the nights,
thereby to discern,
And by the descending
also of the Sunne,
The cold from heate alway
thereby we doe learne.
20 When darknesse doth come,
by Gods will and power,
Then creepe forth doe all
the beasts of the wood.
21 The Lions range roaring,
their prey to deuoure:
But yet it is thou Lord
which giuest them food.
22 As soone as the Sunne
is vp, they retire:
To couch in their dens
then are they full saine
23 That man to his worke may
as right doth require,
Till night come and call him,
to take rest againe.

The third part.

- 24 How sundry (O Lord)
are all thy works found:
With wisdom full great,
they are indeede wrought.
So that the whole world
of thy praise doth found.
And as for thy riches
they passe all mens thought.
25 So as the great Sea,
which large is and broad,
Where things that creepe swarme,
and beasts of each fort.
26 There both mighty ships saile,
and some lie at road:
The Whale huge and monstrous,
there also doth sport.
27 All things on thee waire,
thou dost them relieue,
And thou in due time
full well dost them feed.

28 Now when it doth please thee,
the same so to giue.
They gather full gladly
those things which they need.
Thou openest thy hand,
and they finde such grace :
That they with good things
are filled we see.
29 But sore are they troubled,
if thou turne thy face :
For if thou their breath take,
vile dust they they be.

30 Againe, when thy spirit
from them doth proceed :
All things to appoint
and what shall ensue.
31 Then are they created,
as thou hast decreed :
And dost by thy goodnesse
the dry earth renewe.
32 The praise of the Lord
for euer shall last :
Who may in his works
by right well reioyce.
His looke can the earth make
to tremble full fast :
And likewise the mountaines
to smooke at his voyce.

33 To this Lord and God,
sing will I alwaies,
So long as I liue
my God praise will I.
34 Then am I most certaine,
my words shall him please :
I will reioyce in him,
to him will I cry.
35 The sinners O Lord,
consume in thine ire,
And eke the peruerse
them root out with shame :
But as for my soule now,
let it still desire :
And say with the faithfull,
praise ye the Lords name.

Confitemini Dom Psal. Cv. N.

He praiseth the singular goodnesse of God, for chusing a peculiar people to himselfe, neuer ceasing to doe them good, euen for his promise sake.

Sing this as the 59. Psalme.

GIue praises vnto God the Lord,
and call vpon his name :
Among the people eke declare
his works to spread his fame.
2 Sing ye vnto the Lord I say,
and sing vnto him praise,
And talke of all the wondrous works,
that he hath wrought alwaies.
3 In honour of his holy name,
reioyce with one accord :
And let the heart also reioyce,
of them that seeke the Lord.
4 Seeke ye the Lord, and seeke the strength
of his eternall might :
And seeke his face continually,
and presence of his sight.
5 The wondrous works that he hath done,
keepe still in mindfull hearr.
Ne let the iudgements of his mouth,

out of your mindes depart.
6 Ye that of faithfull Abraham
his seruant are the seed :
Ye his elect, the children that
of Iacob doe proceed.
7 For he, he onely is I say,
the mighty Lord our God :
And his most rightfull iudgements are
through all the earth abroad.
8 His promise and his couenant,
which he hath made to his :
He hath remembered euermore,
to thousands of degrees.

The second part.

9 The couenant which he hath made,
with Abraham long agoe :
And faithfull oath which he hath sworne,
to Isaac also :
10 And did confirme the same for law,
that Iacob should obey :
And for eternall couenant,
to Israel for aye.
11 When thus he said, loe I to you
all Canaan land will giue :
The lot of your inheritance,
wherein your seed shall liue.
12 Although the number at that time,
did very small appeare :
Yea very small, and in the land
they then but strangers were.
13 While yet they walkt from land to land
without a sure abode.
And while from sundry kingdomes they
did wander all abroad.
14 And wrong at no oppressors hand,
he suffered them to take :
But euen the great and mighty Kings,
reproved for their sake.
15 And thus he said, touch none of those,
that mine annointed be :
Ne doe the Prophets any harme,
that doe pertaine to me.
16 He call'd a dearth vpon the land,
of bread he stroyd the store :
But he against their time of neede
had sent a man before.

The third part.

17 Euen Ioseph which had once bene sold
to liue a slave in woe :
18 Whose feet they hurt in stockes, whose
the iron piers did also. (soule)
19 Vntill the time came when his cause
was knowne apparently :
The mighty word of God the Lord
his faultlesse truth did trie.
20 The King sent and deliuered him
from prison where he was :
The ruler of the people then
did freely let him passe.
21 And ouer all his house he made
him Lord, to beare the sway :
And of his substance made him haue
the rule and all the stay.
22 That he might to his will instruct
the Princes of the land :
And wisdomes lore his ancient men
might teach to vnderstand.

- 23 Then into the Egyptian land,
came Israel also :
And Iacob in the land of Ham
did liue a stranger tho.
- 24 His people he exceedingly
in number made to flow :
And ouer all their enemies
in strength he made them grow.
- 25 Whose hart he turn'd, that they with hate
his people did intreat :
And did his seruants wrongfully
abuse with false deceit.

The fourth part.

- 26 His faithfull seruant Moses then,
and Aaron whom he chose,
He did command to goe to them,
his message to disclose.
- 27 The wondrous message of his signes
among them they did shew :
And wonders in the land of Ham
then did they worke also.
- 28 Darknesse he sent and made it darke,
in stead of brighter day :
And vnto his commillion
they did not disobey.
- 29 He turn'd their waters into bloud,
he did their fishes slay :
- 30 Their land brought frogs, euen in the place
where their King Pharaoh lay.
- 31 He spake, and at his voyce, there came
great swarms of noyesome flies :
And all the quarters of their land
were fill'd with crawling lice.
- 32 He gaue them cold and stony haile
in stead of milder raine :
And fiery flames within their land
he sent vnto their paine.
- 33 He smote their vines, and all their trees
whereon their figs did grow,
And all the trees within their coasts,
downe did he ouerthrow.
- 34 He spake, then Caterpillers did,
and Grasshoppers abound.
- 35 Which eate the grasse in all their land,
and fruit of all their ground.

The fifth part.

- 36 The first begotten in their land,
eke deadly did he smite :
Yea the beginning and first fruit,
of all their strength and might.
- 37 With gold and silver he them brought,
from Egypt land to passe :
And in the number of the tribes,
no feeble one there was.
- 38 Egypt was glad and ioyfull then,
when they did thence depart :
For terror and the feare of them,
was false into their heart.
- 39 To throude them from the parching heat,
a cloud he did display,
And fire he sent to giue them light,
when night had hid the day.
- 40 They asked, and he caused Quails
to raigne at their request :
And fully with the bread of heauen,
their hunger he repress.

- 41 He opened then the stonie rocke,
and water gushed out :
And in the dry and parched grounds,
like riuers ranne about.
- 42 For of his holy couenant,
aye mindfull was he tho :
Which to his seruant Abraham,
he plighted long agoe.
- 43 He brought his people forth with mirth,
and his elect with ioy :
Out of the cruell land, where they
had liu'd in great annoy.
- 44 And of the heathen men he gaue
to them the fruitfull lands,
The labours of the people eke,
they tooke into their hands,
- 45 That they his holy statutes might
obserue for euermore :
And faithfully obey his lawes,
praise ye the Lord therefore.

Confitemini Dom. Psal. Cvj. N.

The people dispersed vnder Antiochus, do magnifie the goodness of God among the repentant, and pray to be gathered from among the heathens, that they may praise his name.

Sing this as the 95. Psalme.

- P**RAISE ye the Lord, for he is good,
his mercy dures for aye:
- 2 Who can expresse his noble acts,
or all his praise display :
- 3 They blessed are that iudgement keepe,
and iustly doe alway :
- With fauour of thy people Lord,
remember me I pray.
- 4 And with thy sauing health O Lord,
vouchsafe to visit me :
That I the great felicity
of thine elect may see.
- 5 And with thy peoples ioy I may,
a ioyfull minde possesse :
And may with thine inheritance,
a glorying heart expresse.
- 6 Both we and eke our fathers all,
haue sinned euery one :
We haue committed wickednesse,
and lewdly we haue done.
- 7 The wonders great which thou O Lord,
hast done in Egypt land :
Our fathers though they saw them all,
yet did not vnderstand.
- Nor they thy mercies multitude
did keepe in thankfull minde,
But at the sea, yea the red sea,
rebelled most vnkinde.
- 8 Neuertheless he saued them,
for honour of his name :
That he might make his power knowne,
and spread abroad his fame.
- 9 The red sea he did then rebuke,
and forthwith it was dride :
And as in wildernesse, so through
the deepe he did them guide.
- 10 He saued them from the cruell hand
of their despitefull foe :
And from the enemies hand he did
deliuer them also.

The second part.

- 11 The waters their oppressors whelme,
not one was lefrallie :
- 12 Then they beleue'd his words, and praise
in song they did him giue.
- 13 But by and by vnthankfully
his works they cleane forgot :
- And for his counsell and his law
they did neglect to waite.
- 14 But lusted in the wilderness
with fond and greedy lust :
- And in the desert tempted God,
the slay of all their trust.
- 15 And then their wanton minde desire
he suffer'd them to haue :
- But wasting leauesse therewithall
into their soules he gaue.
- 16 Then when they lodged in their tents,
at Moses they did grutch :
- Aaron the holy of the Lord
so did they enuy much.
- 17 Therefore the earth did open wide,
and Dathan did deuoure :
- And all Abirams company
did couer in that houre.
- 18 In their assembly kindled was
the hot consuming fire :
- And wasting flames did then burne vp
the wicked in his ire.
- 19 Vpon the hill of Horeb they
an Idoll Calse did frame :
- And there the moulten image they
did worship of the same.
- 20 Into the likeness of a Calse,
that feedeth on the grasse :
- Thus they their glory turn'd, and all
their honour did escape.
- 21 And God their onely Saviour
vnkindly they forgot :
- Which many great and mighty things
in Egypt land had wrought,

The third part.

- 22 And in the land of Ham, for them
moit wondrous workes had done :
- And by the red sea dreadfull things
performed long ago.
- 23 Therefore for their so shewing them
forgetfull and vnkinde :
- To bring destruction on them all
he purposed in his minde.
- Had not his chosen Moses stood
before him in the breake :
- To turne his wrath lest he on them,
with slaughter should him wreake.
- 24 They did dispise the pleasant land,
that he beight to giue :
- Yea, and the words that he had spoke
they did no whit beleue.
- 25 But in their tents with grudging hearts,
they wickedly repin'd :
- Nor to the voyce of God the Lord
they gaue an harkning minde.
- 26 Therefore against them lifted he
his strong reuenging hand :
- Them to destroy in wilderness,
ere they should see the land.

- 27 And to destroy their seed among
the nations with his rod :
- And through the countries of the world
to scatter them abroad.
- 28 To Baal-Peor then they did
adioyne themselves also :
- And ate the offerings of the dead,
so they forsooke him tho.
- 29 Thus with their owne inuentions
his wrath they did prouoke :
- And in his so enkindled wrath
the plague vpon them broke.
- 30 But Phineas stood vp with zeale
the sinners vile to slay :
- And iudgement he did execute,
and then the plague did slay.

The fourth part.

- 31 It was imputed vnto him
for rightcousnesse that day :
- And from thence-forth so counted is
from race to race for aye.
- 32 At waters cke of Meribah
they did him angry make :
- Yea, so farre forth that Moses was
then punish't for their sake :
- 33 Because they vex't his spirit so sore,
that in impatient heat,
His lips spake vnadvisedly,
his seruour was so great.
- 34 Nor as the Lord commanded them,
they slew the people tho :
- 35 But were among the heathen mixt,
and learn'd their workes also.
- 36 And did their Idols serue, which were
their ruine and decay :
- 37 To friends their sons and daughters they
did offer vp and slay :
- 38 Yea, with vnkindly murdering knife
the guilelesse blond they spilt :
- Yea, their owne sonnes and daughters bloud,
without all cause of guilt.
- Whom they to Canaan Idols then
offered with wicked hand :
- And so with bloud of innocents
desiled was the land.
- 39 Thus were they stained with the workes
of their owne filthy way :
- And with their owne inuentions
a whoring did they stray.
- 40 Therefore against his people was
the Lords wrath kindled sore :
- And euen his owne inheritance,
therefore he did abhorre.
- 41 Into the hands of heathen men,
he gaue them for a prey :
- And made their foes their Lords, whom they
were forced to obey.

The fifth part.

- 42 Yea, and their hatefull enemies
oppress't them in the land :
- And they were humbly made to sloop,
as subiect to their hand.
- 43 Full oftentimes from thrall had he
deliuered them before :
- But with their counsels they to wrath
prouokt him euermore.

Therefore they by their wickednesse
were brought full low to lye :

44 Yet when he saw them in distresse,
he hearkned to their cry.

45 He cald to minde his covenant,
which he to them had sworn :

And by his mercies multitude,
repented him therefore.

46 And saue he them made to finde
before the sight of those

That led them captiue from their land,
when earlt they were their foes.

47 Saue vs O Lord that art our God,
saue vs O Lord we pray :

And from among the heathen folke,
Lord gather vs away.

48 That we may spread the noble praise
of thy most holy name :

That we may glory in thy praise,
and founding of thy fame.

49 The Lord the God of Israel,
be blest for euermore :

Let all the people say Amen,
praise ye the Lord therefore.

Confitemini Dom. Psal. Cviij. W.K.

*Dauid exhorteth all that are redeemed by the Lord,
and gathered vnto him, to give thanks therefore,
who by sending prosperitie and aduancement bringeth
men vnto him. Therefore as the righteous there
reioyce, so shall the wicked haue their mouthes
stopped.*

Sing this as the 96. Psalme.

GIVE thanks vnto the Lord our God,
for gracious is hee :

And that his mercy hath no end
all mortall men may see.

2 Such as the Lord redeemed hath,
with thanks should praise his name :

And shew how they from foes are freed,
and how he wrought the same.

3 He gathered them forth of the lands
that lay so farre about :

From East to West, from North to South,
his hand did finde them out.

4 They wandred in the wildernesse,
and strayed from the way :

And found no citie where to dwell,
that serue might for their stay.

5 Whose thirst and hunger was so great,
in those deserts so void :

That faintnesse did them fore assault,
and eke their soules annoy.

6 Then did they cry in their distresse
vnto the Lord for aid :

Who did remoue their troublous state,
according as they praid.

7 And by that way that was most right,
he led them like a guide :

That they might to a citie goe,
and there also abide.

8 Let men therefore before the Lord,
confesse his goodnesse then :

And shew the wonders that he doth
before the sonnes of men.

9 For he the empty soule sustaine,
whom thirst had made to faint :

The hungry soule with goodnesse fed,
and did them eke acquaint.

10 Such as doe dwell in darknesse deepe,
where they on death doe wait :

Fall bound to taste such troublous tonnes
as iron chaines doe cheate.

The second part.

11 For that against the Lords owne word,
they sought so to rebell :

Esteeming light his counsels hie,
which doe so farre excell.

12 But when he humbled them full low,
they then fell downe with griefe :

And none was found so much to helpe,
whereby to get reliefe.

13 Then did they cry in their distresse,
vnto the Lord for aid :

Who did remoue their troublous state,
according as they praid.

14 For he from darknesse out them broughe,
and from deaths dreadfull shade :

Bursting with force the iron bands,
which did before them lade.

15 Let men therefore before the Lord,
confesse his kindnesse then :

And shew the wonders that he doth
before the sonnes of men.

16 For he threw downe the gates of brasce,
and brake them with strong hand :

The iron barres he smote in two,
nothing could him withstand.

17 The foolish folke great plagues doe feele,
and cannot from them wend :

But heape on more to those they haue,
because they doe offend.

18 Their soules so much did loath all meate,
that none they could abide :

Whereby death had them almost caught,
as they full truly tride.

19 Then did they cry in their distresse
vnto the Lord for aid :

Who did remoue their troublous state,
according as they praid.

20 For he then sent to them his word,
which health did soone restore :

And brought them from those dangers deep,
wherein they were before.

The third part.

21 Let men therefore before the Lord,
confesse his kindnesse then :

And shew the wonders that he doth
before the sonnes of men.

22 And let them offer sacrifice,
with thanks and also feare :

And speake of all his wondrous workes,
with glad and ioyfull cheare.

23 Such as in ships or brittle barkes
into the seas descend :

Their merchandize through fearefull fowds
to compasse and to end.

24 Those men are forced to behold
the Lords workes what they be :

And in the dangerous deepe the same
most marvellous they see.

25 For at his word the stormy winde,
arise in a rage :

And stirreth vp the surges so,
as nought can them aswage.

26 Then are they lifted vp on high,
the clouds they seeme to gaine.

And plunging downe the depth vntill
their soules consume with paine.

27 And like a drunkard to and fro,
now here, now there they reele :
As men with feare of wit bereft,
or had of sense no feele.

28 Then did they cry in their distresse,
vnto the Lord for aide,
Who did remoue their troublous state,
according as they praide.

29 For with his word the Lord doth make
the sturdie stormes to cease :
So that the great waues from their rage,
are brought to rest and peace.
30 Then are men glad, when rest is come,
which they so much doe eraue,
And are by him in haueu brought,
which they so faine would haue.

The fourth part.

31 Let men therefore before the Lord,
confesse his kindenesse then :
And shew the wonders that he doth
before the sonnes of men.

32 Let them in presence of the folke,
with praise extoll his name :
And where the Elders doe conuent,
let them there doe the same.

33 For running floods to dry deserts
he doth oft change and turne,
And drieth vp as it were dust,
the springing well and bourne.

34 A fruitfull land with pleasures deckt,
full barren doth he make :
When on their sinnes that dwell therein,
he doth iust vengeance take.

35 Again, the wildenesse full rude,
he maketh fruit to beare :
With pleasant springs of waters cleere,
though none before were there.

36 Wherein such hungry soules are set,
as he doth freely chuse :
That they a citie may them build
to dwell in for their vse.

37 That they may sow their pleasant land,
and vineyards also plant :
To yeeld them fruits of such increase,
as none may seeme to want.

38 They multiply exceedingly,
the Lord doth blesse them so :
Who doth also their bruit beasts make
by numbers great to grow.

39 But when the faithfull are low brought,
by the oppressors stout,
And minish doe through many plagues,
that compass them about :

40 Then doth he Princes bring to shame,
which did them fore oppressit :
And likewise caused them to erre
within the wildernesse.

41 But yet the poore he raiseth vp
out of their troubles deepe :
And oft-times doth his traine augment,
much like a flocke of sheepe.

42 The righteous shall behold this sight,
and also much reioyce :
Whereas the wicked and puerse
with griefe shall stop their voyce.

43 But who is wise, that now full well
he may these things record :
For certainly such shall perceiue
the kindenesse of the Lord.

Paratum cor. Psal. Cviij. N.

*David with heart and voyce praiseth the Lord, and
assureth himselfe of the promise of God concern-
ing hūking dome ouer Israel, and his power a-
gainst other nations, who though he seeme to for-
sake vs for a time, yet hee alone in the end will
cast downe our enemies.*

Sing this as the 95 Psalm.

O God my heart prepared is,
and eke my tongue is so :

I will aduance my voyce in song,
and giuing praise also :

Awake my violl and my harpe
sweet melody to make :
And in the morning I my selfe,
right early will awake.

By me among the people (Lord)
still praised shalt thou be :

And I among the heathen folke,
will sing (O Lord) to thee.

Because thy mercy Lord is great
aboue the heauens high :
And eke thy truth doth reach the clouds
within the lofty skie.

Aboue the starre heauens high,
exalt thy selfe O God :

And Lord display vpon the earth
thy glory all abroad,

That thy dearly beloued may
be set at liberty :

Helpe O my God with thy right hand,
and hearken vnto me.

God in his holinesse hath spoke :
(wherefore my ioyes abound,)

Sichem I will diuide, and mete
the vale of Succoth ground.

And Gilead shall be mine owne,
Manasses mine shall be :

My head-strenght Ephraim, and Law
shall Iuda giue for me.

Moab my washpot, and my shooe
on Edom will I throw :

Vpon the land of Palestine
in triumph will I goe.

Who shall into the citie strong
be guide to conduct me :

Or how by whom to Edom land,
conueyed shall I be :

It is not thou (O God) which late
hadst vs forsaken quite :

And thou (O Lord) which with our host
didst not goe forth to fight :

Giue vs (O Lord) thy saving aide,
when troubles doe assaile :

For all the helpe of man is vaine,
and can no whit auale.

Through God we shall doe valiant acts,
and worthy of renowne :

He shal subdue our enemies,
yea he shall tread them downe.

Deus, laudem meam Psal Cix N.

*David being falsely accused by Saub flatterers,
prayeth*

*prayeth God to helpe him to destroy his enemies.
whorepresente Iudas the traitor vnto Iesus Christ
and all like enemies of the Children of God.*

Sing this as the 98. Psalme.

- I**N speechlesse silence doe not hold,
O God thy tongue alwaies :
- O** God euen thou I say that art
the God of all my praise.
- The** wicked mouth and guilefull lips,
on me disclosed be :
- And** they with false and lying tongue,
haue spoken vnto me.
- They** did beset me round about,
with words of hatefull spight :
- Without** all cause of my desert,
against me they did fight.
- For** my good will they were my foes,
but then gan I to pray :
- My** good with ill, my friendlinesse
with hate they did repay.
- See** thou the wicked oner him,
to haue the vpper hand :
- At** his right hand eke suffer thou,
his hatefull foe to stand.
- When** he is iudged, let him then
condemned be therein :
- And** let the prayer that he makes,
be turned into sinne,
- Few** be his daies, his charge also,
let thou another take :
- His** children let be fatherlesse,
his wife a widow make.
- Let** his off-spring be vagabonds,
to beg and seeke their bread :
- Wandering** out of the wonted place,
where erst they haue beene fed.
- Let** couetous extortioners
catch all his goods and store :
- And** let the strangers spoile the fruit
of all his toyle before.
- Let** there be none to pitie him,
let there be none at all :
- That** on his children fatherlesse,
will let their mercy fall.

The second part.

- And** so let his posterity,
for euer be destroyde :
- Their** names out-blotted in the age,
that after shall succede.
- Let** not his fathers wickednesse,
from Gods remembrance fall :
- And** let thou not his mothers sinne,
be done away at all.
- But** in the presence of the Lord,
let them remaine for aye :
- That** from the earth their memory,
he may cut cleane away.
- Sith** mercy he forgot to shew,
but did pursue with spight
- The** troubled man, and sought to slay
the wofull hearted wight.
- As** he did cursing loue, it shall
betide vnto him so :
- And** as he did not blessing loue,
it shall be farre him fro.
- As** he with cursing clad himselfe,
so it like water shall

Into his bowels, and like oile,
into his bones befall.

- As** garment let be to him,
to couer him for aye :
- And** as a girdle wherewith he
shall girded be alway.
- Loe** let the same be from the Lord,
the guerdon of my foe :
- Yea**, and of those that euill speake
against my soule also.
- But** thou O Lord that art my God,
deale thou I say with me :
- After** thy name deliue me,
for good thy mercies be.
- Because** in depth of great distresse,
I needy am and poore :
- And** eke within my pained brest,
my heart is wounded sore.

The third part.

- Euen** so doe I depart away,
as doth declining shade :
- And** as the Grasshopper, so I
am shaken off and fade.
- With** fasting long from needfull food,
enfeebled are my knees :
- And** all her fauness hath my flesh
enforced beene to leese.
- And** I also a vile reproch
to them was made to be :
- And** they that did vpon me looke
did shake their heads at me.
- But** thou O Lord that art my God,
mine aide and succour be :
- According** to thy mercy Lord,
saue and deliue me.
- And** they shall know thereby, that this
Lord is thy mighty hand :
- And** that thou, thou hast done it Lord,
so shall they vnderstand.
- Although** they curse with spice, yet thou
shalt blesse with louing voyce :
- They** shall arise and come to shame,
thy seruant shall reioyce.
- Let** them be cloathed all with shame,
that enemies are to me :
- And** with confusion as a cloake,
eke couered let them be.
- But** greatly I will with my mouth
giue thanks vnto the Lord :
- And** I among the multitude
his praises will record.
- For** he with helpe at his right hand,
will stand the poore man by,
- To** saue him from the man that would
condemne his soule to die.

Dixit Dominus. Psal. Cx. N.

*Dauid prophesieth of the power and euertlasting
kingdome of Christ, and of the Priesthood, which
should put an end to the Priesthood of Leui.*

Sing this as the 68. Psalme.

- The** Lord did say vnto my Lord,
sit thou on my right hand,
- Till** I haue made thy foes a steele,
whereon thy feete shall stand.
- The** Lord shall out of Sion send,
the Scepter of thy might.

Amid thy mortall foes be thou
the ruler in their sight,
3 And in the day on which thy raigne
and power they shall see:
Then hereby free-will offerings shall
the people offer thee.
Yea, with an holy worshipping,
then shall they offer all:
Thy birth dew is the dew that doth
from wombe of morning fall.
4 The Lord hath sworn, and neuer will
repent what he doth say:
By th' order of Melchisedech
thou art a Priest for aye.
5 The Lord thy God, on thy right hand
that standeth for thy stay:
Shall wound for thee the stately Kings
vpon his wrathfull day.
6 The heathen he shall iudge, and fill
the place with bodies dead:
And ouer diuers countries shall
in funder smite the head.
7 And he shall drinke out of the brooke
that runneth in the way:
Therefore he shall lift vp on high
his royall head that day.

Confitebor tibi. Psal. Cxj. N.

*Hee giueth thanks to the Lord for his mercifull
works towards his Church, and declareth wherein
true wisdom and right knowledge consisteth.*

With heart I doe accord, to praise
and laud the Lord, in presence of the
iust: 2. For great his workes are found,
to search them such are bound, as
doe him loue and trust. 3. His workes are
glorious, also his righteousnesse it doth
endure for ever. 4. His wondrous workes
hee would, wee still remember should,
his mercie faileth neuer,
5 Such as to him loue beare
A portion full faire
he hath vp for them laid.

For this they shall well finde,
He will them haue in minde,
and keepe them, as he said.
6 For he did not disdain
His workes to shew them plaine,
by lightnings and by thunders:
When he the heathens land
Did giue into their hand,
where they beheld his wonders.
7 Of all his workes ensueth
Both iudgement, right and truth,
whereto his statutes tend:
8 They are decreed sure
For euer to endure,
which equitie doth end.
Redemption he gaue,
His people for to saue:
9 And hath also required
His promise not to faile,
But alwayes to preuaile:
his holy name be feared.
10 Who so with heart full faime
True wisdom would attaine,
the Lord feare and obey,
Such as his lawes doe keepe
Shall knowledge haue full deepe,
his praise shall last for aye.

Beatus vir. Psal. Cxij. W. K.

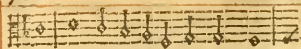
*He prayeth the felicitie of them that feare God,
and condemneth the cursed state of the contem-
ners of God.*

Sing this as the Lords Prayer.
The man is blest that God doth feare,
And that his lawes doth lone indeede:
2 His seede on earth God will vpeare,
And bleste such as from him proceede:
3 His house with good he will fulfill,
His righteousnesse endure shall still.
4 Vnto the righteous doth arise
In trouble ioy, in darknesse light:
Compassion is in his eyes,
And mercie alwayes in his sight:
5 Yea, pittie moueth such to lend,
He doth by iudgement things expend.
6 And surely such shall neuer faile,
For in remembrance had is hee:
7 No tidings ill can make him quail,
Who in the Lord sure hope doth see:
8 His heart is firme, his feare is fast,
For he shall see his foes downe cast.
9 He did well for the poore prouide,
His righteousnesse shall still remaine,
And his estate with praise abide,
Though that the wicked man disdain:
10 Yea, gnash his teeth thereat shall he,
And so consume his state to see.

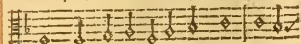
Laudate pueri. Psal. Cxij. W. K.

*An exhortation to praise the Lord for his prou-
dence, in that contrary to the course of nature
he worketh in his Church.*

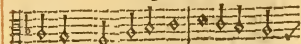
Ye children which doe serue the
Lord, praise ye his name with one ac-
cord:



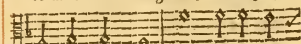
cord, yea, blessed be alwayes his name :



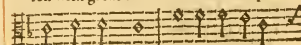
Who from the rising of the Sunne, till it



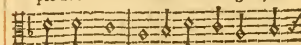
returne where it begunne, is to be pray-



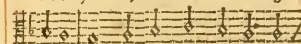
sed with great fame. The Lord all peo-



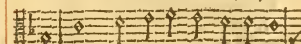
ple doth surmount : As for his glory



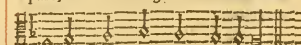
we may count, about the heauens high



to be. With God the Lord who may com-



pare, whose dwellings in the heauens are :



off such great power and force is he.

- 6 He doth abase himselfe we know
Things to behold both here below,
and also in heauen above.
- 7 The needy out of dust to draw,
And eke the poore which helpe none saw,
his onely mercy did him moue.
- 8 And so him fer in high degree
With Princes of great dignitie,
that rule his people with great fame.
- 9 The barren he doth make to beare,
And with great ioy her fruit to reare :
therefore praise ye his holy name.

In .xiiij. Israel. Psal. Cxiiij. W. W.

Israels deliuey out of Egypt, putteth vs in remembrance of Gods great mercies towards his children, and of our unthankfulness for the same.

Sing this as the 85. Psalme.

- W**hen Israel by Gods adresse,
from Pharaohs land was bent :
And Jacobs house the strangers left,
and in the same traine went.
- 2 In Iuda God his glory shew'd
his holinesse most bright :
So did the Israelites declare
his kingdome, power, and might.
 - 3 The sea it saw, and sodainly
as all amaz'd did flie :
The roaring streames of Iordans floud
reuled backwardly.
 - 4 As rammes afraid the mountaines skippt,
their strength did them forsake :

And as the silly trembling Lambes
their tops did beate and shake.

- 5 What aild thee sea as all amaz'd,
so sodainly to flie ?
Ye rolling waues of Iordans floud,
why ranne ye backwardly ?
- 6 Why thooke ye hils as rammes afraid ?
why did your strength so shake ?
Why did your tops as trembling Lambes,
for feare quier and quake ?
- 7 O earth confesse thy soueraigne Lord,
and dread his mighty hand :
Before the face of Iacobs God,
feare ye both sea and land.
- 8 I meane the God which from hard rockes
doth cause maine flouds appeare :
And from the stonie flint doth make,
gush out the fountaines cleare.

Non nobis Domine. Psal. Cxv. N.

The faithfull oppressed by idolatrous tyrants, promise that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotens power.

Sing this as the 68. Psalme.

- N**ot vnto vs Lord, not to vs,
but to thy name giue praise :
Both for the mercy and the truth
that are in thee alwayes.
- 2 Why shall the heathen scornors say,
where is their God become ?
 - 3 Our God in heauen is, and what
he will, that hath he done.
 - 4 Their Idols siluer are and gold,
worke of mens hands they be :
 - 5 They haue a mouth, and doe not speake ;
and eyes and doe not see :
 - 6 And they haue eares ioynd to their heads,
and doe not heare at all :
And noses eke they formed haue,
and doe not smell withall.
 - 7 And hands they haue and handle not,
and feet and doe not goe :
 - 8 A throat they haue, yet through the same
they make no sound to blow.
Those that make them be like to them,
and those whose trust they be :
 - 9 O Israel trust in the Lord :
their helpe and shield is he.
 - 10 O Aarons house trust in the Lord,
their helpe and shield is he :
 - 11 Trust ye the Lord that feare the Lord,
their helpe and shield is he.
 - 12 The Lord hath mindefull beene of vs,
and will blesse vs also :
 - On Israels and on Aarons house
his blessing he will shew.
 - 13 Them that be fearers of the Lord,
the Lord will blesse them all :
Euen he will blesse them euery one,
the great and eke the small.
 - 14 To you I say the liuing Lord
will multiply his grace :
To you and to the children that
shall follow of your race.
 - 15 Ye are the blessed of the Lord,

euen of the Lord I say :
Which both the heauen and the earth
hath made and set in stay.
16 The heauens, yea, the heauens high
belong vnto the Lord :
The earth vnto the sonnes of men
he gaue of free accord.
17 They that be dead doe not with praise
set forth the Lords renowne :
Nor any that into the place
of silence doe goe downe.
18 But we will praise the Lord our God
from henceforth and for aye :
Sound ye the praises of the Lord,
praise ye the Lord I say.

Dilexi quoniam. Psal. Cxvi. N.

*Dauid being in great danger of Saul in the desert
of Maon, perceiving the great and inestimable
love of God towards him, magnifieth such great
mercie, and protesteth that he will be thankfull
for the same.*

Sing this as the 111. Psalme.

I Loue the Lord, because my voyce
and prayer heard hath he :

2 When in my dayes I cald on him,
he bowed his eare to me.
3 Euen when the snares of cruell death
about beset me round :
When paines of hell me caught, and when
I woe and sorrow found.

4 Vpon the name of God the Lord,
then did I call and say :

Deliuier thou my soule O Lord,
I doe thee humbly pray.

5 The Lord is very mercifull,
and iust he is also :
And in our God compassion
doth plentifully flow.

6 The Lord in safetie doth preserve
all those that simple be :

I was in wofull misery
and he relieved me.

7 And now my soule, sith thou art safe,
returne vnto thy rest :

For largely loe the Lord to thee
his bounty hath exprest.

8 Because thou hast deliuered
my soule from deadly thrall :
My moistned eyes from mournfull teares,
my sliding feet from fall.

9 Before the Lord I in the land
of life will walke therefore :

10 I did beleene, therefore I spake,
for I was troubled fore.

The second part.

11 I said in my distresse and feare,
that all men lyers be :

12 What shall I pay the Lord for all
his benefites to me :

13 The wholesome cup of sauing health
I thankfully will take :

And on the Lords name I will call
when I my prayer make.

14 I to the Lord will pay the vowes,
that I haue him beight :

Yea, euen at this present time,
in all his peoples sight.

17 Right deare and precious in his sight
the Lord doth aye esteeme
The death of all his holy ones,
what euer men doe deeme.

16 Thy seruant Lord, thy seruant loe
I doe my selfe confesse :

Sonne of thy handmaid, thou hast broke
the bonds of my distresse.

17 And I will offer vp to thee
a sacrifice of praise :

And I will call vpon the name
of God the Lord alwayes.

18 I to the Lord will pay the vowes,
that I haue him beight :

Yea, euen at this present time,
in all his peoples sight.

19 Yea, in the courts of Gods owne house,
and in the midst of thee,

O thou Ierusalem, I say :
wherefore the Lord praise yee.

Laude Dom. Psal. Cxviij. N.

*Hee exhorteth the Gentiles to praise God, because
hee hath accomplished as well to them, as to the
Iewes, the promise of life everlasting by Iesus
Christ.*

Sing this as the 98. Psalme.

O All yee nations of the world,
praise ye the Lord alwayes :

And all yee people euery where,
set forth his noble praise.

2 For great his kindnesse is to vs,
his truth endures for aye :

Wherefore praise ye the Lord our God,
praise ye the Lord I say.

Confitemini Dom. Psal. Cxviij. N.

*Dauid rescued of Saul and of the people, at the
time appointed obtained the kingdom, for the
which he biddeth all them that feare the Lord to
be thankfull, vnder whose person Christ is liuely
set forth, who should be of his people rescued.*

Sing this as the 84. Psalme.

O Giue ye thanks vnto the Lord,
for gracious is hee :

Because his mercy doth endure
for euer towards thee.

2 Let Israel confesse and say,
his mercy dures for aye :

Now let the house of Aaron say,
his mercy dures for aye.

4 Let all that feare the Lord our God
euen now confesse and say :

The mercy of the Lord our God,
endureth still for aye.

5 In trouble and in heavinesse
vnto the Lord I cride :

Which louingly heard me at large,
my suite was not denied.

6 The Lord himselfe is on my side :
I will not stand in doubt,

Nor feare what man can doe to me,
when God stands me about.

7 The Lord doth take my part with them
that helpe to succour me :

Therefore I shall see my desire
vpon mine enimie.

8 Better it is to trust in God,
then in mans mortall seede :

Or to put confidence in Kings,
or Princes in our need,
All nations haue enclosed me,
and compassed me round :
10 But in the name of God shall I
mine enemies confound.
11 They kept me in on euery side,
they kept me in I say :
But through the Lords most mighty name
I shall worke their decay.
12 They came about me all like Bees,
but yet in the Lords name
I quencht their thornes that were on fire,
and will destroy the same.

The second part.

13 Thou hast with force thrust sore at me,
that I indeede might fall :
But through the Lord I found such helpe,
that they were vanquisht all.
14 The Lord is my defence and strength,
my ioy, my mirth, and song :
He is become for me indeed
a Saviour most strong.
15 The right hand of the Lord our God
doth bring to passe great things :
He causeth voyce of ioy and health
in righteous mens dwellings.
16 The right hand of the Lord doth bring
most mighty things to passe :
His hand hath the preheminnence,
his force is as it was.
17 I will not die, but euer liue
to vtter and declare
The Lord his might and wondrous power,
his workes, and what they are.
18 The Lord himselfe hath chastened,
and hath corrected me :
But hath not giuen me ouer yet
to death, as yee may see.
19 Set open vnto me the gates
of truth and righteousnesse :
That I may enter into them,
the Lords praise to confesse.
20 This is the gate euen of the Lord,
which shall not so be shut,
But good and righteous men alway
shall enter into it.

The third part.

21 I will giue thanks to thee O Lord,
because thou hast heard me :
And art become most lovingly
a Saviour vnto me.
22 The stone which ere this time among
the buildes was refused :
Is now become the corner stone,
and chiefly to be vsed
23 This was the mighty worke of God,
this was the Lords owne fact :
And it is maruellous to behold
with eyes that noble act.
24 This is the ioyfull day indeed,
which God himselfe hath wrought :
Let vs be glad and ioy therein,
in heart, in minde, in thought,
25 Now helpe vs Lord and prosper vs,
we wish with one accord :
26 Blessed be he that comes to vs

in the name of the Lord.

27 God is the Lord that shewes vs light,
binde ye therefore with cord
Your sacrifice to the Altar,
and giue thanks to the Lord.
28 Thou art my God, I will confesse,
and render thanks to thee :
Thou art my God, and I will praise
thy mercy towards me.
29 O giue ye thanks vnto the Lord,
for gracious is hee :
Because his mercy doth endure
for euer towards thee.

Beati inmaculati. Psal. Cxix. W.W.

The Prophet wonderfully commendeth Gods Law, wherein he cannot satisfie himselfe, nor expresse sufficiently his affections, thereunto adding notable complaints and consolations, meets for the faithfull to haue both in heart and voyce : and in Hebrew euery eight verses beginne with one letter of the Alphabet.

Blessed are they that perfect are,

and pure in minde and heart : Whose

lines and conuersation, from Gods

Lawes neuer start. 2. Blessed are they

that giue themselves his statutes to

obserue : Seeking the Lord with all

their heart, and neuer from him swerue.

3 Doubtlesse such men goe not astray,
nor doe no wicked thing :
Which stedfastly walke in his pathes
without any wandring.

4 It is thy will and commandement,
that with attentive heede,
Thy noble and diuine precepts
we learne and keepe indeede.

5 O would to God it might thee please
my wayes so to adresse :
That I might both in heart and voyce
thy lawes keepe and confesse.

6 So should no shame my life attaine,
whilst I thus set mine eyes :
And bend my minde alwayes to muse
on thy sacred decrees.

9 Then will I praise with vpright heart,
and magnifie thy name,
When I shall learne thy iudgements iust,

and

and likewise proue the same.
B And wholly will I giue my selfe,
 to keepe thy lawes most right :
 Forsake me not for euer Lord
 but shew thy grace and might.

BETH. The second part.

BY what meanes may a young man best,
 his life learne to amend :
 If that he marke and keepe thy word,
 and therein his time spend.
10 Vnfaignedly I haue thee sought,
 and thus seeking abide :
 O neuer suffer me O Lord,
 from thy precepts to slide.
11 Within my heart and secret thoughts,
 thy words I haue hid still :
 That I might not at any time,
 offend thy godly will :
12 We magnific thy name O Lord,
 and praise thee euermore :
 Thy statutes of most worthy fame,
 O Lord teach me therefore.
13 My lips haue neuer ceast to preach,
 and publish day and night :
 The iudgements all which did proceed,
 from thy mouth full of might.
14 Thy testimonies and thy waies,
 please me no lesse indeed :
 Then all the treasures of the earth,
 which worldlings make their meed.
15 Of thy precepts I will still muse,
 and thereto frame my talke :
 As at a marke so will I ayme,
 thy waies how I may walke.
16 My onely ioy shall be so fixe,
 and on thy lawes so set :
 That nothing can me so farre blinde,
 that I thy words forget.

GIMEL. The third part.

GRAUNT to thy seruant now such grace,
 as may my life prolong :
 Thy holy word then will I keepe,
 both in my heart and tongue.
18 Mine eyes which were dim and shut vp
 so open and make bright :
 That of thy law and merriuous workes,
 I may haue the cleare sight.
19 I am a stranger in this earth,
 wandring now here now there :
 Thy word therefore to me disclose,
 my footsteps for to cleare.
20 My soule is rauisht with desire,
 and neuer is at rest :
 But seekes to know thy iudgements hie,
 and what may please thee best.
21 The proude men and malicious
 thou hast deftroyed each one.
 And cursed are such as doe not
 thy hefts attend vpon.
22 Lord turne from me rebuke and shame,
 which wicked men conspire :
 For I haue kept thy covenants,
 with zeale as hot as fire.
23 The Princes great in counsell sate,
 and did against me speake :
 But then thy seruant thought how be

thy statutes might not breake.
24 For why : thy covenants are my ioy,
 and my hearts great solace :
 They serue in stead of counsellors,
 my matters for to passe.

DALETH. The fourth part.

I Am alas as brought to graue,
 and almost turn'd to dust :
 Restore therefore my life againe,
 as thy promise is iust.
16 My waies when I acknowledged,
 with mercy thou didst heare :
 Heare now est-foones and me instruct,
 thy lawes to loue and feare.
27 Teach me once thoroughly for to know,
 thy precepts and thy lore :
 Thy workes then will I meditate,
 and lay them vp in store.
28 My soule I feeble so sore oppress,
 that it melteth for griefe :
 According to thy word therefore,
 hast Lord to send reliefe.
29 From lying and deceitfull lips,
 let thy grace me defend :
 And that I may learne thee to loue,
 thy holy law me send.
30 The way of truth both straight and sure,
 I haue chosen and found :
 I set thy iudgements me before,
 which keepe me safe and found.
31 Since then O Lord I forc't my selfe,
 thy covenants to embrace :
 Let me therefore haue no rebuke,
 nor check in any case.
32 Then will I runne with ioyfull cheare,
 where thy word dorth me call,
 When thou hast set my heart at large,
 and rid me out of thrall.

HE. The fifth part.

INstruct me Lord in the right trade,
 of thy statutes diuine.
 And it to keepe euen to the end,
 my heart will I incline :
34 Graunt me the knowledge of thy law,
 and I shall it obey :
 With heart and minde, and all my might,
 I will it keepe I say.
35 In the right path of thy precepts,
 guide me Lord I requie :
 None other pleasure doe I wish,
 nor greater thing desire.
36 Incline my heart thy lawes to keepe,
 and covenants to embrace :
 And from all filthy auarice,
 Lord shield me with thy grace.
37 From vaine desires and worldly lusts
 turne back mine eyes and sight.
 Giue me the spirit of life and power,
 to walke thy waies aright.
38 Confrme thy gracious promise Lord,
 which thou hast made to me :
 Which am thy seruant, and doe loue,
 and feare nothing but thee.
39 Reproach and shame which I so feare,
 from me O Lord expell :
 For thou dost guide with equity,

and therein dost excell.
 40 Behold my hearts desire is bent,
 thy lawes to keepe for aye :
 Lord strengthen me so with thy grace,
 that it performe I may.

P. A. V.

The vi. part.

41 Thy mercies great and manifold,
 let me obtaine (O Lord)
 Thy sauing health let me enioy,
 according to thy word.
 42 So shall I stop the slanderous mouthes,
 of lewd men and vnjust :
 For in thy faithfull promises,
 stands my comfort and trust.
 43 The word of truth within my mouth,
 let euer still be prest :
 For in thy iudgements wonderfull,
 my hope doth stand and rest.
 44 And whilst that breath within my brest,
 doth naturall life preserue :
 Yea till this world shall be dissol'd,
 thy law will I obserue.

45 So walke will I as set at large,
 and made free from all dread :
 Because I sought how for to keepe,
 thy precepts and thy read.
 46 Thy noble acts I will describe,
 as things of most great fame :
 Euen before Kings I will them blaze,
 and shrinke no whit for shame.

47 I will reioyce then to obey,
 thy worthy helts and will
 Which euermore I haue lou'd best,
 and so will loue them still.
 48 My hands will I list to thy lawes,
 which I haue dearly sought :
 And practise thy commandements,
 in will, in deede, in thought.

Z. A. I. N.

The viij. part.

49 Thy promise which thou mad'st to me,
 thy seruant, Lord remember,
 For therein haue I put my trust,
 and confidence for euer.
 50 It is my comfort and my ioy,
 when troubles me affaie :
 For were my life not by thy word,
 my life would soone me faile.
 51 The proud and such as God contemne,
 still made of me a scorn :
 Yet would I not thy law forsake,
 as he that was forlorne.
 52 But call'd to minde Lord thy great works,
 shew'd to our fathers old :
 Whereby I feele my ioyes surmount
 my griefe an hundred fold.
 53 But yet alas for feare I quake,
 seeing how wicked men
 Thy law forsooke, and did procure
 thy iudgements, who knoweth when ?
 54 And as for me, I framde my songs
 thy statutes to exalt :
 When I among the strangers dwelt,
 and thoughts gan me assault.
 55 I thought vpon thy name O Lord,
 by night when others sleepe :
 As for thy law also I kept,

and euer will it keepe.

56 This grace I did obtaine, because
 thy couenants sweet and deare :
 I did embrace and also keepe,
 with reuerence and with feare.

H. E. T. H.

The viij. part.

57 O God which art my part and lot,
 my comfort and my stay :
 I haue decreed and promised,
 thy law to keepe alway.
 58 Mine earnest heart did humbly sue,
 in presence of thy face :
 As thou therefore hast promised,
 Lord grant me of thy grace.
 59 My life I haue examined,
 and tride my secret heart :
 Which to thy statutes caused me
 my feet straight to conuert.
 60 I did not slay, nor linger long,
 as they that sloathfull are :
 But hastily thy lawes to keepe,
 I did my selfe prepare.
 61 The cruell hands of wicked men,
 haue made of me their pray :
 Yet would I not thy law forget,
 nor from thee goe astray.
 62 Thy righteous iudgements shewd toward
 so great are and so hie, (me,
 That euen at midnight will I rise,
 thy name to magnifie.
 63 Companion am I to all them,
 which feare thee in their heart :
 And neither will for feare nor dread,
 from thy commandements start.
 64 Thy mercies Lord most plenteously
 doe all the world fulfill :
 O teach me how I may obey,
 thy statutes and thy will.
 T. E. T. H. *The ix. part.*
 65 According to thy promise Lord,
 so hast thou with me dealt :
 For of thy grace in sundry sorts,
 haue I thy seruant felt.
 66 Teach me to iudge alwaies aright,
 and giue me knowledge fare :
 For certainly beleue I doe,
 that thy precepts are pure.
 67 Ere thou didst touch me with thy rod,
 I erred and went astray :
 But now I keepe thy holy word,
 and make it all my stay.
 68 Thou art both good and gracious,
 and giu'st most liberally :
 Thy ordinances how to keepe,
 therefore (O Lord) teach me.
 69 The proud and wicked men haue forg'd
 against me many a lie :
 Yet thy commandements still obserue,
 with all my heart will I.
 70 Their hearts are swolne with worldly
 as greafe so are they fat : (wealth,
 But in thy law doe I delight,
 and nothing seeke but that.
 71 O happy time may I well say,
 when thou didst me corre& :

For as a guide to learne thy Lawes,
thy rod did me direct.
72 So that to me thy word and Law
is dearer manifold,
Then thousands great of silver and gold,
or ought that can be told.

30D. The x. part.

73 Seeing thy hands haue made me Lord
to be thy creature:
Grant knowledge likewise how to learne
to put thy Lawes in vrc.
74 So they that feare thee shall reioyce,
when euer they me see:
Because I haue lea'n'd by thy word,
to put my trust in thee.
75 When with thy rod the world is plagu'd,
I know the cause is iust:
So when thou dost correct me Lord,
the cause iust needes be must.
76 Now of thy goodnesse I thee pray
some comfort to me send:
As thou to me thy seruant heit'st,
so from all ill me shend.
77 Thy tender mercies poure on me,
and I shall surely liue:
For ioy and consolation both
thy Lawes to me doe giue.
78 Confound the proud, whose false pretence
is me for to destroy:
But as for me thy helts to know
I will my selfe employ.
79 Who so with reuerence doe thee feare,
to me let them retire:
And such as doe thy couenants know,
and them alone desire.
80 My heart without all wauering
let on thy lawes be bent:
That no confusion come to mee,
whereby I should be shent.

CAPH. The xi. part.

81 MY soule doth faint, and ceaseth not
thy sauing health to craue:
And for thy words sake still I trust
my hearts desire to haue.
82 Mine eyes doe faile with looking for
thy word, and thus I say:
Oh when wilt thou me comfort Lord?
why dost thou thus delay?
83 As a skin bottle in the smoake,
so am I parcht and dride:
Yet will I not out of my heart
let thy commandements slide.
84 Alas how long shall I yet liue,
before I see the houre:
That on my foes which me torment
thy vengeance thou wilt poure?
85 Presumptuous men haue digged pits,
thinking to make me sure:
Thus contrary against thy Law
my hurt they doe procure.
86 But thy commandements are all true,
and causelesse they me grieve:
To thee therefore I doe complaine,
that thou mightst me relieue.

87 Almost they had me cleane destroyed,
and brought me quite to ground:
Yet by thy statutes I abode,
and therein succour found.
88 Restore me Lord againe to life,
for thy mercies excell:
And so shall I thy couenants keepe,
till death my life expell.
LAME D. The xij. part.
89 IN heauen Lord where thou dost dwell,
thy word is stablish't sure:
And shall for all eternitie,
fast grauen there endure.
90 From age to age thy truth abides,
as doth the earth witnesse:
Whose ground-works thou hast laid so sure,
as no tongue can expresse.
91 Euen to this day we may well see,
how all things perseuere
According to thy ordinance,
for all things thee reuere.
92 Had it not bene that in thy Law
my soule had comfort sought:
Long time ere now in my distresse,
I had bene brought to nought.
93 Therefore will I thy precepts aye,
in memory keepe fast:
By them thou hast my life restor'd,
when I was at last cast.
94 No wight to me can tittle make,
for I am onely thine:
Saue me therefore, for to thy Lawes
mine cares and heart incline.
95 The wicked men doe seeke my bane,
and thereto lye in waite:
But I the while considered,
thy noble acts and great.
96 I see nothing in this wide world,
at length which hath not end:
But thy commandements and thy word,
beyond all end extend.
MEM. The xij. part.
97 What great desire and seruent loue,
doe I beare to thy Law?
All the day long my whole deuise,
is onely on thy law.
98 Thy word hath taught me faire to passe
my foes in policie:
For still I keepe it as a thing
of most excellencie.
99 My teachers which did me instruct,
in knowledge I excell:
Because I doe thy couenants keepe,
and them to others tell.
100 In wisdome I doe passe also
the ancient men indeed:
And all because to keepe thy Lawes,
I held it aye best need.
101 My feet I haue refrained eke
from euery euill way:
Because that I continually
thy word might keepe I say.
102 I haue not sweru'd from thy iudgements,
nor yet shrunk'e any dell:
For why? thou hast me taught thereby

to liue godly and well.

- 103 O Lord how sweet vnto my taste
finde I thy words alway :
Doublelesse no hony in my mouth
feele ought so sweet I may.
104 Thy lawes haue me such wisdom learn'd,
that vtterly I hate
All wicked and vngodly wayes,
in euery kinde of rate.

XCIN. The xiiij. part.

- 105 E Ven as a lanterne to my feet,
so doth thy word shine bright :
And to my pathes where ere I goe
it is a flaming light.
106 I haue both sworne, and will performe
most certainly doublelesse :
That I will keepe thy iudgements iust,
and them in life expresse.
107 Affliction hath me sore oppress'd,
and brought me to deathes dore :
O Lord as thou hast promised,
so me to life restore.
108 The offerings which with heart & voice
most frankly I thee giue,
Accept, and teach me how I may
after thy iudgements liue.
109 My soule is aye so in my hand,
that dangers me assaile :
Yet doe I not thy Law forget,
nor it to keepe will faile.
110 Althoughe the wicked laid their nets,
to catch me at a bay :
Yet did I not from thy precepts,
once swerue, or goe astray.
111 Thy Law I haue so claim'd alway,
as mine owne heritage :
And why for therein I delight,
and set my whole courage.
112 For euermore I haue bene bent
thy statutes to fulfill :
Euen so likewise vnto the end,
I will continue still.

SAMECH. The xvj. part.

- 113 T He crafty thoughts & double hearts,
I doe alwayes detest :
But as for thy Lawes and precepts
I lou'd them euer best.
114 Thou art my hid and secret place,
my shield and strong defence :
Therefore I haue thy promises,
look't for with patience.
115 Goe to therefore ye wicked men,
depart from me anone :
For the Commandements will I keepe
of God my Lord alone.
116 As thou hast promis'd, so performe,
that death me not assaile :
Nor let my hope abuse me so,
that through distrust I quaille.
117 Vphold me and I shall be safe,
for ought they doe or say :
And in thy statutes pleasure take
will I both night and day.
118 Thou hast trod such vnder thy feet,
as doe thy statutes breake :
For nought auailles their subtiltie,

their counsell is but weake.

- 119 Like drosse thou casts the wicked out,
where ere they goe or dwell :
Therefore can I as thy statutes,
loue nothing halfe so well.
120 My flesh alas is taken with feare,
as though it were benumb'd :
For when I see thy iudgements straight
I am as one aston'd.
AIN. The xvij. part.
121 D oe the thing that lawfull is,
and giue to all men right :
Resigne me not to them that would
opresse me with their might.
122 But for thy seruant suretie be
in that thing that is good :
That proud men giue me not the foile,
which rage as they were wood.
123 Mine eyes with waiting are now blinde,
thy health so much I craue :
And eke thy righteous promise Lord,
whereby thou wilt me saue.
124 Intreat thy seruant leuiagly,
and fauour to him show :
Thy statutes of most excellencie,
teach me also to know.
125 Thy humble seruant Lord I am,
grant me to vnderstand :
How by thy statutes I may know
best what to take in hand.
126 It is now time Lord to beginne,
for truth is quite decay'd :
Thy Law likewise they haue transgress'd,
and none against them said.
127 This is the cause wherefore I loue
thy Lawes better then gold :
Or Jewels fine, which are esteem'd
most costly to be sold :
128 I thought thy precepts almost iust,
and so them laid in store :
All crafty and malicious wayes
I doe abhorre therefore.

PE. The xvij. part.

- 129 T Hy covenants are most wonderfull,
and full of things profound :
My soule therefore doth keepe them sure,
when they are tride and found.
130 When men first enter into thy word,
they finde a light most cleare :
And very Ideots vnderstand,
when they it reade or heare.
131 For ioy I haue both gap'd and breath'd
to know thy commandement :
That I might guide my life thereby,
I sought what thing it meant.
132 With mercie and compassion Lord
behold me from aboue :
As thou art wont to behold such
as thy name feare and loue.
133 Direct my foot-steps by thy word,
that I thy will may know :
And neuer let iniquitie
thy seruant ouerthrow.
134 From slanderous tongues & deadly hate
preserue and keepe me sure :

Thy

Thy precepts then will I obserue,
and put them eke in vire.

135 Thy countenance which doth surmount
the Sunne in his bright hew:
Let shine on me, and by thy Law,
teach me what to eschew.

136 Out of mine eies great flouds gush out,
of drearie teares and fell:
When I behold how wicked men,
thy lawes keepe neuer a dell.

Z A D E. The xviij. part.

137 **I**N euery point Lord thou art iust,
the wicked though they grudge:
And when thou doest sentence pronounce,
thou art a righteous Iudge.

138 To render right and flye from guile,
are two chiefe points most hie:
And such as thou hast in thy law,
commanded vs straitly.

139 With zeale and wrath I am consume,
and euen pinde away:

To see my foes thy word forget,
for ought that I doe may.

140 So pure and perfect is thy word,
as any heart can deeme:
And if thy seruant nothing more,
doe loue or yet esteeme.

141 And though I be nothing set by,
as one of base degree:

Yet doe I not thy heistes forget,
nor thinke away from thee.

142 Thy righteounesse Lord is most iust,
for euer to endure:

Also thy law is truth it selfe,
most constant and most pure.

143 Trouble and griefe haue seaz'd on me,
and brought me wondrous low:

Yet doe I still of thy precepts,
delight to heare and know.

144 The righteounesse of thy iudgements,
doth last for euermore:

Then teach thou me, for euen in them
my life lieth vp in store.

R O P H. The xix. part.

145 **W**ITH seruent heart I call'd and cride,
now answer me O Lord:

That thy commandements to obserue,
I may fully accord,

146 To thee my God I make my suit,
with most humble request:

Saue me therefore, and will keepe
thy precepts and thy best.

1 To thee I cry euen in the morne,
before the day waxe light:

Because that I haue in thy word,
my confidence whole plight.

148 Mine eies preuent the watch by night,
and ere they call I wake:

That by deuising on thy word,
I might some comfort take.

149 Incline thine cares to heare my voice,
and pitie on thee take:

As thou wast wont, so iudge me Lord,
lest life should me forsake.

150 My foes draw nere, and doe procure
my death maliciously:

Which from thy law are farre gone backe,
and straid from it lewdly.

151 Therefore O Lord approach thou neere
for neede doth so require:

And all thy precepts true they are,
then helpe I thee desire.

152 But thy commandements I haue learn'd
not now, but long agoe:
That they remaine for euermore,
thou hast them groundd so.

R E S H. The xx. part.

153 **M**Y trouble and affliction,
consider and behold:

Deliver me, for of thy law,
I euer take fast hold.

154 Defend my good and righteous cause,
with speed me succour send:

From death as thou hast promised,
Lord keepe me and defend.

155 As for the wicked farre they are,
from hauing health and grace:

Whereby they might thy statutes know,
they enter not the trace.

156 Great are thy mercies Lord I graunt,
what tongue can them attaine:

And as thou hast me iudg'd ere now,
so let me life obtaine.

157 Though many men did trouble me,
and persecute me sore:

Yet from thy lawes I neuer shrunke,
nor went awry therefore.

158 And truth it is for griefe I die,
when I these traitors see:

Because they keepe no whit thy word,
nor yet seeke to know thee.

159 Behold, for I doe loue thy lawes,
with heart most glad and faine:

As thou art good and gracious Lord,
restore my life againe.

160 What thy word doth decree, must be,
and so it hath bene euer:

Thy righteous iudgements are also,
most true and decay neuer.

S C H I N. The xxj. part.

161 **P**Rinces haue sought by cruelty,
causelesse to make me couch:

But all in vaine, for of thy word,
the feare did my heart touch.

162 And certainly euen of thy word,
I was more merrie and glad,

Then he that of rich spoiles and preyes,
great store and plenty had.

163 And for all lies and falsity,
I hate most and detest:

For why thy holy lawes doe I,
aboue all things loue best.

164 Seuen times a day I praise the Lord,
singing with heart and voyce:

Thy righteous acts and wonderfull,
so cause me to reioyce.

165 Great peace and rest shall all such haue
as doe thy statutes loue:

No danger shall their quiet state
impaire or once remove.

166 Mine onely health and comfort Lord,
F 4 I looke

I looke for at thy hand :
And therefore haue I done those things,
which thou didst me commaund.

167 Thy lawes haue beene my exercise,
which my soule most desired :
So much to them my loue was bent,
that naught else I required.
168 Thy statutes and commandements
I keepe, thou knowest aright :
For all the things that I haue done,
are present in thy sight.

TAV. The xxij. part.

O Lord let my complaint and crye,
before thy face appeare :
And as thou hast me promise made,
so teach me thee to feare.

170 Mine humble supplication,
toward thee let finde access :
And grant me Lord deliuerance,
for so is thy promise.

171 Then shall my lips thy praises speake,
after most ample sort :
When thou thy statutes hast me taught,
wherein stands my comfort.

172 My tong shall sing and preach thy word,
and on this wise say shall :
Gods famous acts and noble lawes,
are iust and perfect all.

173 Stretch out thy hand I thee beseech,
and speedily me saue :
For thy commandements to obserue,
chosen O Lord I haue.

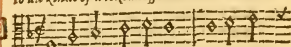
174 Of thee alone Lord I craue health,
for other I know none :
And in thy law and nothing else,
I doe delight alone.

175 Grant me therefore long daies to liue,
thy name to magnifie :
And of thy iudgements mercifull,
let me the fauour trie.

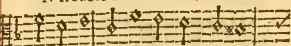
176 For I was left and went astray,
much like a wandring sheepe.
Oh seeke me, for I haue not fail'd,
thy commandements to keepe.

Ad Dominum Psal. Cxx. T. S.

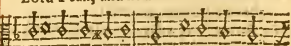
David being banished among the barbarous Arabians through false reports of envious flatterers, lamenteth his long abode among such infidels, giuen to all kinde of wickednesse and contention.



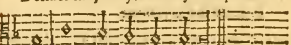
N trouble and in thrall, vnto the



Lord I call, and he doth me comfort :



Deliuer me, I say, from lyers lips al-



way, and tongues of false report.

4 What vantage or what thing,
Getst thou thus for to sing,
thou false and flattering lyer s

5 Thy tongue doth hurt I weene,
No lesse then arrowes keene
of hot consuming fyre.

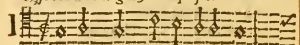
6 Alas too long I slake,
Within these tents so blacke,
Which Kedars are by name :
By whom the flocke elect,
And all of Isaacks seed
Are put to open shame.

7 With them that peace did hate,
I came a peace to make,
and set a quiet life :

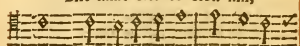
8 But when my tale was told,
Causelesse I was controld,
by them that would haue strife.

Leuau i oculos. Psal. Cxxj. W.W.

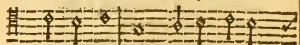
The Prophet sheweth by his owne example, that the faithfull ought to looke for all their succour of God alone, who will gouerne and giue good successe to all their godly enterprises.



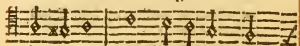
Lift mine eies to Sion hill,



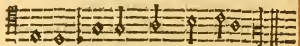
from whence I doe attend, that succour



God me send : The nightie God me



succour will, which heauen and earth



framed, and all things therein named.

3 Thy foote from slip he will preserue,
And will thee safely keepe :
For he will neuer sleepe.

4 Loe, he that doth Israel conserue,
No sleepe at all can him catch,
But his eies doe euer warch.

5 The Lord is thy warrant alway,
The Lord eke doth thee couer,
As at thy right hand euer :

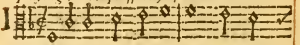
6 The Sunne shall not thee parch by day,
Nor the Moone not halfe so bright,
Shall with cold thee hurt by night.

7 The Lord will keepe thee from distresse,
And will thy life sure saue,
And thou also shalt haue

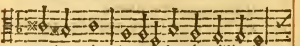
8 In all thy businesse good successe,
Where euer thou goest in or out,
God will thy things bring about.

Lætatus sum. Psal. Cxxij. W.W.

David reioiceth that God accomplished his promise and placed his Arke in Sion, giuing thanks, and praying for the prosperity of the Church.

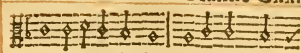


Did in heart reioicé to heare the

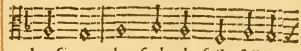


peoples voice, in offering so willingly,

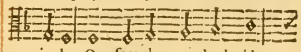
For



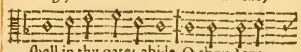
For let vs vp say they, and in the Lords



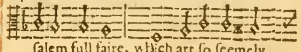
house pray, thus spake the folke full lo-



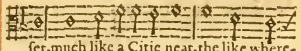
vingly. Our feet that wandred wide,



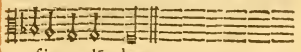
shall in thy gates abide. O thou Ieru-



salem full faire, which art so seemely



set, much like a Citie neat, the like where-



of is not else where.

4 The tribes with one accord,
the tribes of God the Lord,
are thither bent their way to take :

So God before did tell,
That there his Israel,
their prayers should together make.

5 For there are thrones erect,
and that for this respect:
to set forth iustice orderly :

Which thrones right to maintaine,
To Dauids house pertaine,
his folke to iudge accordingly.

6 To pray let vs not cease,
for Ierusalems peace,
thy friends God prosper mightily,

7 Peace be thy wals about,
And prosper thee throughout,
thy places eke continually.

8 I wish thy prosperous state,
for my poore brethrens sake :
that comfort haue by means of thee,

Gods house doth me allure,
Thy wealth for to procure :
So much alwaies as lies in me.

Adre leuati. Psal. Cxxij. T. S

A prayer of the faithfull, which are afflicted by the
wicked worldlings, and contemners of God.

Sing this as the 119. Psalme.

O Lord that heauen dost possesse,
I lift mine eyes to thee :

Euen as the seruant listeth his,
his masters hands to see.

2 As handmaids watch their mistresse hands
some grace for to attaine :

So we behold the Lord our God,
till he doe vs forgiue.

3 Lord grant vs thy compassion,
and mercie in thy sight :

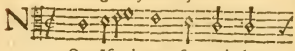
For we are fill'd and overcome
with hatred and despight.

4 Our mindes be stuff'd with great rebuke,
the rich and worldly wile.

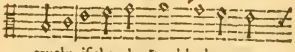
Doe make of vs their mocking flockes,
the proud doe vs despise.

Nisi quia Dom? Psal. Cxxij. W.W.

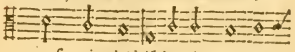
The faithfull deliuered out of great danger, ac-
knowledge not to haue escaped by their owne po-
wer, but through the fauour of God.



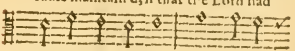
Ow Israel may say, and that



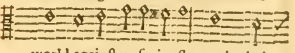
truely, if that the Lord had not our



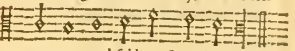
cause maintain'd, if that the Lord had



not our right sustain'd, When all the



world against vs furiously, made their



vproes, and said we should all die.

3 Now long agoe,
they had deuour'd vs all,
And swallowed quick,
for ought that we could deeme,
Such was their rage,
as we might well esteeme :

4 And as the floods
with mightie force doe fall :
So had they now
our liues euen brought to thrall.

5 The raging streames,
most proud in roaring noise :
Had long agoe,
o'rewhelm'd vs in the deepe.

6 But loued be God,
which doth vs safely keepe :
From bloodie teeth,
and their most cruell voice.

Which as a prey,
to eate vs would reioyce.

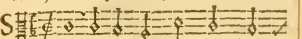
7 Euen as a bird,
out of the fowlers grin,
Escapeth away,
right so it fareth with vs :

Broke are their nets,
and we escaped thus.

8 God that made heauen
and earth is our helpe then :
His name hath saued vs,
euen from these wicked men.

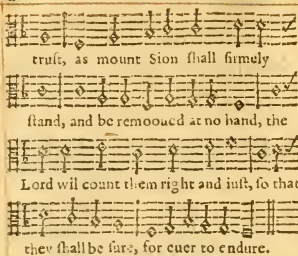
Qui confidunt. Psal. Cxxv. W.K.

Hee describeth the assurance of the faithfull in
their afflictions, and desireth their wealth, and
the destruction of the wicked.



Vch as in God the Lord doe

trust,



2 As mighty mountaines huge and great,
Ierusalem about doe clefe:
So will the Lord be vnto those,
Who on his godly will doe waite,
Such are to him so deare,
They neuer need to feare.

3 For though the righteous trie doth he,
By making wicked men his rod.
Least they through griefe forsake their God,
It shall not as their lot still be,

4 Giue Lord to those thy light,
Whose hearts are true and right.

5 But as for such as turne aside,
By crooked waies which they out sought:
The Lord will surely bring to nought,
With workes most vile they shall abide,
But peace with Israel
For euermore shall dwell.

Another of the same by R.W.

Sing this as the 10. Commandments.

THose that doe put their confidence
Vpon the Lord our God onely:
And flie to him for their defence,
In all their need and misery.
Their faith is sure firme to endure.
Grounded on Chriſt the corner stone,
Moued with none ill but standeth still,
Stedfast, like to the mount Syon.

And as about Ierusalem,
The mighty hills doe it compasse:
So that no enemies come to them,
To hurt that towne in any case.
So God indeed, in euery need,
His faithfull people doth defend:
Standing them by, assuredly,
From this time forth world without end.

Right wise and good is our Lord God,
And will not suffer certainly:
The sinners and vngodlies rod,
To tarric vpon his family.
Least they also from God should goe
Falling to sinne and wickednesse:
O Lord defend world without end,
Thy christian flock through thy goodnes.

O Lord doe good to Christians all,
That stedfast in thy word abide:
Such as willingly from God fall,
And to false doctrine daily slide.
Such will the Lord scatter abroad,

With hypocrites throwne downe to hell,
God will them send paines without end,
But Lord grant peace to Israel.

Glory to God the Father of might,
And to his Sonne our Sauour,
And to the holy Ghost whose light,
Shine in our hearts and vs succour.

That the right way from day to day,
We may walke and him glorifie:
With hearts desire all that are here,
Worship the Lord and say, Amen.

In conuertendo. Psal Cxxvj. N.

This Psalm was made after the returne of the people from Babylon, and sheweth that the meanes of their deliuerance was wonderfull, after the seventy yeeres of captiuitie, foreſpoken by Ieremy. 23. 11. & 29. 10.



2 The heathen folke
were forced then this to confesse:
How that the Lord,
for them also great things had done:
3 But much more we,
and therefore can confesse no lesse:
Wherefore to ioy,
we haue good cause as we begun.
4 O Lord goe forth,
thou canst our bondage end,
As to Deserts,
the flowing riuers send.

5 Full true it is,
that they which sow in reares indeed,
A time will come
when they shall reape in mirth and ioy.
6 They went and wept,
in bearing of their precious seed:
For that their foes
full oftentimes did them annoy:
But their returne

with ioy they shall sure see:
Their sheaues home bring,
and not impaired be.

Nisi Dominus. Psal. Cxxvij. W.W.

*It is not mans wit, power, or labour, but the free
goodnesse of God that giueth riches, preserveth
townes and countries, granteth nourishment and
children.*

Sing this as the Lords prayer.

EXcept the Lord the house doe build,
And thereunto doe set his hand:
What men doe build it cannot stand.
Likewise in vaine men undertake
Cities and holds to watch and ward,
Except the Lord be their safeguard.

2 Though ye rise early in the morne,
And so at night goe late to bed,
Feeding full hardly with browne bread:
Yet were your labour lost and worne.
But they whom God doth loue and keepe
Receiue all things with quiet sleepe.

3 Therefore marke well when euer you see
That men haue heires to enioy their land,
It is the gift of Gods owne hand:
For God himselfe doth multiply
Of his great liberaltie,
The blessing of posteritie.

4 And when the children come to age,
They grow in strength and actiuenesse,
In person and in comelinesse:
So that a shaft shot with courage,
Of one that hath a most strong arme,
Flies not so swift, nor doth like harme.

5 O well is he that hath his quier
Furnished with such artillerie:
For when in perill he shall be,
Such one shall neuer shake nor shiner,
When that he pleadeth before the Iudge
Against his foes that beare him grudge.

Beati omnes. Psal. Cxxvij. W.W.

*Here is described the prosperous estate of persons
married in the feare of God, and the promises of
Gods blessings to all them that live in this hono-
rable estate according to his commandements.*

Sing this as the 137. Psalme.

Blessed art thou that fearest God,
and walkest in his way:
For of thy labour thou shalt eate,
happy art thou I say.

2 Like fruitfull Vine on thy house side,
so doth thy wife spring out:
Thy children stand like Olive plants
thy table round about.

3 Thus art thou blest that fearest God,
and he shall let thee see
The promised Ierusalem,
and his felicitie.

4 Thou shalt thy childrens children see,
to thy great ioyes increase:
And likewise grace on Israel
prosperitie and peace.

Sæpe expugnauerunt. Psal. Cxxix. N.

*He admonisheth the Church to reioyce though affli-
cted in all ages, for God will deliuer and sodainly
destroy the enemies thereof.*

Sing this as the 137. Psalme.

OFt they, now Israel may say,
me from my youth affaild:
2 Oft they affaild me from my youth,
yet neuer they prevail'd.
3 Vpon my backe the plowes plow'd,
and furrowes long did cast:
4 The righteous Lord hath cut the cords
of wicked foes at lait.
5 They that hate me shall be asham'd,
and turned backe also:
6 And made as grasse vpon the house,
which withereth ere it grow.
7 Whereof the mower cannot finde
enough to fill his hand:
Nor he can fill his lap, that goeth
to gleane vpon the land.
8 Nor passers by pray God on them
to let his blessing fall:
Nor say we blesse you in the name
of God the Lord at all.

De profundis. Psal. Cxxx. T.S.

*An effectfull prayer to obtaine mercy and forgiv-
nesse of his sinne, and at length deliuerance from
all emils.*

Lord to thee I make my mone,
when dangers me oppresse: I call, I
sigh, plaine, and grone, trusting to finde
release. Heare now O Lord my re-
quest, for it is full due time: And let
thine eares aye be prest vnto this
prayer mine.

3 O Lord our God if thou weigh
our finnes, and them peruse:
Who shall then escape and say,
I can my selfe excuse?
4 But Lord thou art mercifull,
and turn'a to vs thy grace:

Thar

That we with hearts most carefull,
should feare before thy face.

5 In God I put my whole trust,
my soule waites on his will :
For his promise is most iust,
and I hope therein still.
6 My soule to God hath regard,
wishing for him alway :
More then they that watch and ward
to see the dawning day.

7 Let Israel then boldly
in the Lord put his trust :
He is that God of mercy
that his deliner must.

8 For he it is that must saue
Israel from his sinne :
And all such as surely haue
their confidence in him.

Domine non est. Psal. Cxxxj. N.

Dauid charged with ambition, protesteth his humilitie before God.

Sing this as the Lamentation.

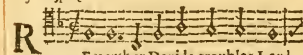
O Lord, I am not puffed in minde,
I haue no scornfull eye :

I doe not exercise my selfe
in things that be too hie.
2 But as the childe that wained is
cuen from his mothers brest :
So haue I Lord behau'd my selfe
in silence and in rest.

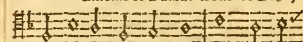
3 O Israel trust in the Lord,
let him be all thy stay :
From this time forth for euermore,
from age to age for aye.

Memento Domine. Psal. Cxxxij. N.

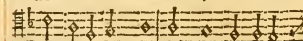
The faithfull grounded on Gods promise made vnto Dauid, desireth that hee would establish the same, both as touching his posteritie, and the building of the Temple, to pray there as was fore-spooken.

R 

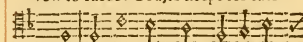
Emember Dauids troubles Lord,



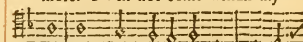
how to the Lord he swore, and vow'd a



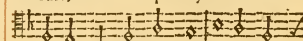
vow to Jacobs God, to keepe for euer-



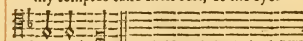
more. I will not come within my



house, nor climbe vp to my bed : Nor let



my temples take their rest, or the eyes



in my head.

5 Till I haue found out for the Lord,
a place to sit thereon :

A house for Jacobs God to be
an habitation.

6 We heard of it at Euphrata,
there did we heare this sound :
And in the fields and forrests there,
these voices first were found.

7 We will assay and goe in now
his tabernacle there :
Before his foot-stoole to fall downe,
vpon our knees in feare.

8 Arise, O Lord, arise I say,
into thy resting place :
Both thou and the Arke of thy strength,
the presence of thy grace.

9 Let all thy Priests be clothed Lord
with truth and righteousness :
Let all thy Saints and holy men
sing all with ioyfulness.

10 And for thy seruant Dauids sake
refuse not Lord, I say
The face of thine anointed Lord,
nor turne thy face away.

The second part.

11 The Lord to Dauid swore in truth,
and will not shrinke from it :
Saying, the fruit of thy body
vpon thy seate shall sit.

12 And if thy sonnes my covenant keepe,
that I shall learne each one :
Then shall their sonnes for euer sit
vpon thy Princely throne.

13 The Lord himselfe hath chose Sion,
and loues therein to dwell :

14 Saying, this is my resting place,
I loue and like it well.

15 And I will blesse with great increase
her victuals euery where :
And I will satisfie with bread
the needy that be there.

16 Yea, I will decke and clothe her Priests
with my saluation :
And all her Saints shall sing for ioy
of my protection.

17 There will I surely make the horne
of Dauid for to bud :
For I haue there ordain'd for mine
a lanterne bright and good.

18 As for his enemies I will clothe
with shame for euermore :
But I will cause his crowne to shine
more fresh then heretofore.

Ecce quam ? Psal. Cxxxij. W. W.

The commendation of godly and brotherly amitie, compared to the most precious oyle mentioned in Exodus 30.

Sing this as the 127. Psalm.

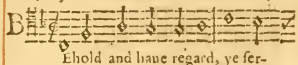
O How happy a thing it is,
and ioyfull for to see
Brethren together fast to hold,
the band of amitie :

2 It cald to minde the sweet perfume,
and that costly oynment,
Which on the sacrificers head,
by Gods precept was spent.

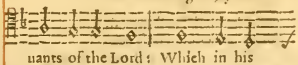
- 3 It wet not Aarons head alone,
but diench't his beard throughout:
And finally it did runne downe
his rich attire about :
- 4 And as the lower ground doth drinke
the dew of Hermon hill :
And Syon with her fluer drops,
the fields with fruit doth fill.
- 5 Euen so the Lord doth powre on them,
his blessings manifold :
Whose hearts and mindes without all guile,
this knot doe keepe and hold.

Eccerunc. Psal. Cxxxiiij. W.K.

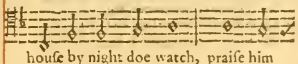
*He exhorteth the Leuites that watch in the Temple
to praise the Lord.*



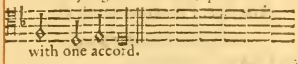
Ehould and haue regard, ye ser-



uants of the Lord : Which in his



house by night doe watch, praise him

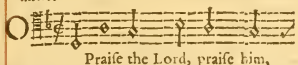


with one accord.

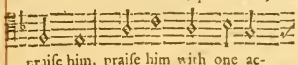
- 2 Lift vp your hands on high,
vnto his holy place,
And giue the Lord his praises due
his benefits embrace.
- 3 For why? the Lord who did
both earth and heauen frame,
Doth Sion blesse, and will conferre
for euermore the same.

Laudate nomen. Psal. Cxxxv. N.

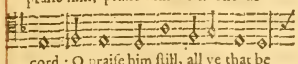
*He exhorteth all the faithfull to praise God for his
marueilous works & graces, wherewith he hath
declared his Maiestie, to the confusion of all Ido-
laters.*



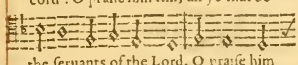
Praise the Lord, praise him,



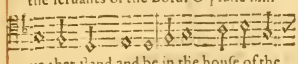
praise him, praise him with one ac-



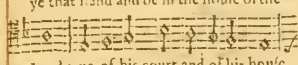
cord : O praise him still, all ye that be



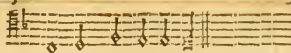
the seruants of the Lord. O praise him



ye that stand and be in the house of the



Lord : ye of his court and of his house



praise him with one accord.

- 3 Praise ye the Lord, for he is good,
sing praises to his name :
It is a comely and good thing,
alwaies to doe the same.
- 4 For why? the Lord hath chose Iacob,
his very one we see :
So hath he chosen Israel,
his treasure for to be.
- 5 For this I know and am right sure,
the Lord is very great :
He is indeed aboue all Gods,
most easie to intreat.
- 6 For whatsoeuer pleas'd him,
all that full well he wrought,
In heauen. in earth, and in the sea,
which he hath fram'd of nought.
- 7 He lifts vp clouds euen from the earth
he makes lightnings and raine :
He bringeth forth the windes also,
he made nothing in vaine.
- 8 He smote the first borne of each thing,
in Egypt that tooke rest,
He spared there no liuing thing,
the man nor yet the beast.
- 9 He hath in thee shew'd wonders great,
O Egypt voide of vaunts,
On Pharaos thy cursed King
and his seuerer seruants
- 10 He smote then many nations.
and did great acts and things :
He slew the great and mightiest,
and chiefest of their Kings.
- 11 Sehon King of the Amorites,
and Og King of Basan :
He slew also the kingdomes all,
that were of Canaan.
- 12 And gaue their land to Israel,
an heritage we see :
To Israel his owne people,
an heritage to be.

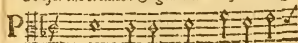
The second part.

- 13 Thy name O Lord shall still endure,
and thy memoriall
Throughout all generations,
that are or euer shall.
- 14 The Lord will surely now auenge
his people all indeed :
And to his seruants he will shew
faueur in time of neede.
- 15 The Idols of the heathen are made,
in all their coasts and lands :
Of siluer and of gold be they,
the works euen of mens hands.
- 16 They haue their mouthes & cannot speak,
and eies and haue no sight :
- 17 They eke haue eares and heare nothing,
their mouthes be breathlesse quite.
- 18 Wherefore all they are like to them,
that doe so set them forth,
And likewise those that trust in them,
or thinke they be ought worth.

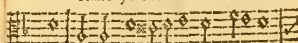
- 19 O all ye house of Israel,
see that ye praise the Lord :
And ye that be of Aarons house,
praise him with one accord.
- 20 And ye that be of Leuies house,
praise ye likewise the Lord :
And all that stand in awe of him,
praise him with one accord.
- 21 And our of Sion sound his praise,
the great praise of the Lord,
Which dwelleth in Ierusalem,
praise him with one accord.

Confitemini. Psal. Cxxvj. N.

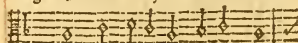
*A most earnest exhortation to give thanks vnto
God for the creation & gouernance of all things.*



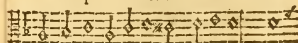
Raise ye the Lord for he is



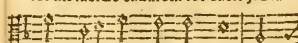
good, for his mercy endureth for euer.



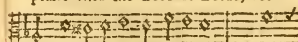
2. Give praise vnto the God of Gods,



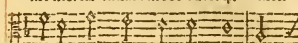
for his mercie endureth for euer. 3. Give



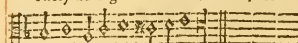
praise vnto the Lord of Lords, for



his mercie endureth for euer. 4. Which



onely doth great wonders worke, for



his mercy endureth for euer.

- 5 Which by his wisdom made the heauens
for his mercy endureth, &c.
- 6 Which on the waters stretcht the earth,
for his mercy endureth, &c.
- 7 Which made great lights to shine abroad,
for his mercy endureth, &c.
- 8 As Sunne to rule the lightsome day,
for his mercy endureth, &c.
- 9 The Moone and starres to guide the night
for his mercy endureth, &c.
- 10 Which smote Egipt with their first borne,
for his mercy endureth, &c.
- 11 And Israel brought out from them,
for his mercy endureth, &c.
- 12 With mighty hand and stretched arme,
for his mercy endureth, &c.
- 13 Which cut the red sea in two parts,
for his mercy endureth, &c.
- 14 And Israel made passe there through,
for his mercy endureth, &c.
- 15 And drowned Pharaon and his host,

for his mercy endureth, &c.

- 16 Through wilderness his people led,
for his mercy endureth, &c.

17 He which did smite great noble Kings,
for his mercy endureth, &c.

18 And which hath slaine the mighty Kings,
for his mercy endureth, &c.

19 As Schon King of the Amorites,
for his mercy endureth, &c.

20 And Og the King of Basan land,
for his mercy endureth, &c.

21 And gaue their land for heritage,
for his mercy endureth, &c.

22 Euen to his seruant Israel,
for his mercy endureth, &c.

23 Remembering vs in base estate,
for his mercy endureth, &c.

24 And from oppressors rescued vs,
for his mercy endureth, &c.

25 Which giueth food vnto all flesh,
for his mercy endureth, &c.

26 Praise ye the Lord of heauen aboue,
for his mercy endureth, &c.

27 Give thanks vnto the Lord of Lords,
for his mercy endureth, &c.

Another of the same by T. C.

Sing this as the 148. Psalme.

O Laud the Lord benigne,
Whose mercies last for aye,
Great thanks and praises sing
To God of Gods I say,
For certainly,
His mercies dure,
Both firme and sure,
Eternally.

3 The Lord of Lords praise ye,
Whose mercies aye doe dure.

4 Great wonders onely he
Doth worke by his great power:
For certainly,
His mercies dure,
Both firme and sure,
Eternally.

5 Which God omnipotent,
By his great wisdom high:
The heavenly firmament
Did frame as we doe see:
For certainly,
His mercies dure,
Both firme and sure,
Eternally.

6 Yea he the heauie charge
Of all the earth did stretch,
And on the waters large,
The same he did out-reach,
For certainly, &c.

7 Great lights he made to vs,
For why his loue is aye.
8 Such as the Sunne we see,
To rule the lightsome day,
For certainly, &c.

9 And eke the Moone so cleare
Which shineth in our sight:

And starres that doe appeare,
To guide the darksome night.
For certainly, &c.

10 With grievous plagues and sore
All Egypt smote he than,
The first borne lesse and more
He slew of beast and man.
For certainly, &c.

11 And from amidst their land
His Israel forth brought :

12 Which he with mighty hand,
And stretched arme hath wrought.
For certainly, &c.

13 The Sea he cut in two,
Which stood vp like a wall :

14 And made through it goe
His chosen children all.
For certainly, &c.

15 But there he whelmed then
The proud King Pharaon,
With his huge hoait of men
And Chariots eke also.
For certainly, &c.

16 Who led through wilder nesse
His people safe and sound :

17 And for his loue endlesse
Great Kings he brought to ground.
For certainly, &c.

18 And slew with puissant hand,
Kings mighty and of fame :

19 As of Amorites land
Schon the King by name.
For certainly, &c.

20 And Og the Gyant large,
Of Basan King also :

21 Whose land for heritage
He gaue his people tho.
For certainly, &c.

22 Euen vnto Israel,
His seruant deare I say,
He gaue the same to dwell,
And there abide for aye.
For certainly, &c.

23 To misde he did vs call
In our most base degree :

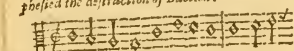
24 And from oppressors all
In safety set vs free.
For certainly, &c.

25 All flesh on earth abroad
With food he doth fulfill :

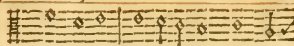
26 Whereof of heauen the God
To laud be it your will.
For certainly, &c.

Super flumina. Psal. Cxxxvij. W.W.

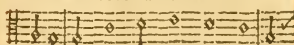
The Isacites in their captiuitie hearing the Chal-
deans reproach and blaspheme God and his retri-
gion, desire God to punish the Edonites, who
prouoked the Babylonians against them, and pro-
phesied the destruction of Babylon.



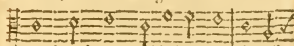
W Hen as we sate in Babylon, the riuers



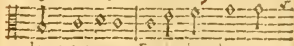
round about : And in remembrance of



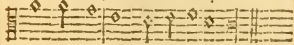
Sion, the teares for griefe burst out. We



hang'd our harpes and instruments the wil-



low trees vpon : For in that place men



for their vie had planted many one.

3 Then they to whome we prisoners were,
said to vs tauntingly :
Now let vs heare your Hebrew songs,
and pleasant melody.

4 Alas, said we, who can once frame
his sorrowfull heart to sing
The praises of our liuing God,
thus vnder a strange King :

5 But yet if I Ierusalem
out of my heart let slide :
Then let my fingers quite forget
the warbling harpe to guide.

6 And let my tongue within my mouth
be tyed for euer fast,
If that I ioy before I see
thy full deliuerance past.

7 Therefore O Lord remember now,
the cursed noife and cry,
That Edoms sons against vs made,
when they raz'd our Citie.

8 Remember Lord their cruell words,
when as with one accord,
They cryed, on, sacke, and raze their wals
in despite of the Lord.

9 Euen so shalt thou (O Babilon)
at length to dust be brought :
And happy shall that man be cald
that our reuenge hath wrought.

10 Yea blessed shall that man be cald,
that takes thy children young,
To dash their bones against hard stones
which lye the streetes among.

Confitebor tibi. Psal. Cxxxviii. N.

Dauid prayeth the goodnesse of God towards him,
for which euen foraine Princes shall praise the
Lord together with him, and he is assured to haue
like comfort of God hereafter, as heretofore.

Sing this as the 137. Psalm.

Thou wilt I praise with my whole heart,
my Lord my God alwayes :
Euen in the presence of the Gods
I will aduance thy praise.

2 Toward thy holy Temple I
will looke, and worship thee :
And praised in my thankfull mouth,
thy holy name shall be.

3 Euen for thy louing kindnesse sake,
and for thy truth withall :
For thou thy name hast by thy word,

aduanced

advanced ouer all.
 4 When I did call thou heardest me,
 and thou hast made also
 The power of increased strength
 within my soule to grow.
 5 Yea, all the Kings on earth they shall
 giue praise to thee O Lord:
 For they of thy most holy mouth
 haue heard the mighty word.
 6 They of the wayes of God the Lord
 in singing shall intreat:
 Because the glory of the Lord
 it is exceeding great.
 7 The Lord is he, and yet he doth
 behold the lowly spirit:
 But he contemning knowes asafre
 the proud and lofty wight.
 8 Although in midst of trouble I
 doe walke, yet shall I stand:
 Renewed by thee, O my Lord,
 thou wilt stretch forth thy hand
 9 Vpon the wrath of all my foes,
 and saued shall I be:
 By thy right hand the Lord God will
 performe his worke to me.
 10 Thy mercy Lord endures for aye,
 Lord doe me not forsake:
 Forsake me not that am the worke
 which thine owne hand did make.

Domine probasti. Psal. Cxxxix. N.

Dauid to cleanse his hart from all hypocrisie, sheweth that nothing is so secret which God seeth not, after declaring his zeale and feare of God, he protesteth to be enemy to all them that contemne God.

Sing this as the 95. Psalme.

O Lord, thou hast me tride and knowne,
 my sitting thou dost know:
 2 And rising eke, my thoughts asafre,
 thou vnderstandst also.
 3 My perches, yea, and my lying downe,
 thou compasshest alwayes:
 And by familiar custome art
 acquainted with my wayes.
 4 No word is in my tongue O Lord,
 but knowne it is to thee:
 Thou me behinde hold'st, and before,
 thou layest thy hands on mee.
 6 Too wonderfull aboue my reach
 Lord is thy cunning skill:
 It is so high, that I the same
 cannot attaine vntill.
 7 From sight of thy all-seeing spirit,
 Lord, whither shall I goe?
 Or whither shall I flee away,
 thy presence to scape fro?
 8 To heauen if I mount aloft,
 loe thou art present there:
 In hell if I lye downe below,
 euen there thou dost appeare.
 9 Yea, let me take the morning wings,
 and let me goe and hide
 Euen there where are the farthest parts,
 where flowing seas doe slide.
 10 Yea, euen thither also shall
 thy reaching hand me guide:
 And thy right hand shall hold me fast,
 and make me to abide.

11 Yea, if I say, the darknesse shall
 yet throud me from thy sight:
 Loe, euen also the darkest night
 about me shall be light.
 12 Yea, darknesse hideth not from thee,
 but night doth shine as day:
 To thee the darknesse and the light
 are both alike alway.

The second part.

13 For thou possessedst my reines,
 and thou hast couered mee:
 When I within my mothers wombe
 enclosed was by thee.
 14 Thee will I praise, made fearefully,
 and wondrously I am:
 Thy workes are maruellous, right well
 my soule doth know the same.
 15 My bones they are not hid from thee,
 although in secret place
 I haue beene made, and in the earth
 beneath I shaped was:
 16 When I was formelesse then thine eye
 saw me, for in thy booke
 Were written all, nought was before,
 that after fashion tooke.
 17 The thoughts therefore of thee O God,
 how deare are they to mee:
 And of them all how passing great
 the endlesse numbers be:
 18 If I should count them, loe their summe
 more then the sand I see:
 And whensoeuer I awake,
 yet am I still with thee.
 19 The wicked and the bloody men,
 oh that thou wouldest slay:
 Euen those O God, to whom depart,
 depart from me I say.
 20 Euen those of thee O Lord my God,
 that speake full wickedly:
 Those that are lifted vp in vaine,
 being enemies to thee.
 21 Hate I not them that hate thee Lord,
 and that in earnest wise:
 Contend I not against them all,
 against thee that arise:
 22 I hate them with vnfaigned hate,
 euen as my very foes:
 23 Try me O God, and know my heart,
 my thoughts proue and discloie.
 24 Consider Lord if wickednesse
 in me there any be:
 And in thy way, O God my guide,
 for euer lead thou me.

Eripe me Domine. Psal. Cxl. N.

Dauid prayeth vnto the Lord, against the cruelty, falsehood, and injuries of his enemies, assuring himselfe of his succour. Wherefore he prouoketh the same to praise the Lord, and to assure themselves of his tuition.

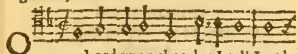
Sing this as the Lamentation.

L ord saue me from the euill man,
 and from the cruell wights
 2 Deliuer me, which euill doe
 imagine in their sprites.
 3 Which make on me continuall warre,
 their tongues loe haue they whet
 Like Serpents, vnderneath their lips
 is Adders payson set.

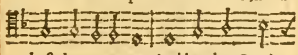
- 4 Keepe me O Lord from wicked hands,
preserue me to abide
Free from the cruell man, that meane
to cause my steps to slide.
- 5 The proud haue laid a snare for me,
and they haue spread a net
With cords in my path wayes, and gine
for me eke haue they set.
- 6 Therefore I said vnto the Lord,
thou art my God alone:
Hear me O Lord, O heare the voyce,
wherewith I pray and mone.
- 7 O Lord my God, thou onely art
the strength that saueh mee:
My head in day of battell hath
bene couered still by thee.
- 8 Let not O Lord the wicked haue
the end of his desire:
Performe not his ill thought, lest he
with pride be set on fire.
- 9 Of them that compassie about,
the chiefeest of them all:
Lord let the mischiefes of their lips
vpon themselves befall.
- 10 Let coales fall on them, let him cast
them in consuming flame:
And in deepe pits, so as they may
not rise out of the same.
- 11 For no backbiter shall on earth,
be set in stable plight:
And euill to destruction still
shall haue the cruell wight.
- 12 I know the Lord th' afflicted will
revenge, and iudge the poore:
The iust shall praise thy name, lest shall
dwell with thee euermore.

Domine clamauit. Psal. Cxli. N.

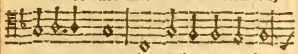
*Dauid being grievously persecuted under Saul, de-
sireth succour and pence, till God take re-
vengeance of his enemies.*



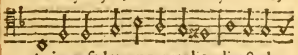
Lord vpon thee doe I call, Lord



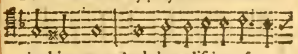
hast thee vnto me. And hearken Lord,



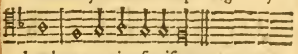
vnto my voyce, when I doe cry to thee,



2. As incense let my prayer be directed



in thine eyes: And the vplifting of my



hands as evening sacrifice.

- 3 My Lord, for guiding of my mouth
set thou a watch before:
And also of my mouing lips
O Lord keepe thou the dore.

- 4 That I should wicked workes commit,
Incline thou not my heart:
With ill men of their delicacies
Lord let me eate no part.
- 5 But let the righteous smite me Lord,
for that is good for mee:
Let him reprove me, and the same
a precious oyle shall be.
Such smiting shall not breake my head,
the time shall shortly fall,
When I shall in their misery
make prayers for them all.
- 6 Then when in stony places downe
their Iudges shall be cast:
Then shall they heare my words, for then
they haue a pleasant tast.
- 7 Out bones about the graues mouth,
loe scattered are they found:
As he that heweth wood, or he
that diggeth vp the ground.
- 8 But O my Lord my God, mine eyes
doe looke vp vnto thee:
In thee is all my trust, let not
my soule forsaken be.
- 9 Which they haue laid to catch me in,
Lord keepe me from the snare:
And from the subtil gins of them
that wicked workers are.
- 10 The wicked iato their owne nets
together let them fall:
While I doe by thy helpe escape
the danger of them all.
- Voce mea ad Dom. Psal. Cxlij. N.
- Dauid neither for feare nor anger would kill Saul,
but with a quiet minde prayeth vnto God, who
preserueth him.*
- Sing this as the 141. Psalme.*
- B Efore the Lord God with my voyce,
I did send out my cry:
And with my strained voice vnto
the Lord God prayed I.
- 2 My meditation in his sight
to poure I did not spare:
And in the presence of the Lord
my trouble did declare.
- 3 Although perplexed was my spirit,
my path was knowne to thee:
In way where I did walke a snare
they slyly laid for me.
- 4 I lookt and view'd on my right hand,
but none there would me know:
All refuge failed me, and for
my soule none cared tho.
- 5 Then cryde I Lord to thee, and said,
my hope thou onely art:
Thou in the land of liuing art
my portion and my part.
- 6 Hearke to my cry, for I am brought
full low, deliuer me
From them that doe me persecute,
for me too strong they be.
- 7 That I may praise thy name, my soule
for prison Lord bring out:
When thou art good to me the iust
shall praise me round about.

Domine exaudi. Psal. Cxliij. N.

An earnest prayer for remission of sinnes, acknowledging that the enemies did cruelly persecute him by Gods iust judgement, he desires to be restored to grace, to be comforted by the holy Spirit, that hee may spend the rest of his life in the service and worship of God.

Sung thus as the 141. Psalm.

Lord heare my prayer, hearken the plaint,
that I doe make to thee:

Lord in thy mercie truth, and in
thy iustice answer me.

In iudgement with thy servant Lord,
oh enter: not at all:

For iustified be in the sight
not one that lieth still.

The enemies hath persecute my soule,
my life to ground hath throwne:
And laid me in the darke like them
that dead are long agoone.

Within me in perplexitie
was mine accumbered spirit:
And in me was my troubled heart,
amazed and adright.

Yet I record time past, in all
thy workes I meditate:

Yea, in the workes I meditate
that thy hands haue create.

To thee O Lord my God, see I
doe stretch my craving handes:
My soule desireth after thee
as doe the thurle lands.

Hear me with speed, my spirit doth faile,
hide not thy face me from:

Else shall I be like them that downe
into the pit doe goe.

Let me thy loving kindeesse in
the morning heare and know:

For in thee is my trust, shew me
the way that I shall goe.

For I lift up my soule to thee,
O Lord deliver me

From all mine enemies: for I
haue hidden me with thee.

Teach me to doe thy will, for thou,
thou art my God I see:

Let thy good spirit into the land
of mercie me conuay.

For thy name: like with quickning grace
alme doe thou me make:

And out of trouble bring my soule,
even for thy iustice sake.

And for thy mercy say my foes,
O Lord deliver them all

That doe oppress my soule, for I
thy servant am and shall.

Benedictus Dominus, Psal. Cxliij. N.

David prayeth the Lord for his mercies and long-drawn patience, yet calling for the deliverance of his people's afflictions.

Sung thus as the 141. Psalm.

Bless be the Lord with strength, that doth
in me & my hands to fight:

The Lord that doth my fingers frame
to battell by his might.

He is my goodnesse, fort and tower,
deliverer and shield:

In him I trust, my people he
subdues to me to yield.

O Lord, what thing is man, that him
thou holdest in to price:

O sonne of man, that upon him
thou thinkest in this wise:

Man is but like to vaine,
so passe his dayes to end.

As fleeing shade, bowe downe, O Lord,
the heauens and descend.

The mountaines reach, & they shall smoke,
cast forth thy light and flame,

And scatter them: thine arrows thence,
consume them with the same.

Send downe thy hand euen from above,
O Lord deliver me:

Take me from waters great, from hand
of strangers make me free.

Whereof shall I mouth of vanitie
and fondnesse doth intreat:

And their right hand is a right hand
of falsehood and deceit.

A new song will I sing O God,
and singing will I be

On Viol and on Instrument:
ten stringed vato thee.

Each he it is that onely giues
deliuerance to Kings:

Vnto his servant Dauid help
from hurtfull sword he brings.

From strangers hand me face and shield,
whose mouthes talke vaine:

And their right hand is a right hand
of guile and subtiltie.

That our sonnes may be as the plants,
whom growing youth doth reare:

Our slaughterers as carved corner stones,
like to a Palace faire.

Our garners full, and plenty may
with ready sorts be found:

Our sheepe bring thousands in our streets
ten thousand may abound.

Our Oxen be to labour strong,
that none doe vs invade:

There be no going out, no cries
within our streetes be made.

The people blessed are that wish
such blessings are to God:

Yea, blessed all the people are,
whose God is God the Lord.

Exultabore. Psal. Cxliij. N.

David describeth the wonderful prescience of God in governing and in comforting all the other creatures. He saith, for God for his infinite mercy and speciall blessing, vnto the creature which is called a quene, that she is true and true love.

Here will I and my God and

King and blisse thy name for euer. For

euer will I praise thy name, and blisse thee



- 5 I of thy glorious Maiestie,
the beaurie will record:
And meditate vpon thy workes,
most wonderfull O Lord.
- 6 And they shall of thy power, and of
thy fearefull acts declare:
And I to publish all abroad,
thy greatnesse will not spare.
- 7 And they into the mention shall
breake of thy goodnesse great:
And I aloud thy righteousness,
in singing shall repeat.
- 8 The Lord our God is gracious,
and mercifull also:
Of great abounding mercie, and
to anger he is slow.
- 9 Yea good to all, and all his workes
his mercie doth excede:
- 10 Loe all thy workes doe praise thee Lord,
and doe thy honour spread.
- 11 Thy Saints do blesse thee, and they doe
thy kingdomes glory shew:
- 12 And blasse thy power to cause the sonnes
of men thy power to know.

The second part.

- 13 And of his mightie kingdome eke,
to spread the glorious praise:
Thy kingdome Lord, a kingdome is,
that doth endure alwaies.
- 14 And thy dominion through each age,
endures without decay:
The Lord vpholdeth them that fall,
their sliding he doth stay.
- 15 The cies of all doe waite on thee,
thou doest them all relieue;
And thou to each suffring foode,
in season dost giue.
- 16 Thou openest thy plenteous hand,
and bounteously dost fill:
All things whatsoever doe liue,
with gifts of thy good will.
- 17 The Lord is iust in all his waies,
his workes are holy all:
Neere all he is that call on him,
in truth that on him call.
- 18 He the desires which they require,
that feare him will fulfill:
And he will heare them when they crie,
and saue them all he will.
- 20 The Lord preferues all those, to him

that beare a louing heart:
But he them all that wicked are,
will utterly subuert.
21 My thankfull mouth shall gladly speake
the praises of the Lord:
All flesh to praise his holy name,
for euer shall accord.

Lauda anima mea. Psal. Cxlvj. I.H.

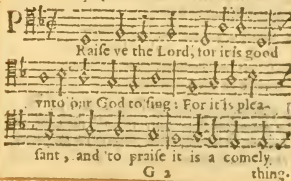
*Dauid teacheth that none should put their trust in
men, but in God alone, who is almighty, and deli-
uereth the afflicted, nourisheth the poore, setteth
prisoners at liberty, comforteth the fatherlesse,
widowers, strangers, and is king for euer.*

Sing this as the 137. Psalm.

- MY soule praise thou the Lord alwaies,
my God I will confesse:
- 2 While breath and life prolong my daies,
my tongue no time shall cease.
 - 3 Trust not in worldly princes then,
though they abound in wealth:
Nor in the sonnes of mortall men,
in whom there is no health.
 - 4 For why? their breath doth soone depart
to earth anon they fall,
And then the counsels of their hearts
decay and perish all.
 - 5 O happy is that man I say,
whom Iacobs God doth aide:
And he whose hope doth not decay,
but on the Lord is staid.
 - 6 Which made the earth and waters deepe,
the heauens high withall:
Which doth his word and promise keepe,
in truth and euer shall.
 - With right alwaies he doth proceede,
for such as suffer wrong:
The poore and hungrie he doth feede,
and lose the setters strong.
 - 7 The Lord doth send the blinde their sight
the lame to limmes restore:
The Lord I say doth loue the right
and iust man euermore.
 - 8 He doth defend the fatherlesse,
and strangers sad in heart,
And quit the widdow from distresse,
and ill mens waies subuert.
 - 9 Thy Lord and God eternally,
O Sion still shall raigne:
In time of all posterity,
for euer to remaine.

Laudate Dominum. Psal. Cxlvij. N.

*The Prophet praiseth the bounty, wisdom, power,
iustice and providence of God vpon all creatures,
but specially vpon his Church, which he gathered
together after their dispersion, declaring his word
and iudgments so toward them, as he hath done
to no other people.*



thing. 2. The Lord his owne Ierusalem, he buildeth vp alone: and the disperit of Israel, doth gather into one.

3 He heales the broken in their heart,
their sores vp doth he binde:
4 He counts the number of the starres,
and names them in their kinde:
5 Great is the Lord, great is his power,
his wisdom infinite:
6 The Lord relieues the meeke, and throwes
to ground the wicked wight.

7 Sing vnto God the Lord with praise,
vnto the Lord reioyce:
And to our God vpon the harpe,
aduance your singing voyce:
8 He couers heauen with clouds, and for
the earth prepareth raine:
And on the mountaines he doth make
the grasse to grow amaine.

9 He giues to beasts their food, and to
young Rauens when they crye.
10 His pleasure not in strength of horse,
nor in mans legs doth lie.
11 But in all those that feare the Lord,
the Lord hath his delight:
And such as doe attend vpon
his mercies shining light.

The second part.

12 O praise the Lord Ierusalem,
thy God O Sion praise:
13 For he the barres hath forged strong,
wherewith thy gates he stayes.
14 Thy children he hath blest in thee,
and in thy borders he
doth settle peace, and with the flower
of wheat he filleth thee.

15 And his commandement vpon
the earth he sendeth out:
And eke his word with speedy course,
doth swiftly runne about.
16 He giueth snow like wooll, hoare frost
like ashes he doth spread:
17 Like morsels casteth his Ice thereof
the cold who can abide.

18 He sendeth forth his mightie word,
and melteth them againe:
His winde he makes to blow, and then
the waters flow amaine:

19 The doctrine of his holy word,
to Iacob he doth shew:
His statutes and his iudgements he
giues Israel to know.

20 With euery nation hath he not
so dealt, nor haue they knowe
His secret iudgements, ye therefore,
praise ye the Lord alone.

Laudate Dominum. Psal. Cxliiij. I. H.

*Hee prouoketh all creatures to praise the Lord, in
heauen, and in all places, specially for the power
that he hath giuen to his people Israel.*

Iue laud vnto the Lord, from
heauen that is so hic: Praise him in
deed and word, about the starrie skie.

2. And also yee, his Angels all, annies
royall, praise him with glee.

3 Praise him both Moone and Sunae,
Which are so cleare and bright:
The same of you be done,
Ye glistering starres of light.
4 And eke no lesse,
Ye heauens faire,
And cloudes of the aire,
His laud expresse.

5 For at his word they were,
All formed as we see:
At his voice did appeare,
All things in their degree:
6 Which he set fast:
To them he made,
A law and trade,
for aye to last.

7 Extoll and laud Gods name,
On earth ye Dragons fell:
All deapes doe ye the same,
For it becommeth you well.
8 Him magnifie,
Fire, haile, ice, snow,
And stormes that blow,
At his decree.

9 The hills and mountaines all,
And trees that fruitfull are:
The Cedars great and tall,
His worthie praise declare.
10 Beasts and cattell,
Ye birds flying,
And wormes creeping,
that on earth dwell.

11 All Kings both more and lesse,
With all their pompous traine:
Princes and all Iudges,
That in the world remaine,
12 Exalt his name,
Young men and maides,
Old men and babes,
Doe ye the same.

13 For his name shall we proue,
To be most excellent:
Whose praise is farre about
The earth and firmament.
14 For sure he shall,
Exalt with blisse,
The borne of his,
And helpe them all.

Psalm Cxlix. CL.

15 His Saints all shall forth tell
His praise and worthinesse,
The children of Israel,
Each one both more and lesse:
16 And also they
That with good will
His words fulfill
and them obey.

Cantate Domino. Psal. Cxlix. N.

An exhortation to the Church to praise the Lord for his victory and conquest that he giveth his Saints against all mans power.

Sing this as the 145. Psalme.

- S**ing ye vnto the Lord our God
a new reioycing song:
And let the praise of him be heard
his holy Saints among.
2 Let Israel reioyce in him,
that made him of nothing.
And let the seede of Sion eke
be ioyfull in their King.
3 Let them sound praise with voice of flute
vnto his holy name:
And with the Timbrell and the Harpe,
sing praises of the same.
4 For why? the Lord his pleasure all
hath in his people set:
And by deliuerance he will raise
the mecke to glory great.
5 With glory and with honour both
let all the Saints reioyce:
And now aloud vpon their beds
aduaunce their singing voyce.
6 And in their mouthes let be the acts
of God the mighty Lord:
And in their hands eke let them beare
a double edged sword.
7 To plague the heathen, and correct
the people with their hands:
8 To binde their stately Kings in chaines,
their Lords in iron bands.
9 To execute on them the doome
that written is before:
This honour all his Saints shall haue,
praise ye the Lord therefore.

Laudate Dom. Psal. CL. N.

An exhortation to praise the Lord without ceasing by all manner of wayes, for all his mighty and wonderfull workes.

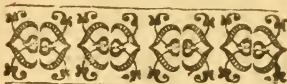
Sing this as the 147. Psalme.

- Y**eeld vnto God the mighty Lord,
praise in his Sanctuary:
And praise him in the firmament,
that shewes his power on hie.
2 Advance his name, and praise him in
his mighty acts alwayes:
According to his excellency
of greatnesse giue him praise.
3 His praises with the Princely noyse
of sounding Trumpets blow:
Praise him vpon the Violl, and
vpon the Harpe also.
4 Praise him with Timbrell, and with Flute,
Organs and Virginals:
5 With sounding Cimbals praise ye him,
praise him with loud Cimbals.

The X. Commandements. 93

- 6 What euer hath the benefite
of breathing praise the Lord:
To praise the name of God the Lord
agree with one accord.

The end of the Psalmes of Dauid.



An Exhortation vnto the praise of God, to be sung before Mor- ning Prayer. T. B.

Sing this as the 100. Psalme.

- P**raise the Lord O ye Gentiles all,
which hath brought you into his light:
O praise him all people mortall,
as it is most worthy and right.

For he is full determined
on vs to poure out his mercy,
And the Lords truth be ye assur'd,
abideth perpetually.

*Glory be to God the Father,
and to Iesus Christ his true Sonne,
With the holy Ghost in like manner,
now and euer yea.*

An Exhortation vnto the praise of God, to be sung before Euc- ning Prayer. T. B.

Sing this as the 100. Psalme.

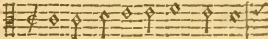
- B**ehold now giue heede such as be
the Lords seruants faithfull and true,
Come praise the Lord euery degree,
with such songs as to him are due.

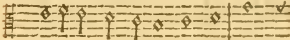
O ye that stand in the Lords house,
euen in our owne Gods mansion:
Praise ye the Lord so bounteous,
which worketh our saluation.

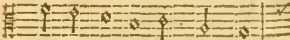
Lift vp your hands in his holy place,
yea, and that in the time of night:
Praise yee the Lord which giueth all grace,
for he is a Lord of great might.

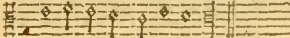
Then shall the Lord out of Sion,
which made heauen & earth by his power,
Giue to you and your nation,
his blessing mercy, and fauour.
Glory be to God the Father, &c.

Audi Israel. Exod. xx. W. W.

A 

Ttend my people and giue care,


of ferly things I will thee tell: See


that my words in minde thou beare,


and to my precepts listen well.

The Lords Prayer.

1 I am thy foueraigne Lord and God,
Which haue thee brought from careful thrall,
And eke reclaim'd from Pharaohs rod,
Make thee no Gods on them to call.

2 Nor fashioned forme of any thing,
In heauen or earth to worship it :
For I thy God by reuenging,
With grievous plagues this flane will smite.

3 Take not in vaine Gods holy name,
Abuse it not after thy will :
For so thou might'st soone purchase blame,
And in his wrath he would thee spill.

4 The Lord from work the seuenth day ceast,
And brought all things to perfect end :
So thou and thine that day take rest,
That to Gods hefts yee may attend.

5 Vnto thy Parents honour giue,
As Gods Commandements doe pretend,
That thou long dayes and good maist liue
In earth where God a place doth lend.

6 Beware of murder and cruell hate.
7 All filthy fornication feare.
8 See thou steale not in any rate.
9 Falsse witnesse against no man beare.

10 Thy neighbours house with not to haue,
His wife, or ought that he calls mine :
His field, his Oxe, his Ass, his slaue,
Or any thing that is not thine.

A Prayer.

THe Spirit of grace grant vs (O Lord)
To keepe these Lawes our hearts restore:
And cause vs all with one accord
To magnifie thy name therefore.

For of our selues no strength we haue
To keepe these lawes after thy will:
That might therefore (O Christ) we craue,
That wee in thee may them fulfill.

Lord, for thy names sake graunt vs this,
Thou art our strength, O Saviour Christ :
Of thee to speede how should we misse,
In whom our treasure doth consist :

To thee for euermore be praise,
With the Father in each respect :
And with the holy Spirit alwayes,
The comforter of thine elect.

The Lord Prayer.

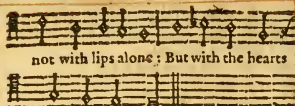
O Vt Father which in heauen art, and

mak'st vs all one brotherhood : To call

vp on thee with one heart, Our heavenly

Father and our God, Grant wee pray

The Creed.



not with lips alone : But with the hearts

deepe sigh and groane.

Thy blessed name be sanctified,
Thy holy word might vs inflame,
In holy life for to abide,
To magnifie thy holy name :
From all errors defend and keepe
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre,
And henceforth euermore :
Thine holy Ghost into vs poure,
With all his gifts most plentifully.
From Sathans rage and filthy baad
Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen in earth also :
In trouble grant vs patience,
Thee to obey in wealth and woe.
Let not flesh, blood, or any ill
Preuaile against thy holy will.

Giue vs this day our daily bread,
And all other good gifts of thine :
Keepe vs from warre, and from bloud-shed,
Also from sickness, dearth, and pine :
That we may liue in quietnesse,
Without all greedy carefulnesse.

Forgiue vs our offences all,
Reliue our careful conscience :
As we forgiue both great and small
Which vnto vs haue done offence :
Prepare vs Lord for to serue thee
In perfect loue and vnitie.

O Lord into temptation
Leade vs not when the fiend doth rage :
To withstand his inuasion,
Giue power and strength to euery age,
Arme and make strong thy feeble host,
With faith and with the holy Ghost.

O Lord from euill deliuer vs,
The dayes and times are dangerous,
From euermore death saue vs,
And in our last neede comfort vs :
A blessed end to vs bequeathe,
Into thy hands our soule receiue.

For thou O Lord art King of Kings,
And thou hast power ouer all :
Thy glory shine in all things,
In the wide world vniuersall.
Amen, let it be done O Lord,
That we haue pray'd with one accord:

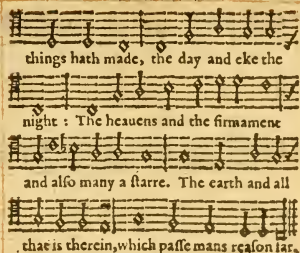
The Creed.

A Ll my beliefe and confidence is in

the Lord of might: The Father which all

things

The Creed.



And in like manner I beleeue,
In Christ our Lord his Sonne :
Coequall with the deitie,
And man in flesh and bone :
Conceiued by the holy Ghost,
His word doth me assure :
And of his mother Mary borne,
Yet she a Virgin pure.

Because mankinde to Sathan was,
For sinne in bond and thrall,
He came and offered vp himselfe,
To death to saue vs all.

And suffering most grieuous paine :
Then Pilate being Iudge,
Was crucified on the Crosse,
And thereat did not grudge.

And so he died in the flesh,
But quickned in the spirit :
His body then was buried,
As is our vse and right,
His Soule did after this descend
Into the lower parts :
To them that long in darknesse were,
The true light of their hearts.

And in the third day of his death :
He rose to life againe :
To th'end he might be glorified,
Out of all griefe and paine.

Ascending to the heauens high,
To sit in glory still :
On Gods right hand his father deare,
According to his will.

Vntill the day of iudgement come,
When he shall come againe,
With Angels power, yet of that day
We all be vncertaine.

To iudge all people righteously,
Whom he hath dearly bought :
The liuing and the dead also,
Which he hath made of nought,

And in the holy spirit of God,
My faith to satisfie,
The third person in Trinitie,
Beleeue I stedfastly,

The holy and Catholike Church,
That Gods word doth maintaine :
And holy Scripture doth allow,
Which Satan doth disdain.

A prayer to the holy Ghost.

And also I doe trust to haue,
By Iesus Christ his deatch :
Release and pardon for my sinnes :
And that onely by faith.
What time all flesh shall rise againe,
Before the Lord of might :
And see him with their bodily eies,
Which now doe giue them light.

And then shall Christ our Sauour,
The sheepe and goates diuide :
And giue life euerlastingly,
To those whom he hath tride.
Within his Realme celestiall,
In glory for to rest :
With all the holy companie,
Of Saints and Angels blest.

Which serue the Lord omnipotent,
Obediently each houre :
To whom be all Dominion,
And praise for euenmore.

A prayer to the holy Ghost, to be sung before the Sermon.

Sing this as the 119. Psalme.

Come holy Spirit the God of might,
comforter of vs all :
Teach vs to know thy word aright,
that we doe neuer fall.
O holy Ghost visit our coast,
defend vs with thy shield :
Against all sinne and wickednesse,
Lord helpe vs winne the field.

Lord keepe our King and his Counsell,
and giue them will and might,
To perseuere in thy Gospell,
which can put sinne to flight.
O Lord that giuest thy holy word,
send Preachers plenteously :
That in the same we may accord,
and therein liue and die.

O holy spirit direct aright,
the Preachers of thy word :
That thou by them maiest cut downe sinne,
as it were with a sword :
Depart not from those Pastors pure,
but aide them at all neede :
Which breake to vs the bread of life,
whereon our soules doe feede.

O blessed spirit of truth keepe vs,
in peace and vnitie :
Keepe vs from sects and errors ail,
and from all Papistrie.
Conuert all those that be our foes,
and bring them to thy light :
That they and we may well agree,
and praise thee day and night.

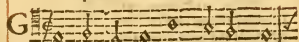
O Lord encrease our faith in vs,
and loue so to abound :
That man and wife be void of strife,
and neighbours about vs round.
In our time giue thy peace O Lord,
to nation farre and nie :

Dapacem Domine. The Lamentation. A Thanksgiuing.

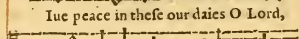
And teach them all thy holy word,
that we may sing to thee.

*All glory to the Trinitie,
that is of mighties most,
The liuing Father, and the Sonne,
and eke the holy Ghost:
As it hath bene in all the times,
that hath bene heretofore:
As it is now, and so shall be,
henceforth for euermore.*

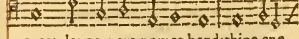
Da pacem Domine. E. G.

G 

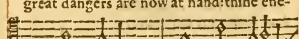
Iue peace in these our daies O Lord,



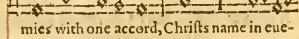
great dangers are now at hand: thine ene-



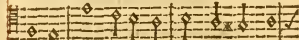
mies with one accord, Christs name in eue-



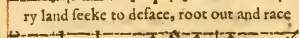
ry land seeke to deface, root out and race



thy true right worship indeed: be thou our



stay, Lord we thee pray, thou helpst alone

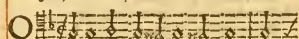


in all need.

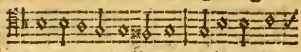
Giue vs that peace which we doe lack,
Through mitbeliefe and ill life:
Thy word to offer thou dost not slack,
Which we vnkindly gaine strue.
With fire and sword,
This healthfull word,
Some persecute and oppresse:
Some with the mouth
Confesse the truth,
Without sincere godlinesse.
Giue peace, and vs thy spirit downe send,
With griefe and repentance true,
Doe pierce our hearts our liues to amend,
And by faith Christ reue:
That feare and dread,
Warre and bloudshed.
Through thy sweet mercy and grace,
May from vs slide,
Thy truth may bide,
And shine in euery place.

The Lamentation.

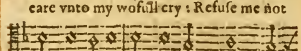
*Through perfect repentance the sinner hath a sure
trust in God, that his sins shall be washed away
in Christs blood.*

O 

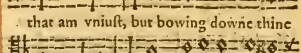
Lord in thee is all my trust, giue



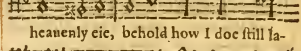
care vnto my wofull cry: Refuse me not



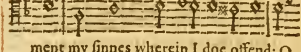
that am vniust, but bowing downe thine



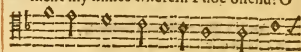
heavenly eie, behold how I doe still la-



ment my sinnes wherein I doe offend: O



Lord for them shall I be shent, such thee



to please I doe intend.

No, no, not so, thy will is bent,
to deale with sinners in thine ire:
But when in heart they shall repent,
thou grant'st with speed their iust desire.
To thee therefore still shall I cry,
to wash away my sinfull crime:
Thy bloud O Lord is not yet dry,
but that it may helpe me in time.

Hast thee O Lord, hast thee I say,
to powre on me the gifts of grace:
That when this life shall sit away,
in heauen with thee I may haue place.
Where thou dost raigne eternally,
with God which once did downe thee send,
Where Angels sing continually,
to thee be praise world without end.

A thanksgiuing after the receiuing
of the Lords Supper.

Sing this as the 137. Psalm.

THe Lord be thanked for his gifts,
and mercies euermore:
That he doth shew vnto his Saints,
to him be laud therefore.
Our tongues cannot so praise the Lord,
as he doth right deserue:
Our hearts cannot of him so thinke,
as he doth vs preferre.
His benefites they be so great,
to vs that be but sine:
That at our hands for recompens,
there is no hope to winne.
O sinfull flesh that thou shouldst haue
such mercies of the Lord:
Thou dost deserue more worthily,
of him to be abhord.
Naught else but sinne and wretchednesse,
doth rest within our hearts:
And stubbornely against the Lord,
we daily play our parts.
The Sunne above the firmament
which is to vs a light:
Doth shew it selfe more cleare and pure,
then we be in his light.

The heauens aboue, and all therein,
more holy are then we :
They serue the Lord in their estate,
each one in their degree.
They doe not strue for mastership,
nor slack their office set :
But feare the Lord and doe his will,
hate is to them no let.

Also the earth and all therein,
of God it is in awe :
It doth obserue the formers will,
by skilfull natures law.
The sea and all that is therein,
doth bend when God doth beck :
The spirits beneath doe tremble all,
and feare his wrathfull check.

But we alas for whom all these
were made them for to rule :
Doe not so know or loue the Lord,
as doth the Oxe or Mule.
A law he gaue for vs to know,
what was his holy will :
He would vs good, but we would not
auoid the thing is ill.

Not one of vs that seeketh out,
the Lord of life to please :
Nor doe the thing that might vs ioyne,
to Christ and quiet ease.
Thus are we all his enemies,
we can it not denie :
And he againe of his good will,
would not that we should die.

Therefore when remedy was none,
to bring vs vnto life :
The Sonne of God our flesh he tooke,
to end our mortall strife.
And all the law of God the Lord,
he did it full obey :
And for our sinnes vpon the Crosse,
his bloud our debts did pay.

And that we should not yet forget,
what good he to vs wrought :
A signe he left our eies to tell,
that he our bodies bought,
In bread and wine here visible,
vnto thine eies and tast :
His mercies great thou maist record,
if that his spirit thou hast.

As once the corne did line and grow,
and was cut downe with sicke :
And threshed out with many stripes,
out from his huske to drue.
And as the mill with violence,
did teare it out so small :
And made it like to earthly dust,
not sparing it at all.

And as the ouen with fire hot,
did close it vp in heate :
And all this done that I haue said,
that it should be our meate.
So was the Lord in his ripe age,
ere downe by cruell death he was
His soule he gaue to torments great,
and yeldded vp his breath.

Because that he to vs might be
an euerglasting bread :
With much reproach and troubles great,
on earth his life he led.
And as the grapes in pleasant time,
are pressed very fore :
And plucked downe when they be ripe,
and let to grow no more.

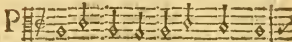
Because the iuice that in them is,
as comfortable drinke :
We might receiue and ioyfull be,
when sorrowes make vs shrinke.
So Christ his bloud our pressed was,
with nailes and cke with seare :
The iuice whereof doth sate all those,
that rightly doe him feare.

And as the cornes by vnity
into one loafe is knit :
So is the Lord and his whole Church,
though he in heauen sit,
As many grapes make but one Wine,
so should we be but one.
In faith and loue in Christ aboue,
and vnto Christ alone.

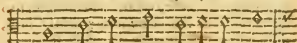
Leading a life without all strife,
in quiet rest and peace :
From enuie and from malice both,
our hearts and tongues to cease.
Which if we doe, then shall we shew,
that we his chosen be
By faith in him to leade a life,
as alwaies willed he.

And that we may so doe indeed,
God send vs all his grace :
Then after death we shall be sure,
with him to haue a place.

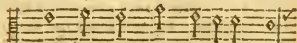
Robert Walsdome.

P 

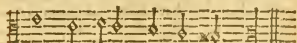
Referue vs Lord by thy deare word,



from Pope and Turke defend vs Lord,



which both would thrust out of his throne



our Lord Iesus Christ thy deare Sonne.

Lord Iesus Christ shew forth thy might,
that thou art Lord of Lords by right :
Thy poore afflicted stocke defend,
that we may praise thee without end.

God holy Ghost our Comforter,
be our patron, helpe and succour.
Give vs one munde and perfect peace,
all gifts of grace in vs increase.

Thou liuing God in persons three,
thy name be praised in vnity :
In all our need so vs defend,
that we may praise thee world without end.

FINIS.

A forme of Prayer to be vsed in priuate houses euery
Morning and Euening.

Morning Prayer.



Almightie God and most mercifull Father, we doe not present our felues heere before thy Maiesty, trusting in our owne merits, or worthinesse, but in thy manifold mercies, which hast promised to heare our prayers and graunt our requests, which wee shall make to thee in the name of thy beloued Sonne Iesus Christ our Lord, who also hath commaunded vs to assemble our felues together in his name, with full assurance, that wee will not onely be amongst vs, but also be our mediator and aduocate to thy Maiestie, that we may obtaine all things which shall seeme expedient to thy blessed will, for our necessities. Therefore we beseech thee sweet Father, to turne thy louing countenance towards vs, and impute not vnto vs our manifold sinnes and offences, whereby we most iustly deserue thy wrath & sharpe punishment, but rather receiue vs to thy mercie, for Iesus Christs sake, accepting his death and passion as a iust recompence for all our offences, in whom onely thou art pleased, and through whom thou canst not be offended with vs. And seeing that of thy great mercie wee haue quietly passed this night: Graunt (O heauenly Father) that we may bestow this day wholly in thy seruice, so that all our thoughts, words, and deeds, may redound to the glorie of thy name and good ensample of all men, who seeing our good workes, may glorifie thee our heauenly Father. And forasmuch as of thy meere fauour and loue, thou hast not onely created vs to thine owne similitude and likenesse, but also hast chosen vs to be heires with thy deare sonne Iesus Christ, of that immortall kingdom, which thou preparedst for vs before the beginning of the world: we beseech thee to encrease our faith and knowledge, and to lighten our hearts with thy holy spirit, that we may in the meane time liue in godly conuersation and integritie of life, knowing that Idolaters, adulterers, conuictous men, contentious persons, drunkards, gluttons and such like, shall not inherite the kingdom of God.

And because thou hast commaunded vs to pray one for another, we doe not onely make request (O Lord) for our felues, and for them that thou hast alreadie called to the true vnderstanding of thy heauenly will, but for all people and nations of the world, who as they know by thy wonderful works, that thou art God ouer all, so they may be instructed by thy holy spirit, to beleeeue in thee, their onely Saviour and Redeemer, but forasmuch as they cannot beleeeue, except they heare, nor cannot heare but by preaching, and none can preach, except he be sent: therefore (O Lord)

raise vp faithfull distributors of thy mysteries, who setting apart all worldly respects, may both in their life and doctrine onely seeke thy glorie. Continually confound Satan, Antichrist, with all hirelings, whom thou hast already cast off into a reprobate sence, that they may not by sects, schismes, heresies, & errors, disquiet thy little flocke. And because, O Lord, we be fallen into the latter daies and dangerous times, wherein ignorance hath gotten the vpper hand, and Satan by his Ministers seekes by all meanes to quench the light of thy Gospell: wee beseech thee to maintaine thy cause against those rauening Wolues, and strengthen all thy seruants, whom they keepe in prison and bondage. Let not thy long suffering be an occasion, either to encrease their tyrannie, or to discourage thy children: neither yet let our sins and wickednes, be a hindrance to thy mercies, but with speed (O Lord) consider their great miserie. For thy people Israel many times by their sin prouoked thine anger, and thou punishedst them by thy iust iudgement, yet though their sins were neuer so grievous, if they once returned from their iniquity, thou receiuedst them to mercy. We therefore most wretched sinners bewaile our manifold sins, and earnestly repeat vs of our former wickednes, and vngodly behauiour towards thee: and whereas we cannot of our felues purchase thy pardon, yet wee humbly beseech thee for Iesus Christs sake, to shew thy mercie vpon vs, and receiue vs againe to thy fauour. Graunt vs deare Father these our requests, and all other things necessarie for vs, and thy whole Church, according to thy promise in Iesus Christ our Lord. In whose name wee beseech thee, as he hath taught vs, saying: *Our Father which art in heauen, &c.*

Euening Prayer.

O Lord God, Father euerlasting, and full of pitie, wee acknowledge and confesse, that wee bee not worthe to lift vp our eyes to heauen, much lesse to present our felues before thy Maiestie, with confidence that thou wilt heare our prayers, and graunt our requests: if we consider our owne desertings: for our consciences doe accuse vs, and our sins do witness against vs, and wee know that thou art an vpriight Judge, which doest not iustifie the sinners and wicked men, but punishest the faultes of all such as transgresse thy commandments: yet most mercifull Father, since it hath pleased thee to command vs to call on thee in all our troubles and aduersities, promising euen then to help vs, when we feeble our felues, (as it were) swallowed vp of death & desperation, we vterly renounce all worldly confidence, and flie to thy soveraigne bountie as our only stay & refuge: beseeching thee not to cal to remembrance our manifold
sinnes.

finnes and wickednesse, whereby we continually prouoke thy wrath & indignation against vs, neyther our negligence and vnkindnesse, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweet comfort of thy Gospell reuealed vnto vs, but rather to accept the death and obedience of thy Son Iesus Christ, who by offering vp his body in sacrifice once for all, hath made a sufficient recompence for all our sins. Haue mercy therefore vpon vs, O Lord, and forgie vs our offences. Teach vs by thy holy Spirit, that we may rightly waigh them, and earnestly repent for the same. And so much the rather, O Lord, because that the reprobare and such as thou hast forsaken, cannot praise thee, nor call vpon thy name, but the repenting heart, the sorrowfull minde, the conscience oppressed, hungering and thirsting for thy grace, shall euer set forth thy praise and glory.

And albeit wee be but wormes and dust, yet thou art our Creator, and we be the worke of thine hands: yea, thou art our Father, and wee thy Children: thou art our Shepheard, and wee thy Flocke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger (O Lord) neither according to our desert punish vs, but mercifully chastise vs with a fatherly affection, that all the world may know at what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, thou wilt put away all his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to trauel in, grant O deare Father, that we may continually watch for the time that our Lord Iesus Christ shall appeare for our deliuerance out of this mortal life, and in the meane season, that we be not overcome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee. Furthermore, that our sleepe be not excessive or ouer-much, after the vn-satiabie desires of our flesh, but onely sufficient to content our weake nature, that wee may be the better disposed to liue in all godly conuersation, to the glory of thy holy name, and profit of our brethren. So be it.

A godly Prayer to be said at all times.

HONOUR and praise be giuen to thee, O Lord God Almighty, most deare Father of heauen, for all thy mercies and louing kindnesse shewed vnto vs, in that it hath pleased thy gracious goodnesse, freely and of thine owne accord to elect and chuse vs to saluation before the beginning of the world: And euen like continuall thanks be giuen to thee, for creating vs after thine owne image, for redeeming vs with the precious blood of thy

deare Sonne, when wee were utterly lost: for sanctifying vs with thy holy Spirit in the reuelation and knowledge of thy word: for helping and succouring vs in all our needes and necessities, for sauing vs from all dangers of body and soule, for comforting vs so fatherly in all our tribulations and persecutions, for sparing vs so long, and giuing vs so large a time of repentance. These benefits O most mercifull Father, like as wee acknowledge to haue received them of thy onely goodnesse, euen so we beseech thee for thy deare Sonne Iesus Christs sake, graunt vs alwayes thy holy Spirit, whereby we may continually grow in thankfulness towards thee, to be led into all truth, and comforted in all aduersities. O Lord strengthen our faith, kindle it more in seruency and loue towards thee, and our neighbours for thy sake: suffer vs not (most deare Father) to receiue thy word any more in vaine: but graunt vs alwayes the assistance of thy grace and holy Spirit, that in heart, word, and deed, we may sanctifie and doe worship to thy name, helpe to amplifie and increase thy kingdome, and whatsoeuer thou sendest, we may be heartily well content with thy good pleasure and will. Let vs not lacke the thing, O Father, without the which we cannot serue thee: but blesse thou so all the workes of our hands, that we may haue sufficient, and not be chargeable but rather helpfull vnto others. Be mercifull O Lord to our offences, and seeing our debt is great which thou hast forgiven in Iesus Christ, make vs to loue thee and our neighbours so much the more: be thou our Father, Captaine, and defender in all temptations: hold thou vs by thy mercifull hand, that we may be deliuered from all inconueniences, and end our liues in the sanctifying and honouring of thy holy name, through Iesus Christ our Lord and onely Saviour.

Let thy mighty hand and out-stretched arme (O Lord) be still our defence, thy mercy and louing kindnesse in Iesus Christ thy deare Sonne our saluation, thy true and holy word our instruction, thy grace and holy Spirit our comfort and consolation vnto the end and in the end. So be it.

O Lord increase our faith.

A Confession for all estates and times.

OEternall God and most mercifull Father, we confesse and acknowledge here before thy diuine Maiesty, that we are miserable sinners, conceived and borne in sin and iniquitie, so that in vs there is no goodnes. For the flesh euermore rebellet against the spirit, whereby we continually transgresse thy holy precepts and commandements: and so purchase to our selues through thy iust iudgement, death and damnation. Notwithstanding (O heauenly Father) for as much as we are displeased with our selues for the sinnes that wee haue committed against thee, and doe vnfeignedly repent vs of the same, wee most humbly beseech thee for Iesus Christs sake,

to shew thy mercy vpon vs. to forgive vs all our finnes, and encrease thy holy Spirit in vs; that we acknowledging from the bottome of our hearts, our owne vnrighteousnesse, may from henceforth not onely mortifie our sinfull lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will, not for the worthinesse thereof; but for the merits of thy dearely beloved Sonne Iesus Christ our onely Saviour, whom thou hast already given an oblation and offering for our finnes, and for whose sake wee are certainly perswaded that thou wilt deny vs nothing that we shall aske in his name, according to thy will. For thy Spirit doth assure our consciences, that thou art our mercifull Father, and so lovest vs thy children through him, that nothing is able to remoue thy heavenly grace and fauor from vs. To thee therefore (O Father) with the Sonne, and the holy Ghost, be all honour and glory world without end. Amen.

A Prayer to be said before a man begin his works.

O Lord God, most mercifull Father and Saviour, seeing it hath pleased thee to command vs to traueile, that wee may relieue our neede, wee beseech thee of thy grace to be blest our labours, that thy blessing may extend vnto vs, without the which wee are not able to continue, and that this great fauour may be a witness vnto vs of thy bountifullnesse and assistance, so that thereby we may know the fatherly care that thou hast ouer vs.

Moreouer (O Lord) wee beseech thee that thou wouldst strengthen vs with thy holy Spirit, that wee may faithfully traueile in our estate and vocation, without fraud or deceit, and that wee may endeavour our selues to follow thine holy ordinance, rather then to seeke to satisfie our greedy affections or desire to gaine. And if it please thee (O Lord) to prosper our labours, giue vs a minde also to helpe them that need, according to that ability that thou of thy mercy shalt giue vs: And knowing that all good things come of thee, graunt that wee may humble our selues to our neighbours, and not by any meanes lift our selues above them which haue not received so liberal a portion as of thy mercy thou hast giuen vnto vs. And if it please thee to try and exercise vs by greater pouerty and need then our flesh would desire, that thou wouldst yet (O Lord) grant vs grace to know that thou wilt nourish vs continually, through thy bountifull liberalitie, that we be not so tempted, that we fall into distrust, but that wee may patiently waite till thou fill vs, not onely with corporall graces and benefits, but chiefly with thine heavenly and spirituall treasures, to the intent wee may alwayes haue more ample occasion to giue thee thanks, and wholly to rest vpon thy mercies. Heare vs O Lord of mercy, through Iesus Christ thy Sonne our Lord. Amen.

A Prayer for the whole estate of Christs Church.

Almighty God and most mercifull Father, we humbly submit our selues and fall downe before thy Maiestie, beseeching thee from the bottome of our hearts, that this seed of thy word now sowne amongst vs, may take such deepe roote, that neyther the burning heate of persecution cause it to wither, neyther the thorny cares of this life choake it, but that as seed sowne in a good ground, it may bring forth thirtie, sixtie, and an hundred folde, as thy heavenly wisdom hath appointed. And because we haue neede continually to craue many things at thy hands, we humbly beseech thee (O heavenly Father) to graunt vs thy holy Spirit, to direct our petitions, that they may proceede from such a seruent minde, as may be agreeable to thy most holy will, and seeing that our infirmities are able to doe nothing without thy help, and that thou art not ignorant with how many and great temptations we poore wretches are on euery side enclosed and compassed, let thy strength (O Lord) sustaine our weaknesse, that we being defended with the force of thy grace, may be safely preserved against all assaults of Sathan, who goeth about continually like a roaring Lion, seeking to deuoure vs. Increase our faith (O mercifull Father); that we doe not swerue at any time from thy heavenly word, but augment in vs hope and loue, with a carefull keeping of all thy commandments, that no hardnesse of heart, no hypocrisie, no concupiscence of the eyes, nor enticements of the world doe draw vs away from thy obedience. And seeing wee liue now in these most perilous times, let thy fatherly prouidence defend vs against the violence of our enemies, which seek by all means to oppress thy truth.

Furthermore, for as much as by thy holy Apostle wee be taught to make our prayers and supplications for all men: Wee pray nor onely for our selues here present, but beseech thee also to reduce all such as be yet ignorant from the miserable captiuitie of blindnes and errour, to the pure vnderstanding and knowledge of thy truth, that we all with one accord and vnitie of minde may worship thee our onely God and Saviour. And that all Pastors, Shepheards, and Ministers, to whom thou hast committed the dispensation of thy holy word, and charge of thy chosen people, may both in their life and doctrine be found faithful, setting only before their eyes thy glory, and that by them all poore sheepe which wander and goe astray, may be gathered and brought home to thy fold.

Moreouer, because the hearts of Rulers are in thy hands, wee beseech thee to direct and gouerne the hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the sword: Especially (O Lord) according to our bounden duty, wee beseech thee to maintaine and increase the Honourable estate of the Kings Maiestie; and all his most noble Counsellors and Magistrates, with all the spirituall Pastors and Ministers, and

nisters, and althe whole body of this common-weale. Let thy fatherly fauour so preserue them, & thy holy spirit so gouerne their hearts, that they may in such sort execute their office, that thy religion may be purely maintained, manners reformed, and sin punished, according to the precise rule of thy holy word: and for that we be all members of the mysticall body of Iesus Christ, we make our requests vnto thee (O heauenly Father) for all such as are afflicted with any kind of crosse or tribulation; as warre, plague, famine, sickness, pouertie, imprisonment, persecution, banishment, or any other kind of thy rods, whether it be calamitie of body, or vexation of mind, that it would please thee to giue them patience and constancie, till thou send them full deliuerance of all their troubles. Root out from hence, O Lord, all rauening Volumes, which to fill their bellies, seek to destroy thy flock. And shew thy great mercies vpon those our brethren in other countries, which are persecuted, cast into prison, and daily condemned for the testimonie of thy truth. And although they be utterly destitute of all mans aide, yet let thy sweet comfort neuer depart from them, but so inflame their hearts with thy holy spirit, that they may boldly & chearefully abide such triall as thy godly wisdom shall appoint: So that at length as well by their death, as by their life, the kingdom of thy deare Sonne Iesus Christ, may encrease and shine through all the world. In whose name wee make our humble petitions vnto thee, as hee hath taught vs. *Our Father, &c.*

A Prayer against the Diuell and his manifold tentations, made by
S. Augustine.

THere wanted a tempter, and thou wast the cause that hee was wanting: there wanted time & place, and thou wast the cause that they wanted. The tempter was present, and there wanted neither place nor time, but thou heldest me backe that I should not consent. The tempter came full of darknes as he is, and thou didst harden mee that I might despise him. The tempter came armed and strongly, but to the intent he should not overcome me, thou didst restraine him and strengthen me. The tempter came transformed into an Angell of light, and to the intent he should not deceiue me, thou didst rebuke him, and to the intent I should know him, thou didst enlighten me. For he is the great red dragon, the old serpent, called the Diuell & Sathan, which hath seauen heads and ten hornes, whom thou hast created to take his pleasure in this huge and broad sea, wherein there creepe liuing wighes innumerable, and beasts great & small, that is to say, diuers sorts of fiends, which practise nothing else day and night, but goeth about seeking whom he may deuoure, except thou resist him O Lord Iesus. For it is that old dragon which draweth down the third part of the starres of heauen with his taile, and casteth them to the ground, which with his venome poysoneth the waters of the earth, that as many men as drinke of them, may die, which

trampleth vpon gold, as if it were mire, & is of opinion that Iordan shall run into his mouth, and which is made of such a mould that hee feareth no man: And who shall saue vs from his chops, O Lord Iesus, who shall plucke vs out of his mouth, sauing thou O Lord, who hast broken the head of this great Dragon? Helpe vs Lord, spread out thy wings ouer vs O Lord, that we may flee vnder them from the face of this Dragon that pursueth vs: and fence thou vs from his hornes with thy shield: For this is his continuall endeavour, this is his only desire to deuour the soules which thou hast created. And therefore we cry vnto thee O God, deliuer vs from our daily aduersary, who whether we sleep or wake, whether we eate or drinke, or whether wee be doing of any thing else, preaseth vpon vs by all kinde of meanes, assaulting vs day and night with traines and policies, and shooting his venomous arrowes at vs, sometimes openly, and sometimes priuily, to slay our soules. And yet such is our great madnesse O Lord, that whereas wee see the dragon continually in a readinesse to deuoure vs with open mouth, we neuertheless do sleep, and reioyce in our owne slothfulness, as though we were out of his danger, who desireth nothing else but to destroy vs. Our mischieuous enemy to the intent to kill vs, watcheth continually and neuer sleepe, & yet will not we awake from sleepe to saue our selues. Behold he hath pitched infinite snares before our feet, and filled all our wayes with sundry traps to catch our soules. And who can escape O Lord Iesu, so many and great dangers? He hath laid snares for vs in our riches, in our pouerty, in our meat, in our drinke, in our pleasures, in our sleepe, and in our waking. Hee hath set snares for vs in our words and our workes, and in all our life. But thou O Lord, deliuer vs from the net of the fowler, and from hard words, that wee may giue praise to thee, saying: Blessed be the Lord who hath not giuen vs to be a prey for their teeth: our soule is deliuered as a sparrow out of the fowlers net, the net is broke and we escaped.

The Confession of the Christian Faith.



Beleeue and confesse my Lord God, eternall, infinite, vnmeasurable, incomprehensible, and inuisible, one in substance, and three in person, Father, Sonne, and holy Ghost, who by his almighty

power and wisdom, hath not onely of nothing created heauen and earth, and all things therein contayned, and man after his owne image, that he might in him be glorified, but also by his fatherly prouidence gouerneth, maintaineth, and preseruet the same, according to the purpose of his will.

I beleeue also and confesse Iesus Christ the onely Sauour and Messias, who being equall with God, made himselfe of no reputation, but tooke on him the shape of a seruant, and became man, in all things like vnto vs, except

sinne,

sinne, to assure vs of mercie and forgiveness: for when through our Father *Adams* transgression, we were become children of perdition, there was no meane to bring vs from the yoke of sinne and damnation, but only Iesus Christ our Lord, who giving vs that by grace, which was by nature his, made vs through faith the children of God, who when that fullness of time was come, was conceived by the power of the holy Ghost, borne of the Virgin *Mary* (according to the flesh) and preached in earth the Gospel of saluation, till at length by tyrannie of the Priests, he was guiltlesly condemned vnder *Pontius Pilate*, then President of Iury, and most scandalously hanged on the Crosse betweene two theues, as a notorious trespasser, where taking vpon him the punishment of our finnes, hee deliuered vs from the curse of the law.

And for as much as hee being onely God, could not feelee death, neither being onely man, could ouercome death, hee ioyned both together, and suffered his humanitie to be punished with most cruell death, feeling in himselfe the anger and seuerie iudgement of God, euen as he had been in extreame torments of hell, and therefore cryed with a loud voyce, My God, my God, why hast thou forsaken me? Thus of his mercie, without compulsion, he offered vp himselfe as the onely sacrifice to purge the finnes of all the world, so that all other sacrifices for sin, are blasphemous and derogate from the sufficiency hercof, which death, albeit it did sufficiently reconcile vs to God, yet the Scriptures commonly doe attribute our regeneration to his resurrection. For as by rising again from the graue, the third day hee conquered death, euen so the victorie of our faith standeth in his resurrection: and therefore without the one, wee cannot feelee the benefits of the other. For as by his death sinne was taken away, so our righteousness was restored by his resurrection. And because hee would accomplish all things, and take possession for vs in his kingdome, hee ascended into heauen, to enlarge the same kingdome, by the abundant power of his spirit, by whom wee are most assured of his continuall intercession towards God the Father for vs.

And although hee be in heauen as touching his corporall presence, where the Father hath now set him at his right hand, commencing vnto him the administration of all things, as well in heauen above, as in earth beneath: yet is hee present with vs in his members, euen to the end of the world, in preserving and governing vs with his effectual power and grace; who when all things are fulfilled, which GOD hath spoken by the mouth of all his Prophets, since the world began, will come in the same visible forme, in the which hee ascended, with an vnspokeable Maiestie, power, and companie, to separate the Lambes from the Goates, the elect from the reprobate: So that none, whether hee be alive then, or dead before, shall escape his iudgement.

Moreover, I beleene and confesse the holy Ghost, God equall with the Father,

and the Sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs vnto all traeth, perswading most assuredly in our consciences, that wee be the children of GOD, brethren to Iesus Christ, and fellow heires with him of life euertlasting: yet notwithstanding it is not sufficient to beleuee that GOD is omnipotent and mercifull, that Christ hath made satisfaction, or that the holy Ghost hath his power and effect, except wee doe apply the same benefits to vs which are Gods eids.

I beleuee therefore and confesse one holy Church, which as members of Iesus Christ, the onely head thereof, consent in faith, hope, and charity, vsing the gifts of God, whether they be temporall or spirituall, to the profit and furtherance of the same, which Church is not seene to mans eye, but onely knowne to God, who of the lost fontnes of *Adams*, hath ordained some as vessels of wrath to damnation, and hath chosen others as vessels of his mercie to be saued: the which in due time he calleth to integritie of life, and godly conuerfation, to make them a glorious Church in himselfe.

But that Church which is visible, and seene to the eye, hath three tokens and marks whereby it may be knowne. First, the word of GOD, contained in the olde and new Testament, which as it is aboue the authoritie of the same Church, and onely sufficient to instruct vs in all things concerning saluation: so is it left for all degrees of men, to reade and vnderstand. For without this word, neither Church, Counsell, nor Decree, can establish any point touching saluation. The second is, the holy sacraments, to wit, of Baptisme, and the Lords Supper, which Sacraments Christ hath left vnto vs, as holy signes and seales of Gods promises. For as by Baptisme once received, is signified, that wee (as well Infants as others of age and discretion) being strangers from GOD by original sinne, are receiued into his family and congregation, with full assurance, that although this roote of sinne lye hid in vs, yet to the Elect it shall not be imputed: So the Supper declareth that GOD as a most provident Father, doth not onely feede our bodies, but also spiritually nourisheth our soules with the graces and benefits of Iesus Christ, (which the Scripture calleth eating of his flesh, and drinking of his blood) neither must wee in the administration of these Sacraments, follow mans fantasie, but as Christ himselfe hath ordained, so must they be administered, and by such as by ordinary vocation are therunto called. Therefore whoeuer reuereneth and worshippeth these Sacraments, or contrariwise contemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church, is Ecclesiasticall Discipline, which standeth in admonition and correction of faults. The finall end whereof is Excommunication, by the consent of the Church determined, if the offender be obdurate: And besides this Ecclesiasticall Discipline, I acknowledge to belong



